## Shillem[[@Headword:Shillem]]

             (Heb. Shillem', שַׁלֵּ, requital, as in Deu 32:35; Sept. Σελλήμ, v.r. Σολλήμ, Συλλήμ, etc.), a son of Naphtali (Gen 46:24; Num 26:49); elsewhere (1Ch 7:13) called SHALLUM SEE SHALLUM (q.v.).

## Shillemite[[@Headword:Shillemite]]

             (Heb. collectively with the article hash-Shillemi', הִשַּׁלֵּמַי; Sept. ὁ Σελλημι), the patronymic title of the descendants of Shillem (q.v.), the son of Naphtali (Num 26:49).

## Shillshah[[@Headword:Shillshah]]

             (Heb. Shilshah, שַׁלְשָׁה, triad [Gesen.] or strong [Furst]; Sept. Σαλισά), the ninth named of the eleven sons of Zophah of the tribe of Asher (1Ch 7:37). B.C. ante 1015.

## Shiloah[[@Headword:Shiloah]]

             (Isa 8:6). SEE SILOA

## Shiloh[[@Headword:Shiloh]]

             appears in the A.V. as the rendering of, two words in the Hebrew, the one apparently a person, and the other certainly a place. In the following treatment of both we bring together the Scriptural and modern archaeological information bearing upon them.

1. (Heb. Shiloh', שַׁילֹה; on the meaning and renderings, see below.) This is a peculiar epithet which was applied, in the prophetic benediction of Jacob on his death-bed (Gen 49:10), to a future personage, and which has ever been regarded by Christians and by the ancient Jews as a denomination of the :Messiah. The oracle occurs in the. blessing of Judah, and is thus worded: "The sceptre shall-not depart from Judah, nor a lawgiver [מְחֹקֵק, a scribe, recording the decree uttered by the sovereign] from bhetwees n his feet [the position frequently depicted on the Egyptian' monuments 'as occupied by the secretary of important persons], until Shiloh come [עִד כַּיאּיָבֹא שַׁילֹה]: and unto him the gathering [יַקְּהָה, obedience, as in Pro 30:17] of the people shall be." The term itself, as well as the whole passage to which it belongs, has ever been a fruitful theme of controversy between Jews and Christians, the former, although they admit, for the most part, the Messianic reference of the text, being still fertile in expedients to evade the Christian argument founded upon it. Neither our limits nor. our object will permit us. to enter largely into the theological bearings of this prediction; but it is, perhaps, scarcely possible to do justice to the discussion as a question of pure philology without at the same time displaying the strength of the Christian interpretation, and: trenching upon the province occupied by the proofs of Jesus of Nazareth being the Messiah of the Old-Test. prophecies. SEE MESSIAH.

I. Etymological and Grammatical Considerations. Before entering upon the more essential merits of the question, it may be well to recite the ancient versions of this passage, which are mostly to be referred to a date that must exempt them from the charge of an undue bias towards any but the right construction. Influences of this nature have, of course, become operative with Jews of a later period.

1. The version of the Sept. is peculiar: "A prince shall not fail from Judah; nor a captaniout of his loins, ἕως ἄν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, until the things come that are laid up for him." In some copies another reading is found, ῳ ἀπόκειται, for whom it is laid up, meaning, doubtless, in the kingdom-for whom the kingdom is laid up in reserve. This rendering is probably to be referred to an erroneous section, אשר לו, whose it is. Targ. Onk., "One having the principality shall; not be taken from the house of Judah,, nor a. scribe from his children's children, until the Messiah come, whose the kingdom is." Targ. Jerus., "Kings shall not fail from the house of Judah, nor skilful doctors of the law from their children's children, till the time when the king's Messiah shall come." Syriac, "The sceptre shall not fail from Judah, nor an expounder from between his feet, till he come whose it is;" i.e. the sceptre; the right, the dominion. Arabic, "'The sceptre: shall not be. taken away from Judah, nor a lawgiver from under his rule, until he shall come whose it is." Samaritan. "The sceptre shall not be taken away from Judah, nor a leader from his banners, until the Pacific shall come." Latin Vulgate, "The sceptre shall not be taken away from Judah, nor a leader from his thigh-donece yelet qui mittendus est, until he shall come who is to be sent." This is supposed to be founded upon mistaking in the original שילהfor שילה, which latter comes from the root שלח, signifying to send; yet it is adopted by. some scholars as: the truest reading, the present form of the word being owing, in their opinion, to the error of transcribers in substituting הfor ח.

2. Various other etymologies have been assigned to the term, the advocates of which may be divided into two classes-those who consider the word שילהas a compound, and those who deem it a radical or simple derivation.

(a.) Those of the first class coincide,  (1) for the most part, with the ancient interpreters, taking שילה as equivalent to שֶׁלּוֹ, and this to be made up of ש, the contraction of אשר, who, and לו, the dative of the third personal pronoun. The rendering, accordingly, in this case, 'ould be cujus est, or cui est, whose it is, to whom it belongs, i.e.' the sceptre or dominion. This interpretation is defended by Jahn (Einl. in d. A. T. i, 507, and Vat. Mes. ii, 179). It is approved also by Hess, De Wette, Krummacher, and others, including Turner (Compitnion to Genesis, ad loc.). The authority of the. ancient versions, already alluded to, is the principal ground upon which its advocates rely. 'But to this sense it is a serious objection that there is no evidence that the abbreviation of אשר into ש was known in the time of Moses. There is no other instance of it in the Pentateuch, and it is only in the book of Judges that we first meet with it.. However the rendering of the old translators may be accounted for, there is no sufficient ground for the belief that the form in question was the received one in their time. If it were, we should doubtless find some traces of it in existing manuscripts. But though these copies exhibit the reading שילו, not one of them gives שלו, and but Very few שלה, which Hengstenberg deems of no consequence, as the omission of the Yod was merely a defective way of writing, which often occurs in words of similar structure. An argument for this interpretation has, indeed, been derived from Eze 21:27, where the words "-until he shall come whose is the dominion," אשר לו המשפט, are regarded as an obvious paraphrase of' שלו or שלה. But. to this it may be- answered that while Ezekiel may have had the present passage in his eye, and intended an allusion to the character or prerogatives of the Messiah, yet there is no evidence that this was designed as an interpretation of the name under consideration. The reasons, therefore, appear ample for setting aside, as wholly untenable, the explication of the time here propounded, without adverting to the fact that the ellipsis involved in, this construction is go unnatural and violent that no parallel to it can be found in the whole Scriptures.

(2.) Another solution proposed by some expositors is, to derive the word שולהfrom שיל, child, and the suffix הfor ו. This will yield the reading "until his (Judah's) son or descendant, the Messiah, shall come." Thus the Targ. Jon., "Until the time when the king's Messiah shall come, the little one of his sons." 'This view is favored by Calvin (ad loc.) and by Knapp (Dogm. ii, 138), and also by Dathe. There is, however, no such sword in known Hebrew, and as a plea for its possible existence reference is made to  an Arabic word, shalil, with the same signification. The only. philological defence is (with Luther) to resolve שילהinto a synonym with שליּה, after-birth (Deu 28:57), rendered "young one;" but this requires us to adopt the unnatural supposition that the term properly denoting the secundines, or the membrane that encloses the fetus, is taken for the fetus itself. Besides, this exposition has an air of grossness about it which prompts its immediate rejection..

(b.) The second class consists of those who consider שילהas a radical or simple derivative. Among these, again, there are two principal opinions.

(1.) By translating the word as it is translated elsewhere else in the Bible, viz. as the name of the city in Ephraim where the ark of the covenant remained during such a long period, a sufficiently good meaning is given to the passage without any violence to the Hebrew language, and, indeed, with a precise grammatical parallel elsewhere (comp. וַיָּבאֹ שַׁלֹה, 1Sa 4:12). The simple translation is, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh." In this case the allusion would be to the primacy of Judah in war (Jdg 1:1-2; Jdg 20:18; Num 2:3; Num 10:14),'which was to continue until the Promised. Land was conquered, -and the ark of the covenant was solemnly deposited at Shiloh. Some Jewish writers (especially Aben-Ezra) had previously maintained that Shiloh, the city of Ephraim, was referred to in this passage; and Servetus had propounded the same opinion in a fanciful dissertation, in which he attributed a double meaning to the words (De Trinitate, ii, 61, ed. 1553). But the above translation and explanation, as proposed and defended on critical grounds, was first suggested in modern days by Teller (Notce Critice et Exegeticce in Genesis 49, Deuteronomy 33 :Exodus 15, Judges v [Halh et Helmstadii, 1766]), and it has since, with modifications, found favor with numerous learned men belonging to various schools of theology, such as Eihhorni' Hitzig, Tuuch, Bleek, Ewald, Delitzsch, Rodiger, Kalisch, Luzzatto, and Davidson.

The objections to this interpretation are set forth at length by Heengstenberg (Christology of the Old Test, ii, 1 a, 41, Keith's' transl.), and the reasons in its favor, with an account of the various interpretations which have been suggested by -others, are well given by Davidson (Introduction to the Old Test. i, 199-210). As they are not of a grammatical character, they will be considered below.

(2.) But an exposition of far more weight, both from its intrinsic fitness and from the catalogue of distinguished names which have espoused it, is that which traces the term to the root , שלה, quievit. to rest, to be at peace, and makes it equivalent to pacificator, peacemaker, or pacifier, and the allusion is either. to Solomon, whose name has a similar signification, or to the expected Messiah, who in Isa 9:6 is expressly called the "Prince of Peace." This was once the translation of Gesenius, though he afterwards saw reason to abandon it (see his Lexicon; s.. v.), and it is at present the translation of Hengstenberg in his Chrstology of the Old Test. p. 69, and of the grand rabbi Wogue, in his translation Genesis, a work which is approved and recommended by the grand rabbins of France' (Le. Pentateuque, ou les Cing Livres de Mofse [Paris, 1860]).

But, on the other hand, if the original Hebrew text is correct as it stands, there are three objections to this translation, which, taken collectively, seem fatal to it. 1st. The word Shiloh occurs nowhere else in Hebrew as the name or appellation of a person. 2d. The only other Hebrew word, apparently, of the same form,, is Giloh (Jos 15:51; 2Sa 15:12); and-this is the name of a city, not of a person. 3d. The idea conveyed by the proposed interpretation is that of causing or effecting: peace-an idea for which the Hebrew has an appropriate form of expression, and which,: in this word, would normally be מִשְׁלֵה, mashleh. The actual form, however, is diverse from this; and though several examples are adduced by the advocates of this interpretation of analogous derivations from a trilitferal root, as כידורfrom כישיר כדרfrom קיטור כשרfrom קטר, etc., yet it is certain that the original characteristic of this form is a passive instead of an active sense, which, שילה requires according to the exegesis proposed. We must therefore understand the term as expressing the gentle character of the Messianic sway in general. The other objections will be considered below.

(3.) The next best translation of Shiloh is perhaps that of "rest," from the same root, taken passively. The passage would then ruin thus: The sceptre shall not depart from Judah ... till rest come. [till he come to rest], and the nations obey him;" and the reference would be to the Messiah, who was to spring from the tribe of Judah. This translation deserves respectful consideration, as having been ultimately adopted by Gesenius. It was preferred by Vater, and is defended by Knobel in the Exegetisches Hanbuch (Gen 49:10). This import of the term, however, would  rather require a: fern. than a masc. form. It likewise remains subject to the objection that Shiloh occurs nowhere else in the Bible in this sense, and that the import thus becomes neither apt nor noteworthy. To say nothing of other objections, one circumstance seems decisive, so clearly decisive that Hofmann has given. up this last interpretation and embraced the common (one, pronouncing the interpretation which makes Shiloh a city "the most impossible of all." The circumstance is this, that Shiloh, originally Shilon, and making its adjective" Shilonite," belongs to a class of nouns in Hebrew which are never appellatives or common nouns, but always, proper names either of persons or of places; and this "is unaffected by a variation in the etymology, whether we derive it, with almost all authorities, from שָׁלָה (shalah), or whether, with Eodiger, from the: root of Solomon's name, שָׁלִם(shaldm), reckoning that there has been a change of the letters m and n.

(4.) A less obvious' and more difficult derivation is from שאל,-with a substitution of י for א; thus yielding the meaning of the desired or expected one. This, however, is so much more inapt, that we may say the choice lies between two of the above interpretations, which we accordingly discuss more in detail.

II. Exegetical and Historical Considerations.

1. On the Interpretation of Shiloh as the Well-known Place of that Name.- The explanation of this, as given by Rodiger, in his continuation of Gesenius's Thesaurus, is " that the tribe of Judah should go before the other tribes, and have the supreme command in the war waged with the Canaanites (see Jdg 1:1 sq.; comp. Jdg 20:18; Num 2:1 sq.; Num 10:14);' and that this war could not be said to be finished and the victory to be gained till after the victorious Jews had entered Shiloh, a city standing almost in the centre of the land west of Jordan, and had there set up the, sacred ark'; then, at length, when the peoples of Canaan had been reduced to obedience, Judah ceased to be leader in the war, and the tranquilized country was portioned out, among the tribes." It is not very easy to see how this paraphrase arises out of the words of the text; nor, should we even admit that it does, do we seem to have attained to any very satisfactory meaning. But, apart from any special objections to some particular exposition, we urge against this translation.

(1.) There is no evidence of the existence of the city Shiloh in the time of Jacob, or, if it did exist, it was not improbably known by some other name; for we shall have occasion to suggest that the name of the city was derived from this prophecy. Nay, granting that it existed under the name of Shiloh, it is a gratuitous assertion that Jacob spoke to his sons of a place so entirely unimportant, with which we have no reason to think that he or they ever had any connection. In, this respect it stands entirely on a different footing from the city Shechem, to which there is thought to be a reference in Gen 48:22.

(2.) There is something which requires to be explained in the expression "until he come to Shiloh." Supposing it to refer to the place to which the tabernacle was brought by Joshua, what had Judah to do with this "coming to Shiloh" more than the other tribes," Judah, of which tribe Moses spake nothing concerning priesthood?" At the very least, it suggests a grave doubt whether Judah really was 'meant to be the subject of the verb; the more so that it would have. been extremely easy to write the sentence so as to leave no room for doubt as to the grammatical construction.

(3.) A violent surprise is given to us by this limitation of Judah's lead or rule to the time anterior to his coming to Shiloh. The prophecy of Jacob was in reference to things which should befall them in the last days (Gem. 49:1). Whether we incline to a definite or to. an indefinite interpretation of this phrase, it is much at variance with a prophecy of Judah's supremacy for forty-five or fifty years, from the Exode till the coming of the tribes to Shiloh; of which period thirty-eight years were spent in a state of suspension from the favor of God, so far as this was manifested by church privileges. Was this all the pre-eminent blessing of Judah? Was a sudden termination to be put to the triumphal progress, "conquering and to conquer," which we anticipated as we read Gen 48:8-9? Or, at least, must a veil be thrown over what remained of it subsequent to the arrival at Shiloh?

(4.) So we come to the question, Does this interpretation harmonize in any way with the facts of the case? Delitzsch is well aware that, on this interpretation, the prophecy implies, first, that Judah had "the sceptre and the lawgiver" till it came to Shiloh, and, secondly, that this coming to Shiloh was a turning point in its history; and it is incomprehensible to us how he persuades himself into affirming these two propositions. As to the former, we have not space for discussing the varieties of translation proposed; but, for the sake of argument, let us concede as much as possible  in the way of cutting down and restricting the meaning of these terms. So far as we are aware, the pre-eminence was assigned to Judah only in one respect, during the march through the wilderness-that it took the first place among the tribes in the order of marching (Numbers 2, 10); unless we add that the same order was observed in the consecration-offerings at the tabernacle (ch. vii). But in this we see no more than a very limited amount of honor; while the power and authority were first in the hands of Moses and Aaron the Levites, and next in those of Joshua the Ephraimite. Let any one compare the dying blessing of Moses with this blessing of Jacob, and see how brief is the notice of Judah (a tribe certainly the most numerous, but not possessed of any other practical advantage), and how full are the blessings pronounced upon Levi and Joseph. We do not either-deny or undervalue the honor of the position assigned to Judah; but we say it was of little value unless taken in connection with this prophecy and regarded as a prognostic or a pledge of its fulfilment in due time, or,, at most, a prelude to it and a preparation for it. The proper fulfilment began in David's time; and "the sceptre and the lawgiver" are to be sought for in his line, to which the promises were made of an unending dominion. But before David came to hold the sceptre, the city Shiloh had ceased to be the religious centre of the people of Israel, and its mention in this prophecy would be inexplicable. As to the second proposition involved in this interpretation, there is not even a shadow of evidence that the coming to Shiloh was a turning-point in the relations of the tribe of Judah either to the other tribes or to the heathen. Whatever primacy Judah had enjoyed already, one may plausibly assert that it continued to enjoy, it was the first to be sent to the wars after Joshua's death, yet alone and not commanding the others (Jdg 1:1-2); it was sent foremost into the battle in the civil war with Benjamin (Jdg 20:18), and it furnished the first of the judges (iii, 9)., These are certainly small matters, but they are quite as great as any which can be named anterior to the arrival at Shiloh. Still they are in perfect harmony with the fact that the time for Judah's sceptre and lawgiving had not yet come, as the age of the judges was the period in which Ephraim was the leading tribe (comp. 8:1-3; 12:1-6; Psalms 78).

The difficulties in the way of adopting this translation are, indeed, so very great that in his commentary Tuch suggested a modification which has met with some little support. He supplies an indefinite subject to the verb — “The sceptre shall not depart from Judah .. as long as [people] come to Shiloh;" that is to say, forever. The objections to this rendering are so  overwhelming that we may be sure it never would have been proposed but for' the perplexities of those who deny that Shiloh is. a person. There is an awkwardness in supplying this subject, there is an entire misapprehension of the meaning of the conjunction; and the use of the phrase "as long as people come to Shiloh," in the sense "forever," has no parallel in Scripture, and appears most unnatural when we look at it in the light of history.

2. On the Reference of the Name Shiloh to the Messiah. — The old and simple interpretation is that the sovereignty in Israel belongs to Judah, and that this prerogative shall not be exhausted till the promised Saviour comes, who shall bring all the blessings to the highest perfection.

a. Arguments in Favor of this Interpretation.

(1.) The name is now generally admitted to be an adjective meaning "peaceful," a title most appropriate to our Saviour, and confirmed by parallels or imitations to which it will be necessary to refer. It is highly probable that there is a close connection between the name of the person here and that of the place which is mentioned in the other texts in which the word occurs; and' this connection indicates the circumstance by which many have been led to adopt the explanation which we have rejected, owing to its appearance in all the other texts; they felt that the place Shiloh was not to be thrust out of this text without good reason. Now the fact is not that there is here a reference to the place, for all attempts to make this intelligible and satisfactory have failed, but that in the place there is a reference to this text., Shiloh was the name given to the place where the ark found a place of rest for itself (or, otherwise, the place which already bore this name was selected as the resting-place of the ark), because it expressed the hope of the people that in this place they should find " one greater than the Temple;" Shiloh the place reminded them continually of this prophecy of Shiloh. the person, and kept alive the faith of the people in "him that was to come." Similar to this is the name Jerusalem, "possession of peace," or "foundation of peace," to which the ark was' afterwards carried as Jehovah's place of rest forever, which he had desired, and in which the Lord whom they sought should suddenly come to his temple. This reference to the person Shiloh in the name of the place where the people met with God has a parallel in the history of the most prominent persons after the sceptre and the lawgiver actually came to Judah. For David named his son and successor Solomon, a name which in Hebrew bears a much closer analogy to Shiloh than the English reader might  suppose, both being also the same in meaning, David had been restrained from building the Temple because he had shed blood abundantly; but he gave the name Solomon to him who was to build it, for lie was to be "a man of rest," and the Lord was to give "peace and quietness to Israel in his days" (1Ch 22:8-9). This also illustrates the following words of the prophecy," until the Peaceful One comes, and unto him shall the gathering of the peoples be." The peoples, in the plural, are admitted by almost universal consent to be the heathen nations, attracted by this Peaceful One who gives them rest (see Mat 11:28-30; Mat 23:37). This thought comes out more and more beautifully as the precise signification of the gathering of the peoples. is contemplated; whether it be "attachment," or "trus,” or, most simply aid probably, "filial obedience," as in Pro 30:17.

(2.) Those alone who acknowledge Shiloh to be a person bring the blessing of Jacob into harmony with the promises in the patriarchal period ...There is difference of opinion, of course, as to the clearness with which Christ's person was then revealed. But there is no room for doubting that two subjects were brought prominently forward-the multiplication of their seed, and the prospect that out of them should come a blessing for all the nations of the world. The former subject appears repeatedly in this chapter; but the latter is overlooked entirely in the other interpretation, while full justice is done to it in this one. Nay, the line of blessing had been distinctly marked out in the case of the three successive patriarchs; now, when the third of these saw that blessing expanding over twelve contemporary. patriarchs, it was most natural that Jacob, who had been so anxious to obtain it for himself, should name the one from whom the seed of blessing in the highest sense was to come. And unless we admit that a prerogative is granted to Judah, far different from the narrow concession in time and degree which is made by those who understand Shiloh here to be a place, it will be difficult to discover any ground for the assertion that the chief ruler was to spring from Judah, of whom the Lord had made choice for this place of power and honor (1Ch 5:2; 1Ch 28:4).' It is true that some of the best living expositors of the Messianic interpretation do not think that the descent of our Lord from Judah is the notion conveyed in the words "from between his feet." But it is vain to make any difficulty out of this for, speaking of each of. the tribes in succession and one by one as Jacob does, it is impossible that he can mean to make -Shiloh belong to any other tribe.

(3.) If we understand Shiloh to be a person, we see that the blessing pronounced on Judah is. one complete homogeneous whole. It begins with laying emphasis on his name, "He that shall be praised,'? a verb which certainly is used habitually, it would even seem exclusively, of God; as if to hint that there is a mysterious fulness of blessing in Judah's case which involves something more than human. It promises him all praise and favor from his brethren; and in the middle of this it places his invincible superiority to his enemies. It compares him to a lion, in respect of his resistless activity, and of his safety when he lies down; and on this metaphor it enlarges throughout a verse. It carries the blessing onward to its culmination in Shiloh: for there is no change of subject. since Shiloh is a part of Judah, its head and noblest part; and there is no limitation in the word "until." which has an inclusive (not an exclusive) meaning in this as in many passages, as much as to say, "The sceptre does not 'depart till Shiloh comes, and of course after his coming there is no risk of its departure." And so Judah, at whose head is Shiloh, enjoys a rest at once: glorious and luxurious in the Promised Land, possessing all the fullness of God's goodness, as is related of the earthly Solomon's reign (1Ki 4:24-25; 1Ki 5:4-5), and as shall be realized more nobly in the reign of the heavenly Solomon, whose life on earth already contrasted with that of 'his: ascetic forerunner in certain respects, to which- his enemies called attention for a malignant purpose (Luk 7:33-34).

(4.) This interpretation is confirmed by other texts referring to it. The prophecies of Balaam refer more than once to the blessing. pronounced on Judah, the lion-like course of the' people, the royal honor in store for them, and the leader by whom all the noblest' things were to be achieved. Especially Num 24:17, "I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab. and destroy all the children of Sheth," of tumult or of pride. Perhaps this distance of the time of fulfilment of the prophecy may be the reason of the extreme brevity of the blessing of Moses pronounced on Judah.; though its brevity may be also owing to this, that it, is an allusions to the fuller blessing of Jacob. Again, in the age in which the sceptre and the lawgiver appeared in Judah, we are at a loss to know what earlier stepping-stone led to the language of Psalms 2, 110, and to that of Nathan's prophecy of the perpetuity and glory of David's line, if Shiloh be not a person. Psalms 72, in particular, is the expansion of the faith in his glorious and peaceful reign. In the  prophecies of Isaiah there. are several references to the Messiah in language which seems connected with this one; the very name " Prince of Peace" (9:6) is an interpretation of Shiloh. And in Eze 21:30-32 (2.5-27 in the English) there is a reference which few critics have hesitated to acknowledge, and whose influence upon the ancient translators must yet be noticed: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord, Remove the diadem and take off the crown; this shall not be the same exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." To mention no more, there are names given to our Lord in the New Test. which must be traced back to this prophecy: such are found in Eph 2:14, "For he is our peace," and especially in Rev 5:5, " the Lion of the tribe of Judah."

b. Objections to this Interpretation.-These have been greatly exaggerated. They are chiefly of a negative character.'

(1.) Kurtz, following the earlier opinion of Hofmann in his Weissagung und Emlullung, interposes a theoretical objection that the organic progress of prophecy in connection with the developments of history is unfavorable to the notion of a personal Messiah in the Pentateuch: it would not arise till the promises to the patriarchs had been realized so far as concerned the expansion of the individual into a numerous offspring, when the necessity of a head would come to 'be felt, that this multitude might be led back to a unity again.

This assumption cannot be admitted there is a connection certainly between history and prophecy, yet it is nevertheless true that the latter, from time to time, bursts the limits which are imposed upon the former; so that, as we have already said, he who rejects the personal Messiah in this text must be prepared for prophecy taking a much greater and more sudden leap in the age of David. Grant, too, for the sake of argument, that Moses had no conception of a personal Messiah, there is nothing to hinder our belief that Jacob had been gifted enough to see it; just as, if we deny that Jacob saw it, we must admit that Abraham did see Christ's day and rejoice, unless we renounce confidence in our Lord's testimony. Nay, we do not hold that the understanding of the prophets is the measure of the meaning of their predictions; so that our belief that Shiloh is the Saviour does not necessitate our belief that Jacob understood this in the way that we do.  Yet, so far as we comprehend the circumstances, we know of no reason for doubting that Jacob did expect a personal Saviour whom he named Shiloh; for an individual head seems requisite for the work mentioned in the text, at once subduing the heathen and attracting them to willing obedience. Compare Psa 18:40 sq., where the head and his work appear, when the sceptre of Judah came into view; also Isaiah 11; Isa 55:4. There is weight in Hengstenberg's observation that the individual comes strongly out in the patriarchal history on account of its, biographical character; so that one feels no surprise at the mention of the personal Messiah after reading passages like these: "I will bless thee," "In thee," not less than "in thy seed, shall all the nations of the earth be blessed." This is apart from any weight which the apostle teaches us to attach to the word in the singular number '"Now to Abraham and-his seed were: the promises made; he saith not:, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

(2.) A very different objection of a most practical kind is that our interpretation' is contradicted by facts, since the sceptre had departed from Judah for centuries before Christ was born; and the appeal is made to the end of the kingdom ,by the Babylonian captivity, to the continued subjection of the people to the Persian and the: Greek governments, to the fact that even the Maccabaean princes did not spring from the tribe of, Judah, and to the thoroughly foreign nature of the rule of Herod and his family.

In reply, we do not- need to enter into a laborious discussion for the purpose of showing that something of Judah's sceptre still remained. Were we to grant all that is alleged, the very fact that Christ arose in due time is proof that the sceptre had not departed from Judah in the course; of these reverses; precisely as a total eclipse is no proof that the day is at an end. The sceptre was, long of appearing in Judah; Israel had to wait for centuries in faith that kings would arise in the line of promise, although they had not been long of arising in. the rejected line of Esau (Gen 17:16; Gen 35:11; Gen 36:31). The. lapse of centuries before the sceptre appeared in Israel does not disturb our faith in this prophecy; neither need the lapse of centuries after it, disappeared, if Judah was only kept together. till the predicted rod should come forth of the stump of Jesse (Isa 11:1). At the worst, we rest in faith on Gabriel's words to Mary-" The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luk 1:32-33). It is important to observe that the facts which stumble  some modern Christians were no stumbling-block to ancient Jews and Christians, to whom they were equally well known, and by whom translations and paraphrases were made in which. Shiloh was, without hesitation, interpreted to be the Messiah. They understood the true meaning of the prophecy-that it secured a kingdom substantially and truly perpetual, yet liable to interruptions which should seem to the world to be failures of God's word, because only his children understand that chastisements are a part of the blessings secured to them by covenant. At the time when the sceptre did first appear in Judah the law of the kingdom on this point was laid down explicitly by Nathan (2Sa 7:12-16), of which we have a more expanded statement, throughout Psalms 89.

In a very important sense, however, the sceptre had not departed from Judah even during the Babylonian captivity and the Persian rule; for the national elders were always more or less recognised by these foreign powers as the titles Resh gelutha (prince of the captivity) and alabarch (q.v.) evince in later times. SEE CAPTIVITY; SEE DISPERSED. The authority of Zerubbabel as "governor of Judah" (Hag 2:2) evidently rested upon a recognition of this traditional supremacy. Moreover, the Jewish people well understood that this foreign yoke was imposed as a temporary penalty for their sins, and the. prophecy obviously refers to a- final, as well as total, passing-away of civil power, which, it is demonstrable, did not occur till after the reduction, of Judaea to a Roman province. The restoration of royalty in the persons of the Asmonaean line, therefore, served legitimately as a link to keep alive this grant; and its transfer to Herod, although but a Jew by adoption, was in like manner a renewal of the prerogative. After the coming of Christ, the Jews themselves acknowledged that "they had no king but Caesar" (Joh 19:15). It would seem to have been Jehovah's original intention to make the Davidic dynasty absolutely perpetual in a political sense, but the condition of loyalty to him which was never overlooked, having failed, the promise was suspended, and at last finally revoked so far as the nationality was concerned. Yet the spiritual import of the grant remained in full force, and shall never be repealed. Christ was the true Heir of David, and the supremacy, whatever it may have originally contemplated, took, in his person, the spiritual phase exclusively. It is this change in the aspect of the Judaic sceptre that justifies the peculiar term Shiloh, the Peaceful, as characterizing the new "kingdom of heaven," in distinction from 'the vindictive and often sanguinary spirit of the older. Judaism.

(3.) It is alleged- that we take the word Shiloh in a sense elsewhere unknown, and here unnecessary. The necessity, however, seems to us to, be proved by the impossibility of resting satisfied with the other interpretation; and confessedly this necessity has been felt by the vast majority of interpreters of every age, and country, and school of opinion, always excepting open unbelievers. - We have pointed out the real and intimate connection of the two names, that of the person and that of the city; nor :is there anything unusual in this double use of a name, of which, the book: of Genesis gives other examples in Enoch and Shechem (4:17; 33:18, 19). If we think that the name of a city has been imagined erroneously, here, this is no more than is now commonly supposed in regard to Shalem in Joh 19:18.

(4.) A comparatively trifling objection is that we mar the simplicity of the structure of the sentence by introducing Shiloh' as a new subject; an objection, besides, which presses with equal 'weight upon our opponents, who forget that "the sceptre" or "the lawgiver," and not "Judah," is the original subject.

1. On the above questions, see, besides the regular commentaries, and the treatises already cited, the monographs in Latin by Stempel (F. ad 0. 1610); Alting (Franec. 1662); Leusler ( Giess. 1662); Muller ( Jen. 1667); Burger (Altd. 1710); - Schottgen (F. ad 0. 1718); Vriemoet (Ultraj. 1722); Sherbach (Vitemb. 1743); Huth (Erlang. 1748); Nagel (Altd. 1767); Gulcher (Lips. 1774); Sixt (Altd. 1785); and in. German by Kern (Gbtt. 1786); Bahor (Vienna, 1789); also the Christ. Rev. 1849, p. 285; Journ. of Sac. Lit.-April, 1857.; Presb. Quar. Rev. April, 1861. '

2. (Heb. Shiloh', שַׁלֹה[Jos 18:1; Jos 18:8-10; Jos 19:51; Jos 21:2; Jos 22:9; Jos 22:12; Jdg 18:31; Jdg 21:12; 1Sa 1:3; 1Sa 1:9; 1Sa 2:14; 1Sa 3:21; 1Sa 4:3-4; 1Sa 4:12; 1Sa 14:3; 1Ki 14:2; 1Ki 14:4; Jer 26:6], or שַׁילֹה[1Ki 2:27]; also Shilo', שַׁלוֹ[Jdg 21:19; 1Sa 1:24; 1Sa 3:21; Psalm 72:60; Jer 7:14; Jer 26:9; Jer 41:5], or שַׁילו[Jdg 21:21; Jer 7:12]; and perhaps also Shi/n', שַׁילוֹן[which does not occur], whence the gentile Shilonite [q.v.], שׁילֹנַי[1Ki 11:29; 1Ki 12:15]; in -the Sept. usually Σηλώ or Σηλώμ, v. r. Σαλών, Σαλήμ; Josephus, Σιλώ [Ant. 8:7,7; 11,1; Σιλοῦν, v, 1,.19; 2, 9]; Σηλώ [v, 2,12]; Vulg. Silo, and more rarely Selo), a town or village in the tribe of Ephraim, interesting for its sacred associations, and regarded by many as indicated in the blessing of  the dying Jacob (Gen 49:10). See the preceding article., The name was derived probably from שָׁלִו שָׁלָה, "to rest," and represented the idea that the nation attained at this place to a state of rest, or that the Lord himself would-here rest among his people. Taanath - shiloh (q.v.) may be' another name of the same place, or of a different place near it, through which it was customary to pass on the way to Shiloh, as the obscure etymology may indicate. See also Kurtz, Gesch. des A. Bund. ii, 569. SEE EPHRAIM, TRIBE OF.

Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal during the progress of the conquest (Jos 18:1 sq.), was removed thence on the subjugation of the country, and kept at Shiloh from the last days of Joshua to the time of Samuel (Jos 18:10; Jdg 18:31; 1Sa 4:3). It was here the Hebrew conqueror divided among the tribes the portion of the west Jordan-region, which had not been already allotted (Jos 18:10; Jos 19:51). In this distribution, or an earlier one, Shiloh fell within the limits of Ephraim (16:5). The seizure here of the "daughters of Shiloh" by the Benjamites is recorded as an event which preserved one of the tribes from extinction (Jdg 21:19-23). The "annual feast of the Lord" was observed at Shiloh, and on one of these occasions the men lay in wait in the vineyards, and when the women went forth "to dance in. dances," the men took, them captive and carried them home as wives. Here Eli judged Israel, and at last died of grief on hearing that the ark of the Lord was taken by the, enemy (1Sa 4:12-18). The story of Hannah and her vow, which belongs to our recollections of Shilob, transmits to us a characteristic incident in the life of the Hebrews (1Sa 1:1, etc.); Samuel, the child of her prayers and hopes, was here brought up in the sanctuary, and called to the prophetic office (1Sa 2:26; 1Sa 3:1). The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the divine indignation. "Go ye now," says the prophet," unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel" (Jer 7:12).

Some have inferred from Jdg 18:31 (comp. Psa 78:60 sq.) that a permanent structure or temple had been built for the tabernacle at Shiloh, and that it continued there (as it were sine numine) for a long time. after the tabernacle was removed to other places. But the language in 2Sa 7:6 is too explicit to admit of that conclusion. God says there to David, through the mouth of Nathan the prophet, "I have not dwelt in  any house since the time that I brought, up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." So in 1Ki 3:2, it is said expressly that no, "house" had been built for the worship of God till the erection of Solomon's Temple at Jerusalem. It must be in a spiritual sense, therefore, that the tabernacle is called a "house" or “temple" in those passages which refer to Shiloh God is said to dwell where he is pleased to manifest his presence or is worshipped; and the place thus honored becomes his abode or temple, whether it be a tent or a structure of wood or stone, or even the sanctuary of the heart alone. Ahijah the prophet had his abode at Shiloh in the time of Jeroboam I, and was visited there by the messengers of Jeroboam's wife to ascertain the issue of the sickness of their 'child (1Ki 11:29; 1Ki 12:15; 1Ki 14:1, etc.). The people there after the time of the exile (Jer 41:5) appear to have been Cuthites (2Ki 17:30) who had adopted some of the forms of Jewish worship. '(See Hitzig, Zu Jerem. p. 331.) Jerome, who surveyed the ruins in the 4th century, says, " Vix ruinarum parva vestigia, vix altaris fundamenta monstrantur" (Ad Zeph. i, 14).

:The principal conditions for identifying with confidence the site of a place mentioned in the Bible are(1) that the modern name should bear a proper resemblance to the ancient one; (2) that its situation accord with the geographical notices of the Scriptures; and (3) that the statements of early writers and travellers point to a coincident conclusion. Shiloh affords a striking instance of the combination of these testimonies. The description in Jdg 21:19 is singularly explicit. Shiloh, it is 'said there, is " on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." In agreement with this, the traveller at the present day, going north from Jerusalem, lodges the first night at Beitin, the ancient Bethel, the next day, at the distance of a few hours, turns aside to the right, in order. to visit Selfn, the Arabic for' Shiloh; and then passing through the narrow Wady which brings him -to- the main road, leaves el-Lebban, the Lebonah of Scripture, on the left, as he pursues" the highway" to Nablfs, the ancient Shechem. Its present name is sufficiently like the more familiar Hebrew name, while it is identical with Shilon (see above), on which it is evidently founded. Again, Jerome. (ut sup.) and Eusebius (Onomast. s.v. Σηλώ) certainly have Seilun (Σιλώμ) in view when they speak of the situation of Shiloh with reference to Neapolis or Nablrs. It discovers a strange oversight of the data which control the question, that some of the older travellers have placed Shiloh at Neby.

Samwil, about two hours north-west of Jerusalem. The contour of the region, as the traveller views it on the ground, indicates very closely where the ancient town must have stood. A tell, or moderate hill, rises from an uneven plain, surrounded by other higher hills, except a narrow valley on, the south, which hill would naturally be chosen as the principal site of the town. The tabernacle may have been pitched on this eminence, where it would be a conspicuous object on every side. The ruins found there, at present are very inconsiderable. They. consist chiefly of the remains of a comparatively modern village, with which some large stones -and fragments of columns are intermixed, evidently from much earlier times, Near a ruined mosque flourishes all immense oak, the branches of which the winds of centuries have swayed. Just beyond the precincts ,of the hill stands a dilapidated edifice, which combines some of the architectural properties of a fortress and a church. Three columns. with; Corinthian capitals lie prostrate on the floor. An amphora between two chaplets, perhaps a work of Roman sculpture, adorns a stone over. the doorway. The natives call this ruin the "Mosque of Seildn (so Robinsonu; Wilson understood it was called “Mosque of the Sixty" [Sitfin]: [Lands -of the, Bible, ii, 294])., The interior was vaulted.

The materials are unsuited to the structure, and have been taken from, an older building. At the distance of about fifteen minutes from the main site is a fountain, which is approached through a narrow dale; Its water is abundant, and, according to a practice very common in the East, flows first into a pool or well, and thence into a large )reservoir, from which flocks and herds are watered. This fountain, which would be so natural a resort for a festal party, may have been the place where the “daughters of Shiloh" were dancing when they were surprised and borne, off by their captors. In this vicinity are rock-hewn sepulchers, in which the bodies of some of the unfortunate house of Eli may have been laid to rest. There was a Jewish tradition: (Asher, Benj.. of Tud. ii, 4353) that Eli and his sons Were buried here... It is certainly true, as some travellers remark, that the scenery of Shiloh is not specially attractive; it presents no feature of, grandeur or beauty adapted to impress the mind and awaken thoughts in harmony with the memories of the place. At the same time, it deserves to be mentioned that, for the objects to which Shiloh was devoted, it was not unwisely chosen.

It was, secluded, and therefore favorable to acts of worship and religious study, in which the youth of scholars and devotees, like Samuel, was to be spent. Yearly festivals were celebrated there, and brought together assemblages which would need the supplies of water and pasturage so easily obtained in such a  place. Terraces are still visible on the sides of the rocky hills which show that every foot and inch of the soil once teemed with verdure and fertility. The ceremonies of such occasions consisted largely of processions and dances, and the place afforded ample scope for such movements.. The surrounding hills served as an amphitheatre whence, the spectators could look and have the entire scene under their eyes. The position, took in times of sudden danger, admitted of an easy. defence, as it was a hill itself, and the neighboring hills could be turned into bulwarks. To its other advantages we, should add that of its central position for the Hebrews on the west of the Jordan. An air of, oppressive stillness hangs now over all the scene, and adds force to the reflection that, truly the " oracles" so long consulted there "are dumb;" they had fulfilled their purpose, and given place to "a more sure word of prophecy."' A visit to Shiloh requires a tour of several miles from the ordinary track, and it has been less frequently described than other more accessible places. See Reland, Palcestina, p. 1016; Bachiene, Beschreibung, ii, 582; Raumer, Paldst. p, 201; Ritter, Erdk. 15:631. sq.; Robinson, Bib. Res. ii, 269-276; Wilson, Lands of the Bible, ii, 294; Stanley, Sin. and Pal. p. 231-233; Porter, Handb. of Syria, ii, 328; Ridgaway, The Lord's Land, p. 517 sq.;' Badeker, Palestine, p. 327; Conder, Tent Work in Palestine, ii,81 sq. '..

## Shiloh (2)[[@Headword:Shiloh (2)]]

             The archaeological remains at Seilun are minutely described in the Memoirs accompanying the Ordnance Survey (2:367 sq.). The following particulars from Conder's Tent Work (1:81 sq.) are of interest:

“We approached Shiloh from the south, by a mountain road of evident antiquity, from the little plain. The ruins of a modern village here occupy a sort of tell or mound. On the east and north the site is shut in by bare and lofty hills of gray limestone, dotted over with a few fig-trees; on the south the plateau looks down on the plain just crossed. A deep valley runs behind the town on the north, and in its sides are many rock-cut sepulchres; following its course westward, we again reached the main road, thus avoiding a steep pass, and turning northwards found the village of Lebonah perched on the hillside to the west of the road and north of Shiloh, as described in the Bible.

"Shiloh was for about four hundred years the chosen abode of the tabernacle and ark. It is a question of no little interest whether this was the first spot selected after the conquest or the hills by Joshua. That Shiloh became the gathering-place after the conquest of Shechem there is abundant proof (Jos 22:12), and it may be inferred that the Tabernacle was placed there early; but, on the other hand, we find Sanctuary of the Lord (or Holy Place of Jehovah) mentioned, by the oak near Shechem (Jos 24:26), and we may perhaps gather that, though not recognized by the doctors of the Mishna, there was a time when the Tabernacle stood, as is believed by the Samaritans, near Shechem. The date which they give for its transference to Shiloh, in the time of Eli, whom they consider to have been the first schismatical leader of the children of Judah, does not, however, accord with the Biblical account, and the story no doubt originated in consequence of religious hatred.

"The site being so certainly known, it becomes of interest to speculate as to the exact position of the Tabernacle. Below the top of the hill, on the north of the ruins, there is a sort of irregular quadrangle, sloping rather to the west, and perched above terraces  made for agricultural purposes. The rock has here been rudely hewn in two parallel scarps for over four hundred feet with a court between, seventy-seven feet wide, and sunk five feet below the outer surface. Thus there would be sufficient room for the court of the Tabernacle in this area, and it is worthy of notice that the measurement north and south agrees very closely with the width of the court (fifty cubits), which was also measured north and south. From the MishDa we learn that the lower part of the Tabernacle erected at Shiloh was of stone, with a tent above.

"There are, however, two other places which demand attention as possible sites, one being perhaps a synagogue, the other a little building called the ‘Mosque of the Servants of God.'

"The building which I have called a synagogue is situate on a slope south of the ruins of Shiloh. It is thirty-seven feet square, and built of good masonry. The door is on the north, and is surmounted by a flat lintel, on which is a design in bold relief, representing vases and wreaths. Inside there are pillars with capitals, seemingly Byzantine. A sloping scarp has been built against the wall on three sides, and a little mosque sacred to El-Arbain — the Forty Companions of the Prophet — is built on to the east wall. There is a pointed arch on the west wall. Thus we have at least three periods — that of the old synagogue, represented by the lintel, which is similar to the lintels of Galilsean synagogues, that of a later Christian erection, and finally the Moslem mosque; built, probably, where the apse of the chapel would have been placed.

"The Jamia el-Yeteim, or 'Mosque of the Servants of God,' is situated at the southern foot of the tell. It is shaded by a large oak- tree, and is of good masonry, like that of the last: there was nothing very remarkable in the little low chamber within, but the name seems to preserve a tradition of the position of the Tabernacle.

"The only water close to the village was once contained in a little tank with steps, south of the lower mosque. There is, however, a fine spring placed, as is often to be observed in Palestine, at a distance of no less than three quarters of a mile from the town, at the head of the valley which comes down behind the ruins from the east. A good supply of water here issues into a rocky basin, and  was once carried by an underground aqueduct to a rockcut tank, but is now allowed to run waste.

"The vineyards of Shiloh have disappeared, though very possibly once surrounding the spring, and perhaps extending down the valley westwards, where water is also found. With the destruction of the village desolation has spread over the barren hills around.

"A yearly feast was held at Shiloh, when the women came out to dance in the vineyards (Jdg 21:21). It is possible that a tradition of this festival is retained in the name Merj el-'Aid, 'Meadow of the Feast,' to the south of the present site."

## Shilon[[@Headword:Shilon]]

             SEE SHILOH; SEE SHILONITE.

## Shiloni[[@Headword:Shiloni]]

             [rather Shi'loni] (Neh 11:5). SEE SHILONITE.

## Shilonite[[@Headword:Shilonite]]

             [some Shilo'nite] (Heb. with the art. hash-Shiloni', הִשַּׁילוֹנֵי [2Ch 9:29], השַּׁלוֹנַי [2Ch 10:15], הִשַּׁילֹנַי [1Ki 11:29; 1Ki 12:15; 1Ki 15:29 ; 1Ch 9:5 (A. V. "the Shilonites")], or הִשַּׁלֹנַי [Neh 11:5; A. V. "Shiloni"]; Sept. ὁ Σηλωνίτης; but in 1Ch 9:5, ὁ Σηλωνί;' in Neh 1:5, Δηλωνέ v. r. ᾿Ηλωνί and Σηλωνί), a patrial or patronymic, used for two classes of persons.

1. A native or resident of Shiloh-a title ascribed only to Ahijah, the prophet who foretold to Jeroboam the disruption of the northern and southern kingdoms (1Ki 11:29; 1Ki 12:15; 1Ki 15:29; 2Ch 9:29 j 10:15).  Its connection with Shiloh is fixed by 1Ki 14:2; 1Ki 14:4, which shows that that sacred spot was still the residence of the prophet. SEE SHILOH.

2. A descendant of Shelah, the youngest son of Judah a title that occurs (Neh 11:5) in a passage giving an account (like 1Ch 9:3-6) of the families of Judah who lived in Jerusalem at the date to which it refers, and (like that) it divides them into the great houses of Pharez and Shelah. The same family are mentioned among the descendants of Judah dwelling in Jerusalem at a date difficult to fix (1Ch 9:5). They are doubtless the members of the house who in the Pentateuch (Num 26:20) are more accurately designated SHELANITES SEE SHELANITES (q.v.). This is supported by the reading of the Targum Joseph on the passage "the tribe of Shelah," and is allowed by Gesenius. The change of Shellani to Shiloni is the same which seems to have occurred in the name of Siloam-Shelach in Nehemiah and Shiloach in Isaiah. SEE SHELAH.

## Shimeah[[@Headword:Shimeah]]

             (Heb. Shimnah', שַׁמַעָה[text in 2Sa 21:21, Shimay', שׁמְעִי, but the margin has שַׁמְעָא], i. q. Shimea, Sept. Σαμαά, v. r. Σαμά, Σεμαά, Σαμεά; in 2Sa 21:21, Σεμε‹), the name of two Hebrews.

1. One of David's older brothers, and father of Jonathan and Jonadab (2Sa 21:21); elsewhere (1Sa 16:9) called SHAMMAH SEE SHAMMAH (q.v.), also SHIMEA (1Ch 20:7; "Shimma," 1 Chronicles ii, 13).

2. A "son" of Mikloth, who seems to have been the youngest son of Jehiel, a Benjamite, and "father" (founder) of Gibeon (1Ch 8:32). B.C. perhaps 536. In a parallel passage (1Ch 9:38) he is called SHIMEAM SEE SHIMEAM (q.v.).

## Shimeai[[@Headword:Shimeai]]

             (Heb.'Shtmza', צשַׁמְעָא,.fitme; Sept. Σαμαά, nv. r. Σαμά, Σαμάς, Σαμάν, etc.), the name of four Hebrews. SEE SHIMEAH.

1. A. Gershonite Levite, father of Berachiah and grandfather of Asaph the musician (1Ch 6:39 [Heb. 24]). B.C. cir. 1200.,

2. A Merarite Levite, son of Uzza and father of Haggiah (1Ch 6:30 [Heb. 15]). B.C. ante 1043.

3. The third in age of David's brothers, and father of Jonathan who slew Goliath's brother (1Ch 20:7). In the A.V at 1Ch 2:13 the name is even less correctly Anglicized "Shimma." Josephus calls him Samamus (Σάμαμος, Ant. 6:8, 1) and Samna (Σαμᾶ, ibid. 7:12, 2). He is elsewhere (2Sa 13:3, etc.) called SHIMEAH SEE SHIMEAH (q.v.); but SHAMMAH SEE SHAMMAH (q.v.) appears to have been his more correct name (1Sa 16:9). SEE SHIMEATHITE.

4. A son of David and Bathsheba (1Ch 3:5), elsewhere (2Sa 5:14, 1Ch 14:4) called SHAMMUA SEE SHAMMUA (q.v.). SEE DAVID.

## Shimeaithite[[@Headword:Shimeaithite]]

             (Heb. only in the plur. Shimathim', שַׁמְעָתַי, a patronymic from Shimeah; Sept. Σαμαθίμ), the name of one of the three families of "scribes" resident at Jabez (q.v.). in the tribe of Judah; descendants apparently of a Shimea who seems himself to have been of the family of Salma, and not to have been connected with the Kenites (q.v.), possibly the brother of David (2Sa 21:21).

## Shimeam[[@Headword:Shimeam]]

             (Heb. Shimanz', שַׁמְעָם, their fame; Sept. Σαμαά v. r. Σαμά), a descendant of Jehiel the Benjamite, and a chief resident at Jerusalem (1Ch 9:38); elsewhere (1Ch 8:32) called SHIMEAH SEE SHIMEAH (q.v.).

## Shimei[[@Headword:Shimei]]

             (Heb. Shinzmi', שַׁמְעַי, my fame, or renowned; Sept. Σεμε‹, but Σαμα‹θ in 1Ch 8:21; Σαμού in Ezr 10:23; Σεμείας in Est 2:5; and v. r. Σεμε‹α occasionally elsewhere), the name of some sixteen Hebrews..

1. The second named of the two sons of Gershon the son of Levi (Exo 6:17; A. V. "Shimi ;" Num 3:18; 1Ch 6:17 [Hebrews 2]; Zec 12:13). B.C. post 1874. In 1Ch 6:29 [Heb. 14] he is called the sont of Libni and father of Uzza, and both are reckoned as sons of Merari; but there is reason to suppose that there is some clerical error in this verse, as he is everywhere else represented to be Libni's brother. In 1Ch 23:7-10 his posterity is enumerated, but the text has probably there also suffered a transposition, so that we ought to read,;" Of the Gershonites were Laadan [or Libni] and Shimei. The sons of Laadan the chief was Jehiel, and Zetham, and, Joel, three; these were the chief of the fathers of Laadan. The Sons of Shimei, Shelomith [or Shelomoth ], and Haziel, and Haran, three. And the sons of Shelomith [inistead of Shimei] were Jahath, Zina, and Jeaush, and Beriahb these four were the sons of Shelomith [or perhaps Shimei might here remain]. And Jahath was the chief," etc. Both Keil and Zockler (in Lange), however, regard Laadan as different from Libni, and make out two distinct-persons here by the name of Shimei. See No. 3, below.

2. A Reubenite, son of Gog and father of Micah (1Ch 5:4). B.C. post 1874.

3. A Gershonite Levite, son of Jahath and father of Zimnah in the ancestry of Asaph (1Ch 6:42 [Heb. 27]). B.C. cir. 1695. Some have regarded him as identical with the younger son of Gershon (Heb. 27:17 [Hebrews 2]), but the other particulars do not allow this.

4. A Simeonite, son of Zacchur, and father of sixteen sons and six daughters (1Ch 4:26-27). B.C. ante 1618. He was perhaps the same with SHEMAIAH SEE SHEMAIAH (q.v.) the ancestor of Ziza (1Ch 4:37).

5. One of the heads of the families of Beanjamites resident at Jerusalem (1Ch 8:21; A. V. "Shimhi"); apparently the same with SHEMA SEE SHEMA (q.v.) the son, of Elpaal (1Ch 8:13). B.C. post 1618.

6. A citizen of Ramah appointed overseer of David's vineyards (1Ch 27:27). B.C. 1043.

7. The son of Gera; Benjamite of the house of Saul, who lived at Bahurim during the reign of David, and is associated with some of the most painful transactions of the reign of that monarch and his successor. His residence there agrees with the other notices of the place, as if a marked spot on the way to and from the Jordan valley to Jerusalem, and just within the border of Benjamin. SEE BAHURIM. He may have received the unfortunate Phaltiel after his separation from Michal (2Sa 3:16).

1. When David and his suite were seen descending the long defile from Olivet on his. flight from. Absalom (2Sa 16:5-13), the whole feeling of the clan of Benjamin burst forth without restraint in the person of Shimei. His house apparently was separated from the road by a deep valley, yet not so far as that anything that he did or said could not be distinctly heard. He ran along the ridge, cursing, throwing stones at the king and his companions, and when he came to a patch of dust on the dry hill-side, taking it up and throwing it over them. Abishai was so irritated that, but for David's remonstrance, he would have darted across the ravine (2Sa 16:9) and torn or cut off his head. The whole conversation is remarkable, as showing what may almost be called the slang terms of abuse prevalent in the two rival courts. The cant name for David in Shimei's mouth is the man of blood," twice emphatically repeated: " Come out, come out, thou man of blood Aman of blood art thou" (16:7, 8). It seems to lave been derived from the slaughter of the sons of Saul (ch. 21), or generally perhaps from Davids predatory, warlike life (comp. 1Ch 22:8). The cant name for a Benjamite in Abishai's mouth was "a dead dog" (2Sa 16:9; comp. Abner's expression, "Am I a dog's head?" 3:8). "Man of Belial" also appears to have been a favorite term on both sides (16:7; 20:1). The royal party passed on, Shimei following them with his stones and curses: as long as they were in sight. (See Lorenz, Doe Crimine: Simei in Davidea [Strasb. 1749].) B.C. 1023....

2. The next meeting was very different. The king was now returning from his successful campaign. Just as he was crossing the Jordan, in the ferry-boat or on the bridge (2Sa 19:18; Sept. διαβαίνοντος; Josephus, Ant. 7, 5:2, 4, ἐπὶ τὴν γεφύραν), the first person to welcome him on the western, or perhaps even on the eastern, side was: He threw himself at David's feet in abject penitence. "He was the first," he said, "of all the house of Joseph," thus indicating the close political alliance between Benjamin and Ephraim. Another altercation ensued between David and Abishai, which ended in David's guaranteeing Shimei's life with an oath (2Sa 19:18-23) in' consideration of the general jubilee and amnesty of the return. B.C. 1023.

3. But the king's suspicions were not set to rest by this submission; and on his death-bed he recalls the whole scene to the recollection of his son Solomon. Shimei's head was now white with age (1Ki 2:9), and he was living in the favor of the court at Jerusalem (1Ki 2:8). B.C. 1013. Solomon gave him notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. The Kidron, which divided him from the road to his old residence at Bahurim. was not to be crossed. He was to build a house in Jerusalem (ii, 36, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two slaves who had escaped to Gath, he went out on his ass and made his journey successfully (2:40). On his return, the king took him at his word, and he was slain by Bensaiah (ii, 41-46). B.C. 1009. ' In the sacred historian, and still more in Josephus "(Ant. 8:1, 5), great stress is laid on Shimei's having broken his oath to remain at home; so that his death is regarded as a judgment, not only for his previous treason, but for his recent sacrilege. (See Ortlob, De Processu Sol, contra Shimei '[Lips. 1719].) SEE DAVID; SEE SOLOMON.

8. One of the faithful adherents of Solomon at the time of Adonijah's: usurpation (1Ki 1:8). B.C. 1015. Probably he is: the same as Shimei the son of Elah, Solomon's commissariat officer in Benjamin (4:18). Ewald, however, suggests (Gesch. iii, 266) that he :may have been the same with Shimeah or Shammah, David's brother (1Sa 16:9; 2Sa 21:21). From the mention which is made of "the mighty men" in the same verse, one might be tempted to conclude that Shimei is the same with Shammah the Hararite (2 . Samuel 23 ).

9. The head of the tenth division of twelve musicians severally in the distribution by David (1Ch 25:17). B.C. 1013. It would seem that he was one of the sons of Jeduthun, for a name is necessary in 1Ch 25:3. to complete the number six there given, and all the other lists are full. of the Temple under Hezekiah (2Ch 29:14). B.C. 726.

11. A Levite who in connection , with his brother Cononiah the Levite had charge of the offerings, the tithes, and the dedicated things in the renewal under Hezekiah (2Ch 31:12-13). B.C. 726. He was probably the same as the preceding.

12. A son of Pedaiah and brother of Zerubbabel (q.v.), but whether by the same mother or not is doubtful (1Ch 3:19). B.C. 1536.

13. A Benjamite, "son" of Kish and "father" of Jair in Mordecai's ancestry (Est 2:5).' B.C. ante 479.

14. A Levite who divorced his Gentile wife. after the captivity (Ezr 10:23). B.C. 459.

15. An Israelite of "the sons of Hashum" who did the same (Ezr 10:33). B.C. 459.

16. An Israelite of the. sons of Bani who did the same (Ezr 10:38). B.C. 459.

## Shimelith[[@Headword:Shimelith]]

             (Heb. Shimath', שַׁמְעִת, fem. of Shimeah; Sept. Σεμαάθ, v.r. Σαμάθ, Σαμά, and Ι᾿εμουάθ), an Ammonitess, mother of Zabad or Jozachar, one of the two murderers of king Josiah (2Ki 12:21; 2Ch 24:26). B.C. ante 609.

## Shimeon[[@Headword:Shimeon]]

             (Ezr 10:31). SEE SIMEON.

## Shimhi[[@Headword:Shimhi]]

             (1Ch 8:21).SEE SHIMEI 5.

## Shimi[[@Headword:Shimi]]

             (Exo 6:17). SEE SHIMEI 1.

## Shimite[[@Headword:Shimite]]

             (Heb. with the art. hesh-Shimi', הִשַּׁמְעֵי, a patronymic from Shimnei; Sept. ὁ Σεμε‹; A. V. "the Shimeites"), a name (Num 3:21; comp. Zec 12:13) of the descendants of Shimei 1, the son of Gershon.

## Shimma[[@Headword:Shimma]]

             (1Ch 2:13). SEE SHIMEAH 1.

## Shimon[[@Headword:Shimon]]

             (Heb. Shimona', שַׁימוֹן, desert; Sept. Σεμών v.r. Σεμιών). a person vaguely mentioned (1Ch 4:20) among the descendants of Judah in Canaan, and the father of four sons. 'B.C. post 1618.

## Shimrath[[@Headword:Shimrath]]

             (Heb. Shinimrath' שַׁמְרָת, guard; Sept. Σαμαράθ), the last named of the nine sons of Shimhi (i.e. Shimei), a Benjamite of Jerusalem (1Ch 8:21). B.C. post 1618. ,

## Shimri[[@Headword:Shimri]]

             (Heb. Shimri" '' שַׁמְרַי, my watch, or vigilant), the name of four Hebrews.

1. (Sept. Σεμρί, v. r. Σαμάρ, Σαμαρίας.) Son of Shemaiah and father of Jedaiah, chief Simeonites (1Ch 4:37). B.C. post 1618.

2. (Sept. Σαμερί v. r. Σαμαρί.).p) Father of. Jediael (q.v.), one of David's body-guard (1Ch 11:45). B.C. ante 1043.

3. (Sept. Φυλάσσοντες, reading שֹׁמְרֵי.) Son of Hosah, a Merarite Levite appointed by David a doorkeeper of the ark. Although not the first-born, his father made him chief among his brothers (1Ch 26:10; A.V. '"Simri"). B.C. 1043.

4. (Sept. Σαμβρί v. r. Ζαμβρί.) First named of the two, sons. of. Elizaphan, and one of the Levites who assisted at the purification of the Temple under Hezekiah (2Ch 29:13). B.C. '726.

## Shimrith[[@Headword:Shimrith]]

             (Heb. Shiimrith', שַמְרַית, femn. of Shimri, "'vigilant ;" Sept. Σαμαρίθ v. r. σαμαρήθ and Σομαιώθ), an Ammonitess, and mother of Jehozabad, one of the assassins of king Joash (2Ch 24:26); elsewhere (2Ki 12:21) called SHOMER SEE SHOMER (q.v.).

## Shimrom[[@Headword:Shimrom]]

             (1Ch 7:1). SEE SHIMRON 1.

## Shimron[[@Headword:Shimron]]

             (Heb. Shimron', שַׁמְרוֹן, watch-height), the name of a man and also of a place, SEE SHIMRON-MERON.

1. (Sept. Σαμαράμ v. r. Σαμβράν, etc.). Last named of the four sons of Issachar (Gen 46:13; 1Ch 7:1," Shimrom" in later editions). and head of the family of the Shimrunites (Num 26:24). B.C. 1874.

2. (Sept. Σομερών v. r. Σεμερών and Συμεών.) A town of Zebulon (Jos 19:15, where it is named between Nahallal and Idalah),one of those which joined the northern confederacy under Jabin against Joshua. Jos 11:5), and apparently the same elsewhere (12:20) more fully called Shimron-meron (q.v.). Eusebius and Jerome in the Onomasticon confound it with Samaria. The old Jewish traveller Hap-Parchi fixes it at two hours east of Engannim (Jenin), south of the mountains of Gilboa, at a village called in his day Dar Meron (Ashier, Benjamin, ii, 434). This is in. accordance with the tradition existing among the Jews of Safed that Shimron-meron is identical with the sacred village of Meiron, where the tombs of the rabbins Hillel and Shammai are still preserved and honored (Wilson, Lands of the Bible, ii,3 13). Schwarz, with greater probability (see Reland, Palest. p. 1017, Gesenius, Thes. Heb. p. 1445), proposes (Palest. p. 172) to identify it with the Simonias of Josephus (Life, § 24), now Siminlyveh, a. village a few miles west of Nazareth, which is mentioned in the Talmud (Jerus. Megillah, c. 1) as the ancient Shimron.

## Shimron (2)[[@Headword:Shimron (2)]]

             The present Semuinieh is described in the Memoirs accompanying the Ordnance Survey (1:280) as "a small village on a knoll at the edge of the plain of Esdraelon [five miles west of Nazareth], with three springs and contains probably less than one hundred souls." It has "artificial mounds, traces of ruins, and a sarcophagus" (ibid. page 339).

## Shimron-Meron[[@Headword:Shimron-Meron]]

             (Heb. Shimr-on' Meron', מְראוֹן שַׁמְרוֹן[marg. מְרוֹן], watch height of Meron; Sept. Συμεών [v. r. Σαμρών καὶ φασγά and Μαβρώθ] καί Μαρών), a town whose king was conquered by Joshua (Jos 12:20); probably the same elsewhere (Jos 11:1) called simply, SHIMRON SEE SHIMRON (q.v.).

## Shimronite[[@Headword:Shimronite]]

             (Heb. with the art. hash-Shimroni', הִשַּׁמְרֹנֵי, patronymic; Sept. ὁ Σαμαρανί v. r. Α᾿μβραμεί, A. V. "the Shimronites"), a name (Num 26:24) for the descendants of Shimron (q.v.) the son of Issachar.

## Shimshai[[@Headword:Shimshai]]

             (Heb. Shimshay', שַׁמְשִׁי,' my suns, or sunny'; Sept. Σαμψά v. r. Σαμασά, etc.), a scribe or secretary of Rehum, who was a kind of satrap of the conquered province of Judaea and of the colony at Samaria. supported by the Persian court (Ezr 4:8-9; Ezr 4:17; Ezr 4:23). B.C. 529. He was apparently an Aramaean, for the letter which. he wrote to Artaxerxes was in Syriac (ner. 7), and the form of his name is in favor of this supposition. He is called Semelius by Josephus (Σεμέλιος Ant. xi, 2, 1). The Samaritans were jealous of the return of the Jews, and for a long time plotted against them without effect. They appear ultimately, however, to have prejudiced the royal officers, and to have prevailed upon- them to address to the king a letter which set forth the turbulent character of the Jews and ,the dangerous character of their undertaking, the effect of which was that the rebuilding of the Temple ceased for a time. SEE NEHEMIAH.

## Shin[[@Headword:Shin]]

             were supposed by the Chinese to be spirits of the air, and, according. to Dr. Milne, are to be considered as cons, spirits or intelligences. In the Le- ke it is said that "if we speak of all the Shin collectively, we call them SHANG-TE SEE SHANG-TE (q.v.); but the very circumstance that the word Shin is a collective noun, and. never used with a numerical affix, shows that it cannot be considered as denoting the one supreme God.

## Shin-Men[[@Headword:Shin-Men]]

             a Chinese deity, said to be the son of Fo or Fo-hi, and to- correspond with the Hindu god Ganesa.

## Shin-Moo[[@Headword:Shin-Moo]]

             a goddess worshipped in China as the supposed mother of o, and styled the. Queen of Heaven. Her image is generally placed in a niche behind the altar, sometimes having an infant either in her arms or on her knee, and her head encircled with a glory.

## Shinab[[@Headword:Shinab]]

             (Heb. Shinab', שַׁנְאָב, father's tooth [so. Gesenius as literally; but Hitzig refers the last element to the Arab. for serpent, or the Sanscrit for elephant; while Furst prefers splendor of the Father (i.,e. God)];. Sept. Σανναάρ; Josephus Σεναβάρης, Ant. i, 9), the king of Admah at the time of the invasion by Chedorlaomer (Gen 14:2). B.C. cir. 2064.

## Shinar[[@Headword:Shinar]]

             (Heb. Skinar', שַׁנְעָר[on the signif. see below]; Sept. usually Σεναάρ, Σενναάρ ;. Vulg. Sennaar) seems to have been the ancient name (Gen 10:10; Gen 11:2; Gen 14:1,'9) of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea the tract known in later times as Chaldlca, or Babylonia. It was a plain country,. where brick had. to be used for. stone, and slime, bitumen, or mud, for mortar (xi, 3).  Among its-cities were Babel (Babylon), Erech or Orech (Orchoe), Calneh or Calno (probably Niffer), and Accad, the site of which is unknown - These notices are quite enough to fix the situation. It may, however, be remarked, farther, that the Sept. renders the word by " Babylonia" (Βαβυλωνία) in one-place"'(Isa 11:11), by "the land of Babylon" (γῆ Βαβυλῶνος) in another (Zec 5:11), and by ποικιλή in a third (Jos 7:21) as an equivalent -to Βαβυλονική, (A. V. "Babylonish").

The native inscriptions contain no trace of the term, which seems to be purely Jewish and unknown to any other people. At least it is extremely doubtful whether there is really any connection between Shindar and Singara, or Sinjar. Singara was the name of a town in Central Mesopotamia, well known to the Romans (Dion Cass. lxviii, 22; Atom. Marc. 18:5, etc.), and still existing (Layard, Nin. and Bab. p. 249).", It is from this place that the mountains which run across Mesopotamia from Mosul to Rakkeh receive their title of "the Sinjar range" (Σιγγάρας ὅρος, Ptolemy, v, 18). As this name first appears in Central Mesopotamia, to which the term Shinar is never applied, about the time of the Antonines, it is very unlikely that it can represent the old Shinar, which ceased practically to be a geographic title soon after the time of Moses (the use in the above passages of Isaiah and Zechariah is an archaisni; so also, perhaps, in Dan 1:2).

It may be suspected that Shinar was the name by which the Hebrews originally knew the lower Mesopotamian country, where they so long dwelt, and which Abraham brought with him from "Ur of the Chaldees" (Mugheir). Possibly it means " the country of the Two Rivers," being derived from. שְׁנֵי, "two," and 'ar, which was used in Babylonia, as well as nahr or ndhdr (נָהָר), for "a river." (Comp. the "Armalchar" of Pliny [H. I.D vi; 26] and "A Ar Macales" of Abydennus [Fr. 9] with the Naar-malcha of Atnmianus [24:6], called; Ναρμάχα by Isidore [p. 5 ], which is translated as "the Royal River;". comp. again the "Narragam" of Pliny [H. N. 6:30] with the "Aracanus" of Abydenus, 1. s. c.). SEE MESOPOTAMIA.

## Shingle[[@Headword:Shingle]]

             a wooden tile for covering roofs, spires, etc., made of cleft oak. Shingles were formerly very extensively employed in some districts, but their use  has, for the most part, been superseded by more durable kinds of covering; they are, however, still to be found on some church roofs, and on many timber spires, especially in the counties of Kent, Sussex, Surrey, and Essex, England.

## Shinn, Asa[[@Headword:Shinn, Asa]]

             an eminent Methodist Protestant minister, was born in New Jersey, May 3, 1781, of poor but honest Quaker parents. He received his education chiefly among the western hills of Virginia, became a Methodist at the age of eighteen, was requested to become an exhorter, and before his twentieth year was employed as a travelling preacher in the Methodist Episcopal Church, in which connection he continued over twenty-seven years. The fact that he never saw an English grammar or a clock until he entered upon his first circuit pictures his illiterate and inexperienced condition; yet such was his progress that in 1809 we find him by appointment in the city of Baltimore. He gave himself wholly to the work, utilized his opportunities as a student, and whether in season or out of season, in town or in country, in the woods or on horseback, his tireless mind was at work, until he became a theologian before whose logic and masterly delivery no foe of the truth could stand. In 1825 Mr. Shinn was transferred to the Pittsburgh Conference, and in 1829 withdrew from the Methodist Episcopal Church, helped to organize the Methodist Protestant Church, and at its first conference, which was held that year, in Ohio, he was elected president. He afterwards was the first president of the Pittsburgh Conference. In 1834  he was elected editor of the Methodist Protestant, and served two years. When a young man Mr. Shinn experienced an accidental fracture of his skull, which, because of improper surgical attention, caused his insanity in old age, and he was removed to Brattleboro (Vermont) Lunatic Asylum, where he died, February 11, 1833. Mr. Shinn produced two theological works: The Plan of Salvation, and The Benevolence and Rectitude of the Supreme Being; they evince great logical power, piety of heart, and loyalty to Christ. See Bassett, Hist. of the M.E. Church, page 325.

## Shinn, Asa (2)[[@Headword:Shinn, Asa (2)]]

             a minister of the Methodist Episcopal Church, was born in New Jersey, May 3,1781. He was converted at the age of seventeen years, and in his twentieth year entered the itinerancy in the Baltimore Conference. In 1824 Mr. Shinn took a prominent part in the discussion of lay representation in the Methodist Episcopal Church; and when the discussion culminated in the disciplining of a number of the advocates of the measure, he withdrew from the Church, and identified himself with the lay-representation movement. He took an active part in the organization of the Methodist Protestant Church, and received the most important offices in the gift of his constituents. He was frequently elected president of the Annual Conference, and twice (1838 and :1842) president of the General Conference. In 1834 he was elected, with Rev. Nicholas Snethen, editor of the Methodist Protestant of Baltimore. Owing to an accident received in his youth, and overstrain of work and care, he had four attacks of insanity- in 1813, 1819,1828, and 1843. From the last he never recovered, but was sent to an asylum in Philadelphia, and then to another in Brattleborought Vt., where he died, Feb. 11,1853. He was a strong and effective speaker and a ready. and forcible writer. He published, Essay on the Plan of Salvationa (Baltimore, 1813; 2d ed. Cincinnati, -1831): — The Benevolence and Rectitude of the Supreme Being (Baltimore, 1840; 12mo). He also wrote a series of articles in the Mutual Rights. See  Sprague, Annals of the Amer. Pulpit, vii, 360; Simpson, Cyclop. of Methodism, s.v.

## Shinn, John[[@Headword:Shinn, John]]

             a minister of the Methodist Episcopal Church, was born in Warren County, O., March 2, 1824, and united with the Church at the age of fifteen. He was received into the Cincinnati Conference in 1854. In 1862 he entered the Christian Commission, and afterwards became an army chaplain. After the war he was county agent of the Bible. Society for one year. In 1866 he again entered the pastorate, and labored until death (by paralysis), which occurred at West Mansfield, O., Sept. 26,1871. See Minutes of Annual Conferences, 1872, p. 107.

## Shinshiu[[@Headword:Shinshiu]]

             (meaning New Sect) is the name of a Japanese sect of Buddhists, who are the adherents of one of the most remarkable developments of Buddhism, unique in many points. Buddhism has been called the Protestantism of Asia; the Shinshiu followers are the Protestants of Buddhism. Many of the distinctive tenets of Buddhism so called are: repudiated by the Shin sect. Their priests marry and rear families, eat flesh and drink wine. Nuns, monks, and monasteries are unknown within their pale; schools, or rather real theological seminaries, taking their place. Penance, fasting, pilgrimages, prescribed diet, isolation from society, and, generally, amulets and charms, are proscribed. The Protestant doctrine of justification by faith in. Buddha is their central tenet, in opposition to the common Buddhist idea of salvation by works. Devout prayer, purity and earnestness of life, and trust in Buddha himself as the only worker of perfect righteousness, are insisted upon. They scornfully reject the worship of most of the idols venerated by the other sects. The Scriptures of Slinshiu, instead of being kept in the Sanscrit and archaic Chinese, as in other sects, are translated into the vernacular, and their daily reading urged. The Shin temples are built, not on mountains and in. secluded. places, but on the main streets, and in the crowded and business centres of great cities, with altars gorgeous in. their magnificence. The Shin priests are more highly educated than those of any other Japanese sect, and the average intelligence of their worshippers is superior. They profess never. to intermeddle with political affairs, receive no government aid, and pride themselves on their self- reliance.

When travelling, they assume the lay dress, and in time of war  claim the right of defence. Whole battalions of sacerdotal soldiery have been recruited from the Shin sect in the wars of the past. Their influence is probably greater than that of any other sect in Japan. Within the last decade, they have organized their training-schools on the model of Christian theological seminaries, and have carefully studied "the weapons and methods of Christian missionaries. They have lately sent out successful missionaries to China, Corea, and the Riu-Kiuv (Loochoo) islands. There are six subsectsa or divisions in Shinshiu, who have in all 13,718 temples. Other names; for the Shin sect are Monto ("Followers of the Gate") and Ikto, from the. initial of one of their canonical books, both terms referring to their singleness of aim and unity of organization.. Shinshiu was founded by Shinran (born 1171, died 1262), who was a pupil of Honen, founder of the Jodo sect, and a man. of noble descent. When in Kioto, at thirty years of age, he married a lady of noble rank, and thus set the example of marriage, and gave the newly founded sect a prestige it has ever. since enjoyed with; both mikado and shogun (tycoon).- So great has been the numerical intellectual, and religious influence of Shinshiu upon the nation, that the mikado Mutsuhito, by a rare act of imperial favor, honored the memory of Shinran by bestowing upon him the, posthumous title, by imperial letters patent, of Kenshin Daishi (Great Revealer of Light), on Nov. 28, 1876.Though wary and ceaselessly active in their endeavors to counteract Christianity, now so aggressive in Japan, they have resisted every effort of the government to amalgamate them with other sects and their enemies and rivals of late have charged them with being so much like Christians that separation from the latter is inconsistent. (W. E. G.)

## Shinto[[@Headword:Shinto]]

             (Shintoism, Sintuism, ;"the Religion of the Kami") is the term for the religion of the ancient Japanese which existed before the introduction of Confucian ethics or Buddhism into Japan, and which was practiced in a more or less pure form until the restoration of the mikado to supreme power in 1868, when a thorough purification and propagation of the ancient cult was ordered by the government. Nearly all accounts of Shinto by European writers prior to 1870 are of little value, as these treat of the impure Buddhaized form. The ancient documents and archaic literature of Shinto have been unearthed and made accessible even to native readers only during the last and present centuries. The ancient faith has always had a distinct life and literature apart from the imported creeds of India and  China, and pure Shintoists insist that the native and the foreign religions are incompatible.

Shinto is a Chinese term repudiated by native scholars, who use the pure Japanese word Kami no Michi (way or doctrine of the gods). Since the introduction of Chinese letters in the 6th century A.D., every important Japanese word has a Chinese equivalent and synonyms. The term Shinto was coined to distinguish the native cult from the two other to or do then new upon the soil, viz. Ju-do (Confucianism) amid Butsu-ao (Buddhism). The literal rendering of Shinto is "theology."

I. The Scriptures, Essence, and Characteristics of Shintoism (to A.D. 60).-To decide positively the ultimate origin of Shinto, whether a purely indigenous growth or imported from the Asian mainland, is to decide the origin of the Japanese people. Believing as we do that the aborigines of Japan were Ainos in the north and Malays in the south, ultimately conquered by immigrant tribes from the Mantchurian highlands, descending through Corea, who thus became the dominant race in Japan, we must refer the origin of the germs, but the germs only, of Shinto to the Asian mainland. The pre-Confucian religion of China (see the She King: Book of Ancient Chinese Poetry [transl. by Dr. Legge], p. 46-53) and Shinto had some striking points in common, though the growth and development of Shinto have been on Japanese soil. The Asian invaders in Japan had neither letters nor writing until they were brought from China after the 3d century A.D. Rigid Shintoists, however, assert that previously. there was a native alphabet in use called Shindaiji or Shinji (god letter's, or letters of the divine age). The Buddhists and all foreign scholars maintain that this alphabet was derived from Corea. Certain it is that these "god-letters" were never in general use, nor can their influence be traced on the alphabets now written in Japan, while no literary remains have yet been found written in them.. The origin of most, of the Shinji may be discovered by comparing them with the alphabet invented in Corea in the latter part of the 7th century A.D., and still in use by the Coreans. This subject has been fruitful of literary controversy in Japan.

The oldest monuments both of Shinto and the Japanese language are the Kojiki (book of ancient traditions, or "notices of ancient things"), the Nihongi (chronicles of Japan), and some liturgical works, such as the Nakatomi no Ilirai (the Nakatomi ritual) and the Engishiki (book of the ceremonial law of Shinto). These ancient texts, with the recensions,  commentaries, and controversial writings of the native scholars and Shinto revivalists-Mabuchi (1697-1769), Motoori (1730-1801), and Hlirata (1776-1843)-form the chief sources of information concerning Shinto. In the texts are imbedded a number of poetical passages forming' the Norit, or Shinto liturgies, composed most probably centuries before the introduction of writing, and preserved through the medium of the human memory. The ancient texts contain the cosmogony, philosophy, and ritual of Shinto. According to them, Japan is the centre of the earth,. and the mikado is the first of men and vicar of gods. Infallibility is his attribute, and his will is the test of right.

The Kojiki is written almost entirely in pure Japanese style as concerns the forms both of language and thought, while the text of the Nihongi is full of Chinese modes of expression and purely Chinese philosophical conceptions.. Both are expressed by Chinese characters, which in some cases are phonetic for Japanese words, but in others are ideographic. The correct. deciphering of the texts, especially that of the Kojiki, and the interlinear given in kana letters in some editions, is a comparatively modern work, which is as yet by no means infallible. The Kojiki was composed A.D. 712 by order of the 44th mikado, Gemmio, and first. printed in the period 1624-42. The Nihongi was composed A.D. 720, and the evident intent of the writer is to clothe the matter in hand in Chinese garb and give a Chinese character to the native history. The tenor of both works. is best shown by a comparison of their opening sentences 'literally translated:

KojikiNihongi“At the time of the beginning of heaven and earth, there existed three pillar (chief) kami (gods). The name of one kami was ‘Lord of the Middle of Heaven;' next, ‘High Ineffable Procreator;” next ‘Ineffable Procreator.' These three existing single, hid their bodies (dies, passed away, or became pure spirit). Next, when the young land floated like oil moving about, there came into existence, sprouting upwards like a rush shoot, a kami  names ,Delightful Rush Sprout;' next, “Heavenly Standing-on-the- bottom' kami. The two chief kami, existing single, hid their bodies. Next came into existence these three kami,” etc.  “Of old, when heaven and earth were not yet separated, and the in (male, active, or positive principle) and the yo (female, passive, or negative principle) were not separated, chaos, enveloping all things, like a fowl's egg, contained within it a germ. The clear and ethereal substance expanding became heaven; the heavy and thick substance agglutinating became earth. The ethereal union of matter was easy, but the thickened  substance hardened with difficulty. Therefore heaven existed first; the earth was fixed afterwards. Subsequently deity (kami) was born (or evolved, umaru). Now, it is said that in the beginning of heaven and earth the soil floated about like a fish floating on the top of the water,” etc. In the Kojiki we have the original Japanese theory of creation, and in the Nihongi the same account with Chinese philosophical ideas and terms added. Indeed, the first verse of the Nihongi -down to "Now, it is said," etc., is borrowed direct from Chinese books.' Both texts show that the Japanese scheme of creation starts without a Creator or any first cause; matter appears before mind, and deity has no existence before matter,' The idea of space apart from matter was also foreign to these ancient philosophers. There is no creation, properly speaking, but only evolution until the gods (kami) are evolved or get being. The work of creation properly so called begins only when after the genesis of several pairs of (hitori-gami) single, sexless beings, Izanagi and Izanami appear. Standing upon the floating bridge of heaven, Izanagi plunged his jewelled falchion (or spear) into the unstable waters beneath, and, withdrawing it, the drops which trickled from it congealed, and formed an island. Upon this they descended; and planting the falchion in the ground, made it the central pillar of a palace which they built around it, intending that it should be the pillar of a continent. zanagi means "The-male-who-invites," Izanami "The- female who-invites." In Izanagi was the first manifestation of the male principle; in Izanami that of the female principle.

They were the first beings who were conscious of a difference of sex. They separated to make a tour of the island. At their meeting the female spirit spoke first "How joyful to meet a lovely male!" Izanagi, offended that the female had spoken first, required the circuit to be repeated. Meeting a second time, the male spirit spoke first, and said, "How joyful to meet a lovely female!" Then followed the first practice of the art of love. Whence the origin of the human race, the' gods (kami), and the ten thousand things in heaven and earth. The first series of children born were the islands of Japan. The details of creation were carried out by the various kami who sprang from Izanagi and  Izanami. In the conception of many of the subordinate kami and the objects which make up the world, the two creator deities had a common part, but many others were generated by the separate action of each. Thus, in bringing forth the god of fire Izanami suffered great pain, and from the matter which she vomited forth in her agony sprang the god and goddess of metal. She afterwards created the gods of clay and fresh water to pacify the fire-god when he was inclined to be turbulent. Izanagi, being incensed at the fire-god, clove him in three pieces with his sword. From the fragments sprang the gods of thunder, of mountains, and of rain.. The gods of clay and fresh water married. From the head of their offspring grew the mulberry and silkworm; from the navel, the five esculent grains-rice, wheat, millet, beans, and sorghum. Izanami had enjoined upon her consort not to look upon her during her retirement, but Izanagi disregarding her wish, she fled into the nether world (the "root-land," or "land of, darkness"). Izanagi descended to induce her to return to earth. He found the region one of awful foulness, and the body of his consort a mass of worms. Escaping to the upper -world, he purified himself by repeated washings in the sea. In these acts many gods were born, among others Susanob from his nose and Amaterasu from his left eye. The deities created out of the filth from which he washed himself are the evil deities that war against the good gods. and still trouble mankind ill many ways.

At this time heaven and earth were very: close to each other, and the goddess Amaterasu being a rare and beautiful child, whose body shone brilliantly, Izanagi sent her up. the pillar that united heaven and earth, and bade her rule over the high plain of heaven. She ever afterwards illuminated heaven and earth. Her name, Ama- terasu-:O-Mi-Kami, means "From - heaven - far - shining - Deity." The Chinese equivalent is "' Ten - Sho - Dai - Jin," and the common English term "sun- goddess." Susanoo, whose full name is "Take-Haya-Susano-O- Mikoto," was likewise commanded to rule' over the blue plain of the sea and the multitudinous salt waters. He, however, neglected to keep his kingdom in order, was very slovenly, and cried constantly. To cure him of his surly behavior, his father made him ruler over the kingdom of night. He is usually styled the god of the moon. Instead of reforming his conduct, Susanoo grew worse. He turned a wild horse loose into the rice-fields planted by his sister the sun-goddess, defiled the white rice in her storehouse, and, finally, while one day she was weaving, he flung the reeking hide of a wild horse freshly skinned over her loom, and the carcass into the room. Dreadfully frightened and hurt, the sun-goddess withdrew into, a rocky cave and shut the door. Instantly there. was darkness over  heaven and earth-a calamity which the turbulent gods improved by making a confused noise like the buzzing of flies.

A great congress of all the gods was now held in the dry bed of the River of Heaven (the Milky-way), and after devising and carrying out many expedients which became the foundation of the arts of life in Japan the sun-goddess came out, light shone again, and Susanoo was banished into a distant land, where his adventures took place, the accounts of which fill many pages in the national mythology. As the earth-gods and evil deities multiplied, confusion and discord reigned, which the sun-goddess seeing resolved to correct by sending her grandson, Ninigi, to earth to rule over it. She gave him a mirror the emblem of her own soul-a sword of divine temper taken by Susanoo from the tail of an eight-headed dragon which he had slain, and a seal or ball. Accompanied by a great retinue of deities, he descended by means of the floating bridge of heaven on which the divine first pair had stood to Mount Kirishima (which lies between Hiuga and Satsuma). After his descent, heaven and earth, which had already separated to a considerable distance, receded utterly, and further communication ceased. Ninigi was received with due honors by the earthly kami, and began to rule without much opposition. His grandson, whose mother was a dragon in the form of a woman,, was Jimmu Tenno (as he is usually styled), the first mikado of Japan. At this point the first volume of the Kojiki ends. Thenceforth the narratives of the Kojiki (with Nihongi) form the history of Japan to the time of Suiko (empress), who reigned A.D. 593628, and on these books - all subsequent works are based.

The Kojiki and N'ihongi form the historic and doctrinal basis of Shinto, and from them we gather its characteristics. Its cosmogony and theogony is evolution. In it is no Supreme God, Creator, or Trinity (as some foreign writers have said). Its highest gods were once creatures before being creators, and all its lower grades of deities were once men. The Shinto earth is Japan; its heaven is immediately above the mikado's realm. The literal meaning of the names of the several pairs of deities preceding the first having sex, and the comments of the native writers, show that they are merely names descriptive of the various stages through which they passed before arriving at the perfection of existence. Thus, some of the names of these rudimentary deities are "First Mud," "Sand and Mud," "Body without Hands, Feet, or Head - fetus," "Beginning of Breath," "Complete Perfection," "Awful One," etc. Thus, out of the mud, through a series of protoplastic deities, the first creative pair evolved unto perfection.  So far we have given an outline of the Kojiki and Nihongi texts, refraining from any but the most necessary explanations or comment.

From the acknowledged native orthodox commentators, who add much more in works which are the richest mines for the student of Japanese archaeology and religion, we add further explanation. The description of the act of Izanagi and Izanami in creating Japan is only a euphemism for the sexual act. The jewelled spear, Hirata thinks, was in the form of a lingo. The worship of the phallus has from prehistoric times been nearly universal in Japan (The Mikado's. Empire, p. 33, note). The point of the spear became the. axis of the earth. 'That "the motion imparted to the fluid mass of earth was the origin of its daily revolutions" is a statement showing how the acquisition of European knowledge enables a Shinto commentator to accommodate an ancient text to modern notions. The island formed by the congealed drops was once at the north pole, but has since taken its present position in the Inland Sea. Japan lies on the top of the globe, which accounts for the fact that she escaped the flood which took place in China in the reign of Yao (B.C. 2356), and by which Occidental countries were drowned, China and Corea suffering less, because near Japan. The stars were formed when Izanagi's spear was drawn out of the earth; the muck which was unfit to enter into the composition of the world flew off in lumps into space and became the stars. After the birth of the Japan islands (Yezo and Saghalin not being mentioned, as these were not discovered till long after the writing of the Kojiki) by ordinary generation. the remaining small islands and foreign countries were formed by the spontaneous consolidation of the foam of the sea; hence their immeasurable inferiority. Hence Japan is the Holy Country-the Land of the Gods-and the mikado is the Tenno (heavenly king) and the Tenshi (son of heaven) whom all Japanese must reverently obey.

Shinto contains no moral codes. The duty of the Shintoist is to live in fear and reverence of the memories of the dead, to imitate the example of the gods and illustrious ancestors. Shinto prescribes no ritual, formulates no dogmas, contains no argument, teaches no immortality, commands no polemic propagation. These two latter doctrines may be easily developed from its Scriptures, as in practice they have been, since all men are derived from gods who are immortal, and the heavenly kami made war upon the earthly, and the mikados by divine right slew the disobedient rebels. The prescribed ecclesiastical machinery and personnel are extremely, simple. Its temples (miya, "house worthy of honor") are thatched or shingled edifices  of hinokiwood, about which there should be no paint, gilding, or gaudy decoration. The type of Shinto architecture, easily recognised, is the primitive hut with ridge-pole and cross-beams.

Within are no idols or emblems. Nothing is visible save the strips'' of notched white paper called the gollei, which depend from a wand of hinoki wood, or are fixed in a pair of vases. A mirror-emblem of the purity of the sun-goddess a closet of inoki containing a paper on which a prayer is written, and, on occasions, the offerings of fruit, fish, and various foods, which become the property of the shrine-keepers, are the appurtenances of a Shinto temple. Outside, at the entrance of the path leading to the shrine, is the to-ii (bird-rest), or portal now serving to the common milmi as a gateway, but anciently used as a perch for the sacred fowls who proclaimed the break of day. Among the most approved of the ancient sacrifices, besides rice, rice-beer, fine cloth and coarse cloth, silk and brocade (now partly symbolized by the gohei), were white horses, boars, and cocks-the first for the personal use of the gods, the second for food, and the third for time-keepers.

A peculiarity concerning the living sacrifices was that they were not slaughtered, but after being hung up by the legs before the shrine were again set free. Sin was recognised, and the need of confession and cleansing recognised. All sin was conceived as pollution. The chief Shinto rite is that of purification, and its rituals consist almost wholly, besides offerings, of prayers for cleansing and actual lustrations. Anciently the mikados commanded public ablutions in the river. Later on, the symbolical cleansing from sin was made by the people casting paper figures of men into the river; then the mikado deputed the high-priest at Kioto to perform the symbolical act for the whole nation, and an iron mannikin was made of the size of the mikado and thrown into the river. The ancient elaborate systems of purification by salt or water in the, cases of birth, death, etc., binding the mouth of the officiating priest with paper, lest breath pollute the offerings, are only observed at present by Shinto purists, and their modern expression is that of rinsing the mouth or dipping the hands in water before prayer at the shrine." The' following is a characteristic Shinto prayer. The worshipper at the shrine pulls a white rope attached to a bell hung in the roof above the shrine, claps his hands thrice, folds them palm to palm, bows his head on his thumbs, and prays, "I say with awe, deign, to bless me by correcting the unwitting faults which, seen and heard by you, I have committed; by blowing off and clearing away the calamities which evil gods might inflict; by causing me to live long and hard, like the lasting rock; and by repeating to the gods of heavenly origin and to the gods of  earthly origin the petitions which I present every day, along with your breath, that they may hear with the sharp-earedness of the forth-galloping colt." In the Eingishiki, or Book of Ceremonial Law, there are numerous specimens of prayers and joyful chants for harvest, remarkable alike for their solemn simplicity and poetic beauty. The deified forces of nature - thunder, lightning, earthquakes and the kami of the sea, rivers, hot springs, mountains, trees, roads, yards, and wells, are all worshipped and. addressed in prayer.

Suach is "pure Shinto"-a bald mythology, a patriarchal cult of autochthons, a literary scaffolding for propping up the supremacy of a tribe of conquerors, a religious device for a nation in its savage infancy-a Robinson Crusoe among religions. Motoori teaches that morals were invented by the Chinese because they were tan immoral people; but in Japan there is no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart. The duty; of a good Japanese consists in obeying the mikado, without questioning whether these commands are right or wrong. It is only immoral people like the Chinese who presume to discuss the character of their sovereigns. Hence, in ancient Japan, government and religion were one and the same. The mikado is the centre of Church and State, which are one. He is more than sovereign pontiff. Japan is the land of the gods. The mikado is god and vicar of all the gods, and in. his hands rests the ownership of all the land; hence, what a Japanese eats, drinks, and enjoys is from the mikado and his heavenly ancestors. And, above all, is the crowning glory of the Holy Country-one dynasty of heaven descended rulers, which from all time has stood unchanged, and to all eternity will stand unchangeable. (In Japan: the dynasty has never changed. The present mikado is the 123d of the line, while in China there have been thirty-three or thirty-four dynasties. 'The date fixed for the accession of Jimmu Tenno is B.C. 660.) As a political force, Shinto has no parallel in the history of Japan, if indeed of any nation. More than all else, it has contributed to the unity of the Japanese people. It was the main-spring of the tremendous revolution of 1868, whose secondary effect and outward phases have attracted the attention of the world. Such was Shintoi before the advent of Confucian ethics or Buddhism. "It is quite possible to show that the indigenous belief of the ancient Japanese contained unformed materials out of which might have been evolved, in the course of ages, both  positive morality and law, had not the process been interrupted at an early stage."

II. History of Shintoism, including its Developments and Modifications by Buddhism and Chinese Ethics (A.D,. 600-1700).-The Chinese ethical system reached Japan long before Buddhism. Confucianism easily lends itself to despotism, and the Five Relations of the Chinese sage were grafted on Shinto before the creed of Buddha began to influence the Japanese in and after A.D. 552. The new- faith from India met with ready acceptance. its gorgeous ritual soon eclipsing the old cult, which gradually lost many of its distinguishing characteristics, and for centuries was unknown in its purity to the masses, though jealously guarded by a few court nobles. In some sequestered miyas its rites were perfectly preserved, even to the lighting of fire by means only of the fire-drill and Retinispora obtusa wood, whence the native word hinoki, "fire-wood."

In spite of the attractions of their more sensuous worship, the Buddhist propagandists found that the roots of Shinto were very deep in the hearts of the martial Japanese. To retain permanent hold upon the national heart, it would be necessary to propound some scheme of reconciliation by which the ancient traditions of their divine ancestors were woven into the Indian dogmas. To do this required some master spirit profoundly learned in both Shinto and Buddhism, a deep student of the Japanese nature, bold, and perhaps unscrupulous. The conversion of a line of theocratic emperors, whose authority was derived from their, divine origin and sacerdotal character, is a striking anomaly in Japanese history; but to fuse into unity such cults as Shinto and Buddhism was a task like that of reconciling Homer and Moses-Grecian and Hebrew culture. Nevertheless, a Japanese Philo was at hand. Kobo, a Buddhist priest (b. 774, d. 835), perhaps Japan's mightiest intellect-the resemblance of whose head to that of Shakspeare has been: pointed out-achieved the' work with almost perfect success. Kobo was a scholar in-Sanscrit, Pali, and Chinese, a zealous student of Buddhism in Corea and China, and a master of the Shinto Scriptures, which he studied at the Japanese Mecca, Ise. While at the shrine :of the goddess Toyo, she manifested herself to him and delivered the revelation on which his system is founded. His scheme, briefly stated. is that the Shinto deities were the incarnations of Buddha in Japan previous to the teaching of his perfect doctrines.

Each Shinto kami is rebaptized with a Buddhist name. Thus Amaterasu becomes Amida, Ojin, Hachiman, etc. The legends of the Kojiki were explained according to the philosophy  of Buddhism, and shown to contain the essence. and tenets of Buddha's teachings. A characteristic specimen of this style of reasoning is the Sankairi, one of the best Japanese theological works. Kobo's system finally secured the complete ascendancy of Buddhism. The mikado was so pleased that he gave it the name of Ribu-Shinto (twofold doctrine of the: gods). In the daily worship for each month, the Buddhist Bosatsua (Podhisattra) and certain of the Shinto kami are worshipped as one and the same., The general name for the kami, who were incarnations of Buddha, is gongen. Thenceforth, until within the last decade, the form of Shinto generally known and practiced, and as such treated of by European writers, was Ri6bu, impure or Buddhaized Shinto,, which is utterly repudiated by true Shintoists, who accuse, Kobo of fraud and forgery. We have not space to do more than mention that there are fifteen or more sects of corrupt Shintoists, but pass an to glance briefly at the recent developments and sudden outburst of Shinto as a tremendous political force in and since the ever-memorable year of 1868, when Japan achieved the paradox of a return to the ancient regime and to the modern order of things.

III. Revival and Reformation of Shintoism (from A.D. 1700 to the present time). — Within, the last hundred years a school of native writers have attempted to purge Shinto of-its foreign elements and- present it in its original purity. The activity of these scholars bore fruit in the creation of a large body of literature, saome- polemic, but most of it of high historic and antiquarian value. At the same time the eyes of the people were opened to see that the shogun was a political usurper, and the mikado, being the vicar of the gods, was, and ought of right to be, the sole ruler of his people. The increasing reverence for the mikado generated by Shinto scholars soon grew into fiery zeal, and a turbulent determination to restore the mikado, abolish Buddhism, sweep all foreigners from the Holy Country, and rehabilitate Shinto as the State religion. Shinto created one of the most powerful currents of thought that helped to swell the flood which in 1868 swept away the dual system of government and restored the Tenno (son of heaven) or mikado (honorable gate, sublime porte, Pharaoh) to supremacy, abolished the office of shogun, and made the city of Yedo the national capital, now called Tokio. These changes would doubtless have taken place even if Perry or other foreigners had not come to Japan.

Their presence gave to the mighty uprising of the nation that outward direction which has filled the eye of Christendom with wonder. No sooner was the new or ancient form of government established in Tokio than successive edicts  were issued which utterly purged the Riobu-Shinto temples and all the national shrines of all Buddhist influences, both material and personal, and again the gohei, mirror, and unpainted wood replaced the. symbols, gilding, candles, incense, and paint of Buddhism. The Buddhist monasteries and temples were shorn of much of their revenues, and "sequestration" was the order of the day. A propaganda was instituted in Tokio, and attempts made to convert all the Japanese people to Shinto tenets and practice. Despite of sporadic and local successes, the scheme was a splendid failure, and bitter disappointment succeeded the first exultation of victory. Confronted by modern problems of society and government, the mikado's ministers found themselves unable, if indeed willing, to entomb politics in religion, and gradually the shadowy cult of Shinto waned from its momentary splendor. Its fortunes may be traced in the rank and grade of the Department of Religion. Anciently, and for a while in 1868, the Jin Gi Kuan (council of the gods of heaven and earth) held equal authority and influence with the Dai Jo Kuan (the great council of the government). Soon, however, from a supreme Kuan, it was made one of the ten boards of administration, the Jin Gi Sho. In less than a year its dignity was, again lowered by being made the Kio Bu Sho (board of religious instruction). Finally, in 1877, it was quietly turned over to the Home Department and made a bureau with a very shadowy existence. Nevertheless, Shinto is still a living force to millions in Japan, and, with Buddhism, shares the arena against advancing. Christianity in that country. The census of 1874 gave a return of 76,119 Shinto officials and priests, and 128,000 Shinto shrines as against 207,699 Buddhist priests. and monks and 90,000 temples. It is probable that the Buddhists still outnumber Shintoists four or five times over. The cardinal tenets promulgated by the Department of Religion in 1872, which are the central themes of the Shinto lecturers (who, however, enforce them by texts drawn from the Confucian and-Chinese classics), are the three following:

1. Thou shalt honor the gods and love thy country.

2. Thou shalt clearly understand the principles of heaven and the duty of man.

3. Thou shalt revere the mikado as thy sovereign and obey the will of his court. In its higher forms, Shinto is simply a cultured and intellectual atheism.' In its lower forms it is blind obedience to governmental and priestly dictates. "Shinto, as expounded by Motoori, is nothing more than  an engine for reducing the people to a condition of mental slavery." Japan being a country of very striking natural phenomena, the very soil and air lend themselves to support in the native mind this system of hero-worship and worship of the forces of nature. In spite, however, of the conservative power of the ancestral influences, the patriotic incentives, and the easy morals of Shinto. it is doubtful whether, with the pressure of Buddhism, the spread of popular education and Christianity, it can long retain its hold upon the Japanese people. For the details of worship, festivals, symbols, description of temples, etc., see works on Japan.

IV. Literature. — The leading writer on Shinto is Ernest Satow, secretary in Japanese to H. B. M. Legation in Japan, who has written The Revival of Pure Shinto, and The Shinto Shrines of Ise, in the, Transactions of the Asiatic Society of Japan for 1874; The Mythology and Worship of the Ancient Japanese, in the Westminster Review for July, 1878. See also Griffis, The Mikado's Empire, p. 43-53, 96-100, 160, 300; Appletons' Cyclopcedia, 9:538, 551, 562; Fuso Mimi Bukuro (a budget of Japanese),, Notes (Yokohama, 1874); see also, with caution, Klaproth, Apesru des Annales des Empereurs du Japon;. Siebold, Archiv zur Beschreibung von Japchi; Kampfer, History of Japan; and the various sketches of travellers and missionaries., SEE JAPAN. (.W. E.G.)

## Ship[[@Headword:Ship]]

             (for the original term, see below). Under this head we propose to bring together all the important information extant relating to ancient and especially Biblical naval operations. These latter, although somewhat late historically, and not very scientific, have nevertheless a peculiar interest,

I. Extent of Navigation. — The Jews cannot be said to have been a seafaring people; yet their position on the map of the world is such as to lead us to feel that they could not have been ignorant of ships and the business which relates thereunto Phoenicia, the northwestern part of Palestine, was unquestionably among, if not at the head of, the earliest cultivators of maritime affairs. Then the Holy Land itself lay with one side coasting a sea which was anciently the great, highway of navigation, and the center of social and commercial enterprise. Within its own borders it had a navigable lake. The Nile, with which river the fathers of the nation had become acquainted in their bondage, was another great thoroughfare for ships. The Red Sea itself, which conducted towards the remote east,  was at no great distance even from the capital of the land. Then at different points in its long line of sea coast there were harbors of no mean repute. Let the reader call to mind Tyre and Sidon in Phoenicia, and Acre (Acco) and Jaffa (Joppa) in Palestine. Yet the decidedly agricultural bearing of the Israelitish constitution checked such a development of power, activity, and wealth as these favorable opportunities might have called forth on behalf of seafaring pursuits. There can, however, be no doubt that the arts of ship building and of navigation came to Greece and Italy from the East, and immediately from the Levant; whence we may justifiably infer that these arts, so far as they were cultivated in Palestine, were there in a higher state of perfection at an early period, at least, than in the more western parts of the world (Ezekiel 27; Strabo, bk. 16 Comenz, De Nave Tyria).

In the early periods of their history the Israelites themselves would partake to a small extent of this skill and of its advantages, since it was only by degrees that they gained possession of the entire land, and for a long time were obliged to give up the sovereignty of very much of their seaboard to the Philistines and other hostile tribes. The earliest history of Palestinian ships lies in impenetrable darkness, so far as individual facts are concerned. In Gen 49:13 there is, however a prophecy, the fulfilment of which would connect the Israelites with shipping at an early period: “Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon” (comp. Deu 33:19; Jos 19:10 sq.) — words which seem more fitly to describe the position of Asher in the actual division of the land. These local advantages, however, could have been only partially improved, since we find Hiram, king of Tyre, acting as carrier by sea for Solomon, engaging to convey in floats to Joppa the timber cut in Lebanon for the Temple, and leaving to the Hebrew prince the duty of transporting the wood from the coast to Jerusalem.

When after having conquered Elath and Ezion-geber on the farther arm of the Red Sea, Solomon proceeded to convert them into naval stations for his own purposes, he was still, whatever he did himself, indebted to Hiram for “shipmen that had knowledge of the sea” (1Ki 9:26; 1Ki 10:22). The effort, however, to form and keep a navy in connection with the East was not lastingly successful; it soon began to decline, and Jehoshaphat failed when at a later day he tried to give new life and energy to the enterprise (1Ki 22:49-50). In the time of the Maccabees Joppa was a Jewish seaport (1Ma 14:5). Herod the Great availed himself of the opportunities naturally afforded to form a more capacious port at Caesarea (Josephus, War, 3, 9, 3),. Nevertheless, no purely Jewish trade by sea was hence even  now called into being. Caesarea was the place whence Paul embarked in order to proceed as a prisoner to Rome (Act 27:2). His voyage on that occasion, as described most graphically in the Acts of the Apostles (Acts 27, 28), if it requires some knowledge of ancient maritime affairs in order to be rightly understood, affords also rich and valuable materials towards a history of the subject, and might, we feel convinced, be so treated as of itself to supply many irresistible evidences of the certainty of the events therein recorded, and, by warrantable inferences, of the credibility of the evangelical history in general. No one but an eye witness could have written the minute, exact, true, and graphic account which these two chapters give The vessels connected with Biblical history were, with the exception of those used on the Sea of Galilee (for which see below), for, the most part ships of burden, al, most indeed exclusively so, at least within the period of known historical facts, though in a remote antiquity the Phoenician states can hardly fail to have supported a navy for warlike, as it is known they did for predatory, purposes. This peculiarity, however, of the Biblical ships exonerates us from entering into the general subject of the construction of ancient ships and their several subdivisions. A good general summary, on that head may be found in Smith's Dictionary of Greek and Roman Antiquities, s.v. A few details chiefly respecting ships of burden may be of service to the scriptural student.

II. Sources of Information. — Ancient literature is singularly deficient in everything which relates to ships or navigation. No work written expressly on the subject has come down to us and we are dependent for our knowledge on the subject upon the incidental notices in poets and historians, or upon the figures on coins, marbles, or paintings, often the works of ignorant artists, which are calculated to mislead. Recent discoveries have, however, added much to our knowledge of the subject, especially in the marbles and pictures exhumed at Herculaneum and Pompeii. No one writer in the whole range of Greek and Roman literature has supplied us (it may be doubted whether all put together have supplied us) with so much information concerning the merchant ships of the ancients as Luke in the narrative of Paul's voyage to Rome (Act 27:28). There was also dug up at the Piraeus, in 1834 a series of marble slabs, on which were inscribed the inventories of the ships of the Athenian fleet. They have been published by Prof. Bockh, of Berlin, under the title of Urkunden uber das Seewesen? des attischen Staates (Berlin, 1840, fol. and 8vo). The pictorial representations on the Egyptian and Assyrian monuments supply  us some additional information. Julius Pollux, in his Onomasticon, has given a long list of nautical terms which, although not often accompanied b, explanations, puts us in possession of the terminology of ancient seamanship, and is satisfactory as agreeing in a remarkable manner with that of Luke Isidore of Seville, in his Origines, also gives many nautical terms with explanations. For other literature, see at the end of this article.

III. Original Teams. — As regards Paul's voyage, it is important to remember that he accomplished it in three ships first, the Adramyttian vessel SEE ADRAMYTTIUM which took him from Caesarea to Myra, and which was probably a coasting vessel of no great size (Act 27:1-6); secondly, the large Alexandrian corn ship, in which he was wrecked “on the coast of Malta (Act 27:6; Act 28:1) SEE MELITA; and, thirdly, another large Alexandrian corn ship, in which he sailed from Malta by Syracuse and Rhegilum to Puteoli (Act 28:11-13). “The word employed by Luke of each of these ships is, with one single exception, when he uses ναῦς (Act 27:41), the generic term πλοῖον (Act 27:2; Act 27:6; Act 27:10; Act 27:15; Act 27:22; Act 27:30; Act 27:37-39; Act 27:44; Act 28:11). The same general usage prevails throughout. Elsewhere in the Acts (Act 20:13; Act 20:38; Act 21:2-3; Act 21:6) we have πλοῖον. So in James (Jam 3:4) and in the Revelation (Rev 8:9; Rev 18:17; Rev 18:19), In the Gospels we have πλοῖον (passim) or πλοιάριον (Mar 4:36; Joh 21:8). In the Sept. we find πλοῖον used twenty- eight times and ναῦς nine times. Both words generally correspond to the Hebrew אַנַי, oni, or אַנַיָּה, oniyah. In Jon 1:5, πλοῖον is used to represent the Heb. סְפַינָה, sephinah, which, from its etymology, appears to mean a vessel covered with a deck or with hatches, in opposition to an open boat. The senses in which σκάφος (2Ma 12:3; 2Ma 12:6) and ςκάφη (Act 27:16; Act 27:32) are employed we shall notice as we proceed. The use of τριήρης, or trireme (A.V. “galley”), is limited to a single passage in the Apocrypha (2Ma 4:20). In four passages (Num 24:24; Isa 33:21; Eze 30:9; Dan 11:30) the Heb. term is צַי, tsi, so called from being set up or built. SEE BOAT.

IV. Styles of Ancient Ships. —

1. Their Size. — The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which Paul was wrecked had  276 persons on board (Act 27:37), besides a cargo (φορτίον) of wheat (Act 27:10; Act 27:38); and all these passengers seem to have been taken on to Puteoli in another ship (Act 28:11) which had her own crew and her own cargo; nor is there a trace of any difficulty in the matter, though the emergency was unexpected. Now in English transport ships, prepared for carrying troops, it is a common estimate to allow a ton and a half per man; thus we see that it would be a mistake to suppose that these Alexandrian corn ships were very much smaller than modern trading vessels. What is here stated is quite in harmony with other instances. The ship in which Josephus was wrecked (Life, § 3), in the same part of the Levant, had 600 souls on board. The Alexandrian corn ship described by Lucian (Navig. s. vota) as driven into the Piraeus by stress of weather, and as exciting general attention from her great size, would appear (from a consideration of the measurements which are explicitly given) to have measured 1100 or 1200 tons. As to the ship of Ptolemy Philadelphus, described by Athenaeus (v. 204), this must have been much larger; but it would be no more fair to take that as a standard than to take the “Great Eastern” as a type of a modern steamer. On the whole, if we say that an ancient merchant ship might range from 500 to 1000 tons, we are clearly within the mark.

2. Merchant ships in the Old Test. — The earliest passages where seafaring is alluded to in the Old Test, are the following in order: Gen 49:13, in the prophecy of Jacob concerning Zebulun (Sept. κατοικγ῎σει παῤ ὅρμον πλοίων); Num 24:24, in Balaam's prophecy (where, however, ships are not mentioned in the Sept.); Deu 28:68, in one of the warnings of Moses (ἀποστρέψει σε Κω῏/ριος εἰς Αἴγυπτον ἐν πλοίοις); Jdg 5:17, in Deborah's Song (Δὰν εἰς τί παροικεῖ πλοίοις). Next after these it is natural to mention the illustrations and descriptions connected with this subject in Job (Job 9:26, ἣ καί ἐστι ναυσὶν ἴχνος ὁδοῦ) and in the Psalms (Psa 47:7, Ev irvsfiaaVrL 3Stai:avvrpiEtc 7 ἐν πνεύματι βιαίῳ συντρίψεις πλοῖα Θαρσίς; Psa 104:26, ἐκεῖ πλοῖα διαπορεύονται; Psa 106:23, οί καταβαίνοντες είς θάλασσαν ἐν πλοίοις). Pro 23:34 may also be quoted. To this add Pro 30:19 (τρίβους νήος ποντοπορούσης); Pro 31:14 (ναῦς ἐμπορευομένη μακρόθεν). Solomon's own ships, which may have suggested some of these illustrations (1Ki 9:26; 2Ch 8:18; 2Ch 9:21), have previously been mentioned. We must notice the disastrous expedition of  Jehoshaphat's ships from the same port of Eziongeber (1 Kings 22, 48, 49; 2Ch 20:36-37). The passages which remain are in the prophets, especially Isaiah and Ezekiel. In the former prophet the general term “ships of Tarshish” is variously given in the Sept. πλοῖον θαλάσσης (Isa 2:16), πλοῖα Καρχηδόνος (Isa 23:1; Isa 23:14), πλοᾶ Θαρσίς (Isa 55:9). For another allusion to seafaring, see Isa 43:14. The celebrated 27th chapter of Ezekiel ought to be carefully studied in all its detail; and in Jon 1:3-16 the following technical phrases in the Sept. (besides what has been already adduced) should be noticed: ναῦλον (Jon 1:3), συτρίβῆναι (Jon 1:4), ἐκβολὴν ἐποιησαντο τῶν σκευῶν, τοῦ κουφισθῆναι (Jon 1:5), κοπάσει ἡ θάλασσα (Jon 1:11-12). In Dan 11:40 (συναχθήσεται βασιλεὺς τοῦ Βοῤῥᾶ ἐν ἃρμασι καὶ ἐν ἱμμεῦσι καὶ ἐν ναυσὶ πολλαῖς) we touch the subject of ships of war.

3. Ships of War in the Apocrypha. — Military operations both by land and water (ἐν τῇ θαλάσσῃ καὶ ἐπὶ τῆς ξηρᾶς, 1Ma 8:23; 1Ma 8:32) are prominent — subjects in the books of Maccabees. Thus in the contract between Judas Maccabaeus and the Romans it is agreed (1Ma 8:26; 1Ma 8:28) that no supplies are to be afforded to the enemies of either, whether σῖτος, ὅπλα, ἀργύριον, or πλοῖα. In a later passage. (1Ma 15:3) we have more explicitly, in the letter of king Antiochus, πλοῖα πολεμικά (see 1Ma 8:14), while in 2Ma 4:20 (as observed above) the word τριήρεις, “galleys,” occurs in the account of the proceedings of the infamous Jason. Here we must not forget the monument erected by Simon Maccabaeus on his father's grave, on which, with other ornaments and military symbols, were πλοῖα ἐπιγεγλυμμένα, εἰς τὸ θεωρεῖσθαι ὑπὸ πάτων τῶν πλεόντων τὴν θάλασσαν (1Ma 13:29). Finally must be mentioned the noyade at Joppa, when the resident Jews, with their wives and children, 200 in number, were induced to go into boats and were drowned (2Ma 12:3-4), with the vengeance” taken by Judas (τὸν μὲν λιμένα νύκτωρ ἐνέπρησε καὶ τὰ σκάφη κατέφλεξε, 2Ma 12:6). It seems sufficient simply to enumerate the other passages in the Apocrypha where some allusion to seafaring is made. They are the following: Wisdom 5, 10; Wis 14:1; Sir 33:2; Sirach 43, 24; 1Es 4:23.

In row boats the rowers are seated on the crossbeams (ζυγά, in Latin transtra), hence called zygitoe. Before the invention of gunpowder, naval combats were necessarily at close quarters; but to enable the soldiers (ἐπιβάται) to fight without interfering with the rowers, a platform or gangway (πάροδος) was laid on the top of the bulwarks which surround the deck, projecting partly over the side and partly over the deck. Upon this they fought; and, where great speed was required, as in pursuit or flight, the fighting men rowed, in which case movable seats or stools (θρᾶνοι) were requisite for them to sit upon, and from these they were called thranites. It appears, therefore, that from the necessity of the case, fighting vessels must have had more than one rank of rowers, just as the natives of the South Seas both fight and row from the outriggers of their canoes. The adjoining cut represents the upper rank, or thranites, rowing from the gangway. It is right to explain that the artist has contrived to give the details of the bow and stern, by introducing only one fourth of the straight part of the ship where the rowers were seated. Otherwise, if done to a scale, a long low vessel would have appeared on a coin little more than a mere line.

As the size of the vessels was increased, and they were decked over the zygitae retained their name, but were necessarily placed upon raised seats. Upon trial it was found that an additional rank of rowers, seated on the deck between the oars of the primitive rank, could, by keeping time, row without difficulty. As these were seated nearer the side of the ship, and under the gang way or sheltered portion of the deck which was called the thalamus, or sleeping place, they were called thalamites. Hence the three ranks of rowers in a trireme were the thranites zygites, and thalamites; and hence the vertical distance between the rowers was only one half of the horizontal distance, or only eighteen inches, instead of six feet, as is usually supposed.

The monoxyle, or hollow tree, with both ends rounded, must be held to be the primitive form and model for the ship, and continued to be so with little alteration till the Middle Ages, when a change in the mode of steering rendered a change in the form of the stern necessary, but which it is foreign to our purpose to take into consideration.

4. Boats on the Sea of Galilee. — The reader of the New Test. is well aware how frequently he finds himself with the Savior on the romantic shores of the Sea of Gennesareth Board of vessel, πλοῖον (Mat 13:21 Luk 5:3) now sailing up and down the lake (Mat 8:23; Mat 9:1; Mat 14:13, Joh 6:17). Some of his earliest disciples were proprietors of barks which sailed on this inland sea (Mat 4:21; Joh 21:3; Luk 5:3). These ships were indeed small. Josephus designates the ships here employed by the term σκάφη. They were not, however, mere boats; they carried their anchor with them (War, 3, 10, 1; Life, § 33). There was, too, a kind of vessel larger than this, called σχεδία by Josephus, who narrates a sea fight which took place on the lake, conducted on the part of the Romans by Vespasian himself (War, 3, 10, 9). It thus appears that the lake was not contemptible nor its vessels mean; and those should hence learn to qualify their language who represent the Galilean fishermen as of the poorest class.

There is a melancholy interest in that passage of Dr. Robinson s Researches (3, 253) in which he says that on his approach to the Sea of Tiberias he saw a single, white sail. This was the sail of the one rickety boat which, as we learn from other travelers (see especially Thomson, Land and Book, 2, 81), alone remains on a scene represented to us in the gospels and in Josephus as full of life from the multitude of its fishing boats. In the narratives of the call of the disciples to be “fishers of men” (Mat 4:18-22; Mar 1:16-20; Luk 5:1-11), there is no special information concerning the characteristics of these boats. In the account of the storm and the miracle on the lake (Mat 8:23-27; Mar 4:3; Luk 8:22-25), it is for every reason instructive to compare the three narratives; and we should observe that Luke is more technical in his language than Matthew, and Mark than Luke. Thus, instead of, σεισμὸς, μέγας ἐγένετο ἐν τῇ θαλάσσῃ (Mat 8:24), we have κατέβη λαῖλαψ νέμου εἰς τὴν λίμνην, (Luk 8:23), and again τῷ κλύδωνι τοῦ ὕδατος (Luk 8:24); and instead of éστε τὸ πλοῖον καλύπτεσθαι, we have συνεπληροῦντο. In Mark (Mar 4:37) we have τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, éστε αὐτὸ ἤδη γεμίζεσθαι. This evangelist also mentions the προσκεφάλαιον, or boatman's cushion, on which our blessed Savior was sleeping ἐν τῇ πρύμνῃ, and he uses the technical term ἐκόπασεν for the lulling of the  storm. See more on this subject in Smith, Dissertation on the Gospels (Lond. 1853). We may turn now to John. In the account he, gives of what followed the miracle of walking, on the sea (Mar 6:16-25), πλοῖον and πλοιάριον seem to be used indifferently, and we have mention of other πλοιάρια. There would of course be boats of various sizes on the lake. The reading, however, is doubtful. Finally, in the solemn scene after the resurrection (Joh 21:1-8), we have the terms αἰλιαλός and τὰ δεξιὰ μέρη τοῦ πλοίου, which should be noticed as technical. Here again πλοῖον and πλοιάριον appear to be synonymous. If we compare all these passages with Josephus, we easily come to the conclusion that, with the large population around the Lake of Tiberias, there must have been a vast number both of fishing boats and pleasure boats, and that boat building must have been an active trade on its shores (see Stanley, Sin. and Pal. p. 367).

The so called ships of the Lake of Tiberias were, in fact, fishing boats impelled by oars (see Mar 6:48; Joh 6:19). We learn also from Luke's account of Christ stilling the tempest, and his using the expression πλεόντων, “sailing” (Luk 8:23), that they must have had masts and sails;. and from Mark's account of the same event (Mar 4:38) they must have been furnished with προσκεφάλαιον, “pillow,” which, according to Hesychius, was the same as the ὑπερεισμίον, or fleece, upon which the rowers sat. So far as we can learn from the scriptural account, they fished with nets, we must suppose with the drag net, and also with the ἀμφίβληστρου (Mat 4:18) or ἀμφοιβάλλοντας (Mar 1:16).

V. Construction and Equipment. —

1. Shape and Ornaments of the Hull. — It is probable, from the mode of steering (and, indeed, it is nearly evident from ancient works of art), that there was no very marked difference between the bow, (πρώρα, “foreship,” Act 27:30, “fore part” Act 27:41) and the stern (πρύμνα, “hinder part.” Act 27:41; see Mar 4:38). The “hold” (κοίλη, “the sides of the ship,” Jon 1:5) would present no special peculiarities. In merchant ships the sides of the deck were defended by an open rail, the  stem post and stern post rising in a curve, most frequently terminated by an ornament representing the head of a waterfowl bent backwards. This was termed the apelustre or cheniscus (χήνισκος, from χήν, a goose); or by a head in profile, probably suggestive of the sign (παράσημον, Act 28:11) or name of the ship. Outside of these ornaments were projections at each end, which increased the dimensions without adding to the capacity or tonnage of the vessels. This, must be kept in mind in estimating the relative size of ancient and modern ships. On the stern projections we sometimes see an awning represented, as in the ship on the tomb at Pompeii; and on the corresponding projections at the bow, we are informed by Lucian, in his description of an Alexandrian ship, that the anchors were stowed, and also the στροφεῖα and περιαγωγεῖς.

The στροφεῖα may be interpreted capstans for heaving up the anchors, and the περιαγωγεῖς oars or paddles for helping the ship round when “slack in stays,” rendered by Hedericus “instrumentum ad circumagendam navem.” In the picture of Theseus deserting Ariadne, from Herculaneum, we see the cable coiled round a capstan near the stern. We see also the roof of one of the οἰκησεῖς, or cabins, mentioned by Lucian in his description of the ship of Alexandria. It will be observed that the mode of furling the sails like a window curtain, more fully indicated in another figure, is marked by the outline of the sole or lower edge of the sail. Of two other customary ornaments, however, one is probably implied, and the second is distinctly mentioned in the account of Paul's voyage. That personification of ships which seems to be instinctive led the ancients to paint an eye on each side of the bow. Such is the custom still in the Mediterranean, and indeed our own sailors speak of “the eyes” of a ship. This gives vividness to the word ἀντοφθαλμεῖν, which is used (Act 27:15) where it is said that the vessel could not “bear up into” (literally “look at”) the wind. This was the vessel in which Paul was wrecked. An ornament of that which took him on from Malta to Pozzuoli is more explicitly referred to.

The “sign” of that ship (παράσημον, Act 28:11) was “Castor and Pollux” (lucida sidera — brilliant constellations, auspicious to navigators, Horace, Od. 1, 3; Liv. 37, 92; Tacit. Ann. 6, 34; Ovid, Trist. 1, 10, 1); and the symbols of these heroes (probably in the form represented in the coin engraved under that article) were doubtless painted or sculptured on each side of the bow, as was the case with the goddess Isis on Lucian's ship (ἡ πρώρα τὴν ἐπώνυμον τῆς νεὼς θεόν ἔχουσα τὴνΙ᾿σιν ἑκατρέωθεν, Navig. c. 5). The Rev. George Brown found an inscription at Port Phenia which had been on an ancient building, superintended by an Alexandrian gubernator  (κυβερνητής, Act 27:11), of the ship whose sign was “Isopharia.” In the list of the Attic fleet we find names like those of the moderns, such as “Agatha,” “Amphitrite,” “Aura,” “Delia,” “Lyra,” “Europa,” “Centaur,” “Roma,” etc.

2. Masts, Sails, Ropes or Rigging, Yards, Oars, etc. — These, in distinction from the hull or vessel itself, were collectively called σκεύη or σκευή, gear (τὰ δὲ σύμπαντα σεκευὴ καλεῖται, Jul. Poll.). We find this word twice used for parts of the. rigging in the narrative of the Acts (Act 27:17; Act 27:19). The rig of an ancient ship was more simple and clumsy. than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. Such was the rig: also of the ships of the Northmen at a later period. Hence the strain upon the hull and the danger of starting the planks were greater than under the present system, which distributes the mechanical pressure more evenly over the whole. ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were repetitions, so to speak; of the same general unit of rig. In the account of Paul's shipwreck very explicit mention is made of the ἀρτεμών (Act 27:40), which is undoubtedly, the “foresail” (not “mainsail,” as in the A.V.).

Such a sail would be almost necessary in putting a large ship about. On that occasion it was used in the process of running the vessel aground. Nor is it out of place here to quote a Crimean letter in the Times (Dec. 5, 1855): “The Lord Raglan [merchant ship] is on shore, but taken there in a most sailor like manner. Directly her captain found he could not save her, he cut away his mainmast and mizzen, and, setting a topsail on her foremast, ran her ashore stem on.” Such a mast may be seen raking over the bow, in representations of ships in Roman coins. In the Old Test. the mast (ἱστός) is mentioned (Isa 33:23); and from another prophet (Eze 27:5) we learn that the cedar wood from Lebanon was sometimes used for this part of ships. There is a third passage (Pro 23:34, ראֹשׁ חַבֵּל) where the top of a ship's mast is probably intended, though there is some slight doubt on the subject, and the Sept. takes the phrase differently. Both ropes (σχοινία, Act 27:32) and sails (ἱστία) are mentioned in the above quoted passage of Isaiah, and from Ezekiel (Eze 27:7) we learn that the latter were often made of Egyptian linen (if such is the meaning of στρωμνή). There the word χαλάω (which  we find also in Act 27:17; Act 27:30) is used for lowering the sail from the yard. It is interesting here to notice that the word ὑποστέλλομαι, the technical term for furling a sail, is twice used by Paul, and that in an address delivered in a seaport in the course of a voyage (Act 20:20; Act 20:27). It is one of the very few cases in which the apostle employs a nautical metaphor.

The annexed cut, from a marble in the Borghese collection at Rome, gives a good idea of the relative size and position of the sails, although in other respects the details are incorrect. It will be observed from this as well as from the figure of the ship from the tomb at Pompeii, the sails are divided into compartments by ropes sewed across them; so that should the sail be torn in a storm, the injury would be confined to one of the squares. The name of the great and proper mast (ὁ μέγας καὶ γνήσιος ἱστός) was acation' (ἀκάτιον); the. mast at the stern epidromus, according to Julius Pollux, who adds that the smallest was called dolon, without, however, mentioning its position. Isidore of Seville gives the same names to the sails in a passage evidently taken from the foregoing, which is as follows:. “Acatium velum maximum et in medium navi constitutum, epidromus secundse amplitudinis sed ad puppim.

Dolon minimum velum et ad proram artemo dirigendae potius navis causa commendatum quam celeritate.” It has generally been supposed by this that the sail at the bow was called the dolon. Mr. Smith, however, in his essay has shown, by numerous extracts from ancient authors, that the dolones were small sails to be substituted for the. larger in stormy weather, and that the mast at the bow with its sail was the artemon., In addition to the; three lower sails, they had suppara, or topsails, to be set in light winds;.and it would appear from a coin of Nero, given by Montfaucon (p. .cxliii), that they had sails above the suppara equivalent to topgallant sails a ship being represented with two yards above the main yard. We have no proof that the ancients made use of what, in modern language, are termed fore and aft sails; but they certainly had triangular. sails, at least in the war galleys, with the apex at the foot of the mast; such a sail could be braced about without interfering with the rowers, which was probably the reason why this form was adopted. The lower corners of the sails, or rather the ropes which attach them to the sides of the ship, in English the “sheets,” were called the feet of the sails. The projpes, fore foot .(πρόπους), a word which has puzzled commentators, is simply the sheet which is drawn forward, and would no doubt have been called in English the fore sheet, had that term not been applied to the sheet of the foresail. The σκεύη in ancient ships consisted of σκεύη ξύλινα (wooden gear), and σκεύη κρεμαστά pacras  (hanging gear); the first consisted of masts, yards, oars, rudders, etc. The σχοινία (funes) were the hawsers or strong ropes for the anchors, and also for fastening the ship ashore; while the τοπεῖα were a lighter kind of cordage, carefully made and attached to the masts, yards, and sails. The yards (κεραία) were composed of two spars doubled in the center. This explains an apparently absurd non sequitur of Pliny. He tells us that, although single spars were large enough, yet seamen were so rash as to add sail to sail — the word “non” being obviously omitted. The above cut, from the tomb of Nsevoleia Tyche at Pompeii, explains the mode of furling the sails by drawing them up to the yard like a window curtain, as already noticed in the ship of Theseus.

This seems the best place for noticing three other points of detail. Though we must not suppose that merchant ships were habitually propelled by rowing, yet sweeps. must sometimes have been employed. In Eze 27:29, oars (מָשׁוֹט) are distinctly mentioned; and it seems that oak wood from Bashan was used in making them (ἐκ τῆς Βασανίτιδος ἐποίησαν τὰς κώπας σου, Eze 27:6). Again, in Isa 33:21, אַנַי שִׁיַטliterally means “a ship of oar,” i.e. an oared vessel. Rowing, too, is probably implied in Jon 1:13, where the Sept. has simply παρεβιάζοντο. Another feature of the ancient as of the modern ship is the flag, or σημεῖον, at the top of the mast (Isaiah loc. cit. and Isa 30:17). Here, perhaps, as in some other respects, the early Egyptian paintings supply our best illustration. Each ship was provided also with a plumb line for sounding (Act 27:28; Isidor. Orig. 19:4).

3. Steering Apparatus. — Some commentators have fallen into strange perplexities from observing that in Act 27:40 (τὰς ζενκτηρίας τῶν πηδαλίων, “the fastenings of the rudders”) Luke uses πηδάλιον in the plural. One even suggests that the ship has one rudder fastened at the bow and another fastened at the stern. We may say of him, as a modern writer says in reference to a similar comment on a passage of Cicero, “It is hardly possible that he can be seen a ship.” The sacred writer's use of πηδάλια is just like Pliny's use of gubernacula (H. N. 11:37, 88) or Lucretius's of guberna (iv, 440). Ancient ships were in truth not steered at all by rudders fastened or hinged to the stern, but by means of two paddle rudders, one on each quarter, acting in a rowlock or through a port hole, as the vessel might be small or large. This fact is made familiar to us in classical works  of art, as on coins, and the sculptures of Trajan's Column. The same thing is true, not only of the Mediterranean, but of the early ships of the Northmen, as may be seen in the Bayeux tapestry. Traces of the “two rudders” are found in the time of Louis IX. The hinged rudder first appears on the coins of king Edward III. There is nothing out of harmony with this early system of steering in James 2, 4, where πηδάλιον occurs in the singular; for “the governor” or steersman (ὁ εὐθύνων) would only use one paddle rudder at a time In a case like that described in Act 27:40, where four anchors were let go at the stern, it would of course be necessary to lash or trice up both paddles, lest they should interfere with the ground tackle. When it became necessary to steer the ship again, and the anchor ropes were cut, the lashings of the paddles would of course be unfastened.

4. Anchors. — It is probable that the ground tackle of Greek and Roman sailors was quite as good as our own. The anchors appear to have differed little from those of the modems, except that in place of the palms or iron plates attached to the extremities of the arms, the arms themselves were beaten flat, as in the Dutch anchors. It is a common error to suppose that they were without stocks. Thus Capt. Beechey says, “The transverse piece or anchor stock is wanting in all of them.” The annexed cut, from a coin of Antoninus Pius, shows that this is a mistake.

Two allusions to anchoring are found in the New Test., one in a very impressive metaphor concerning Christian hope (Heb 6:19). A saying of Socrates, quoted here by Kypke (οὔτε ναῦν ἐξ ἑνὸς ἀγκυρίου οὔτε βίον ἐκ μιᾶς ἐλπίδος ὁρμίσασθαι): may serve to carry our thoughts to the other passage, which is part of the literal narrative of Paul's voyage at its most critical point. The ship in which he was sailing had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors. on this occasion anchored by the stern (ἐκ πρύμνης ῥιψαντες ἀγκύρας τέσσαρας, Act 27:29). In this there is nothing remarkable, if there has been time for due preparation. English ships of war anchored by the stern at Copenhagen and Algiers. It is clear, too, that this was the right course for the sailors with whom Paul was concerned, for their plan was to run the ship aground at daybreak. The  only motives for surprise are that they should have been able so to anchor without preparation in a gale of wind, and that the anchors should have held on such a night. The answer to the first question thus suggested is that, ancient ships, like their modern successors, the small craft among the Greek islands, were in the habit of anchoring by the stern, and therefore prepared for doing so. We have a proof of this in one of the paintings of Herculaneum, which illustrates another point already mentioned, viz. the necessity of tricing up the movable rudders in case of anchoring by the stern (see Act 27:40). The other question, which we have supposed to arise, relates rather to the holding ground than to the mode of anchoring; and it is very interesting here to quote what an English sailing book says of Paul's Bay in Malta: “While the cables hold, there is no danger, as the anchors will never start” (Purdy, Sailing Directions, p. 180).

5. Undergirers. —The imperfection of the build, and still more (see above, 2) the peculiarity of the rig, in ancient ships resulted in a greater tendency than in our times to the starting of the planks, and consequently to leaking and foundering. We see this taking place alike in the voyages of Jonah, Paul, and Josephus; and the loss of the fleet of 2Eneas in Virgil (“ laxis laterum compagibus omnes,” AEn. i, 122) may be adduced in illustration. Hence it was customary to take on board peculiar contrivances, suitably called “helps” (βοηθείαις, Act 27:17), as precautions against such dangers. These were simply cables or chains, which in case of necessity could be passed around the frame of the. ship, at right angles to its length, and made tight. The process is in the English navy called frapping, and many instances could be given where it has been found necessary in modern experience. Ptolemy's great ship, in Athenaeus (loc. cit.), carried twelve of these undergirders (ὑποζώματα). Various allusions to the practice are to be found in the ordinary classical writers. See, for instance, Thucyd. i, 29; Plato, Rep. 10:3, 616; Horace, Od. i, 14, 6. But it is most to our purpose to refer to the inscriptions containing a complete inventory of the Athenian navy, as published by Bbckh (Urkunden fiber das Seewesen des attischen Staates [Berl. 1840]). The editor, however, is quite mistaken in supposing, (p. 133-138) that these undergirders were passed around the body of the ship from stem to stern. .

6. Ship's Boat. — This is perhaps the best place for noticing separately the σκάφη, which appears prominently in the narrative of the voyage (Act 27:16; Act 27:32). Every large merchant ship must have had one or more boats. It is evident that the Alexandrian corn ship in which Paul was sailing from Fair Havens, and in which the sailors, apprehending no danger, hoped to reach Phoenice, had her boat towing behind. When the gale came, one of their first desires must have been, to take the boat on board, and this was done under the lee of Clauda, when the ship was undergirded, and brought round to the wind for the purpose of lying to; but it was done with difficulty, and it would seem:that the passengers gave assistance in the task (μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης, Act 27:16). The sea by this time must have been furiously rough, and the boat must have been filled with water. It is with this very boat that one of the most lively passages of the whole narrative is connected. When the ship was at anchor in the night before she was run aground, the sailors lowered the boat from the davits with the selfish desire of escaping, on which Paul spoke to the soldiers, and they cut the ropes (τὰ σχοινία) and the boat fell off (Act 27:30-32).

VI. Command and Mfanagement. —

1. Officers, and Crew. In Act 27:11 we have both κυβερνήτης and ναύκληρος. The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers.:The former has the charge of the steering. The same word occurs also in Rev 18:17,; Pro 23:34; Eze 27:8, and is equivalent to πρωρεύς in Eze 27:29; Jon 1:6. In Jam 3:4, ὁ εὐθύνων, “the governor,” is simply the steersman for the moment. The word for “shipmen” (Act 27:27; Act 27:30) and “sailors” (Rev 18:17) is simply the usual term, ναῦται. In the latter passage ὅμιλος occurs for the crew, but the text is doubtful. In Eze 27:8-9; Eze 27:26-27; Eze 27:29; Eze 27:34, we have κωπηλάται for “:those who handle the oar,” and in the same chapter (Eze 27:29). ἐπιβάται, which may mean either passengers or mariners. The only other passages which need be noticed here are 1Ki 9:27, and 2Ch 8:18, in the account of Solomon's ships. The former has τῶν παίδων αὐτοῦ ἄνδρες ναυτικοὶ ἐλαύνειν εἰδότες θάλασσαν; the latter, παίδες εἰδότες θάλασσαν.

2. Rate of Sailing. — Paul's voyages furnish excellent data for approximately estimating this, and they, are: quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that, winds are variable. Thus  the voyage between Troas and Philippi, accomplished on one occasion (Act 16:11-12) in two days, occupied on another occasion (xx, 6) five days. Such a variation might be illustrated by what took place almost any week between Dublin and Holyhead before the application of steam to seafaring. With a fair wind an ancient ship would sail fully seven knots an hour. Two very good instances are again supplied by Paul's experience in the voyages from Caesarea to Sidon (xxvii, 2, 3) and from Rhegium to Puteoli (xxviii, 13). The result given by comparing, in these cases, the measurements of time and distance corresponds with what we gather from Greek and Latin authors generally e.g. from Pliny's story of the fresh fig produced by Cato in the, Roman senate before the third Punic war: “This fruit was gathered fresh at Carthage three days ago; that is the distance of the enemy from your walls” (H. A. 15:20).

3. Sailing Before the Wind and Near the Wind. — The square rig which has been described is, like the rig of Chinese junks, peculiarly favorable to a quick run before the wind. We have in the New Test. (Act 16:11; Act 27:16) the technical term εὐθυδρομέω for voyages made under such advantageous conditions. The run of Paul's ship from Rhegium to Puteoli, one hundred and eighty miles, in two consecutive days, the wind being from the south and consequently fair, agrees perfectly with the instances adduced by captain Beechey in his remarks on ancient ships (Appendix to Travels in Africa, p. 38). It would, however, be a great mistake to suppose that ancient ships could not work to windward. Pliny distinctly says: “lisdem ventis in colitrarium navigatur prolatis pedibus” (H. N. 2, 48). Cicero, in one of his epistles, says that in consequence of contrary winds they navigated slowly and with difficulty: “Adversis ventis usi essemus tardeque et incommode navigassemus” ( Epist. ad Familiares, lib. 14:Ephesians 5), a passage which agrees in a very remarkable manner with one in Luke's account of Paul's voyage, βραδυπλοοῦντες καὶ μόλις γενόμενοι, etc. (Act 27:7) sailing slowly and with difficulty were come, etc. Luke does not mention contrary winds; but we know from the context that the ship was sailing to the westward, in a: region and at a season when westwardly winds constantly prevail. The superior rig and build, however, of modern ships enable them to sail nearer to the wind than was the case in classical times. At one very critical point of Paul's voyage to Rome (ibid.) we are told that the ship could not hold on her course (which was west by south, from Cnidus by. the north side of Crete) against a violent wind (μὴ προσεῶντος ἡμᾶς άνέμου)) blowing from the northwest, and that  consequently she ran down to the east end of Crete, SEE SALMONE, and worked up under the shelter of the south side of the island (Act 27:7-8). SEE FAIR HAVENS. Here the technical terms of our sailors have been employed, whose custom is to divide the whole circle of the compass card into thirty-two equal parts called points. A modern ship, if the weather is not very boisterous, will sail within six points of the wind. To an ancient vessel, of which the hull was more clumsy and the yards could not be braced so tight, it would be safe to assign seven points as the limit. This will enable us, so far as we know the direction of the wind (and we can really ascertain it.in each case very exactly), to lay down the tacks of the ships in which Paul sailed, beating against the wind, on the voyages from Philippi to Troas (ἄχρις ἡμερῶν πέντε, Act 20:6), from Sidon to Myra (διὰ τὸ τοὺς ἀνέμους ειναι ἐναντίους, Act 27:3-5), from Myra to Cnidus (ἐν ἱκαναῖς ἡμέραις βραδυπλοοῦντες, Act 20:6-7), from Salmone to Fair Havens (μόλις παραλεγόμενοι, Act 27:7-8), and from Syracuse to Rhegium (περιελθόντες, Act 28:12-13).

4. Lying-to. — This topic arises naturally out of what has preceded, and it is so important in reference to the main questions connected with the shipwreck at Malta that it is here made the subject of a separate section. A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is not to make progress at all hazards. but to ride out a gale in safety; and this is what was done in Paul's ship when she was undergirded and the boat taken on board (Act 27:14-17) under the lee of Clauda. It is here that Luke uses the vivid term ἀντοφθαλμεῖν mentioned above. Had the gale been less violent, the ship could easily have held on her course. To anchor was out of the question; and to have drifted before the wind would have been to run into the fatal Syrtis on the African coast. SEE QUICKSANDS. Hence the vessel was laid to (“close hauled,” as the sailors say) “on the Starboard tack,” i.e. with her right side towards the storm. The wind was east northeast, SEE EUROCLYDON, the ship's bow would point north by west, the direction of drift (six points being added for “lee way”) would be west by north, and the rate of drift about a mile and a half an hour. It is from these materials that we easily come to the conclusion that the shipwreck must have taken place on the coast of Malta. SEE ADRIA.

5. Storms and Shipwrecks. — The dangers of the ocean to sailors on board such ships as these were great, and, in the then ignorance of navigation, caused sailing to be restricted to the spring, summer, and autumn months; winter was avoided. To the Romans the sea was opened in March and closed in November (Caesar, Bell. Gall. 4, 36; 5, 23; Philo, Opp. 4, 548; Act 27:9); and ships which, towards the end of the year, were still at sea earnestly sought a harbor in which to pass the Winter (Act 27:12).

The first century of the Christian era was a time of immense traffic in the Mediterranean; and there must have been many vessels lost there every year by shipwreck, and, perhaps, as many by foundering. This last danger would be much increased by the form of rig described above. Besides this, we must remember that the ancients had no compass and very imperfect charts and instruments, if any at all; and though it would be a great mistake to suppose that they never ventured out of sight of land, yet, dependent as they were on the heavenly bodies, the danger was much greater than now in bad weather, when the sky was overcast and “neither sun nor stars in many days appeared” (Act 27:20). Hence, also, the winter season was considered dangerous and, if possible, avoided (ἄντος ἤδη ἐπισφαλοῦς τοῦ πλοός, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι Act 27:9).

Certain coasts, too, were much dreaded, especially the African-Syrtis (Act 27:17), The danger indicated by breakers (Act 27:29), and the fear of falling on rocks (τραχεῖς τόποι), are matters of course. Paul's experience seems to have been full of illustrations of all these perils. We learn from 2Co 11:25 that, before the voyage described in detail by Luke, he had been “three times wrecked;” and, further, that he had once been “a night and a day in the deep,” probably floating on a spar, as was the case with Josephus. These circumstances give peculiar force to his using the metaphor of a shipwreck (ἐναυάγησαν, 1Ti 1:19) in speaking of those who had apostatized from the faith. In connection with this general subject we may notice the caution with which, on the voyage from Troas to Patara (Act 20:13-16; Act 21:1), the sailors anchored for the night, during the period of dark moon, in the intricate passages between the islands and the main, SEE MITYLENE; SEE SAMOS; SEE TROGYLLIUM; the evident acquaintance which, on the voyage to Rome, the sailors of the Adramyttian ship had with the currents on the coasts of Syria and Asia Minor (Act 27:2-5) SEE ADRAMYTTIUM; and the provision for taking soundings in case of danger, as clearly indicated in the narrative of the. shipwreck at Malta; the measurements being apparently  the same as those which are customary with us (βολίσαντες ευρον ὀργυιὰς εἴκοσι βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες, ευρον ὀργυιὰς δεκαπέντε, Act 27:28).

6. Nautical Terms. — The great repertory of such terms, as used by those who spoke the Greek language, is the Onomasticon of Julius Pollux; and it may be useful to conclude this article by mentioning a few out of many which are found there, and also in the New Test. or Sept. First, to quote some which have been mentioned above. We find the following, both in Pollux and the Scriptures: σχοινία, σκευή, κλυδών, χειμών, φορτίον, ἐνβολή, ούρτις, οὐδὲν ὑποστέλλεσθαι, οὐκ ην τὸν ἣλιον ἰδεῖν, κάφη, σκάφος, ναῦλον, συντριβῆναι, οφθαλμὸς ὅπου καὶ τοὔνομα τῆς νεὼς ἐπιγράφουσι (compared with Act 27:15; Act 28:11), τραχεῖς αἰγιαλοί (compared with Act 27:29; Act 27:40). The following are some which have not been mentioned in this article: ἀνάγεσθαι and κατάγεσθαι (e.g. Act 28:11-12), σανίδες (Eze 27:5). τρόπις. (Wis 5:10), ἀναβαίνω (Jon 1:3; Mar 6:51), γαλήνη (Mat 8:26), ἀμφίβληστρον (Mat 4:18; Mar 1:16), ἀποφορτίσασθαι (Act 21:4), ύποπνέω (Act 27:13), τυφών (ἄνεμος τυφωνικός; Act 21:14) ἀγκύρας κατατείνειν (ἀγκύρας τυφἐκτείνειν, Act 21:30), ὑβιστὴς ἄνεμος (ὔβρεως;, Act 21:10; ὕβοιν, Act 21:21), προσοκέλλω (ἐποκέλλω, 41), ‘κολυμβᾶν (42), διαλυθείσης τῆς νεώς (ἡ πρύμνα ἐλύετο, vaer. 41). This is an imperfect list of the whole number; but it may serve to show how rich the New Test. and Sept. are in the nautical phraseology of the Greek Levant. To this must be added a notice of the peculiar variety and accuracy of, Luke's ordinary phrases for sailing under different circumstances, πλέω, ἀποπλέω, βραδυπλοέω, διαμλέω, ἐκπλέω, καταπλέω, ὑποπλέω, παραπλέω, εὐθυδρομέω, ὑποτρέχω, παραλέγομαι, φέρομαι, διαφέρομαί, διαπεράω,

VII. Authorities. — Smith's work on the Voyage and Shipwreck of St. Paul (Lond. 1848, 1856) is the standard work, on ancient ships, and it contains a complete list of previous books on the subject. Reference, however, may be made to the memoranda of admiral Penrose, incorporated in Conybeare and Howson, Life and Epistles of St. Paul (Lond. 1856, 2d ed.), ch. 27:notes. See also Schlozer, Vers. einer allgem. Gesch. d. Handels u. der Schifffahrt. in den adtesten Zeiten (Rostock, 1760); Le Roy, La Marine des Anciens Peuples (Paris, 1777); Berghaus, Gesch. d. Schifffahrtskunde (Leips. 1792); Benedict, Vers. einer Gesch. d. Schiff. u. d. Hand. bei d. Alten (ibid. 180.9); Howell, On the War Galleys of the  Ancients; Jal [A.], Archeologie Navale (Paris, 1840). A full account of the ancient Egyptian vessels is given by Wilkinson, abridgm. 1, 411 sq.; 2, 119 sq. SEE NAVIGATION; SEE SHIPWRECK.

## Ship (2)[[@Headword:Ship (2)]]

             in ecclesiastical usage, is the name given to the vessel, shaped like a ship, in which incense is kept. It is also called a boat.

## Shipherd, Fayette[[@Headword:Shipherd, Fayette]]

             a Congregational minister, was born in Granville, N.Y., Aug. 18, 1797. He was prepared for college at the Granville and Cambridge academies. He entered Middlebury College in 1819, remaining but one year, on account of ill health, which prevented the completion of his course. He next studied theology with the Rev. William Chester, D.D., of Saratoga, and was ordained at Pawlet, Vt., Dec. 5, 1826, as colleague of Rev. John Griswold. From this pastorate he was dismissed Oct. 27, 1830. Choosing for a time the missionary work, he was sent, first to Vermont in 1830, and to New York in 1831, remaining in this field until he received a call to become a colleague of Dr. Beman, at Troy N.Y. Here he remained one year, and then became pastor of Bethel Free Church, at the same place, and remained two years, at which time he received and accepted a call to the pastorate of the. Church at Walton, N.Y. At this place he was installed April 29, 1835, and after remaining in charge three years was dismissed, to again take charge of the Bethel Church of Troy, which he continued to supply from 1838 to .1841. He organized the Congregational Free Church at Troy, Feb. 16, 1842, and remained there — preaching with success, until 1849, at which time the pastorate was dissolved. In 1850 he was acting pastor at Stephentown; also at Nassau from 1851 to 1853. He then, from 1853 to 1855, was agent, in Watertown and vicinity, of Carson League, at the same time supplying churches at Perch River, Stone Mills, Orleans, Four Corners, and La Fargeville. He was acting pastor at Pulaski from 1855 to 1858; also, without charge, filled the pastorate at Oberlin, O., from 1858 to. 1873, preaching often, and. supplying at Wellington from 1863 to 1865, and at Pittsfield from 1866 to 1868. In 1873 he removed to Walton, N.Y., and to Sidney Plains in 1877. In 1876 he published a pamphlet entitled What May Women Do? At length, becoming gradually feeble, he died, Aug. 14, 1878. (W. P.S.)

## Shiphi[[@Headword:Shiphi]]

             (Heb. Shiphi', שַׁפְעַי, my abundance, or abundant; Sept. Σαφα‹ v.r. Σεφείν and Σαφάλ), the son of Allon and father of Ziza, which last was a chief Simeonite in the time of Hezekiah (1Ch 4:37). B.C. ante 726.

## Shiphmite[[@Headword:Shiphmite]]

             (Heb. with the article hash-Shiphmi' הִשַּׁפְמַי, partial adj.; Sept. ὁ τοῦ Σεφνί), an epithet of Zabdi, David's chief viuntage master (1Ch 27:27); probably as being a native of Shepham (q.v.).

## Shiphrah[[@Headword:Shiphrah]]

             (Heb. Shiphrah', שַׁפְרָה, probably brightness, as in Job 26:13; but perhaps Egyptian; Sept. Σεποφώρα) first named of the two Hebrew midwives who disobeyed Pharaoh's order to kill the male infants, and were rewarded by Divine Providence for their humanity (Exo 1:15). B.C. cir. 1740.

## Shiphtan[[@Headword:Shiphtan]]

             (Heb. Shiphtan', ]שַׁפְטָ, judicial; Sept. Σαφτάν v.r. Σαβαθάν), father of Kemuel, which latter was the phylarch, of Ephraim and one of the commissioners appointed to divide Canaan among the tribes (Num 34:24). B.C. ante 1618.

## Shipley, Jonathan[[@Headword:Shipley, Jonathan]]

             a learned English prelate, was born about 1714. His education was liberal, and, at a proper age he entered Christ Church, Oxford. In April, 1738, he took his degree of Master of Arts, entered holy orders, and obtained a living; in 1743 he was installed a prebendary in the Cathedral Church of Winchester, and in March, 1745, was appointed chaplain to the duke of Cumberland. He received the degree of Doctor of Divinity Oct. 14, 1748; became canon of Christ Church, Oxford, Jan. 28, 1749; and was made dean of Winchester in 1760, being permitted, by dispensation, to retain. the, livings of Silchester and Chilbolton. His last preferment took place in 1769. when he was promoted to the bishopric of St. Asaph, in which he remained until his death, in Bolton Row, Piccadilly, Dec. 9, 1788. His works, consisting of sermons, charges and parliamentary speeches, were published in 2 vols; 8vo (1792).

## Shipp, Albert Micajah, D.D[[@Headword:Shipp, Albert Micajah, D.D]]

             a minister and educator of the Methodist Episcopal Church, South, was born in Stokes County, N.C., June 15, 1819. He graduated from the University of North Carolina, and entered the South Carolina Conference in 1841. He served six years as a pastor; one as a presiding elder; two and a half as president of a female college at Greensboro, N.C.; nine years as professor of history in his alma mater; sixteen years president of Wofford College, S.C.; ten years professor of exegetical theology at Vanderbilt University, serving three, years of that time as dean of the theological faculty and three as vice-chancellor of the university. He retired to private life in 1885, and died June 27, 1887. He was author of a History of Methodism in South Carolina. See Minutes of Annual Conferences of the M.E. Church, South, 1887, page 121.

## Shipwreck[[@Headword:Shipwreck]]

             a term that occurs but twice in the New Test. in the verbal form ναυαγέω, once literally (2Co 11:25) and once metaphorically (1Ti 1:19). We learn from the former of these passages that Paul had already three times experienced this mishap prior to his more notable instance on the way to Rome. The interest that centers around this latter event, and the light it sheds upon many points of Biblical history, geography, and archaeology, are so great as to justify a special treatment of the topic in addition to the remarks given under previous heads. It is a singular coincidence that another Jew, a contemporary of Paul, should have suffered a similar mishap on the same route, viz. Josephus (Life, § 3); but the account left is so brief as to afford but little illustration: of the case. Luke's narratives of the shipwreck of the apostle, on the contrary, is so full and graphic that we are enabled to trace the causes, progress, and culmination of the catastrophe in great detail; and his nice but artless discriminations show not only his truthfulness, but his careful habits of observation. His language, although of course not professional, is yet highly appreciative of the technical particulars to which he was an eye witness. We here present a brief outline of the results of the accurate and most interesting investigations of. Mr. Smith, of Jordanhill, in his work — On the Voyage and Shipwreck of. St. Paul (3d ed. Lond. 1866). A winter's residence in Malta afforded this learned writer ample opportunities for personal examination of the localities of the shipwreck. Having been a yacht sailor of more than thirty years' standing, and with much practical experience in planning, building, and altering vessels, he was able to bring a kind of knowledge to the interpretation of the passage which no commentator had possessed.

Paul's company embarked in a ship of Adramyttium, a seaport of Mysia on the eastern shore of the Aegean, opposite Lesbos. On the second day they touched at Sidon, sixty-seven geographical miles from Caesarea. Loosing from thence, they were forced, by contrary winds, to run under the lee of Cyprus. A ship's course from Sidon to Myra is W.N.W., leaving Cyprus on the right. The contrary wind must have been from the west, which prevails in this part of the Mediterranean in the summer. Under these circumstances, they left Cyprus on the left hand, doing as the most accomplished seamen of the present day would do under similar  circumstances. Favored, as they probably were, by, the land breeze and currents, they arrived, without any unusual incident, at Myra in Lycia, then a flourishing city, now a desolate waste and about three miles from the sea. The company were there transferred to a corn ship from Alexandria bound for Italy. From the dimensions of one of these ships given by Lucian, they appear to have been quite as large as the largest class of merchant ships of modern times. Myra lies due north from Alexandria, and its bay is well fitted to shelter a wind bound ship. Their progress after leaving Myra was extremely slow, for it was many days before they came over against Cnidus, at the entrance to the Aegean Sea. As the distance between Myra and Cnidus is not more than 130 geographical miles, the delay was probably caused by unfavorable winds, which may be inferred from the words “with difficulty.” The course of a ship on her voyage from Cnidus to Italy is by the north side of Crete, through the archipelago, W. by S. But this would be impossible with a northwest wind. With that wind the ship would work up to Cnidus, because she had the advantage of a weather shore and a westerly current; but there the advantage would cease.

The only alternative would be to wait at Cnidaus for a fair wind, or else to run- under the lee of Crete in the direction. of Salmonie, which is the eastern end of Crete. As the south side of this island is a weather shore, they would be able, with northwest winds, to work up as far as Cape Matala. Here, however, the land bends suddenly to the north, and their only resource would be to make for a harbor. Fair Havens is the harbor nearest to Cape Matala. This was probably no more than an open roadstead, or, rather, two roadsteads contiguous to each other. The site of the city Lasaea is but recently known. It was now after the autumnal equinox, and sailing was dangerous. It was a question whether they should winter here or sail to port Phoenice, on the same side of Crete, about forty miles west. Paul strongly urged the officers to remain, but his advice was overruled. Pheenice, the harbor which they expected to reach, looks; (Luke says) “towards the southwest and northwest,” or, as Mr. Smith translates the preposition, in the same direction as, i.e. the point towards which, the wind Libs blows; so that the harbor would open, not to the southwest, but to the north east. It seems to have been the one now called Lutro, which looks towards the east. The. south wind, which now blew, is a fair wind for a ship going from Fair Havens to Lutro. The island of Clauda is exactly opposite to Lutro, the Claudos of Ptolemy, and the Gozzo of the modern charts.  Sailing from Fair Havens close the land, they might hope, with a south wind, to reach Phoenice, in a few hours. But soon the weather changed; the ship, was caught in a typhoon which blew with such violence that they could not face it, but were forced, in the first instance, to scud before it. It follows from this that the wind must have blown off the land, else they would have been stranded on the Cretan coast. This sudden change from a south wind to a violent northerly wind is a common occurrence in these seas.

The Greek term typhonic means that the wind was accompanied by the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air. By this single word are expressed the violence and direction of the gale. The wind Euroclydon (according to the most ancient versions, Euroaquilo= east northeast) forced them to run under the lee of Clauda. Here they availed themselves of the smooth water to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. Luke tells us that they had much difficulty in doing this, probably because it was filled with water. The next care was to undergird the ship. Only one naval officer with whom Mr. Smith had met had ever seen it put in practice. Mr. Henry Hartley, who piloted the Russian fleet in 1815 from England to the Baltic, mentions that one of the ships, the “Jupiter,” was wrapped round the. middle by three or four turns of a stream cable. Sir George Back, on his return from his perilous arctic voyage in 1837, was forced, on account of the shattered condition of his ship, to undergird her.

We are next told that, fearing they should be driven towards the Syrtis, they lowered the gear (not “strake sail,” which would be equivalent to saying that, being apprehensive of a certain danger, they deprived themselves of the only possible means of avoiding it). A ship preparing for a storm sends down upon deck the “top hamper,” or gear connected with the fair weather sails, such as the suppara, or topsails. When the ship was thus borne along, she was not only undergirded and made snug, but had storm sails set and was on the starboard tack, i.e. with her right side to the wind, which was the only course by which she could avoid falling into the Syrtis (q.v.). On the next day they threw overboard the ship's tackling. From the expression “with our own hands” Mr. Smith supposes the main yard is meant, an immense spar, probably as long as the ship, and which might require, the united efforts of passengers and men.

The storm continued with unabated fury for eleven days more. “All hope was taken away, probably not so much from the fury of the gale as from the state of  the ship, their exertions to keep her from foundering being unavailing. At length, on the fourteenth night, the seamen suspected (to use the graphic sea phrase of Luke) “the land was nearing them,” probably from the noise of the breakers. No ship can enter St. Paul's Bay in Malta from the east without passing within a quarter of a mile of the point of Koura; but before reaching it the land is too low and too far from the track of a ship driven from the eastward to be seen on a dark night. When she does come within this distance, it is impossible to avoid observing the breakers, which are so violent as to form its distinctive character. On Aug. 10, 1810, the British frigate “Lively” went to pieces on these very breakers at the point of. Koura. Mr. Smith here goes into calculations in order to show that a ship starting late, in the evening from Clauda would, by midnight, on the 14th, be less than three miles from the entrance of St. Paul's Bay. A coincidence so close as this is, to a certain extent, accidental; but it is an accident: which could not have happened had there been any inaccuracy on the part of the author of the narrative with, regard to the. numerous incidents upon which the calculations are founded. or had, the ship been wrecked anywhere but at Malta. The number of conditions required in order to make any locality agree with the narrative are so numerous as to render it impossible to suppose that the agreement in the present case can be the effect of chance.

The first circumstance is that the shipmen suspected the approach of land evidently without, seeing it. The quartermaster of the “Lively” states, in his evidence at the court martial, that at the distance of a quarter of a mile the land could not be seen, but that he saw the surf on the shore. Another point is, this: the shipmen when they sounded found twenty fathoms, and then fifteen fathoms. Every ship, indeed, in approaching the land must, pass over twenty fathoms and fifteen fathoms; but here must not only the twenty fathom depth be close to the spot where they had the indications of land, but it must bear east by south from the fifteen-fathom depth, and at such a distance as would allow of preparation for anchoring with four anchors from the stern, which must have required some time. Now, about half an hour farther the depth was fifteen fathoms. Fearing lest they should fall upon rocks, they cast four anchors out of the stern. This implies that there were rocks to leeward on which they were in danger of falling; but the fifteen-fathom depth is, as nearly as possible, a quarter of a mile from the shore; which is here girt with mural precipices, and on which the sea must have been breaking violently. Their only chance of safety was to anchor; but to do this in a gale on a lee shore not only requires time, but very tenacious holding ground. Is there such ground here? In the English  Sailing Directions it is said (to repeat an important fact given under a previous article), “The harbor of St. Paul is open to easterly and northeast winds. It is, notwithstanding, safe for small ships, the ground generally being very good; and while the cables hold there is no danger, as the anchors will never start.” But why anchor from the stern? “The anchor is cast from the prow,” it being much easier to arrest a ship's way by the bow than the stern. Ships constructed like, those of the ancients, were, of necessity, amply provided with anchors and cables, It seems, too, from the figure of the ship in the picture of Theseus, deserting Ariadne, that they could anchor by the stern, as they had hawse holes aft, (a hawser is seen towing astern, it passes through the rudder port, and within board it is seen coiled round an upright beam or capstan in front of the break of the poop deck). The advantages, of being anchored in, this manner are that by cutting away the anchors, loosing the bands of the rudders, and hoisting the artemon (the foresail, not the mainsail), all of which could be done simultaneously, the ship was immediately under command, and could be directed with precision to any part of the shore which offered a prospect of safety.

But if anchored in the usual mode, she might have taken “the wrong cast” or drifted on the rocks. The number of anchors let go show that nothing was neglected. The shipmen, after taking a meal, lightened the ship, not only by pumping, but by throwing the wheat into the sea. When day broke, they knew not the land, but it had certain peculiarities: the shore was rocky, it being, in fact, skirted with precipices. They then discovered a creek with a sandy beach (the Greek word, in a restricted sense, means this, in contradistinction to a rocky coast). Into this creek they were minded to thrust the ship. They now cut their cables and left the anchors in the sea; and, loosing the lashings of the rudder and hoisting the foresail, they made for the creek. On the west side of the bay there are two creeks. One of them, Mestara Valley, has a shore. The other, though its sandy beach has been worn away by the action of the sea, was probably the scene: of the wreck. for here “two seas meet.” At the entrance of the bay, where the ship anchored, it could not have been suspected that at the bottom of it there was a communication with the sea outside. But such is the case. Salmone island, which separates the bay from the sea outside, is formed by a long, rocky ridge separated from the mainland by a channel of not more than a hundred yards in breadth. Near this channel they ran the ship ashore; the fore part stuck fast, but the stern was dashed in pieces. A ship impelled by a gale into a creek such as that in St. Paul's Bay would strike a bottom of mud graduating into a tenacious clay, into which the  fore part would fix itself and be held fast, while the stern would be exposed to the force of the waves. SEE MELITA.

The correspondence in the direction and distance is no less striking. A modern merchant ship can sail within six points. Taking the mean between these, we cannot be so much as a point wrong if we assume that an ancient ship would, under favorable circumstances, make good her course about seven points from the wind. But there is another element which must be taken into account when we calculate the course of a ship in a storm — it is the lee way, which in a modern ship, in a gale such as described in Acts 27, is about six points. Now, if we apply these elements to Luke's account of Paul's voyage, the result will be found to be very striking. The facts mentioned in the narrative are

(1.) The point of departure — Clauda.

(2.) The direction of the wind in the received text, Euroclydon, but since the discovery of the Codex Sinaiticus the reading of the Vulg., Euroaquilo, east northeast (that is, a wind between eurrus, east, and aquilo), must be considered established.

(3.) The ship's course seven points from the wind, which, with six points of leeway added, must have been thirteen points to the west of east northeast, or west by north, which is as nearly as possible the bearing of Malta.

(4.) Distance; this is inferred from the ship's rate of sailing and the time consumed.

In the voyage in question we know within very narrow limits the time consumed: it was “about midnight on the fourteenth night” (Act 27:27), and therefore thirteen days complete and a fraction. With regard to the rate at which a ship would drive under the circumstances described by Luke, Mr. Smith, in the work already alluded to, taking the mean from the determinations of skilful and scientific seamen, assumed that it would be about thirty-six and one twelfth miles in the twenty-four hours, and the distance ascertained from the nautical observations of admiral Smyth' is four hundred and seventy-seven miles to the nearness of a mile. Now a ship laid to, in a gale from east northeast, according to these calculations, founded on the incidental notices of the narrative, would — about midnight, “when the fourteenth night was come” of their being driven through (διαφερομένων), not up and down, Adria — have been exactly  at Malta, and within two or three miles of St. Paul's Bay. Such were the results arrived at by Mr. Smith, and given in the first edition of his treatise on the Voyage and Shipwreck of St. Paul. Since then Dr. Howson in his researches discovered that admiral sir Charles Penrose had made a similar calculation, agreeing with the above to about four hours in time and six miles in distance but, as such results can only be approximations, a nearer agreement could not have been anticipated from the most accurately kept dead reckoning.

We here note an incidental fact with regard to Salmone, the east point of the island of Crete. In the account of Paul's voyage to Rome this promontory is mentioned in such a way (Act 27:7) as to afford a curious illustration both of the navigation of the ancients and of the minute accuracy of Luke's narrative. We gather from other circumstances of the voyage that the wind was blowing from the northwest (ἐναντίους, Act 27:4; βραδυπλοοῦντες, Act 27:7). SEE MYRA. We are then told that the ship, on making Cnidus, could not, by reason of the wind, hold on her course, which was past the south point of Greece, west by south. She did, however, just fetch Cape Salmone, which bears southwest by south from Cnidus. Now we may take it for granted that she could have made good a course of less than seven points from the wind, SEE SHIP; and, starting from this assumption, ye are at once brought to the conclusion that the wind must have been between north northwest and west northwest. Thus what Paley would have called an “undesigned coincidence” is elicited by a cross examination of the narrative. This ingenious argument is due to Mr. Smith, of Jordainhmil.(Voyage and Shipwreck of St. Paul, p. 73, 74, 2d ed.), and from him was quoted by Conybeare and Howson (Life and Epistles St. Paul 393, 2d d.). To these books we must refer for filler details. We may just add that the ship had had the advantages of a weather shore, smooth water, a favoring current, before, reaching Cnidus, a that by running down to Cape Salmone the sailors obtained similar advantages under the lee of Crete, as far as Fair Havens, near Lasaea.

See the monographs on the various incidents connected with Paul's shipwreck, cite by Volbeding, Index Programm. p. 84; and Danz, Worterb. s.v. “Apostelgesch.” No. 114-116; also the Journ. of Sac. Lit., “Josephus.” SEE PAUL.

## Shire mote[[@Headword:Shire mote]]

             the highest of the three motes, or courts among the Saxons, was held twice a year, and was composed of the freeholders. Hearing both civil and ecclesiastical causes, the shire mote was presided over by an ealdorman and a bishop, who were not the absolute judges, being present chiefly to keep order and advise. Cases were decided by the majority of votes. See Hill, English Monastism, p.199.

## Shirer, John Wesley[[@Headword:Shirer, John Wesley]]

             a minister of the Methodist Episcopal Church, was born in Muskingutm County, (Dec. 19, 1821, and united with the Church in 1842. He was licensed to preach Jan. 30, 1847, and the same year was admitted into the Pittsburgh Conference. He continued in the active ministry, with the exception of two years supernumerary, until 1873, when he became superannuated and so continued until his death, at Akron, O., May 3, 1874. See Minutes of Annual Conferences, 1875, p. 34.

## Shirley, Walter[[@Headword:Shirley, Walter]]

             the rector of Loughrea, Galway County, Ireland, was a cousin of the countess,of Huntingdon. He was born in 1725 and died in 1786. He published, Twelve Sermons (Dublin; reprinted Lond. 1763 [some 1764], 12mo): — poems, Liberty, an Ode; The Judgment and some Hymns (“Lord, dismiss us with thy blessing” is believed to be his). He also revised Lady Huntingdon's Hymn-book (1764). See Roger, Lyra Brit. 1868, p. 498, 673; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Shirley, Walter Augustus, D.D.[[@Headword:Shirley, Walter Augustus, D.D.]]

             was a member of, the noble house of Ferrers and the son of Rev. Walter Shirley, vicar of Woodford, Northamptonshire. He was born at Westport, Mayo County, Ireland, in 1797, and was educated at Winchester College, and New College, Oxford, of which he was a fellow. He became curate to his father, at Woodford, in 1820; vicar of Shirley, Derbyshire, in 1828. rector of Brailsford in 1839; prebendary of Lichfield and archdeacon of Derby in 1841; bishop of Sodor and Man, Jan. 10, 1847; and died April 21, 1847. Besides his Letters to Young People (Lond. 1850, 8vo), there is a volume of his Sermons (1850, 12mo), also Letters, etc. (1850, 8vo). Two  only of his Bampton, lectures had been delivered at his death. — See Allibone, Dict. of Bit. and Amer. Authors, s.v.

## Shisha[[@Headword:Shisha]]

             (Heb. Shisha', שַׁישָׁא, an orthographical variation of Shavsha [q.v.]; Sept. Σεισά v.r. Σηβά), father of Elihoreph and Ahiah, Solomon's secretaries (1Ki 4:3); elsewhere called Shavsha (1Ch 18:16), etc.

## Shishak[[@Headword:Shishak]]

             (Heb. Shishak', שַׁישִׁק[so the margin] but the text has Shushak' or Shoshak', שושק]; Sept Σούσακος; Vulg. Sesac), a king of Egypt contemporary with Jeroboam, to whom he gave an asylum when he fled from Solomon (1Ki 11:40). This was indicative of his politic disposition to encourage the weakening of the neighboring kingdom, the growth of which; under David and Solomon, was probably regarded by the kings of Egypt with some alarm. After Jeroboam had become king of Israel, and probably at his suggestion, Shishak invaded the kingdom of Judah, B.C. 971, at the head of an immense, army and after having taken the fortified places, advanced against Jerusalem. Satisfied with the submission of Rehoboam, and with the immense spoils of the Temple the king of Egypt withdraw without imposing any onerous conditions on the humbled grandson of David, (14:25, 26; 2Ch 12:2-9) The importance of this connection beteen the Hebrew and Egyptian annals justifies a full treatment of the subject, which we get from the latest archaelogical investigations. SEE JUDAH, KING OF.

I. Name.—We see above an uncertainty in the Hebrew, form of Shishak's name. Josephus Graecizes the name as Susacus (Σούσακος, Ant. 7, 5, 3; 8, 7, 8). He has generally been recognized as the Sesonchis: (Σεσώγχις) of Manetho, and the Sheshenk or Sheshonk I of the monuments, first sovereign of the Bubastite, or twenty-second, dynasty. The accompanying cartouches present his name as written in hieroglyphics. The followig is a transcription aind translation of the second oval, containing more particularly his royal title, which reads Amenem Sheshenk, i.e. “Sacred to Shishak.”

II. History. — In order to render the following observations clear, it will be necessary to say a few words on the history of Egypt before the accession of Sheshenk I. On the decline of the Theban line or Rameses family (the twentieth dynasty), two royal houses appear to have arisen. At Thebes the high priests of Amen, after a virtual usurpation; at last took the regal title, and in Lower Egypt a Tanitic dynasty (Manetho's twenty-first) seems to have gained royal power. But it is possible that there was but one line between the twentieth and twenty-second dynasties, and that the high priest kings belonged to the twenty-first. The origin of the royal line of which Sheshenk I was the head is extremely obscure. Mr. Birch's discovery that several of the names of the family are Shemitic has led to the supposition that, it was of Assyrian or Babylonian origin. Shishak, שַׁישִׁק, may be compared with Sheshak, שֵׁשִׁךְ, a name of Babylon (rashly thought to be for Babel by “Atbash”); Usarken has been compared with Sargon, and Tekerut with Tiglath in Tiglath-pileser. If there were any doubt as to these identifications, some of which, as the second and third cited, are certainly conjectural, the name Namuret, Nimrod, which occurs as that of princes of this line, would afford conclusive evidence, and it is needless here to compare other names, though those occurring in the genealogies of the dynasty, given by Lepsius, well merit the attention of Shemitic students (22 agypt. Konigsdyn. And konigsbuch). It is worthy of notice that the name nimrod, and the designation of zerah (perhaps a king of this line, otherwise a general in its service), as “the cushite,” seem to indicate that the family sprang from a cushite origin.

They may possibly have been connected with the mashuwasha, a shemitic nation, apparently of libyans, for tekerut ii as prince is called “great chief of the mashuwasha,” and also “great chief of the matu,” or mercenaries; but they can scarcely have been of this people. Whether eastern or western cushites, there does not seem to be any evidence in favor of their having been nigritians; and as there is no trace of any connection between them and the twenty-fifth dynasty of ethiopians, they must rather be supposed to be of the eastern branch. Their names, when not Egyptian, are traceable to Shemitic roots, which is not. the case, so far as we know, with the ancient kings of Ethiopia, whose civilization is the same as that of Egypt. We find these foreign Shemitic names in the family of the high priest king Her-har, three of whose sons are called, respectively, Masaharata, Masakasharata, and Maten-neb, although the names of most of his other sons and those of his line appear to  be Egyptian. This is not a parallel case to the preponderance of Shemitic names in the line of the twenty-second dynasty, but it warns us against too positive a conclusion. M. de Rouge, instead of seeing in those names of the twenty-second dynasty a Shemitic or Asiatic origin, is disposed to trace the line to that of the high priest kings. Manetho calls the twenty-second a dynasty of Bubastites, and an ancestor of the priest king dynasty bears the name Meri-bast, “beloved of Bubastis.” Both lines used Shemitic names, and both held the high priesthood of Amen (comp. Etude. sur une Stele Egyptienne, p. 203, 204). This evidence does not seem to us conclusive; for policy may have induced the line of the twenty-second dynasty to effect intermarriages with the family of the priest kings, and to assume their functions. The occurrence of Shemitic names at an earlier time may indicate nothing more than Shemitic alliances, but those alliances might not improbably end in usurpation. Lepsius gives a genealogy of Sheshenk I from the tablet of Har-p-sen from the Serapeum, which, if correct, decides the question (22 agypt. Konigsdyn. p. 267-269). In this, Sheshenk I is the son of a chief Namuret, whose ancestors, excepting his mother, who is called “royal mother,” not, as Lepsiaus gives it, “royal daughter” (Etude, etc., p. 203, note 2), are all untitled persons, and all but the princess bear foreign, apparently Shemitic, names. But, as M. de Rougd observes, this genealogy cannot be conclusively made out from the tablet, though we think it more probable than. he does (ibid. p. 203, and note 2).

Sheshenk I, on his accession, must have found the state weakened by internal strife and deprived of much of its foreign influence. In the time of the later kings of the Rameses family, two, if not three, sovereigns had a real or titular authority; but before the accession of Sheshenk it is probable that their lines had been united; certainly towards the close of the twenty- first dynasty a Pharaoh was powerful enough to lead an expedition into Palestine and capture Gezer (1Ki 9:16). Sheshenk took as the title of his standard “He who attains royalty, by uniting the two regions [of Egypt]” (De Rouge, Etude, etc., p. 204; Lepsius, Konigsbuch, 44, 567 A, a). He himself probably married the heiress of the Rameses family, while his son and successor, Usarken, appears to have taken to wife the daughter, and perhaps heiress, of the Tanitic twenty-first dynasty. Probably it was not until late in his reign that he was able to carry on the foreign wars of the earlier king who captured Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshenk, at the beginning of his reign, to receive the fugitive Jeroboam (1Ki 11:40). Although  it was probably a constant practice for the kings of Egypt to show hospitality to fugitives of importance, Jeroboam would scarcely have been included in their class. Probably, it is expressly related that he fled to Shishak because he was well received as an enemy of Solomon. We do not venture to lay any stress upon the Sept. additional portion of 1 Kings 12, as the narrative there given seems irreconcilable with that of the previous chapter, which agrees with the Masoretic text. In the latter chapter Hadad (Sept. Ader) the Edomite flees from the slaughter of his people by Joab and David, to Egypt, and marries the elder sister of Tahpenes (Sept. Thekemina), Pharaoh's queen, returning to Idumaea after the death of David and Joab. In the additional portion of the former chapter, Jeroboam — already said to have fled to Shishak (Sept. Susakim) — is married, after Solomon's death, to an elder sister of Thekemina the queen. Between Hadad's return and Solomon's death, probably more than thirty years elapsed, certainly twenty. Besides, how are we to account for the two elder sisters? Moreover, Shishak's queen, his only or principal wife, is called Karaama, which is remote from Tahpenes, or Thekemina. SEE TAHPENES.

The king of Egypt does not seem to have commenced hostilities during the powerful reign of Solomon. It was not until the division of the tribes that, probably at the instigation of Jeroboam, he attacked Rehoboam. The following particulars of this war are related in the Bible: “In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots and threescore thousand horsemen; and the people [were] without number that came with him out of Egypt. the Lubim, the Sukkiim, and the Cushim. And he took the fenced cities which [pertained] to Judah, and came to Jerusalem” (2Ch 12:2-4). Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary (2Ch 12:5; 2Ch 12:9-12, especially 8). The narrative in Kings mentions only the invasion and the exaction (1Ki 14:25-26). The strong cities of Rehoboam are thus enumerated in an earlier passage “And Rehoboam dwelt in Jerusalem, and built cities for defense in Judah. He built even Bethlehem, and Etam, and Tekoa, and Beth-zur, and Shoco, Adullam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which [are] in Judah and in Benjamin fenced cities” (2Ch 11:5-10).

Shishak has left a record of this expedition sculptured on the wall of the Great Temple of Karnak. It is a list of the countries, cities, and tribes conquered or ruled by him, or tributary to him. In this list Champollion recognized a name which he translated “the kingdom of Judah,” and was thus led to trace the names of certain cities of Palestine. It is well to observe that this figure has not, as some have hastily conceived, been alleged to represent the king, but to personify the kingdom of Judah (Champollion, Systeme Hieroglyph. p. 205; Rosellini, Monumenti Storici, i, 15; Wilkinson, Anc., Egypt. 1, 37; Cory, Chronological Inquiry, p. 5). SEE REHOBOAM.

The list of Shishak in the original hieroglyphics is published by Rosellini, Monumenti Reali, No. 148; Lepsius, Denkmaler, Abth. 3, Bl. 252; and Brugsch, Geoqr. Inschr . 2, Taf. 24; commented upon by the latter (ibid. p. 56 sq.) and Dr. Blau (Zeitschr. d. deutsch. morgenland. Gesellsch. 15, 233 sq.). There are several similar geographical lists, dating for the most part during the period of the empire, but they differ from this in presenting few, if any, repetitions, and only one of them contains names certainly the same as some in the present. They are lists of countries, cities, and tribes forming the Egyptian empire, and so far records of conquest that any cities previously taken by the Pharaoh to whose reign they belong are mentioned. The list, which contains some of the names in Sheshenl's, is of Thothmes 3, sixth sovereign of the eighteenth dynasty, and comprises many names of cities of Palestine, mainly in the outskirts of the Israelitish territory. It is important, in reference to this list, to state that Thotihmes III, in his twenty-third year, had fought a battle with confederate nations near Megiddo, whose territories the list enumerates. The narrative of the expedition fully establishes the identity of this and other towns in the list of Shishak. It is given in the document known as the “Statistical Tablet of El- Karnakl” (Birch, “Annals of Thotuhmies 3,” Archceologia [1853]; De Rougd, Rec. Arch. N. S. 11:347 sq.; Brugsch, Geogr. Inschr. ii. 32 sq.). The only general result of the comparison of the two lists is that in the later one the Egyptian article is in two cases prefixed to foreign names, Nekbu of the list of Thothmes III being the same as Penakbu of the list of Shishak, and Aameku of the former being the same as Peaakma of the latter. It will be perceived that the: list contains three classes of names mainly grouped together — (1) Levitical and Canaanitish cities of Israel; (2) cities of Judah; and (3) Arab tribes to the south of Palestine. The occurrence together of Levitical cities was observed by Dr. Brugsch. It is evident that Jeroboam  Was not at once firmly established, and that the Levites especially held to Rehoboam. Therefore it may have been the policy of Jeroboam to employ Shishak to capture their cities. Other cities in his territory were perhaps still garrisoned by Rehoboam's forces or held by the Canaanites, who may have somewhat recovered their independence at this period. The small number of cities identified in the actual territory of Rehoboam is explained by the erasure of fourteen names of the part of the list where they occur. The identification of some names of Arab tribes is of great interest and historical value, though it is to be feared that further progress can scarcely be made in their part of the list.

The Pharaohs of the empire passed through northern Palestine to push their conquests to the Euphrates and Mesopotamia. Shishak, probably unable to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would interpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia, and we accordingly find Zerah in alliance with the people of Gerar, if we may infer this from their sharing his overthrow.

III. Chronology. — The reign of Shishak offers the first determined synchronisms of Egyptian and Hebrew history. Its chronology must therefore be examined. We first give a table with the Egyptian and Hebrew data for the chronology of the dynasty, continued as far as l the time of Zerah, who was probably a successor of Shishak, in order to avoid repetition in treating of the latter. SEE ZERAH

Respecting the Egyptian columns of this table, it is only necessary to observe that, as a date of the twenty-third year of Usarken II occurs on the monuments, it is reasonable to suppose that the sum of the third, fourth, and fifth reigns should be twenty-nine years instead of twenty-five, ΚΘ being easily changed to KE (Lepsius, Konigsbuch, p. 85). We follow Lepsius's arrangement, our Tekerut I, for instance, being the same as his.

The synchronism of Shishak and Solomon and that of Shishak and Rehoboam may be nearly fixed, as shown in the article SEE CHRONOLOGY. Lepsius, however, states that it is of the twenty-first year, correcting Champollion, who had been followed by Bunsen and others. (22 digypt. Konigsdyn. p. 272, note 1). It must therefore be  supposed that the invasion of Judah took place in the twentieth, and not in the twenty-first, year of Shishak. The first year of Shishak would thus about correspond to the twenty-sixth of Solomon, and the twentieth to the fifth of Rehoboam.

The synchronism of Zerah and Asa is more difficult to determine. It seems, from the narrative in Chronicles, that the battle between Asa and Zerah took place early in the reign of the king of Judah. It is mentioned before an event of the fifteenth year of his reign, and afterwards we read that “there was no [more] war unto the five and thirtieth year of the reign of Asa” (2Ch 15:19). This is immediately followed by the account of Baasha's coming up against Judah “in the six and thirtieth year of the reign of Asa” (Chronicles 16: 1). The latter two dates may perhaps be reckoned from the division of the. kingdom, unless we can read the fifteenth and sixteenth, for Baasha began to reign in the third year of Asa, and died after a reign of twenty-four years, and was succeeded by Elah, in the twenty- sixth year of Asa. It seems, therefore, most probable that the war with Zerah took place early in Asa's reign, before his fifteenth year, and thus also early in the reign of Usarken II. The probable identification of Zerah is considered under that name. SEE EGYPT.

## Shitrai[[@Headword:Shitrai]]

             (Heb. Shitray', שַׁטְרִי[marg. Shirtay', שַׁרְטִי], my decisions, or decisive; Sept. Σατραϊv v.r.]Ασαρτίας), a Sharonite who had charge of David's herds feeding in Sharon (1Ch 27:29). B.C. 1043.

## Shittah[[@Headword:Shittah]]

             (שַׁטָּה; plur..] שַׁטַּי) means in Chaldee a line or series. Thus, the passage in Isa 30:8, חקה על ספר, “Noted in a book,” is rendered by the Targum, ועל שטיןדספר רשו, “Register it on the lines of the book.” The passage in the Son 5:13, “His cheeks are like beds of balsam,” is rendered]בעשר שטיןדמיןלשטי גנת בסמא כתיב, i.e. “were written (viz. the two tables of stone which he gave to his people) in ten rows, resembling the rows or beds in the garden of balsam.” The Masorites denote with Shittah a series or catalog of words — a register of things of the same import, as a number of verses, pairs, words, which are alike either in vowel oints or letters. Thus, they noted down a list of pairs of words which occur once, but the first of which commences with a Lamed, viz., לאחזת עול (Gen 17:8), באהלו לאשר (Exo 16:16); or they give us a list of thirty-eight words which respectively have in one instance only the accent on the penultima, as רבה (Gen 18:20), יצחק (Gen 21:6), וספר (Lev 15:13), etc.; or they give a list of words which, on the contrary, occur only once with the accent on the ultima, as הבה (Gen 29:21), מתה (Gen 30:1), ירא (Gen 41:33), etc. See Buxtorf, Tiberias, seu Comnmentarius Massoreticus, p. 273; Levita, Massoreth ha-Massoreth (ed. Ginsburg), p. 205, 210; Frensdorff, Massora Magna, p. 381 sq.; id. Ochla-we-Ochla, § 20. p. 36; § 372, p. 61, 171; § 373, p. 61, 172. (B.P.)

## Shittih[[@Headword:Shittih]]

             (שַׁטָּה, Shittah, for שַׁנְתָּה, shintah, properly the thorny, if Heb. [see below]; i.q. the Arabic Sunt; only once in the sing. Isa 41:19; Sept. πύξος, Vulg. pinea; A.V. “Shittah tree”) or SHITTIM (שַׁטַּי ם, Shittim, plur. of the same, used with עֵצ, ets, tree or wood; Sept. ἄσηπτος, Vulg, setim), a tree, generally regarded as the acacia, the wood of which was extensively employed in the construction of the tabernacle, the boards and pillars being made of it; the ark of the covenant and the staves for carrying it, the table of show bread with its staves, the altar of burned offerings and the altar of incense with their respective staves, were also constructed out  of this wood (see Exodus ch. 25, 26, 36, 37:38). In Isa 41:19 the same tree is mentioned with the “cedar, the myrtle, and the oil tree,” as one which God would plant in the wilderness. The Heb. term (שַׁטָּה) is, by Jablonski, Celsius, and many other authors, derived from the Egyptian word, the נbeing dropped; and, from an Arabic MS. cited by Celsius, it appears that the Arabic term also comes from the Egyptian, the true Arabic name for the acacia being karadh (Hierob. 1, 508). The Egyptian name of the acacia is sont, sant, or santh. See Jablonski (Opusc. 1, 261), Rossius (Etymol. Egypt. p. 273), and Prosper Alpinus (Plant. Egypt. p. 6), who thus speaks of this tree: “The acacia, which the Egyptians call sant, grows in localities in Egypt remote from the sea, and large quantities of this tree are produced on the mountains of Sinai, overhanging the Red Sea.

That this tree is, without doubt, the true acacia of the ancients, or the Egyptian thorn, is clear from several indications, especially from the fact that no other spinous tree occurs in Egypt which so well answers to the required characters. These trees grow to the size of a mulberry tree, and spread their branches aloft.” “The acacia tree,” says Dr. Shaw, “being by much the largest and most common tree in these deserts (Arabia Petraea), we have some reason to conjecture that the shittim wood was the wood of the acacia, especially as its flowers are of an excellent smell, for the shittah tree is, in Isa 41:19, joined with the myrtle and other fragrant shrubs.” Bruce, as quoted by Dr. Harris, remarks that “the acacia seems the only indigenous tree in the Thebaid. The male is called the Saiel; from it proceeds the gium arabic on incision with an axe. This gum chiefly comes from Arabia Petraea, where these trees are most numerous.” Kitto says the required species is found in either the Acacia gummifera or in the A. Seyal, or rather in both. They both grow abundantly in the valleys of that region in which the Israelites wandered for forty years, and both supply products which must have rendered them of much value to the Israelites. We think the probability is that the A. Seyal supplied the shittim wood, if, indeed, the name did not denote acacia wood in general.

This tree grows from fifteen to twenty feet in. height. So M. Bove, “Le lendemain, en traversant le Voode (Wady) Schen, je vis un grand nombre d'Acacia Seyal; cet arbre s'eleve a la hauteur de vingt a vingt-cinq pieds. Les Arabes font avec son bois du charbon qu'ils vont vendre a Suez.” The A. Seyal is very common in some parts of the peninsula of Sinai (M. Bove, Voyage du Caire au Maont Sinai, Ann. des Scienc. Nat. 1834, sec. ser. 1, 166; Stanley, Sin. and Pal. p. 20, 69, 298). These trees are more common in Arabia than in Palestine, though there is a valley on the west side of the Dead Sea, the  Wady Seyal, which derives its name from a few acacia trees there. The A. Seyal, like the A. A. rabica, yields the well known substance called gum arabic, which is obtained by incisions in the bark, but it is impossible to say whether the ancient Jews were acquainted with its use. From the tangled thickets into which the stem of this tree expands, Stanley thinks is to be traced the use of the plural form of the Heb. noun Shittim. “The wild acacia (Mimosa Nilotica), under the name of Sunt,” the same writer says (ibid. p. 20), “everywhere represents the seneh or senna of the burning bush.” But neither of these conjectures appears to be well founded. Besides the above, there is another species, the A. tortilis, common on Mount Sinai. Although none of the above named trees are sufficiently large to Yield planks ten cubits long by one and a half cubits wide, which we are told was the size of the boards that formed the tabernacle (Exo 36:21), yet there is an acacia that grows near Cairo, viz. the A. serissa, which would supply boards of the required size. There is, however, no evidence to show that this tree ever grew in the peninsula of Sinai. And though it would be unfair to draw any conclusion from such negative evidence, still it is probable that “the boards” (הִקְּרָשַׁי ם) were supplied by one of the other acacias.

There is, however, no necessity to limit the meaning of the Heb. קֶרֶשׁ (keresh) to “a single plank.” In Eze 27:6 the same word, in the singular number, is applied in a collective sense to “the deck” of a ship (comp. our “on board”). The keresh of the tabernacle, therefore, may denote “two or more boards joined together,” which, from being thus united, may have been expressed by a singular noun. These acacias, which are for the most part tropical plants, must not be confounded with the tree (Robinia pseudo-acacia) popularly known by this name in England, which is a North American plant, and belongs to a different genus and suborder. The true acacias, most of which possess hard and durable wood (comp. Pliny, [H.N. 3, 19; Josephus, Ant. 3, 6, 1), belong to the order Leguminosoe, suborder Mimoseo. Livingstone (Trav. in S. Africa, abridged ed., p. 77) thinks the” A. girajga (camel thorn) supplied the wood for. the tabernacle, etc. “It is,” he adds, “an imperishable mwood, while that which is usually supposed to be the slittim (A. Vilotica), wants beauty and soon decays.” But there is no, evidence that this tree grows in Arabia. The A. Seyal is the only timber tree of any size in the Arabian desert. It is a gnarled and very thorny tree, somewhat like the solitary hawthorn in its habit of growth, but much larger. It flourishes in the driest situations, and is scattered over the whole of the Sinaitic peninsula. It is also abundant in the many ravinies which open on  the Dead Sea at Engedi, and all along its western shores. Several places on the eastern shore also derive their names from its presence. SEE SHITTIM. The wood is very hard and close grained, very much resembling that of the yellow locust, of a fine orange-brown color, with a darker heart, and admirably adapted for cabinet work.” Its leaves are small and pinnate, and in spring it is covered with its round tufts of yellow blossoms, which grow in clusters round the branches, like little balls of fibre. The bark is yellow and smooth, like that of the ailantus. It is powerfully astringent, and is used by the Bedawin for tanning yellow leather. The branches are often cut by the natives for making charcoal, but the camels browse on them when young and tender. The bark exudes a gum, the gum arabic of commerce, not only by incisions, but spontaneously, which the Arabs collect for sale and occasionally employ for food. They also say that it allays thirst. See Tristram, Nat., Hist. of the Bible, p. 390 sq. SEE THORN.

## Shittim[[@Headword:Shittim]]

             (Heb. with the art. hash-Shittim, הִשַּׁטַּי, the acacias; Sept. Σαττενί; in the Prophets, τὰ σχοῖνα; . Vulg. Settim, Abel-satim), a designation rather than proper name of at least two localities in Palestine. SEE SHITTAH.

1. The place of Israel's encampment between the conquest of the Transjordanic highlands and the passage of the Jordan (Num 33:49; Num 25:1; Jos 2:1; Joshua 3, 1; Mic 6:5). Its full name appears to be given in the first of these passages — Abel (אָבֵל) hash-Shittim — “the meadow or moist place of the acacias.” SEE ABEL-SHITTIM. It was “in the Arboth-Moab, by Jordan-Jericho:” such is the ancient formula repeated over and over again (Num 22:1; Num 26:3; Num 31:12; Num 33:48-49); that is to say, it was in the Arabah or Jordan valley, opposite Jericho, at that part of the Arabah which belonged to and bore the name of Moab, where the streams which descend from the eastern mountains and force their winding way through the sandy soil of the plain nourished a vast growth of the Seyal, Sant, and Sidr trees, such as is nourished by the streams of the Wady Kelt and the Ain Sultan on the opposite side of the river. SEE MOAB. It was in the shade and the tropical heat of these acacia groves that the people were seduced to the licentious rites of Baalpeor by the Midianites; but it was from the same spot that Moses sent forth the army, under the fierce Phinehas, which worked so fearful a retribution for that license (21-12). It was from the camp at Shittim that Joshua sent out the spies across the river to Jericho (Joshua 2, 1). Tristram thinks that the situation of Keferein [of which he gives a view] at the northern margin of the oasis (the Ghor es-Seisam), and its marshy verdure, unmistakably identify it with Abel-shittim” (Land of Israel, p. 525).

2. A “valley” (נִחִל, nachal, winter torrent) of Shittim, or Wady Sunt, as it would now be called, of Joel (Joe 3:18), can hardly be the same spot as that described above, as it must certainly have been west of the Jordan, and probably in the neighborhood of Jerusalem, althomugh the particular vale cannot now be distinguished. The name is probably to be regarded as an appellative “acacia vale” denoting, perhaps, as that tree delights in a dry soil, an arid, unfruitful vale.

## Shiva[[@Headword:Shiva]]

             SEE SIVA.

## Shiva-Narayanais[[@Headword:Shiva-Narayanais]]

             SEE SIVA-NARAYANAIS.

## Shivararti[[@Headword:Shivararti]]

             in Hindu mythology, is a festival celebrated in the month of March in honor of Siva, in which the grossest indecencies. accompanied with lascivious songs, are publicly perpetrated without shocking or offending observers, since everything of the kind is regarded as highly pleasing to the god. The Linga (q.v.), Siva's most eminent symbol, is preferably dedicated and sold at this festival.

## Shiza[[@Headword:Shiza]]

             (Heb. Shiza', שַׁיזָא, perhaps splendor; Sept. Σίζα, v.r. Σεχά, Ε᾿ζά, etc.), a Reubenite, father of Adina (q.v.), one of David's warriors (1Ch 11:42). B.C. ante 1043..

## Shoa[[@Headword:Shoa]]

             (Heb. id. שׁוֹעִ, a cry for help, or rich, or liberal; Sept. Σουέ v.r. Σούδ; Vulg. tyranni), a proper name which occurs only in Eze 23:23, in connection with Pekod and Koa. The three apparently denote districts of Assyria with which the southern kingdom of Judah had been intimately connected, and which were to be arrayed against it for punishment. The Peshito-Syriac has Lud, that is, Lydia; while the Arabic of the London Polyglot has Sut, and Lud occupies the place of Koa. Rashi remarks on the three words, “The interpreters say that they signify officers, princes, and rulers.” This rendering must have been traditional at the time of Aquila (ἐπισκέπτης καὶ τύραννοκ καὶ κορυφαῖος) and Jerome (nobiles, tyranni, et principes). Gesenius (Thesaur. p. 1208 a) maintains that the context requires the words to be taken as appellatives, and not as proper names; and Furst, on the same ground, maintains the contrary (Handwb. s.v. קיע). Those who take Shoa as an appellative refer to the use of the word in Job 34:19 (A.V. “rich”) and Isa 32:5 (A.V. “bountiful”), where it signifies rich, liberal, and stands in the latter passage in parallelism with נָדַיב, nadib, by which Kimchi explains it, and which is elsewhere rendered in the A.V. “prince” (Pro 17:7) and noble” (8:16). But a consideration of the latter part of the verse (Eze 23:23), where the captains and rulers of the Assyrians are distinctly mentioned, and the  fondness which Ezekiel elsewhere shows for playing upon the sound of proper names (as in Eze 27:10; Eze 30:5), lead to the conclusion that in this case Pekod, Shoa, and Koa are proper names also; but nothing further can be said. The only name which has been found at all resembling Shoa is that of a. town in Assyria mentioned by Pliny, “Sue in rupibus,” near Gangamela, and west of the Orontes mountain chain. Bochart (Phaleg, 4, 9) derives Sue from the Chaldee שׁוּעָא, shila', a rock. SEE KOA.

## Shoaff, David[[@Headword:Shoaff, David]]

             a minister of the Methodist Episcopal Church. South, was born in Juniata County, Pa., July 17, 1823, . and was converted Aug. 23, 1844. In March, 1848, he was admitted on trial into the Baltimore Conference. At the division of the Baltimore Conference in 1857, he became a member of the East Baltimore Conference. In 1866 he severed his connection with the Methodist Episcopal Church, and united with the Methodist Episcopal Church, South in which he continued to labor until his death, May 26, 1871. See Minutes of Annual Conferences of the M.E. Ch., South, 1872, p. 648.

## Shobab[[@Headword:Shobab]]

             (Heb. Shobab', שׁוֹבָב, rebellious, as in Jer 3:14; Jer 3:21; Isa 57:17; Sept. Σωβάβ v.r. Σουβάβ, etc.), the name of two Hebrews.

1. Apparently the second named of the three sons of Caleb the son of Hezron by his first wife Azubah (1Ch 2:18). B.C. post 1874.

2. Second named of the sons of David born in Jerusalem (2Sa 5:14; 2Ch 3:5; 2Ch 14:4). B.C. post: 044.

## Shobach[[@Headword:Shobach]]

             (Heb. Shobak', שׁוֹבִךְ, expansion; Sept. Σωβάκ v.r. Σαβάχ; Vulg. Sobach), the general of Hadarezer king of the Syrians of Zoba, who was in command of the army summoned from beyond the Euphrates against the Hebrews after the defeat of the combined forces of Syria and the Ammonites before the gates of Rabbah. He was met by David in person, who crossed the Jordan and attacked him at Helam.The battle resulted in the total defeat of the Syrians. Shobach was wounded, and died on the field (2Sa 10:15-18). B.C. 1034. In the parallel passage (1  Chronicles 19:16, 18) he is called Shophach, and by Josephus Sabecus (Σάβεκος, Ant. 7, 6, 3).

## Shobai[[@Headword:Shobai]]

             [some Shoba'i] (Heb. Shobay', שֹׁבִי[but always in pause, as שֹׁבָי], taking captive [Gesen.], or glorious [Furst]; Sept. Σεβαϊv v.r. Σαβί, etc.), one of the heads of the Levitical family of doorkeepers of the Temple, whose posterity returned from Babylon with Zerubbabel (Ezr 2:42; Neh 7:45). B.C. long ante 536.

## Shobal[[@Headword:Shobal]]

             (Heb. Shobal', שׁוֹבָל, flowing, or a shoot [Gesen.], or wandering [Furst]; Sept. Σωβάλ or Σουβάλ v.r. Σωβάρ), the name of two Hebrews.

l. Second named of the seven sons of Seir the Horite (Gen 36:20; 1Ch 1:38). He was the father of five sons (Gen 36:23; 1Ch 1:40), and one of the aboriginal “dukes” or sheiks of Edom (Gen 36:29). B.C. post 1963.

2. First named of the five sons of Hur the son of Caleb of the tribe of Judah. He became the founder (“father”) of Kirjath-jearimp (1Ch 2:50). B.C. cir. 1612. He is evidently the same mentioned as father of Reaiah (q. y.) among the descendants, (“sons”) of Judah in 1Ch 4:1-2. sv.

## Shobek[[@Headword:Shobek]]

             (Heb. Shobek'; שׁוֹבֵךְ, ‘forsaking [Gesen.], or free [Furst]; Sept. Σωβήκ v.r., ᾿Ωβήκ, etc.), one of the chief Israelites who signed Nehemiah's covenant (Neh 10:24). B.C. 446.,

## Shober, Gottlieb[[@Headword:Shober, Gottlieb]]

             a Lutheran clergyman, was born in Bethlehem, Pa., Nov. 1756. Under the influence of a careful Christian education, he early became impressed with the importance of religion, and. desired to gain satisfactory evidence that he had been for, from above. He united with the Moravian Church in his seventeenth year, and entered heartily into everything tending to its prosperity. After reaching fifty years of age he determined to devote the remainder of his life to the ministry, and entered that of the Lutheran  Church. In the fall of 1810 he, was set apart to the work of the ministry, and immediately became pastor of the church in, Salem. Here he continued laboring with zeal and. fidelity until a few years before his death, which occur red June 27, 1838. Mr. Shober was one of the founders. of the General Synod of the Lutheran Church, was its president in 1825, and a member of the committees to prepare a hymn book and catechism. He took a deep interest in the education of young men for the ministry, and in 1825 was appointed one of the first directors which adopted the incipient measures for the formation of the Seminary at Gettysburg, Pa. He left it three thousand acres of land. Mr. Shober prepared two volumes for the press a translation from Stilling, entitled Scenes in the World of Spirits (Baltimore, 1818, 12mo): A Comprehensive Account of the Rise and Progress of the Christian Church, by Dr. Martin Luther. See. Sprague, Annals of the Amer. Pulpit, 9, 141.

## Shobi[[@Headword:Shobi]]

             (Heb. Shobi', שֹׁבַי, probably another form for Shobai [q.v.]; Sept. Οὐεσβί; Vulg. Seb), a son of Nahash of Rabbah of the children of Ammon (2Sa 17:27), and one of the first to meet David at Mahanaim on his flight from Absalom, and to offer him the hospitality of a powerful and wealthy chief, for he was. the son of David's old friend Nahash; and the bond between them was strong enough to survive, on the one hand, the insults of Hanun (who was probably his brother), and, on the other, the conquest, and destruction of, Rabbah. B.C. 1023. Josephus calls him Siphar (Σιφάρ), “chief (δυνάστης) of the Ammoanitish country” (Ant. 7, 9, 8).

## Shocho[[@Headword:Shocho]]

             (2Ch 28:18), or Sho'co (11:7).

SEE SOCHO.

## Shochoh[[@Headword:Shochoh]]

             (1Sa 17:1). SEE SOCHOH.

## Shock Of Corn[[@Headword:Shock Of Corn]]

             (גָּדַישׁ, gadish, a heap; hence. sometimes “a tomb,” as in Job 21:32), a “stack” (Exo 22:6 [Hebrews 5]) of grain reaped (Jdg 15:5.; Job 5:26). SEE AGRICULTURE.

## Shockley, James A[[@Headword:Shockley, James A]]

             a Methodist Episcopal minister, was born in South Carolina l809. He was converted at twelve years of age, obtained license to preach in 1840, was received on a trial in the Mississippi Conference in 1841, and appointed to the Paulding Circuit; in 1842, to the Decatur Circuit; in 1843, to the Whitesand Circuit, where he died, Sept. 12, 1844. He was a faithful preacher and pastor, and his death was a signal triumph. See Minutes of Annual Conferences, 3, 589.

## Shodeleth[[@Headword:Shodeleth]]

             in Hindu mythology, is a place in the vicinity of every city where the dead are burned. It always contains a stone representing king Aritshandra, who was at one time overseer of such a place, and in that position denied to his own son the honor of being burned because the boy's mother was unable to pay the small sum exacted in return for that privilege. This pious action so moved the gods that they restored the king to his former honors, from which he had been degraded in order that his disposition might be put to the proof.

## Shoe[[@Headword:Shoe]]

             ( נִעִלnaal, so called from fastening on the foot, everywhere so rendered, except once [Isa 11:15], “dryshod” but in Deu 33:25 מַנְעָל, minal, which probably means a bolt, as elsewhere [“lock,” Neh 3:3; Neh 3:6; Neh 3:13-15; Son 5:5]; ὑπόδημα), properly a sandal. It does not seem probable that the foot coverings of the Hebrews differed much from those used in Egypt, excepting, perhaps, that from the greater roughness of their country they were usually of more substantial make and materials. The Egyptian sandals varied slightly in form: those worn by the upper classes, and by women, were usually pointed and turned up at the end like our skates and many of the Eastern slippers at the present day. They were made of a sort of woven or interlaced work of palm leaves and papyrus stalks or other similar  materials, and sometimes of leather; and were frequently lined with cloth on which the figure of a captive was painted, that humiliating position being, considered suited to the enemies of their country, whom they hated and despised. It is not likely that the Jews adopted this practice; but the idea which it expressed, of treading their enemies under their feet, was familiar to them (Jos 10:24). Those of the middle classes who were in the habit of wearing sandals often preferred walking barefooted. Shoes, or low boots, are sometimes found at Thebes; but these are believed by Sir J.G. Wilkinson to have been of late date and to have belonged to Greeks, since no persons are represented in the paintings as wearing them except foreigners. They were of leather, generally of a green color, laced in front by thongs, which passed through small loops on either side, and were principally used, as in Greece and Etruria, by women (Wilkinson, 3, 374- 367). The Assyrian monuments represent shoes of a similar character, but worn by natives, especially princes.

The use of shoes was by no means universal among the Greeks and Romans. The Homeric heroes are represented without shoes when armed for battle. Socrates, Phocioni, and Cato frequently went barefoot. The Roman slaves had no shoes. The covering of the feet was removed before reclining at meals. People in grief (as, for instance, at funerals) frequently went barefooted. The Roman shoes may be divided into those in which the mere sole of a shoe was attached to the sole of the foot by ties or bands, or by a covering for the toes or the instep (solea, crepida, soccus), and those which ascended higher and higher, according as they covered the ankles, the calf, or the whole of the leg. To calceamenta of the; latter kind, i.e. to shoes and boots as distinguished from, sandals and slippers, the term calceus was applied in its proper and restricted sense. There were also other varieties of the calceus, according to its adaptation to, particular professions or modes of life. Thus the caliga, was principally worn by soldiers, the pero by laborers and rustics, and the cothurnus by tragedians, hunters, and horsemen. The calcei probably did not much differ from our shoes, and are exemplified in a painting at Herculaneum, which represents a female wearing bracelets, a wreath of ivy, and a panther's skin, while she is in the attitude of dancing and playing on the cymbals. On the other hand, a marble foot in the British Museum exhibits the form of a man's shoe.  Both the sole and the upper leather are thick and strong. The toes are uncovered, and a thong passes between the great and the second toe as a sandal. The form and color of the calceus indicated rank and office. Roman senators wore high shoes, like buskins, fastened in front with four black thongs, and adorned with a small crescent. Among the calcei worn by senators, those called mullei, from their resemblance to the scales of the red mullet, were particularly admired, as Well as others called alutoe, because the leather was softened by the use of alum. See Smith, Dict. of Greek and Roman Antiq. s.v.

Certain scriptural usages connected with shoes deserve especial notice. In transferring a possession or domain it was customary to deliver a sandal (Rth 4:7), as in our Middle Ages a glove. Hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. So Psa 60:10, “Upon the land of Edom do I cast my sandal,” i.e. I possess, occupy it, claim it as my own. In Ruth, as above, the delivering of a sandal signified that the next of kin transferred to another a sacred obligation, and he was hence called “sandal loosed.” A sandal thong (Gen 14:23), or even sandals themselves (Amo 2:6; Amo 8:6), are put for any thing worthless or of little value; which is perfectly intelligible to those who have witnessed the extemporaneous manner in which a man will shape two pieces of hide and fasten them with thongs to the soles of his feet, thus fabricating in a few minutes a pair of sandals which would be dear at a penny. It was undoubtedly the custom to take off the sandals on holy ground, in the act of worship, and in the presence of a superior. Hence the command to take the sandals from the feet under such circumstances (Exo 3:5; Jos 5:15). This is still the well known custom of the East — Oriental taking off his shoe in cases in which a European would remove his hat (see Hackett. Illustrations of Script. p. 66). The shoes of the modern Orientals are, however, made to slip off easily, which was not the case with sandals, that required to be unbound with some trouble. This operation was usually performed by servants; and hence the act of unloosing the sandals of another became a familiar symbol of servitude (Mar 1:7; Luk 3:16; Joh 1:27; Act 13:25). So, also, when a man's sandals had been removed, they were usually left in charge of a servant. In some of the Egyptian paintings servants are represented with  their master's sandals on their arm: it thus became another conventional mark of a servile condition to bear the sandals of another (Mat 3:11). The terms ordinarily applied to the removal of the shoe (חָלִוֹ, Deu 25:10; Isa 20:2; and שָׁלִ, Rth 4:7) imply that the thongs were either so numerous or so broad as almost to cover the top of the foot. It is worthy of observation, however, that the term used for “putting off” the shoes on sacred occasions is peculiar (נָשִׁל), and conveys the notion of violence and haste. See Byneous, De Calceis Hebrceorumn (Dord. 1715); Kitto, Pict. Bible, note at Rth 4:8. SEE SANDAL.

## Shoe Latchet[[@Headword:Shoe Latchet]]

             SEE LATCHET; SEE SHOE.

## Shoes, Putting Off Of[[@Headword:Shoes, Putting Off Of]]

             In the ancient Christian Church a few (for it was not a general custom) took off their shoes as they entered the church. Cassian (Institut. 1, 10) observes of the Egyptian monks that they always wore sandals instead of shoes, and took these off when they went to celebrate or receive the holy mysteries, thinking themselves obliged to do so from a literal interpretation of the command to Moses, “Put off thy shoes from off thy feet,” etc. Others observed the custom only among those people who considered it an indication of reverence, as it was in Eastern nations in the time of Moses and Joshua. See Bingham, Christ. Antiq. bk. 8, ch. 10, § 7. SEE SHOE.

## Shoham[[@Headword:Shoham]]

             (Heb. id. שִֹׁהִ ם, onyx, as in Gen 2:12; Sept. Σσάμ v.r. Ισοάμ), second name of the four sons of the Merarite Levite Jaaziah, who were employed about the ark by David (1Ch 24:27). B.C. 1043.

## Shoham (2)[[@Headword:Shoham (2)]]

             SEE ONYX.

## Shomer[[@Headword:Shomer]]

             (Heb. Shomer', שׁוֹמֵר, keeper, as often; Sept. Σωμήρ v.r. Σαμήρ, etc.), a variation for the names of two Hebrews.

1. Second named of the three sons of Heber, an Asherite (1Ch 7:32); called SHAMER SEE SHAMER (q.v.) in 1Ch 7:34, where his sons are enumerated.

2. The father of Jehozabad, who slew king Joash (2Ki 12:21); in the parallel passage in 2Ch 24:26, the name is converted into the feminine form SHIMRITH SEE SHIMRITH (q.v.), who is further described as a Moabitess. This variation may have originated in the dubious gender of the preceding name Shimeath, which is also made feminine by the chronicler. Others suppose that in Kings the father is named, and in Chronicles the mother.

## Shoo-King[[@Headword:Shoo-King]]

             one of the Chinese sacred books. It is chiefly of a historical character, commencing with the reign of the Yaou, one of the very earliest emperors, supposed to have been contemporary with Noah, and stretches onward to the time of Confucius. This work. is considered to be of the highest authority, containing many valuable moral and political maxims. On account of the vast influence of the Shoo-king over the public mind, the utmost efforts were made to suppress it during the reign of Che-huang-te, B.C. about 240. As edited by Confucius, the Shoo-king throws much light upon the early religion of the Chinese, showing that Shamanism (q.v.) was then the prevailing form of religion.

## Shook, Jefferson[[@Headword:Shook, Jefferson]]

             a minister of the Methodist Episcopal Church, South, was born in Madison County, Mo., May 20, 1820; was converted and joined the M.E. Church in 1838. He was licensed to preach Sept. 18, 1841, and the same year was admitted into the Arkansas Conference. In 1844 he was transferred to the Texas Conference, and at its division in 1845 he fell to the East Texas Conference. About 1854 he became supernumerary, and, with the exception of one year, held that relation until his death, Dec. 20, 1872. See Minutes of Annual Conferences of the M.E. Ch., South, 1873, p. 893.

## Shophach[[@Headword:Shophach]]

             (Heb. Shophak', שׁוֹפִךְ, prob. a variation of Shobak; Sept. Σωφάχ and Σωβάχ v.r. Σωφάθ and Σωφάφ; Vulg. Sophach), the general of Hadarezar  (1Ch 19:16; 1Ch 19:18), elsewhere (2Sa 10:16) called SHOBACH SEE SHOBACH (q.v.).

## Shophan[[@Headword:Shophan]]

             (Heb. Shophan', ]שׁוֹפָ, prob. i.q. Shaphan; Sept. Σοφάρ; Samar. שפי ם; Vulg. Sophar), given in the A.V. as one of the fortified towns on the east of Jordan which were taken possession of and rebuilt by the tribe of Gad (Num 32:35); but probably a mere affix (significant, according to some, of bareness) to the second Atroth, to distinguish it from the former one, not an independent place. SEE ATAROTH.

## Shore[[@Headword:Shore]]

             is the rendering in the A.V. of three Heb. and two Greek words.

1. חוֹ, choph (so called from being chafed by the waves [Gesen.], or enclosed [Furst]; comp. Engl. cove, and the modern town Chaifa), a roadstead (Jdg 5:17; Jer 47:7; “coast” in Jos 9:1; Eze 25:10; “haven” in Gen 49:13; “side” in Deu 1:7); αἰγιαλός, a beach (Mat 13:2; Mat 13:48; Joh 21:4; Act 21:5; Act 27:39-40).

2. קָצֶה, katseh, the extremity of the land (Jos 15:2; elsewhere “brim,” “brink,” etc.).

3. שָׂפָה, saphah, a lip (as often, sometimes “brink,” “bank,” etc.); χεῖλος, the lip (as usually, “shore” only in Heb 11:12). SEE SEA.

## Shorsewood, George[[@Headword:Shorsewood, George]]

             a Scotch prelate, was rector of Culter in 1449, and in 1453 was chancellor of the Church of Dunkeld. He was confessor to the king in 1454, in which year he went on an embassy to England. He was made bishop of the see of Brechin, October 22 the same year, was also royal secretary, and afterwards became lord high chancellor. He was bishop there in 1462. See Keith, Scottish Bishops, page 164.

## Short, Augustus, D.D[[@Headword:Short, Augustus, D.D]]

             an Anglican prelate, was born near Exeter in 1803. From Westminster School he was sent to Christ Church College, Oxford, where he graduated A.B. in 1824, and A.M. in 1826. He was appointed vicar of Rayeristhorpe, Northamptonshire, in 1835; Bampton lecturer at Oxford in 1846, and the first bishop of Adelaide, South Australia, in 1847. He died October 8, 1883.

## Short, David Hawkins, D.D[[@Headword:Short, David Hawkins, D.D]]

             a Protestant Episcopal clergyman, was born in 1806. He graduated from Trinity College in 1833, and from the General Theological Seminary, N.Y., in 1836; was ordained the same year; for a number of years was employed as a teacher in Ridgefield, Connecticut; in 1860 became rector of St. James's Church, Waisted; in 1861 of Grace Church, Broadbrook; in 1866 removed to Greenmich as rector of two churches, viz.: Calvary Church, at Round Hill, and Emmanuel Church, in Glenville; in 1867 officiated in St. John's Church, Hartford; the next year in the Memorial Church of the Holy Trinity, Westport. He resided in Portland, in 1870, without charge; but the following year officiated in Trinity Church, in that place; in 1872 he was chosen rector of St. Andrew's Church, Northford, where he remained for  several years. He died in Fairfield, January 21, 1877. See Prot. Episc. Almanac, 1878, page 170.

## Shorter, James Alexander[[@Headword:Shorter, James Alexander]]

             a bishop of the African M.E. Church, was born in Washington, D.C., February 4, 1817. Entering the ministry in 1846, he served as pastor until his election to the episcopacy in 1868. He was a delegate to the (Ecumenical Conference in 1881. He died July 1, 1887. See Appletons' Cyclop. of Amer. Biography.

## Shoshannim[[@Headword:Shoshannim]]

             (Heb. Shoshannim', שֹׁשִׁנַּי, lilies, as often), a technical term, found as such in the phrase “To the chief musician upon Shoshannim,” which is a musical direction to the leader of the temple choir that occurs in Psalms 45, 69, and most probably indicates the melody “after” or “in the manner of” (עִל, ‘al, A.V. “upon”) which the Psalms were to be sung. SEE SHOSHANNIM- EDUTH. As “Shoshannim” literally signifies “lilies,” it has been suggested that the word denotes lily shaped instruments of music (Simonis, Lex. s.v.), perhaps cymbals (rather trumpets), and this view appears to be adopted by De Wette (Die Psalmen, p. 34). Hengstenberg gives to it an enigmatical interpretation, as indicating “the subject or subjects treated, as lilies  figuratively for biride in 45; the delightful consolations and deliverances experienced in 69, etc.” (Davidson, Introd. 2, 246), which Dr. Davidson very truly characterizes as “a most improbable fancy.” The Sept. and Vulg. have in both Psalms ὑπὲρ τῶν ἀλλοιωθησομένων, and pro ius qui immutabuntur respectively, reading apparently עִל מְשֻׁנַּי ם. Ben Zeb (Otsar Hashshor, s.v.) regards it as an instrument of psalmody, and Junius and Tremellius, after Kirnchi, render it “hexachorda,” an instrument with six strings, referring it to the root shesh, “six,” and this is approved by Eichhorn in his edition of Simonis. SEE PSALMS.

## Shoshannim-eduth[[@Headword:Shoshannim-eduth]]

             (Heb. Shoshannim'Eduth', שֹׁשִׁנַּי ם עֵדוּת, lilies, a testimony; Sept. οἱ αλλοιωθησόμενοι, μαρτύριον; Vulg. ii qui commutabuntur testimonium), a phrase found in the title of Psalms 80 as a direction to the Chief musician, which appears, according to the most probable conjecture, to denote the melody or air “after” or “in the manner of which the psalm was to be sung.” As the words now stand they must be regarded as probably a fragment of the beginning of an older Psalm with which the choir were familiar. Ewald gives what he considers the original meaning — ”‘lilies;' that is, pure, innocent, is ‘the law;'” but the words will not bear this interpretation, nor is it possible in their present position to assign to them any certain meaning. For the conjectures of those who regard the words as the names of musical instruments, see the articles SEE SOSHANNIM; SEE SHUSHAN-EDUTH.

## Shoshiskesha[[@Headword:Shoshiskesha]]

             in Hindu mythology, is a surname of Agni, the god of fire. It signifies “the lord of brilliancy.”

## Shoter[[@Headword:Shoter]]

             SEE OFFICER.

## Shotts, Kirk Of[[@Headword:Shotts, Kirk Of]]

             The prolonged services at this place under the ministry of Mr. Livingstone, about 1636, gave rise to the Monday sermon so common in Scotland after a communion service.

## Shoulder[[@Headword:Shoulder]]

             is the rendering mostly of שְׁכֶ ם, shekem (as being the part bent to receive a burden; but perhaps the word is rather primitive; occasionally “back,”  etc.), and ῏ωμος (Mat 23:4; Luk 15:4); frequently of שׁוֹק, shok (properly the leg [as sometimes rendered], especially the so called right or “heave” shoulder [q.v.], Exo 29:22; Exo 29:27; Lev 7:32-34, etc.); and elsewhere of כָּתֵ, katheph, the shoulder properly so called, especially the “shoulder pieces” (q.v.) of the high priest's ephod (Exo 28:39); rarely of זְרוֹעִ, zeroa, the arm (Num 6:19; Deu 18:3), or of some denominative phrase.

## Shoulder blade[[@Headword:Shoulder blade]]

             (שַׁכְמָה, shikmah, fern. of שְׁכֶ ם, the common word for shoulder; used only in Job 31:22, where it clearly means the socket or bone to which the arm is attached).

## Shoulder piece[[@Headword:Shoulder piece]]

             (כָּתֵ, kathe'ph, from an unused root meaning [according to Furst ] to bend or protect; often rendered “side,” sometimes “arm”), a term specially used (in the plur. fem. כְּתֵפוֹתkethephoth) of the side pieces on the upper part of the high priest's ephod (q.v.), which came up over the shoulder, where the front and back flaps were fastened by a golden stud (Exo 28:7; Exo 28:25; Exo 39:4; simply “shoulders,” Exo 28:12; Exo 39:7; or “sides,” Exo 28:27; Exo 39:20); also of the arms of an axle (“undersetters,” 1Ki 7:30; 1Ki 7:34), and the wings or side spaces of a porch or gate (“sides,” Eze 41:2; Eze 41:26). The term is frequently applied to that part of the body called the shoulder, but only of persons, either literally or figuratively; or metaphorically to places or inanimate objects. According to Gesenius it differs from שְׁכֵ, shekem, in specifically meaning the upper part of the side or arm, the shoulder proper; whereas the latter term denotes originally the shoulder blade, and hence that part of the back where these bones approach each other. But Furst thinks the two words are altogether synonymous. Milhlau (new ed. of Gesenius's Handworterbuch, ‘s.v.) remarks that שְׁכֶםsignifies only the rear part of the shoulder where the neck joins the back, and hence occurs only in the sing. SEE SHECHEM.

## Shovel[[@Headword:Shovel]]

             is the rendering in the A.V. of —

1. רחת, rachath (from רוּח, the wind), a winnowing fork or fan (Isa 30:24);

2. יָע, ya (from יָעָה, to sweep away), used (in the plur.) of the implements for removing the ashes from the altar (Exo 27:3; Exo 38:3; Num 4:14; 1Ki 7:40; 1Ki 7:45; 2Ki 25:14; 2Ch 4:11; 2Ch 4:16; Jer 52:18). SEE AGRICULTURE; SEE ALTAR.

## Showalter, Wesley M.[[@Headword:Showalter, Wesley M.]]

             a minister of the Methodist Episcopal Church, was born in Clearfield County, Pa., Feb. 24, 1831. When ten years of age he was converted, and entered the ministry in 1855 as a member of the East Baltimore Conference. His last appointment was Bedford, which he was obliged, by reason of failing health, to relinquish in the fall of 1865. He removed to Salona, Clinton Co., Pa., where he died, Nov. 27, 1865. As a preacher he was discriminating, candid, and direct. See Minutes of Annual Conferences, 1866, p. 10.

## Showbread[[@Headword:Showbread]]

             is the rendering. in the A.V. of the Heb. phrase לֶחֶ ם ה פָּנַי ם, lechem hap-panim, lit. bread of the face, i.e. of Jehovah (this is the usual form); or (in the later books) לֶחֶ ם הִמִּעֲרֶכֶת, lechem ham-maareketh, bread of the ordering (1Ch 9:32; 1Ch 23:29; 2Ch 13:11; Neh 10:33), or simply the latter word (1Ch 28:16; 2Ch 2:4; 2Ch 29:18); also לֶחֶ ם הִתָּמַיד, lechem hat-tamid, the continual bread (Num 4:7), and לֶחֶ ם קֹדֵשׁ, lechem kodesh, holy bread (1Sa 21:5). Onkelos sometimes paraphrases it לח ם אפ, bread of the nostrils. The Sept. has, lit. ἄρτοι ἐνώπιοι ἄρτοι τοῦ προσώπου, sometimes ἄρτοι τῆς προσφορᾶς (1Ki 7:48), or ἄρτοι τῆς προθέσεως (1Ch 9:32, etc.), as in the New Test. (Mat 12:4; Luk 6:4); but ἡ πρόθεσις τῶν ἄρτων in Hebrewa 9:2; Josephus directly ἄρτοι τοῦ θεοῦ (Ant. 8, 3, 7); the Vulg. panes propositionis. In the following account we bring together all the ancient and modern information on the subject.

I. The Table and its Accessories. — Within the ark it was directed that there should be a table of shittim wood, i.e. acacia, two cubits in length, a cubit in breadth, and a cubit and a half in height, overlaid with pure gold,  and having “a golden crown to the border thereof round about,” i.e. a border or list, in order, as we may suppose, to hinder that which was placed on it from by any accident falling off. The further description of this table will. be found in Exo 25:23-30, and a representation of it as it existed in the Herodian Temple forms an interesting feature in the bas reliefs within the arch of Titus. The accuracy of this may, as is obvious, be trusted. It exhibits one striking correspondence with the prescriptions in Exodus. We there find the following words: “and thou shalt make unto it a border of a handbreadth round about.” In the sculpture of the arch the hand of one of the slaves who is carrying the table, and the border, are of about equal breadth. This table is itself called שֻׁלְחִןהִפָּנַי ם, “the table of the face,” in Num 4:7, and שֻׁלְהָןהִטָּחֹר, “the pure table” in Lev 24:6 and 2Ch 13:11. This latter epithet is generally referred by commentators to the unalloyed gold with which so much of it was covered. It may, however, mean. somewhat more than this, and bear something of the spiritual force which it has in Mal 1:11.

It was thought by Philo and Clement of Alexandria that the table was a symbol of the world, its four sides or legs typifying the four seasons. In the utter absence of any argument in their support, we may feel warranted in neglecting such fanciful conjectures, without calling in the aid of Bahr's arguments against them.

In 2Ch 4:19 we have mention of the tables whereon the showbread was set,” and at 2Ch 4:8 we read of Solomon making ten tables. This is probably explained by the statement of Josephus (Ant. 8:3, 7), that the king made a number of tables, and one great golden one on which they placed the loaves of God. SEE TEMPLE.

The table of the second Temple was carried away by Antiochus Epiphanes (1Ma 1:22), and a new one made at the refurbishing of the sanctuary under Judas Maccabaeus (4:49). Afterwards Ptolemy Philadelphus presented a magnificent table (Josephus, Ant. 12, 2, 8, 9).

The table stood in the sanctuary, together with the seven branched candlestick and the altar of incense. Its position, according to Josephus (Ant. 3, 6, 6), was on the north side of the sanctuary, not far from the veil that opened into the most holy. Besides the twelve loaves, the showbread table was adorned with dishes, spoons, bowls, etc., which were of pure  gold (Exo 25:29). These, however, were evidently subsidiary to the loaves, the preparation, presentation, and subsequent treatment of which manifestly constituted the ordinance of the showbread. SEE TABLE.

II. The Bread and its Significance. — Whether the bread was to be leavened or unleavened is not said. The Jewish tradition holds it to have been unleavened (Josephus, Ant. 3, 6, 6; 10, 7; Philo, De Congr. 5, 1); and as Josephus and Philo could scarcely be ignorant of what on such a matter was customary in their time, it is not to be doubted that, according to the later practice at least, the bread was unleavened, affording ground for the inference that the same was the case also in earlier times. The cakes or loaves were to be placed in two rows; but whether each apart, six in a line, or piled up one above another, is not indicated. The Jewish tradition. however, is quite uniform; it represents them as ranged in two columns, six in each. Two reasons seem to confirm this view: first, the dimensions of the table, coupled with the quantity of flour in each cake, which must have rendered it next to impossible to have two parallel lines of six loaves placed on it; and, second, the regulation concerning the frankincense (the Sept. and Philo add salt) which required this to be set, not on each cake as standing individually apart, but upon each row, as if forming a visible unity (Lev 24:7). The frankincense was to be “on the bread for a memorial, an offering made by fire unto the Lord;” the two golden pots containing it being, according to Josephus (Ant. 3, 10, 7), taken out along with the bread, and the frankincense burned on the altar of burned offering before the bread was given to the priests to be eaten. On each Sabbath this took place; twelve new loaves which had been prepared the evening before by a portion of the Levites (1Ch 9:32) being made every returning Sabbath to replace the old, and fresh frankincense put in the golden vessels in the room of that which had been burned (Lev 24:8-9).

The number of the loaves (twelve) is considered by Philo and Josephus to represent the twelve months. If there was such a reference, it must surely have been quite subordinate to that which is obvious at once. The twelve loaves plainly answer to the twelve tribes (comp. Rev 22:2). But, taking this for granted, we have still to ascertain the meaning of the rite, and there is none which is left in Scripture so wholly unexplained. Though it is mentioned, as we have seen, in other parts of the Old Test. besides the Pentateuch, it is never more than mentioned. The narrative of David and his companions being permitted to eat the showbread (1 Samuel 214-6)  does but illustrate the sanctity which was ascribed to it; and besides our Savior's appeal to that narrative (Mat 12:4), the ordinance is only once referred to in the New Test. (Heb 9:2), and there it is merely named among the other appurtenances of the first sanctuary. But although unexplained, it is referred to as one of the leading and most solemn appointments of the sanctuary. For example, the appeal of Abijam to the revolted tribes (2Ch 13:10-11) runs thus, “But, as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business; and they burn unto the Lord every morning and every evening burned sacrifices and sweet incense; the, showbread also set they in order upon the pure table,” etc. In this absence of explanation of that which is yet regarded as so solemn, we have but to seek whether the names bestowed on, and the rites connected with, the showbread will lead us to some apprehension of its meaning.

The first name we find given it is obviously, the dominant one, לח ם פני, “bread of the face, or faces.” This is explained by some of the rabbins, even by Maimonides, as referring to the four sides of each loaf. It is difficult to believe that the title was given on a ground which in no way distinguished them from other loaves. Besides, it is applied in Num 4:7, simply to the table, שלחןהפני, not, as in the English version, “the table of showbread,” but the “show table,” the “table of the face, or faces.” We have used the words face and faces; for פני ם, it need scarcely be said, exists only in the plural, and is therefore applied equally to the face of one person and of many. In connection with this meaning, it continually bears the secondary one of presence. It would be superfluous to cite any of the countless passages in which it does so. But whose face or presence is denoted? That of the people? The rite of the showbread, according to some, was performed in acknowledgment of God's being the giver of all our bread and sustenance, and the loaves lay always on the table as a memorial and monitor of this. But against this, besides other reasons, there is the powerful objection that the showbread was unseen by the people; it lay , in the sanctuary, and was.eaten there by the priests alone. Thus the first condition of symbolic instruction was wanting to the rite, had this been its meaning.

The פני ם, therefore, or presence, is that not of the people, but of God. The ἄρτοι ἐνώπιοι and the ἄρτοι τῆς προσφορᾶς of the Sept. seem to  indicate as much, to, say nothing of 1Sa 21:6, where the words ל הפני ם המוסרי ם מלפני יהוהseem decisive of the whole question. But in what sense? Spencer and others consider it bread offered to God, as was the Minchah, a symbolical meal for God somewhat answering to a heathen Lectisternium. But it is not easy to find this meaning in the recorded appointments. The incense is, no doubt, to be burned on the appointed altar, but the bread, on the Sabbath following that of its presentation, is to be eaten in the holy place by the priests. There remains, then, the view which has been brought out with such singular force and beauty by Bahr — a view broad and clear in itself, and not disturbed by those fanciful theories of numbers which tend to abate confidence in some parts of his admirable Symbolik. He remarks, and justly, that the phrase פני ם is applied solely to the table and the bread, not to the other furniture of the sanctuary, the altar of incense, or the golden candlestick. There is something, therefore, peculiar to the former which is denoted by the title.

Taking הפני as equivalent to the presence (of God subaud.), he views the application of it to the table and the bread as analogous to its application to the angel, מלאפִני (Isa 63:9, compared with Exo 33:14-15; Deu 4:37). Of the angel of God's presence it is said that God's “name is in him” (Exo 23:20). The presence and the name may therefore be taken as equivalent. Both, in reference to their context, indicate the manifestation of God to his creatures. “The name of God,” he remarks, “is himself, but that, in so far as he reveals himself, the face is that wherein the being of a man proclaims itself, and makes known its individual personality. Hence, as name stands for he or himself, so face for person: to see the face, for to see the person. The ‘bread of the face' is, therefore, that bread through which God is seen; that is, with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God. Hence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God. Bread is therefore here a symbol, and stands, as it generally does in all languages, both for life and life's nourishment; but by being entitled the bread of the face, it becomes a symbol of a life higher than the physical. It is, since it lies on the table placed in the symbolic heaven, heavenly bread. They who eat of it and satisfy themselves with it see the face of God” (Bahr, Symbolik, bk. 1, ch. 6, § 2). It is to be remembered that the showbread was  “taken from the children of Israel by an everlasting covenant” (Lev 24:8), and may therefore be well expected to bear the most solemn meaning. Bahr proceeds to show very beautifully the connection in Scripture between seeing God and being nourished by God, and points, as the coping stone of his argument, to Christ being at once the perfect image of God and the bread of life. The references to a table prepared for the righteous man, such as Psa 23:5; Luk 22:30, should also be considered. SEE BREAD.

## Shower[[@Headword:Shower]]

             is the rendering in the A.V. of גֶּשֶׁ ם, gesheam (Eze 13:11; Eze 13:13; Eze 34:26), a heavy rain (as elsewhere rendered); ὄμβρος (Luk 12:54); זֶרֶ ם, zerem (Job 24:8), a pouring rain (elsewhere “storm,” “tempest,” etc.); and רְבֵיבַי ם, rebibism (from their multitude), drops (Deu 32:2;. Psa 65:10; Psa 72:7; Jer 3:3; Jer 14:2; Mic 5:7). SEE RAIN.

## Shower, John[[@Headword:Shower, John]]

             an eminent Dissenting minister, was born at Exeter, England, in 1657, and received his early education at that place., At the age of fourteen he removed to the academy of Mr. Warren, at Taunton, and some time after was placed under the care of Mr. Morton, Newington-green, London. He preached his first sermon in his twentieth year; and in 1678, when an evening lecture against popery was established in Exchange Alley, he was one of the lecturers. In the following year he was privately ordained, and chosen assistant to Mr. Vincent Alsop. In 1683 he traveled on the Continent with Mr. Cornish, the nephew of Sir Samuel Barnardiston, where he became acquainted with many Protestant divines. Returning to England, he resumed his lectures in Exchange Alley, but, owing to measures pursued by James II, he retired to Holland, where he was chosen evening lecturer to the English Church. Returning to London in 1690, he labored with Mr. Howe, but soon took charge of a Church in Old Jewry, which, under his labors, greatly prospered. He died June 28, 1715. He published, Mourner's Companion (1692, 1699, 12mo): — Family Religion (Lond.1694, 8vo): — Funeral Discourses (1699, 2 vols. 12mo): — Serious Reflections on Time and Eternity (1699, 8vo), of which there are many editions: — Heaven and Hell (1700, 12mo): — Sacramental Discourses (1702, 8vo): — Winter Meditations (1709, 8vo). See Tong  [Wm.], Memoirs and Funeral Sermon (1716, 8vo); Bennett, Hist. of Dissenters (Lond. 1833), 2, 331.

## Shreeve, Richard S.[[@Headword:Shreeve, Richard S.]]

             a minister of the Methodist Episcopal Church, South, was born in Alexandria County, Va., Oct. 5, 1839. He was graduated at Dickinson College, Carlisle, Pa., in 1860. He entered the Confederate army, serving from the beginning of the war till its close. In March, 1869, he was admitted into the Baltimore Conference. In 1871 he located, with the intention of residing in Kentucky, but was induced to remain, and the next year was readmitted. He, with his wife, was killed by lightning at the parsonage of Upper Botetourt, Va., June 25, 1874. See Minutes of Annual Conferences of the M.E. Ch., South, 1875, p. 137.

## Shri Rama[[@Headword:Shri Rama]]

             SEE VISHNU.

## Shrift[[@Headword:Shrift]]

             the act of absolving a penitent. SEE CONFESSIONAL.

## Shrift father[[@Headword:Shrift father]]

             the priest to whom confession is made.

## Shrift hand[[@Headword:Shrift hand]]

             the priest's right hand — that is, the hand used in shriving a penitent.

## Shrift mark[[@Headword:Shrift mark]]

             SEE SHRIFT SIGN.

## Shrift sign[[@Headword:Shrift sign]]

             the sign of the cross used by the priest in shriving a penitent.

## Shrine[[@Headword:Shrine]]

             (ναός, Act 19:24, a temple, as elsewhere rendered), a miniature copy of the Temple of Diana at Ephesus containing a small image of the goddess. SEE DIANA.

## Shrine (2)[[@Headword:Shrine (2)]]

             (Lat. scrinium), a feretory or repository for relics, whether fixed, such as a tomb, or movable. The term is also sometimes.applied to the tomb of a person not canonized. Shrines were often made of the most splendid and costly materials, and enriched with jewelry in profusion, as that of St. Taurin at Evreoux, in Normandy. Those which were movable were, on certain occasions, carried in religious processions; they were arranged above and behind the altar, on rood or other beams, and lamps were suspended before or around them. Others were substantial erections, generally the tombs of saints, as that of Edward the Confessor in Westminster Abbey, and that of St. Cuthbert, formerly in Durham Cathedral, etc. These were not unfrequently rebuilt (with additional splendor) subsequently to their first erection.

## Shrine Clerk, Or Shrine Keeper[[@Headword:Shrine Clerk, Or Shrine Keeper]]

             is the official in a church who receives the voluntary oblations of the faithful. At the great and most noted shrines of saints the shrine clerk sat at a table near, or sometimes at, a tomb, the slab of which served as such, to accept the donations of the pilgrims.

## Shrine cloth[[@Headword:Shrine cloth]]

             the curtain hanging before a shrine; sometimes called shrine veil.

## Shrine keeper[[@Headword:Shrine keeper]]

             SEE SHRINE CLERK.

## Shrine man[[@Headword:Shrine man]]

             a name by which the shrine clerk was sometimes called.

## Shrine veil[[@Headword:Shrine veil]]

             SEE SHRINE CLOTH.

## Shrive[[@Headword:Shrive]]

             (Saxon, scrifan).

1. To absolve a penitent after private confession.

2. To take or receive a confession.

3. To enjoin or impose a penance after confession. The word is now nearly obsolete.

## Shriver, Or Shriving Clerk[[@Headword:Shriver, Or Shriving Clerk]]

             a confessor.

## Shriving Mark[[@Headword:Shriving Mark]]

             or Sign, the sign of the cross made by the priest with his right band when giving absolution. Also called Shrift mark and Shrove sign.

## Shriving hand[[@Headword:Shriving hand]]

             that hand by which the sign of the cross is made by the priest over the penitent in pronouncing absolution, i.e. the right hand. Also called; Shrift hand and Shrove hand.

## Shriving pew[[@Headword:Shriving pew]]

             a term sometimes applied to the confessional (q.v.).

## Shroud[[@Headword:Shroud]]

             is the rendering of the A.V. in Eze 31:3, of חֹרֶשׁ, choresh, a thicket (“forest,” 2Ch 27:4; “bough,” Isa 17:9; elsewhere “wood”).

## Shroud, Feast Of The Most Holy[[@Headword:Shroud, Feast Of The Most Holy]]

             a sacred festival of the Roman Catholic Church, held on the Friday after the second Sunday in Lent, in honor of the shroud in which our Lord was buried. Relics bearing the name of the shroud of our Blessed Lord are found in various places in Italy, France, and Germany, all of which are alleged to work miracles. To the altar of the Most Holy Shroud at Besancon, Gregory XIII granted extraordinary privileges, with indulgences to all who visit the same on stated days. Pope Julius II was equally liberal ill his grants to the Chapel of the Most Holy Shroud at Turin. There is a  hymn to the shroud in the Anglican Breviary, which celebrates it as bearing the impression of the body of our Savior.

## Shrouds, The[[@Headword:Shrouds, The]]

             a term for a covered walk or cloister in the old Cathedral of St. Paul, London.

## Shrove Sign[[@Headword:Shrove Sign]]

             SEE SHRIFT SIGN.

## Shrove Tuesday[[@Headword:Shrove Tuesday]]

             the day before Ash Wednesday, so called from the custom among the Roman Catholics of confessing their sins on that day, and so qualifying themselves for Lent. In process of time this was turned into taking leave of flesh and other dainties, and afterwards, by degrees, into sports and merrymaking. In old Scotland it was called Eastern's eve, probably the eve of the great fast. In England it received the name of “Pancake Tuesday,” from the fritters and pancakes eaten on that day.

## Shrove box[[@Headword:Shrove box]]

             SEE SHRIVING PEW.

## Shrove hand[[@Headword:Shrove hand]]

             SEE SHRIFT HAND.

## Shrove, To[[@Headword:Shrove, To]]

             means to join in the festivities of Shrovetide.

## Shrovetide[[@Headword:Shrovetide]]

             literally means “confession time,” and is the name given to the days immediately preceding Ash Wednesday. These days were so called because on them, and especially on the last of them, people were accustomed to confess their sins as a preparation for Lent. In most Roman Catholic countries it began on the Sunday before Lent. In the modern discipline of that Church a trace of the custom is still preserved, as in many countries the time of the confession which precedes the Paschal, or Easter, communion commences from Shrovetide. These days are sometimes called “Fastingtide” and “Fast mass,” names still retained in some parts of Great Britain. The precept of shriving having been fulfilled, the faithful, on the eve of entering upon Lent, were allowed permission to give themselves up to amusements. In England, the pastimes of football, cock fighting, bullbaiting, etc., were down to a late period recognized usages of Shrovetide, but are now gradually disappearing.

## Shroving[[@Headword:Shroving]]

             the festivity of Shrovetide.

## Shrub[[@Headword:Shrub]]

             (שַׁיחִ, siach; Gen 21:15, a bush, as rendered in Job 30:4; Job 30:7; “plant” in Gen 2:5).

## Shryving cloth[[@Headword:Shryving cloth]]

             Some antiquaries hold that this was the veil which was hung before the rood loft in Lent. Others believe it to have been a head veil assumed by women when they went to confession in church; for as confessionals probably did not generally exist in the ancient Church of England, a “shryving cloth” may have been found convenient in protecting the penitent from the public gaze. The latter explanation seems at least reasonable and probable.

## Shua[[@Headword:Shua]]

             the name of a Hebrew and a Hebrewess, which appears in different forms in the original.

1. (Heb. Shu'a, שׁוּעִ, wealth, or a cry for help, or an oath; Sept. Σαύα or Σαυά v.r. Σουέ.) A Canaanite of Adullam, whose daughter (hence named only as Bathshua in the original) was Judah's wife, and the mother of his first three children (Gen 38:2; Gen 38:12 [in both passages the A.V. has incorrectly “Shuah”]; 1Ch 1:32). B.C. ante 1895.

2. (Heb. Shua', שׁוּעָא, id.; Sept. Σωλά.) Daughter of Heber, a grandson of Asher, whose three sons are likewise enumerated (1Ch 7:32). B.C. post 1874.

## Shuah[[@Headword:Shuah]]

             the name of three Hebrews, which appears in different forms in the original.

1. (Heb. Shu'ach, שׁוּחִ, a pit; Sept. Σωέ v.r. Σωιέ and Σωυέ.) Last named of the six sons of Abraham by Keturah (Gen 25:2; 1Ch 1:32). B.C. ante 1988. SEE SHUCHITE.

2. The father of Judah's Canaanitish wife (1Ch 2:3). SEE SHUA.

3. (Heb. Shuchah', שׁוּחָה, a pit, Sept.]Ασχά.) A brother (some MSS. have son) of Chelub among.the descendants of Judah (1Ch 4:11). B.C. prob. ante 1612.

## Shual[[@Headword:Shual]]

             (Heb. Shual, שׁוּעָל, a jackal;, Sept. in Chronicles Σουάλ v.r. Σουλά and Σουδά; in Kings, Σωγάλ), the name of a man and of a region.

1. Third named of the eleven “sons” of Zophah, descendants of Asher (1Ch 7:36). B.C. post 1612.

2. A district (“land of Shual”) named only in 1Sa 13:17, to denote the direction taken by one of the three parties of marauders who issued from the Philistine camp at Michmash. Its connection with Ophrah (probably Taiyibeh) and the direction of the two other routes named in the passage make it pretty certain that the region in question lay north of Michmash. If, therefore, it be identical with the “land of Shalim” (1Sa 9:4) — as is not impossible — we obtain the first and only clue yet obtained. to Saul's journey is quest of the asses. The name Shual has not yet been identified in the neighborhood of Taiyibeh or elsewhere. It may have originated in the Hebrew signification of the word (“jackal”), in which  case it would be appropriate enough to the wild desolate region east of Taiyibeh — a region containing a valley or ravine at no great distance from Taiyibeh which bore, and perhaps still bears, the name of “Hamflas.” SEE ZEBOIM, VALLEY OF. Others (as Thenius, in Exeg. Handb.) derive the name from a different root, and interpret it as “hollow land.”

## Shual (2)[[@Headword:Shual (2)]]

             SEE FOX.

## Shubael[[@Headword:Shubael]]

             (Heb. Shubael', שׁוּבָאֵל, i.q. Shebuel; Sept. Σουβαήλ v.r. Σωβαήλ, etc.), the name of two Levites, both elsewhere called SHEBUEL SEE SHEBUEL (q.v.), namely, (a) a son of Gershom (1Ch 24:20; comp. 23:16; 26:24); and (b) a son of Heman (1Ch 25:20; comp. 1Ch 25:4).

## Shuck, John Lewis[[@Headword:Shuck, John Lewis]]

             a minister of the Baptist denomination, was born in Alexandria, D.C., Sept. 4, 1812. Having received an appointment as a missionary of the Baptist General Convention to labor among the Chinese, he reached the field of his labors — Macao Sept. 17, 1836, where he remained until March 16, 1842. when he removed to Hong Kong, and afterwards to Canton. Mr. Shuck returned to the United States in 1845, the year in which the separation took place between Northern and Southern Baptists. He was honorably dismissed from the Missionary Union, the name by which the Northern organization was known, and in 1846 became a missionary of the Southern Baptist Convention. By this society he was sent to labor among the Chinese of California. Having spent several years in this work, he returned East, and died at Barnwell Courthouse, S.C., in October, 1863. (J.C.S.)

## Shuckford, Samuel[[@Headword:Shuckford, Samuel]]

             a learned English divine, the time and place of whose birth are unknown. He was educated at Caius College, Cambridge, graduating in 1716. He became successively curate of Shelton, Norfolk, prebendary. of Canterbury (1738), and rector of All hallows, London. He died in 1754. He published a few occasional Sermons (Camb. 1723, 4to; 1724, 4to; 1734, 4to, and later); but he is principally known for his History of the World, Sacred and Profane (Lond. 1743, 4 vols. 8vo, and often since), intended to serve as an introduction to Prideaux's Connection, but he only lived to bring it down to the time of Joshua. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Hook, Eccles. Biog. s.v.

## Shuham[[@Headword:Shuham]]

             (Heb. Shucham', שׁוּחָ, perhaps pit-digger [Geseun.], or humiility [Furst]; Sept. Σαμέ v.r. Σαμειδή; Vulg. Suharu), the son of Dan, and progenitor of a family named after himself (Num 26:42); elsewhere (Gen 41:23) called HUSHIM SEE HUSHIM (q.v.).

## Shuhamite[[@Headword:Shuhamite]]

             (Heb. with the art. hash-Shuchami', הִשּׁוּחָמַי, patronymic from Shaham; Sept. ὁ Σαμε‹ v.r. Σαμειδή), the descendants (numbering 4460 at the Eisode) of Shuham (q.v.) the son of Dan (Num 26:42-43).

## Shuhite[[@Headword:Shuhite]]

             (Heb. with the art. hash-Shuchi', הִשּׁוּחַי, patronymic — from Shuah Sept. ὁ Σαυχαί v.r. Σαυχεί Σαυχίτης, etc.), an ethnic appellative frequent in the book of Job (Job 2:11; Job 8:1; Job 18:1; Job 25:1; Job 42:9), but only as the epithet of one person, Bildad (q.v.). The local indications of the book of Job point to a region on the western side of Chaldma, bordering on Arabia; and exactly in this locality, above Hit and on both sides of the Euphrates, are found, in the Assyrian inscriptions, the Tsukhi, a powerful people. It is probable that these were the Shuhites, and that, having been conquered by the Babylonian kings, they were counted by Ezekiel among the tribes of the Chaldoeans. Having lost their independence, they ceased to be noticed; but it was no doubt from them that the country on the Euphrates immediately above Babylonia came to be designated as Sohene, a term applied to it in the Peutingerian Tables. The Shuhites appear to have been descendants of Abraham by Keturah (Gen 25:2; 1Ch 1:32). — Smith. Others, however, think that Sacccoea (Σακκαία), which Ptolemy (5, 14) places eastward of Batanaea, is more probably their representative. SEE ARABIA.

## Shukra[[@Headword:Shukra]]

             in Hindu mythology, is the planet Venus, or the genius who governs and possesses it — a grandson of Brahaspadi, the planet Jupiter, and father of the beautiful Dewajani and a powerful Brahmin.

## Shulamite[[@Headword:Shulamite]]

             (Heb. with the art. hash-Shulammith', הִשּׁוּלִמַּית, i.e. the Shulammitess; Sept. ἡ Σουλαμυῖτις v.r. Σουμανεῖτις, etc.; Vulg. Sulamitis and Sunamitis), one of the personages in the poem of Solomon's Song, who, although named only in one passage (Son 6:13), is, according to most interpreters, the most prominent of all the characters, being no other than the bride herself. The name after the analogy of Shunammite denotes a woman belonging to a place called Shulem. The only place bearing that name of which we have any knowledge is Shunem itself, which, as far back as the 4th century, was so called (Euseb. Onomast. s.v.). On the theory that Shulammite and Shunammite are equivalent, some have supposed that the female in question who was the object of Solomon's passion was Abishag — the most lovely girl of her day, and at the time of David's death one of the most prominent persons at the court of Jerusalem. This would be equally appropriate whether Solomon were himself the author of the Song or it were written by another person whose object was to personate him accurately. SEE SOLOMON.

But this is abhorrent to the whole tenor of the Canticles, and is opposed to the Oriental usage with regard to the harem of a deceased king. SEE ABISHAG.

It is far more reasonable to suppose that the title the Shulammitess was a poetical term applied to the bride in imitation of Solomon's name, as they are thus but masculine and feminine forms for “peaceful.” SEE CANTICLES.

## Shulchan Aruk[[@Headword:Shulchan Aruk]]

             SEE KARO, JOSEPH.

## Shultz, Thomas[[@Headword:Shultz, Thomas]]

             a Methodist Episcopal minister, was born in Hamburg, Germany, July 11, 1821. He came to New York with his parents in 1834, was licensed to preach in 1845, and employed to commence a mission at Bloomington, Ia. In 1846 he was admitted on trial in the Illinois Conference, and appointed to the Galena mission; in 1847 to the Beardstown mission; and in 1848 to Burlington, where he died March 20, 1848. See Minutes of Annual Conferences, 4, 285.

## Shum[[@Headword:Shum]]

             SEE GARLICK.

## Shumah[[@Headword:Shumah]]

             SEE SHUMATHITE.

## Shumathite[[@Headword:Shumathite]]

             (Heb. collective with the art. hash-Shumathi', הַשֻּׁמָתַי, a gentile or patronymic; Sept. ῾Ησαμαθείμ; Vulg. Semathei), one of the four families who sprang from Kirjath-jearim (1Ch 2:53); so called either as being colonists of a village named Shumah (שֻׁמָה, garlic [Gesen.], or valuation [Furst]), somewhere in that neighborhood, or as descendants from a man of that name; but in neither case is there any other trace of the origin or location.

## Shunammite[[@Headword:Shunammite]]

             (Heb. with the art. hash-Shunammith'. השּׁוּנִמּית[in 1Ki 2:22, the shorter form הִשֻּׁמַּית], the Shunammitess; Sept. ἡ Σωμανεῖτις v.r. Σουμανιτις), a native of SHUNEM, as is plain from 2Ki 4:1. It is applied to two persons — Abishag, the nurse of king David (1Ki 1:3; 1Ki 1:15; 1Ki 2:17; 1Ki 2:21-22), and the nameless hostess of Elisha (2Ki 4:12; 2Ki 4:25; 2Ki 4:36). See Woodward, Lectures on the Shunammite (Lond. 1840). The modern representative of Shunem being Solam, some have suggested (as Gesenius, Thesaur. p. 1379 b), or positively affirmed (as Furst, Handwb. 2, 422), that Shunammite is identical with Shulammite (Son 6:13). But this lacks probability.

## Shunem[[@Headword:Shunem]]

             (Heb. Shunem', שׁוּנֵ, uneven place [Furst] from שָׁנִ ם, or perhaps [Gesen.] for שׁוּנִיַ ם, two resting places; Sept. Σουνάμ or Σουνάν v.r. Σωνάμ or Σωμάν etc.), one of the cities allotted to the tribe of Issachar (Jos 19:18; where it occurs between Chesulloth and Haphraim). It is mentioned on two occasions. First as the place of the Philistines' first encampment before the battle of Gilboa (1Sa 28:4). Here it occurs in connection with Mount Gilboa and En-dor, and also, probably, with Jezreel (1Sa 29:1). Secondly, as the scene of Elisha's intercourse with the  Shunammite woman and her son. (2Ki 4:8). Here it is connected with adjacent cornfields, and, more remotely, with Mount Carmel. It was, besides, the native place of Abishag, the attendant on king David (1Ki 1:8), and, according to some, of Shulamith, the heroine of the poem or drama of “Solomon's Song.”

By Eusebius and Jerome (Onomast.) it is mentioned twice, under Σουβήμ, and “Sunem,” as five miles south of Mount Tabor, and the known as Sulem (Σουλήμ); and under “Sonam,” as a village in Acrabattine, in the territory of Sebaste called Sanin. The latter of these two identifications probably refers to Sanur, a well known fortress some seven miles from Sebastiyeh and four from Arrabeh, a spot completely out of the circle of the associations which connect themselves with Shunem. The other has more in its favor, since except for the distances from Mount Tabor, which is nearer eight Roman miles than five — it agrees with the position of the present Solam or Sulem, a village on the southwest flank of Jebel Duhy (the so called “Little Hermon”), three miles north of Jezreel, five from Gilboa (J. Fukua), faull in view of the sacred spot on Mount Carmel, and situated in the midst of the finest cornfields in the world. It is named as Salem by the Jewish traveller Hap- Parchi (Asher, Benjamin, 2, 431). It had then its spring, without which the Philistines would certainly not have chosen it for their encampment. Now, according to the notice of Dr. Robinson (Researches, 2, 324), the spring of the village is but a poor one. The change of the n in the ancient name to l in the modern one is the reverse of that which has taken place in Zerin (Jezreel) and Beitin (Bethel). There is nothing specially to mark an ancient site in Sailem, for it is only a mud hamlet with cactus bushes. West of the houses there is a beautiful garden, cool and shady, of lemon trees, watered by a little, rivulet; and in the village are a fountain and trough (Conder, Tent Work in Palestine, 1, 123).

## Shunem (2)[[@Headword:Shunem (2)]]

             Its modern representative, Solam, is three and a quarter miles north of Zerin. and is briefly noted in the Memoirs accompanying the Ordnanace Survey (2:87). The following particulars concerning its situation are given by Conder (Tent Work, 1:123):

"Westward the view includes Fuleh — the crusading Castle of the Bean, with its fosse and marshy pool outside, and extends as far as Carmel, fifteen miles mawly. Phus the whole extent of the ride of the Shunammite woman (2Ki 4:24) under the burning noontide sun of harvest-lime is visible. Were the houses of that time no larger than the mud-cabins of the modern village, it was not a great architectural undertaking to build a little chamber for the prophet, and the enumeration of the simple furniture of that chamber — the bed, perhaps only a straw mat, the talle, the stool, and the lamnp, seems to indicate that it was only such a little hut that was intended. Another point may be noted: how camme it that Elisha so constantly passed by Shunem? The answer seems simple; he lived habitually on Carmel, bit he was a native of Abel Meholah, 'the Meadow of Circles,' a place now called 'Ain Helwehi, in the Jordan valley, to which the direct road led past Shunem down the valley of Jezreel."

## Shuni[[@Headword:Shuni]]

             (Heb. Shuni', שׁוּנַי, quiet [Gesen.], or fortunate [Furst]; Sept. Σουνί v.r. Σαυνίς), third named of the seven sons of Gad (Gen 41:16), and progenitor of a family named after him (Num 26:15). B.C. 1874.

## Shunite[[@Headword:Shunite]]

             (Heb. collectively with the art. hash-Shuni', הִשּׁוּנַי, patronymic from Shuni; Sept. ὁ Σουνεί v.r. Σούν; A.V. “the Shunites”), a designation of  the posterity of SHUNI SEE SHUNI (q.v.) the. son of Gad (Num 26:15).

## Shunk, Michael[[@Headword:Shunk, Michael]]

             a minister of the Methodist Episcopal Church, was born at Berlin, Somerset Co., Pa., about 1808, and converted at Masontown, Pa., in his twentieth year. He was received into the Illinois Conference in 1837, and was effective until 1870. From that time he was on the supernumerary and superannuated: lists until his death. in Jacksonville, Ill., Sept. 1, 1876. “He was a scriptural, sensible, and practical preacher and a faithful pastor.” See Minutes of Annual Conferences, 1876, p. 144.

## Shupham, Or Rather Shephu Pham[[@Headword:Shupham, Or Rather Shephu Pham]]

             (Heb. Shephupham', שְׁפוּפָ, probably for.שְׁפוּפָן, an adder; Sept. Σωφάν v.r.] Οφάμ), a son of Benjamin, and head of a family of the same name (Num 26:39); doubtless the same elsewhere (1Ch 8:5) called SHEPHUPHAN SEE SHEPHUPHAN (q.v.), etc.

## Shuphamite[[@Headword:Shuphamite]]

             (Heb. collectively with the art. hash-Shuphami', הִשּׁוּפְמַי, patronymic from Shephupham; Sept. ὁ Σωφανί v.r. Οφαμί; A.V. “Shuphamites”), the designation (Num 26:39) of the family of Shephupham (“A.V. Shuphan”), or Shephuphan, the son of Benjamin (1Ch 8:5). SEE SHUPPIM.

## Shuppim[[@Headword:Shuppim]]

             (Heb. Shuppim', שֻׁפַּ, or [1Ch 7:15] שֻׁפַּי ם, prob. serpents [Gesen.], or a contraction for Shephupham; Sept. Σαπφίν, v.r. Σαφείμ, Μαμφείν, etc.), the name of two persons.

1. In 1Ch 7:12, “Shuppim and Huppim, the children of Ir,” are reckoned among the posterity of Benjamin. B.C. 1856. Ir is, by some, thought to be the same as the son of Bela the son, of Benjamin, and in that case Shuppim would be the great-grandson of Benjamin. In Num 26:39 he and his brother are called Shupham and Hupham, while in 1Ch 8:5 they appear as Shephuphan and Huram, sons of Bela, and in Gen 46:21 as Muppim and Huppim, sons of Benjamin. To avoid the difficulty of supposing that Benjamin had a great-grandson at the time he  went down to Egypt, lord A. Hervey conjectures that Shuppim, or Shephuphan, was a son of Benjamin, whose family was reckoned with that of Ir, or Iri. But this is arbitrary and unnecessary, as the date is that of Jacob's death. As he is elsewhere (1Ch 5:15) similarly mentioned as the brother of Huphan or Huppim, who was a son of Becher and grandson of Benjamin, he must have been such likewise. SEE BENJAMIN; SEE JACOB.

2. A Levite of the family either of Kohath or Merari who, together with Hosah, had charge of the Temple gate Shallecheth, in accordance with an arrangement originally instituted by David (1Ch 26:16). B.C. 1013.

## Shur[[@Headword:Shur]]

             (Heb. Shur, שׁוּר; Sept, Σούρ; Vulg. Sur), a place just without the eastern border of Egypt. Its name, if Hebrew or Arabic, signifies “a wall;” and there can be little doubt that it is of Shemitic origin from the position of the place. The Sept. seems to have thus interpreted it, if we may judge from the obscure rendering of 1Sa 27:8, where it must be remarked the extraordinary form Γελαμψούρ is found. This word is evidently a transcription of the words שׁוּרָה... מֵעוֹלָ ם, the farmer, save the initial particle, not being translated. The Targums of Onkelos and Jonathan interpret Shur by Chagara (חגרא), and Josephus by Pelusium (Πηλούσιον [Ant. 6, 7, 3]); but the latter was called Sin by the Hebrews.

Shur is first mentioned in the narrative of Hagar's flight from Sarah. Abraham was then in southernmost Palestine, and when Hagar fled she was found by an angel “by the fountain in the way to Shur” (Gen 16:7). Probably she was endeavoring to return to Egypt, the country of her birth — she may not have been a pure Egyptian — and had reached a well in the inland caravan route. Abraham afterwards “dwelled between Kadesh and Shur, and sojourned in Gerar” (Gen 20:1). From this it would seem either that Shur lay in the territory of the Philistines of Gerar, or that this pastoral tribe wandered in a region extending from Kadesh to Shur. SEE GERAR.

In neither case can we ascertain the position of Shur. The first clear indications of this occurs in the account of Ishmael's posterity: “And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest towards Assyria” (25:18). With this should be compared the mention of the extent of the Amalekitish territory given in this passage, “And, Saul smote  the Amalekites from Havilah [until] thou comest to Shur, that [is] over against Egypt” (1Sa 15:7). It is also important to notice that the Geshurites, Gezrites, and Amalekites, whom David smote, are described as “from an ancient period the inhabitants of the land as thou comest to Shur, even unto the land of Egypt” (27:8). The Wilderness of Shur was entered by the Israelites after they had crossed the Red Sea (Exo 15:22-23). It was also called the Wilderness of Etham (Num 33:8). The first passage presents one difficulty, upon which the Sept. and Vulg. throw no light, in the mention of Assyria. If, however, we compare it with later places, we find בֹּאֲכָה אִשּׁוּרָהhere remarkably like בּוֹאֲךָ שׁוּרָהin 1Sa 27:8, and בּוֹאֲךָ שׁוּרin 15:7, as if the same phrase had been originally found in the first as a gloss; but it may have been there transposed, and have originally followed the mention of Havilah. In the notices of the Amalekitish and Ishmaelitish region, in which the latter succeeded the former, there can be no question that a strip of Northern Arabia is intended, stretching from the Isthmus of Suez towards, and probably to, the Persian Gulf. The name of the wilderness may indicate a somewhat southern position. Dr. Trumbull (Kadesh-bamea, p. 44 sq.) labors at great length to prove that Shur was a line of fortifications extending from Suez to the Mediterranean; but in that case the word must have had the article, “The Wall,” which it never takes; nor does it appear that the forts in question were as continuous as a wall would be. His etmologies connecting. it in this sense with Etham are very forced.

According to recent authorities the “Wilderness of Shur” is substantially identical with the modern desert el-Jifar, which extends between the Red Sea and the Mediterranean from Pelusium to the southwest borders of Palestine (Rosenmuller, Alterth. 3, 241 sq.). It consists of white shifting sand (yet see Schubert, 2, 273), has very little signs of habitations, and is some seven days' journey across. The simple word Shur evidently designates, in general, a high ridge running north and south in the form of a high wall, according to the meaning of the word before, i.e. on the east side of Egypt (Gen 25:18; Exo 15:22). This can be no other than the high range to the east of Suez, the continuation of the great chain of Jebel et-Tih northward towards the Mediterranean, forming a sharp ridge or a high wall as seen from a distance east and west, and a grand barrier on the east side of Egypt and to the west of the great plain in the interior of the wilderness called Desert et-Tih. There is no other range whatever of the kind between Egypt and the interior of the wilderness (see  Palmer, Desert of the Exodus, p. 44). This must be, therefore, the Wilderness of Shur. It is called by the Egyptians, and those who live to the west of it, Jebel er-Rahah, or the Mountain of Rahah. But (according to some travellers) by the Arabs of the interior of the wilderness, on the east side of the range, it is called Jebel es-Sur, or the Mountain of Shur.

## Shur (2)[[@Headword:Shur (2)]]

             Dr. Trumbull labors at great length (Kadesh-barnea, page 44 sq.) to prove that Shur was the name of a line of fortifications extending from Suez to the Mediterranean; but in that case the word must have taken the article (the Wall), which, on the contrary, it never has. His. etymologies connecting it in this sense with Etham are very forced. That there may have existed some such defences, in the way of forts, Migdol (q.v.) being the principal one, may very well be granted, without supposing a continuous or  wall-like series, of which there is no evidence. Nor is the word itself ever used in any such relation. The phrase דֶּרֶךְ שׁוּר(Gen 16:7), can only mean, in Hebrew idiom, "the way to Shur," like בּוֹאֲךָ שׁוּר(1Sa 15:7), or, more exactly, בּוֹאֲךָ שׁוּרָה(1Sa 27:8) not "the Wall Road."

## Shuriasawarnen[[@Headword:Shuriasawarnen]]

             in Hindu mythology, is a devotee now living, who is destined to become the ruler of the great age which shall follow upon the present, over which Vaivassada presides. In that age Vishnu will appear in his tenth Avatar.

## Shurtleff, Roswell, D.D[[@Headword:Shurtleff, Roswell, D.D]]

             a Congregational professor, was born at Ellington, Connecticut, August 29, 1773. He was educated at Chesterfield Academy and Dartmouth College. In 1800 he was appointed tutor, and in 1804 professor of theology and college pastor at Dartmouth. This office he held for twenty- three years, and from 1827 to 1838 he held the professorship of moral philosophy and political economy His remaining years were spent quietly at home. He died at Hanover, N.H., February 4, 1861. Dr. Shurtleff's mind was clear, farsighted, versatile, and logical; his wit and humor were unfailing: his sympathies were strong, his preaching: was powerful, and his learning was ample. In theology he was a Hopkinsian. See Cong. Quarterly, 1861, page 215.

## Shurtleff, William[[@Headword:Shurtleff, William]]

             a Congregational minister of Portsmouth, N.H., who died in 1747, aged about sixty. He published a number of Sermons and two or three religious pamphlets (1726-41). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Shurtliff, Asaph[[@Headword:Shurtliff, Asaph]]

             a minister of the Methodist Episcopal Church, came from Canada while yet a young man, and settled in Easton, Washington Co., N.Y. There he united with the Church, and was for many years an active and useful local preacher. In 1853 he was received into the Troy Conference, and served as a travelling preacher for eleven years. In 1864 he took a supernumerary relation, in which, and that of a superannuate, he continued until his death, in Easton, N.Y., Feb. 3, 1873. See Minutes of Annual Conferences, 1873, p. 68.

## Shushan[[@Headword:Shushan]]

             (Heb. Shushan', ]שׁוּשִׁ; Sept. Σουσάν and Σοῦσα; Vulg. Susa), or SUSA, one of the most important towns in the East, in which the kings of Persia had their winter residence (Dan 8:2; Neh 1:1; Est 1:2; Est 1:5). It is said to have received its name from the abundance of the lily (Shushan, or Shushanah) in its neighborhood (Athen. 12, 513). In the following account we collect the archaeological information on this subject.

I. History. — Susa was originally the capital of the country called in Scripture Elam, and by the classical writers sometimes Cissia (Κισσία), sometimes Susis, or Susiana. SEE ELAM. Its foundation is thought to date from a time anterior to Chedorlaomer, as the remains found on the site have often a character of very high antiquity. The first distinct mention of the town that has been as yet found is in the inscriptions of Asshur-bani- pal, the son and successor of Esar-haddon, who states that he took the place, and exhibits a ground plan of it upon his sculptures (Lavard. Nin. and Bab. p. 452, 453). The date of this monummesnt is about B.C. 660. We next find Susa in the possession of the Babylonians, to whom Elam had probably passed at the division of the Assyrian empire made by Cyaxares and Nabopolassar. In the last year of Belshazzar (B.C. 536), Daniel, while still a Babylonian subject, is there on the king's business, and “at Shushan in the palace” sees his famous vision of the ram and he goat (Dan 8:2). The conquest of Babylon by Cyrus transferred Susa to the Persian dominioin; and it was not long before the Achaemenian princes determined to make it the capital of their whole empire and the chief place of their own residence. According to some writers (Xenoph. Cyrop. 8, 6, 22; Strabo, 15, 3, 2), the change was made by Cyrus; according to others (Ctesias, Pers. Exc. 9; Herod. 3, 30, 65, 70), it had at any rate taken place before the death of Cambyses; but, according to the evidence of the place itself and of the other Achaemenian monuments, it would seem most probable that the transfer was really the work of Darius Hystaspis, who is found to have been (as Pliny says, H.N. 6, 27) the founder of the great palace there — the building so graphically described in the book of Esther (Est 1:5-6).

The reasons which induced the change are tolerably apparent. After the conquest of Babylonia and Egypt, the western provinces of the empire had become by far the most important, and the court could no longer be conveniently fixed east of Zagros, either at Ecbatana (Hamadan) or at Pasargadae (Murgaub), which were cut off from the Mesopotamian plain by the difficulty of the passes for fully one half of the year. Not only were the passes difficult, but they were in the possession of semi-independent tribes, who levied a toll on all passengers, even the Persian kings themselves (Strabo, 15, 3, 4). It was necessary to find a capital west of the mountains, and here Babylon and Susa presented themselves, each with its peculiar advantages. Darius probably preferred Susa, first, on account of its vicinity to Persia (ibid. 15, 3, 2); secondly, because it was cooler than Babylon, being nearer the mountain chain; and, thirdly, because of the excellence of the water there (Geograph. Journ. 9, 70). Susa accordingly  became the metropolis of Persia, and is recognized as such by Aeschylus (Pers. 16, 124, etc.), Herodotus (5, 25, 49, etc.), Ctesias (Pers. Exc. passim), Strabo (15, 3, 2), and almost all the best writers. The court must. have resided there during the greater part of the year, only quitting it regularly for Ecbatana or Persepolis in the height of summer, and perhaps sometimes leaving it for Babylon in the depth of winter (see Rawlinson, Herod. 3, 256). Susa retained its pre-eminence to the period of the Macedonian conquest, when Alexander found there above twelve millions sterling and all the regalia of the Great King (Arrian, Exp. Alex. 3, 16). After this it declined. The preference of Alexander for Babylon caused the neglect of Susa by his successors, none of whom ever made it their capital city. We hear of it once only in their wars, when it falls into the power of Antigonus (B.C. 315), who obtains treasure there to the amount of three millions and a half sterling (Diod. Sic. 19, 48, 7). Nearly a century later (B.C. 221) Susa was attacked by Molo in his rebellion against Antiochus the Great. He took the town, but failed in his attempt upon the citadel (Polyb. 5, 48, 14). We hear of it again at the time of the Arabian conquest of Persia, when it was bravely defended by Hormuzan (Loftus, Chaldoea and Susiana, p. 344).

II. Position, etc. — A good deal of uncertainty has existed concerning the position of Susa. While most historians and comparative geographers (Rennel, Geog. of Herodotus; Kinneir, Mem. Pers. Empire; Porter [K.], Travels, 2, 4, 11; Ritter, Erdkunde Asiens, 9, 294; Pictorial Bible, on Dan 8:2) have inclined to identify it with the modern Sus, or Shush, which is in lat. 320 10', long. 48° 26' east from Greenwich, between the Shapur and the river of Dizful, there have not been wanting some (Vincent, Commerce and Navig. of the Ancients; Von Hammer, in Mem. of the Geog. Soc. of Paris, 2, 320 sq., 333 sq.) to maintain the rival claims of Shuster, which is situated on the left bank of the Kuran, more than half a degree farther to the eastward. A third candidate for the honor has even been started, and it has been maintained with much learning and ingenuity that Susan, on the right bank of the same stream, fifty or sixty miles above Shuster, is, if not the Susa of the Greeks and Romans, at any rate the Shushan of Scripture (Geogr. Journ. 9, 85). But a careful examination of these several spots has finally caused a general acquiescence in the belief that Sus alone is entitled to the honor of representing at once the scriptural Shushan and the Susa of the classical writers (see Loftus, Chaldoea and Susiana, p. 338; Smith, Dict. of Geog. s.v.; Rawlinson, Herod. 3, 254).

The difficulties caused by the seemingly confused accounts of the ancient writers, of whom some place Susa on the Choaspes (Herod. 5, 49, 52; Strabo, 15, 3, 4; Q. Curt. 5, 2), some on the Eulaeus (Arrian, Exp. Al. 7, 7; Ptolem. 6, 3; Pliny, H.N. 6, 27), have been removed by a careful survey of the ground; and it thus appears that the Choaspes (Kerkhah) originally bifurcated at Pai Pul, twenty miles above Susa, the right arm keeping its present course, while the left flowed a little to the east of Sus, and. absorbing the Shapur about twelve miles below the ruins, flowed on somewhat east of south and joined the Karun (Pasitigris) at Ahwaz. The left branch of the Choaspes was sometimes called by that name, but more properly bore the appellation of Eulaeus (Ulai of Daniel). Susa thus lay between the two streams of the Eulaeus and the Shapur, the latter of which, being probably joined to the Eulaeus by canals, was reckoned a part of it; and hence Pliny says that the Eulaeus surrounded the citadel of Susa (loc. cit.). At the distance of a few miles east and west of the city were two other streams — the Coprates, or river of Dizful, and the right arm of the Choaspes (the modern Kerkhah). Thus the country about Susa was most abundantly watered; and hence the luxuriance and fertility remarked alike by ancient and modern authors (Athen. 12, 513; Geograph. Journ. 9, 71). The Kerkhah water was, moreover, regarded as of peculiar excellence; it was the only water drunk by the Great King, and was always carried with him on his journeys and foreign expeditions (Herod. 1, 188; Plutarch, De Exil. 2, 601, D; Athen. Deipn. 2, 171, etc.). Even at the present day it is celebrated for its lightness and purity, and the natives prize it above that of almost all other streams (Geogr. Journ. 9, 70, 89).

On this site there are extensive ruins, stretching, perhaps, twelve miles from one extremity to the other, and consisting, like the other ruins of this region, of hillocks of earth and rubbish covered with broken pieces of brick and colored tile. At the foot of these mounds is the so called Tomb of Daniel, a small building erected on the spot where the remains of that prophet are locally believed to rest. It is apparently modern; yet nothing but the belief that this was the site of the prophet's sepulchre could have led to its being built in the place where it stands (Malcolm, Hist. of Persia, 1, 255, 256); and it may be added that such identifications are of far more value in these parts, where occasion for them is rare, than among the crowded “holy places” of Palestine. The city of Shus is now a gloomy wilderness infested by lions, hyenas, and other beasts of prey.

III. General Description of the Ruins. — The ruins of Susa cover a space about 6000 feet long from east to west, by 4500 feet broad from north to south. The circumference of the whole, exclusive of outlying and comparatively insignificant mounds, is about three miles. According to Mr. Loftus, “the principal existing remains consist of four spacious artificial platforms distinctly separate from each other. Of these the western mound is the smallest in superficial extent, but considerably the most lofty and important. Its highest point is 119 feet above the level of the Shaour (Shapur). In form it is an irregular obtuse-angled triangle, with its corners rounded off and its base facing nearly due east. It is apparently constructed of earth, gravel, and sun-dried brick, sections being exposed in numerous ravines produced by the rains of winter. The sides are so perpendicular as to be inaccessible to a horseman except at three places. The measurement round the summit is about 2850 feet. In the center is a deep, circular depression, probably a large court, surrounded by elevated piles of buildings, the fall of which has given the present configuration to the surface. Here and there are exposed in the ravines traces of brick walls which show that the present elevation. of the mound has been attained by much subsequent superposition” (Chaldoe and Susiana, p. 343).

Mr. Loftus regards this mound as indubitably the remains of the famous citadel (ἄκρα or ἀκρόπολις) of Susa so frequently mentioned by the ancient writers. (Herod. 3, 68 Polyb. 5, 48, 14; Strabo, 15, 3, 2; Arrian, Exp. Al. 3, 16, etc.). “Separated from the citadel on the west by a channel or ravine, the bottom of which is on a level with the external desert, is the great central platform, covering upwards of sixty acres (No. 3 on the plan). The highest point is on the south side, where it presents generally a perpendicular escarpment to the plain and rises to an elevation of about 70 feet; on the east and north it does not exceed 40 or 50 feet. The east face measures 3000 feet in length. Enormous ravines penetrate to the very heart of the mound” (Loftus, p. 345). The third platform (No. 2 on the plan) lies towards the north and is “a considerable square mass,” about 1000 feet each way. It abuts on the central platform at its northwestern extremity, but is separated from it by “a slight hollow,” which was, perhaps, an ancient roadway (ibid.). These three mounds form together a lozenge- shaped mass, 4500 feet long and nearly 3000 feet broad, pointing in its longer direction a little west of north. East of them is the fourth platform, which is very extensive, but of much lower elevation than the rest (No. 4  on the plan). Its plan is very irregular: in its dimensions it about equals all the rest of the ruins put together. Beyond this eastern platform a number of low mounds are traceable, extending nearly to the Dizful river; but there are no remains of walls in any direction, and no marks of any buildings west of the Shapur. All the ruins are contained within a circumference of about seven miles (Geograph. Journ. 9, 71). See Plumptre, Bible Educator, 3, 105.

IV. Architectural Character. — The explorations undertaken by general, now Sir Fenwick, Williams of Kars in the mounds at Susa, in the year 1851, resulted in the discovery of the bases of three columns, marked 5, 6, 7 on the following plan. These were found to be twenty-seven feet six inches apart from center to center; and as they were very, similar to the bases of the great hall known popularly as the Chel Minar at Persepolis, it was assumed that another row would be found at a like distance inwards. Holes were accordingly dug, and afterwards trenches driven, without any successful result, as it happened to be on the spot where the walls originally stood, and where no columns, consequently, could have existed. Had any trustworthy restoration of the Persepolitan hall been published at that time, the mistake would have been avoided; but as none then existed, the opportunity was nearly lost for our becoming acquainted with one of the most interesting ruins connected with Bible history which now exist out of Syria. Fortunately, in the following year Mr. Loftus resumed the excavations with more success, and ascertained the position of all the seventy-two columns of which the original building was composed. Only one base had been entirely removed, and as that was in the midst of the central phalanx its absence threw no doubt on any part of the arrangement. On the bases of four of the columns thus uncovered (shaded darker on the plan, and numbered 1, 2, 3, 4) were found trilingual inscriptions in the languages adopted by the Achaemenian kings at Behistun and elsewhere, but all were so much injured by the fall of the superincumbent mass that not one was complete, and, unfortunately, the Persian text, which could have been read with most certainty, was the least perfect of any. Notwithstanding this, Mr. Edwin Norris, with his usual ingenuity, by a careful comparison of the whole, made oft the meaning of the first part certainly, of the latter half with very tolerable precision. As this inscription contains nearly all we know of the history of this building, we quote it entire from Journ. As. Soc. 15, 162: “Says Artaxerxes (Mnemon), the great king, the king of kings, the king of the country, the king of the earth, the  son of king Darius was the son of king Artaxerxes — Artaxerxes was the son of Xerxes — Xerxes was the son of king Darius — Darius was the son of Hystaspes the Achaemenian — Darius my ancestor anciently built this temple, and afterwards it was repaired by Artaxerxes my grandfather. By the aid of Ormazd I placed the effigies of Tanaites and Mithra in this temple. May Ormazd, Tanaites, and Mithra protect me, with the other gods, and all that I have done.”

The bases uncovered by Mr. Loftus were arranged as on the second plan above, and, most fortunately, it is found on examination that the building was an exact counterpart of the celebrated Chel Minar at Persepolis. They are, in fact, more like each other than almost any other two buildings of antiquity, and consequently what is wanting in the one may safely be supplied from the other, if it exists there. Their age is nearly the same, that at Susa having been commenced by Darius Hystaspis, that at Persepolis — if one may trust the inscription on its staircase (Journ. As. Soc. 10, 326) — was built entirely by Xerxes. Their dimensions are practically identical, the width of that at Susa, according to Mr. Loftus being 345 feet, the depth north and south 244. The corresponding dimensions at Persepolis, according to Flandin and Coste's survey, are 357.6 by 254.6, or from 10 to 12 feet in excess; but the difference may arise as much from imperfect surveying as from any real discrepancy. The number of columns and their arrangement are identical in the two buildings, and the details of the architecture are practically the same so far as they can be made out.

But as no pillar is standing at.Susa, and no capital was found entire or nearly so, it is not easy to feel quite sure that the annexed restoration is in all respects correct. It is reduced from one made by Mr. Churchill, who accompanied Mr. Loftus in his explorations. If it be correct, it appears that the great difference between the two buildings was that double bull capitals were used in the interior of the central square hall at Susa, while their use was appropriately confined to the porticos at Persepolis. In other respects the height of the capital, which measures 28 feet, is very nearly the same, but it is fuller, and looks somewhat too heavy for the shaft that supports it. This defect was to a great extent corrected at Persepolis, and may have arisen from those at Susa being the first translation of the Ninevite wooden original. into stone architecture. The pillars at Persepolis vary from 60 to 67 feet in height, and we may therefore assume that those at Susa were nearly the same. No trace of the walls which enclosed these pillars was  detected at Susa, from which Mr. Loftus assumes, somewhat too hastily, that none existed. As, however, he could not make out the traces of the walls of any other of the numerous buildings which he admits once existed in these mounds, we ought not to be surprised at his not finding them in this instance.

Fortunately, at Persepolis sufficient remains still exist to enable us to supply this hiatus, though there also sun-burned brick was too much used for the walls, and if it were not that the jambs of the doors and windows were generally of stone, we should be as much at a loss there as at Susa. The annexed wood cut representing the plan of the hall at Persepolis, is restored from data so complete as scarcely to admit of doubt with regard to any part, and will suffice to explain the arrangement of both (see Fergusson, The Palaces of Nineveh and Persepolis Restored [Lond. 1851]). Both buildings consisted of a central hall, as nearly as may be 200 feet square, and consequently, so far as we know, the largest interior of the ancient world, with the single exception of the great hall at Karnak, which covers 58,300 square feet, while this only extends to 40,000. Both the Persian halls are supported by 36 columns, upwards of 60 feet in height, and spaced equidistant from one another at about 27 feet 6 inches from center to center. On the exterior of this, separated from it by walls 18 feet in thickness, were three great porches, each measuring 200 feet in width by 65 in depth, and supported by 12 columns whose axes were coincident with those of the interior. These were, beyond doubt, the great audience halls of the palace, and served the same purposes as the House of the Forest of Lebanon in Solomon's palace, though its dimensions were somewhat different — 150 feet by 75.

These porches were also identical, so far as use and arrangement go, with the throne rooms in the palaces of Delhi or Agra, or those which are used at this day in the palace at Ispahan. The western porch would be appropriate to morning ceremonials, the eastern toa those of the afternoon. There was no porch, as we might expect in that climate, to the south, but the principal one, both at Susa and Persepolis, was that which faced the north with a slight inclination towards the east. It was the throne room par excellence of the palace, and an inspection of the. plan will show how easily, by the arrangement of the stairs, a whole army of courtiers or of tribute bearers could file before the king without confusion or inconvenience. The bassirilievi in the stairs at Persepolis in fact represent permanently the procession which on great  festivals took place upon their steps; and a similar arrangement of stairs was no doubt to be found at Susa when the palace was entire. It is by no means so clear to what use the central hall was appropriated. The inscription quoted above would lead us to suppose that it was a temple, properly so called, but the sacred and the secular functions of the Persian kings were so intimately blended together that it is impossible for us to draw a line anywhere, or to say how far “temple cella” or “palace hall” would be a correct designation for this part of the building. It probably was used for all great semi-religious ceremonies, such as the coronation or enthronization of the king, at such ceremonies as returning thanks or making offerings to the gods for victories — for any purpose, in fact, requiring more than usual state or solemnity; but there seems no reason to suppose it ever was used for purely festal or convivial purposes, for which it is singularly ill suited.

From what we know of the buildings at Persepolis, we may assert, almost with certainty, that the “King's Gate,” where Mordecai sat (Est 2:21), and where so many of the transactions of the book of Esther took place, was a square hall (see cut below), measuring probably a little more than 100 feet each way, and with its roof supported by four pillars in the center, and that this stood at a distance of about 150 or 200 feet from the front of the northern portico, where its remains will probably now be found when looked for. We may also be tolerably certain that the inner court, where Esther appeared to implore the king's favor (Est 5:1), was the space between the northern portico and this square building, the outer court being the space between the “King's Gate” and the northern terrace wall. We may also predicate with tolerable, certainty that the. “Royal House” (Est 1:9.) and the “House of the Women” (Est 2:9; Est 2:11) were situated behind this great hall to the southward, or between it and the citadel, and had a direct communication with it either by means of a bridge over the ravine, or a covered way underground, most probably the former. There seems also no reasonable doubt that it was in front of one of the lateral porticos of this building that king Ahasuerus (Xerxes) “made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were white. green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver upon a pavement of red, and blue, and white, and black marble”  (Est 1:5-6). From this it is evident that the feast took place, not in the interior of any hall, but out of doors, in tents erected in one of the courts of the palace, such as we may easily fancy existed in front of either the eastern or the western porch of the great central building.

The whole of this great group of buildings was raised on an artificial mound, nearly square in plan, measuring about 1000 feet each way, and rising to a height apparently of 50 or 60 feet above the plain. As the principal building must, like those at Persepolis, have had a talar, or raised platform, SEE TEMPLE, above its root; its height could riot have been less than 100 or 120 feet, and its elevation above the plain must consequently have been 170 or 200 feet. It would be difficult to conceive anything much grander in an architectural point of view than such a building, rising to such a height out of a group of subordinate palace buildings, interspersed with trees and shrubs, and the whole based on such a terrace, rising from the flat but fertile plains that are watered by the Eulaeus at its base. SEE PERSIA.

## Shushan (2)[[@Headword:Shushan (2)]]

             SEE LILY.

## Shushan Gate Of The Temple At Jerusalem[[@Headword:Shushan Gate Of The Temple At Jerusalem]]

             (שושןהבירה, Mishna, Chelim, 17, 9) was located in the eastern outer wall, being the only entrance on that side. We should naturally identify it with the present Golden Gate, which is evidently a Herodian structure; but this can hardly be done, as it lay in a direct line with the interior gates. SEE TEMPLE.

## Shushan-eduth[[@Headword:Shushan-eduth]]

             (Heb. Shushan' Eduth', ]עֵדוּת שִׁוּשִׁ), an expression occurring in the phrase “To the chief musician upon Shushan-eduth,” which is plainly a musical direction, whatever else may be obscure about it (Psalms 55, title). In Psalms 80 we have the fuller phrase SHOSHANNIM-EDUTH, of which Rodiger regards Shushaneduth as an abbreviation (Gesenius, Thesaur. p. 1385). As it now stands it denotes the lily of testimony, and possibly contains the first words of some psalm to the melody of which that to which it was prefixed was sung; and the preposition עִל, ‘al (A.V. “upon”) would then signify “after, in the manner of,” indicating to the conductor of the Temple choir the air which he was to follow. The Sept. and Vulg. appear to have read עִלאּמְשֻׁנַּי ם, for they render τοῖς ἀλλοιωθησομένοις and pro his qui immutabuntur respectively. In the Sept. עֶדוּת, eduth, becomes עוֹד, od, ἔτι. There does not appear to be much support for the view taken by some (as by Joel Bril) that Shushan- eduth is a musical instrument, so called from its resemblance to a lily in shape (Simonis), or from having lily-shaped ornaments upon it, or from its six (shesh) strings. Furst in consistency with his theory with respect to the titles of the Psalms, regards Shushaneduth as the name of one of the twenty-four divisions of singers appointed by David, so called after a  bandmaster, Shushan, and having its headquarters at Eduth, which he conjecteres may be the same as Adithaim in Jos 15:36 (Handwb. s.v.). As a conjecture this is certainly ingenious, but it has the disadvantage of introducing as many difficulties, as it removes. Simonis (Lex. s.v.) connects eduth with the Arabic ud, a lute, or kind of guitar played with a plectrum, and considers it, to be the melody produced by this instrument; so that in his view Shushan-eduth indicates that the lily-shaped cymbals were to be accompanied with playing on the lute. Gesenius proposes to render eduth a “revelation,” and hence a psalm or song revealed; but there seems no reason why we should depart from the usual meaning as above given, and we may therefore regard the words in question as a fragment of an old psalm or melody, the same in character as Aijeleth Shahar and others, which contained a direction to the leader of the choir. SEE PSALMS.

## Shute, Daniel, D.D.[[@Headword:Shute, Daniel, D.D.]]

             a Unitarian minister, was born at Malden, Mass., July 19, 1722. He entered Harvard College in 1739, and graduated in 1743. In September, 1746, he accepted a call to the Third (now Second) Church in Hingham, Mass., and was ordained its pastor Dec. 10, 1746. In both the French and Revolutionary wars Mr. Shute entered warmly into the feelings of the people. In 1758 he was appointed by Gov. Pownall chaplain of Col. Joseph Williams's regiment. In 1780 he was chosen delegate to the convention to frame a constitution for the state, and in 1788 he was associated with Gen. Lincoln to represent the town in the convention of Massachusetts which ratified the Constitution of the United States. Dr. Shute relinquished his public labors in March, 1799, retaining his pastoral relation till his decease, but giving up his salary. He died Aug. 30, 1802. Dr. Shute published three Sermons (1767, ‘68, ‘87). See Sprague, Annals of the Amer. Pulpit, 8, 18.

## Shute, Josias[[@Headword:Shute, Josias]]

             rector of St. Mary Woolnoth, London. He suffered during the civil wars for his attachment to Charles I, and was made archdeacon of Colchester In 1642, but died the same year. After his death appeared Ten Sermons (Lond. 1644, 4to): — Judgment, or The Plague of Frogs Inflicted, Sermons, etc. (1645, 4to): — Sarah and Hagar, or Genesis 17 Opened in Nineteen Sermons (1649, fol.). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Shuthalhite[[@Headword:Shuthalhite]]

             (Heb. collectively with the art. hash-Shuthalchi', הִשֻּׁתִלְחַי, patronymic from Shuthelah; Sept. ὁ Σουθαλα‹ v.r. Σουταλαεί and Θουσαλα‹), a designation of the descendants of SHUTHELAH SEE SHUTHELAH (q.v.). the son of Ephraim (Num 26:35).

## Shuthelah[[@Headword:Shuthelah]]

             (Heb. Shuthe'lach, שׁוּתֶלִח, perhaps noise of breaking [Gesenius], or setting [i.e. son] of Shelach [Furst], or fresh plant [Muhlau]; Sept. in Numbers Σουθαλά or Σουταλά v.r. Θουσαλά or Θωσουσαλά, in Chronicles Σωθαλά v.r. Σωθαλέ and Σωθαλάθ), the name of two Ephraimites.

1. First named of the three sons of Ephraim, but not father of Eran (Num 26:35-36), though whom he became the progenitor of a family that bore both their names (1Ch 7:20). B.C. post 1856 and ante 1802. SEE BERED.

2. A descendant of the preceding, being the son of Zabad and the father of Ezer and Elead (1Ch 7:21). B.C. apparently post 1618.

## Shuttle[[@Headword:Shuttle]]

             SEE WEAVER.

## Shuttleworth, Philip Nicholas, D.D.[[@Headword:Shuttleworth, Philip Nicholas, D.D.]]

             an English clergyman, was born at Kirkham, Lancashire, in 1782. He was educated at Winchester, and thence elected scholar of New College, Oxford, in 1800. He became rector of Foxley, Wiltshire, in 1824; tutor of  his college and in 1820 proctor of Oxford; warden of New College in 1822; bishop of Chichester in 1840. He died in 1842. His published works consist of Sermons on some of the Leading Principles of Christianity (Lond. 2 vols. 8vo; vol. 1, 1827; 2d ed. 1829; vol. 2, 1834; 3d ed. of both, 1840, 2 vols. 8vo): — Paraphrastic Translation of the Apostolical Epistles (Oxf. 1829, 8vo; 5th ed. 1854): — Consistency of the Whole Scheme of Revelation, etc. (Lond. 1832, 12mo): — Sermons before the University of Oxford (ibid. 1840, sm. 8vo). See Darling, Cyclop. Bibliog. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Si quis[[@Headword:Si quis]]

             (Lat. if any one), the name of a notice, so called from its first two words, put forth for any objector to dispute the fitness of a candidate for holy orders. It was formerly posted up on the church doors, but now is read from the altar, and is as follows: “Notice is hereby given that A B, now resident in this parish, intends to offer himself a candidate for the holy office of deacon (or priest) at the ensuing ordination of the lord bishop of

, and if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the bishop.” In the case of a bishop, the si quis is affixed to the door of Bow Church by an officer of the Court of Arches. This notice corresponds to the proedicatio of the primitive Church and the epikeruxis of Chalcedon (451). See Eadie, Eccles. Cyclop. s.v.; Walcott, Sac. Archoeol. s.v.

## Si-Tenno[[@Headword:Si-Tenno]]

             in Japanese mythology, is a name for the four superior deities of the thirty- third heaven of Shintuism.

## Sia[[@Headword:Sia]]

             (Heb. Sia, סַיעָא, congregation; Sept. Σιαϊά v.r. Ασουία, etc.), one of the family heads of the Nethinim whose “children” returned from the captivity with Zerubbabel (Neh 7:47). B.C. ante 536. In the parallel passage (Ezr 2:44) the name is written SIAHA SEE SIAHA (q.v.).

## Siaha[[@Headword:Siaha]]

             (Heb. Siaha, סַיעֲהָא, congregation; Sept. Σιαά v.r. Ασαά, etc.), one of the chief Nethinim (Ezr 2:44); elsewhere (Neh 7:47) called SIA (q.v.).

## Siam[[@Headword:Siam]]

             (meaning in Malay the brown race) is called by its people Muang T'hai, “the kingdom of the free,” i.e. free from the superstitions of the Brahmins. It is the chief kingdom of the peninsula called Indo-China, or Farther India. Siam proper occupies the middle portion of the peninsula, with all the country surrounding the Gulf of Siam, and stretches between lat. 4° and 22° N., and between long. 97° and 106° E. Its greatest length is 1350 miles, its breadth 450 miles, while its area is estimated at from 190,000 to 300,000 square miles (probably the latter estimate is nearly correct), with a population of between 5,000,000 and 6,000,000.

I. Soil, Climate, etc. — A considerable portion of Siam is covered with mountains and hills. Two mountain ranges, extending mainly southeast from the Himalaya. form general natural divisions from China on thn north, and partly from Anam on the east, and Burmahl and British India on the west. A third range passes through the central regions, and in this is  situated the P'hra Bat, or mountain of “the sacred foot” of Buddha. The great river of the country is called by foreigners Menam, or Meinam, and is the Nile of Siam. Its annual inundation commences in June and ends in November, and the area of land thus fertilized is upwards of 22,000 square miles. The coastline may be roughly estimated at 1100 miles, with several excellent harbors. The seasons are two: the wet or hot, and the dry or cool. The former begins near the middle of March, the latter in October. Siam is rich in natural productions. Rice, sugar, pepper, cotton, and hemp are the staple products. There are also many valuable articles procured from the forests — gutta percha, lac, dammar, costly woods, etc. The animal kingdom is very varied, furnishing rhinoceroses, tigers, leopards, bears, otters, musks, civets, wild hogs, monkeys, deer, and elephants, especially the white elephant.

II. Inhabitants and Government. — The Siamese are mainly of Mongolian type, but there is much reason to suppose that they are closely allied to the great Indo-European race. According to the researches of the late king, out of 12,800 Siamese words more than 5000 are found to be Sanscrit, or to have their root in that language, and the rest in the Indo-European tongue. Besides the Siamese, a great variety of races inhabit the territories of Siam, as the Chinese, Cambodians, etc. According to the French consul at Bangkok, Garnier (1874), the population of Siam proper and its Laos dependencies is composed of 1,800,000 Siamese, 1,500,000 Chinese, 1,000,000 Laos, 200,000 Malays, 50,000 Cambodians, 50,000 Peguans, 50,000 Karens, and others. The Siamese proper are gentle, timid, careless, indolent, and yet peaceable and polite. Most of the business is in the hands of the Chinese. Marriage takes place as early as eighteen for males and fourteen for females, without the aid of priest or magistrate, though the former may be present to offer prayers. The number of wives, ordinarily one, may, among the wealthy, reach scores and hundreds, but the first is the wife proper, to whom the rest are subject. Eighty or ninety percent of the males can read, a limited education being gratuitously furnished at the temples.

The government is theoretically a duarchy, practically a monarchy, for although there is a second or vice king, the first or senior king is actual sovereign. The crown is hereditary, and is bequeathed, with the sanction of the nobles, to any son of the queen. The second king seems to occupy the place of first counsellor, and is invariably consulted before taking any important step. The council of state comprises the first king (as president);  the ministers, who have no vote; from ten to twenty councillors, who have to draft new laws, and from their own number elect a vice-president; and six princes of the royal house. The country is divided into forty-one provinces, each of which is governed by a phraya, or council of the first class.

III. History and Religion. — The early history of Siam is entirely unknown. In 1511 the Portuguese, after the conquest of Malacca by Albuquerque, established an intercourse with Siam. In the 16th century Siam was for many years subject to the Burmans, but recovered its independence towards the close of the century. In 1604 the Dutch established relations; in 1612 the first English vessel went to Ayathia. Towards the end of the 17th century a European adventurer, a native of the island of Cephalonia, called Phaulkon, gained the esteem of the king, and was by degrees promoted to an important office in the government. Through his persuasion an embassy was sent to Louis XIV of France, who sent two embassies to Siam in 1685 and 1687, and also a corps of 500 soldiers, who were put in possession of the fortress of Bangkok by Phaulkon. They were expelled in 1690. About 1760 the Burmans laid waste the country and took the capital, Ayathia. In. 1782 the present dynasty ascended the throne, and transferred the seat of government to Bangkok. Treaties were made with the East India Company in 1822 and 1825, and with the United States in 1833.

The religion of the Siamese is Buddhism: nevertheless the lower classes, and in some respects the more enlightened, are profoundly superstitious. They have peopled their world with gods, daemons, and goblins. Over the “footprint of Buddha,” on the P'hra Bat, is built a beautiful temple, to which crowds of ardent Buddhists perform long and painful journeys, and millions of costly gifts are offered. The following account of missions is from Appletons' Cyclopaedia (s.v.): “Missions have been carried on by the Roman Catholics, under the greatest vicissitudes, since the middle of the 16th century. The missionaries are French, and their converts were reckoned in 1872 at 10,000, in sixteen congregations. At the head of the mission is a vicar apostolic. Protestant missions date from the visits of Gutzlaff, Tomlin, and Abeel, in 1828 to 1831, and properly from the settlement of Jones in 1833. Missions have been established by the American Baptist Union, and by the American Board of Commissioners for Foreign Missions; and the American Missionary Association has established several Protestant congregations, schools, and religious papers.  The number of the Baptist congregations in 1874 was 154, and of Presbyterian, 38.”

For literature, consualt Crawfurd, Embassy to Siam and Cochin China (Lond. 1828); Pallogoix, Description du Royaume Thai, ou Siam (Paris, 1854); Bowring, Kingdom and People of Siam (Lond. 1857); Bastian, Reisen in Siam (Berlin, 1867); Mrs. Leonowen, English Governess at the Siamese Court (Boston, 1870); M'Donald, Siam, its Government, etc. (Phila. 1871); Bacon, Siam, etc. (N.Y. 1873); Vincent, Land of the White Elephant (ibid. 1874).

## Siamese Version[[@Headword:Siamese Version]]

             Siamese is the language spoken in the kingdom of Siam, which embraces a large portion of the peninsula of India beyond the Ganges. Formerly the language of the Siamese was called Sayama phasa, the “Sa-yam language;” but since the reign of P'hra Ruang, who set his country free from the yoke of Cambodia, they call themselves T'hai, “free,” and their language phasa T'hay or Tai, “the language of the freemen.” As early as the year 1810 the design of providing Siam with a version of the four Gospels was entertained by the Calcutta Auxiliary Bible Society, but it was not till the year 1846 that the translation and publication of the entire New Test. in Siamese were completed. A second edition was published in 1850. (B.P.)

## Sias, Solomon[[@Headword:Sias, Solomon]]

             a minister of the Methodist Episcopal Church, was born. at London, N.H., Feb. 25, 1781. He began to preach Sept, 25, 1805, and in 1806 was admitted into the New England Conference on trial. He was ordained deacon by bishop Asbury in 1806, and elder in 1810. In 1828 he took a superannuated relation, which he held, with the exception of one year, until his death at Newbury, Vt., Feb. 12, 1853. See Minutes of Annual Conferences, 1853, p. 222.

## Sibbecai[[@Headword:Sibbecai]]

             (1Ch 11:29; 1Ch 27:11) or Sib'bechai (2Sa 21:18; 1Ch 20:4) [some Sibbeca'i and Sibbecha'i] (Heb. Sibbekay', סַבְּכִי, according to Gesenius and Furst for סֶבֶךְ יָהּ, thicket [i.e. people] of Jehovah, or Jehovah is a thicket [i.e. defense]; but rather a weaver, for it is doubtful if the final יin such cases ever stands for the sacred name; Sept.  Σοβοχαί v.r. Σεβοχά, etc.; Josephus Σοβακχίς), the eighth named of the subordinate thirty in David's guard, and eighth captain for the eighth month of 24,000 men of the king's army (1Ch 11:29; 1Ch 27:11). B.C. 1043. He belonged to one of the principal families of Judah, the Zarhites, or descendants of Zerah, and is called “the Hushathite,” probably from an ancestor by the name of Hushah (q.v.). Josephus (Ant. 7, 12, 2) calls him “the Hittite,” but this is no doubt an error. Sibbecai's great exploit, which gave him a place among the mighty mean of David's army, was his single combat with Saph, or Sippai, the Philistine giant, in the battle at Gezer, or Gob (2Sa 21:18; 1Ch 20:4). In 2Sa 23:27 his name is written MEBUNNAI by a mistake of the copyist. Josephus says that he slew “many” who boasted that they were of the descent of the giants, apparently reading רביfor ספיin 1Ch 20:4.

## Sibboleth[[@Headword:Sibboleth]]

             (Heb. Sibbo'leth, סַבֹּלֶת, for Shibboleth [q.v.]; the Sept. does not represent it, the Greek having no aspirate for σ; Vulg. Sibboleth), the Ephraimitish (text “Ephrathite”) pronunciation of SHIBBOLETH (Jdg 12:6).

## Sibbs (Or Sibbes), Richard, D.D.[[@Headword:Sibbs (Or Sibbes), Richard, D.D.]]

             a learned English Puritan divine, was born at Sudbury, Suffolk, in 1577, and was educated at St. John's College, Cambridge, where he took his degree with great applause, and obtained a fellowship. Taking orders, he was chosen lecturer of Trinity Church, Cambridge, the living of which he held during the last two years of his life. He became preacher to the Society of Gray's Inn in 1618, and in 1625 was chosen master of Katherine Hall, Cambridge, which, though a Puritan, he held with little molestation until his death. Dr. Sibbs died July 5, 1635. His works are very numerous, chiefly sermons and pious treatises. An incomplete edition of these was published (Lond. 1809; Aberdeen, 1812) entitled Sibbs's Works. Mr. Pickering published several of his treatises (1837-38, 2 vols. 12mo), viz. The Soul's Conflict and Victory, etc.: — The Inward Disquietments of Distressed Spirits, etc.: — The Bruised Reed and Smoking Flax: — The Fountain Sealed: — and Description of Christ. Still later we have Complete Works of Richard Sibbes, D.D., ed. by R.A.B. Grosart (Edinb. 1862, 7 vols. 8vo). Richard Baxter tells us that he in a great measure owed  his conversion to The Bruised Reed. As a commentator, his principal work is his Commentary on 2 Corinthians 1 (1655). See Chalmers, Biog. Dict. s.v.; Neal, Hist. of the Puritans, 2, 294.

## Sibel, Caspar[[@Headword:Sibel, Caspar]]

             a learned Calvinist and active participant in the controversy of the Dutch Church with Arminianism, which eventuated in the Synod of Dort, was born near Elberfeld, June 9, 1590, and was reared in the practice of piety and study, and educated at Herborn and Leyden. When scarcely nineteen years old he assumed the pastorate of the communes Randerath and Geilenkirchen, in the duchy of Juliers, and, in the midst of the discouragements and dangers growing out of the war of succession to the ducal throne in which the country was then involved, he obtained remarkable success. A price of 3000 thalers was offered for his apprehension as one of the evangelical pastors of the neighborhood, and he thrice narrowly escaped the troops of the imperial party; but he nevertheless added three hundred and sixty adult members to his Church in the brief term of two years. In 1611 he became pastor of the military Church in the fortress of Juliers, and was again successful in adding to the strength of its membership, besides obtaining from the States-General the grant of a regular, appropriation for the support of its pastor.

A visitation of the plague in 1616 afforded opportunity for the display, on his part, of indomitable courage and unflagging zeal. A call to one of the churches at Nimeguen was declined by him because of the opposition raised by the other pastors of that town, who were adherents of the Remonstrant party; but the incident turned the attention of a Church in Deventer, the important metropolis of the province of Overyssel, towards him, and he was installed its pastor in the autumn of 1617. In this position he spent the last thirty years of his life. His labors extended into many fields and gave evidence of the qualities which constituted his strength, e.g. a narrow orthodoxy which placed the Reformed Confession on an equal footing with the Bible an intolerant and energetic spirit, great learning, consummate skill as a controversialist, a profound devotion to duty, and a fervent piety. He assumed charge, for a time of an orthodox band in the town of Campen, who were dissatisfied with the ministry of their resident Remonstrant pastors. In 1618 he was delegated to the Synod of Dort, and took an active part in its deliberations until an attack of fever compelled his return to Deventer, May 19, 1619. At the same time he evinced a lively interest in the cause of education by the direct part he took in the founding and  development of a paedagogium, and subsequently of an academical gymnasium.

It was by his motion that the Synod of Overyssel adopted the canons laid down by the General Synod of Dort; and it was on his motion that a number of Remonstrants were suspended or expelled from their ministry by the latter authority. In the preparation of a new version of the Scriptures, as ordered, by the Synod of Dort, Sibel rendered to the Church the most important service of his useful life. One of the revisers for the province of Overyssel having died, he was chosen to fill the vacancy, and subsequently was made vice-secretary of the board of revisers. Eleven months from Oct. 30, 1634, to Oct. 10, 1635 — were given by the board to the final revision of the translators' work. (On the version thus prepared, see Kist en Royaard, Archief voor Kerkelyke Geschiedenis, pt. 2, p. 57- 176.) To these varied labors must be added the constant care for the temporal welfare of numerous churches and individuals which was imposed on him by the incessant wars of the time. Sibel married Maria Klocker, a daughter of the burgomaster of Randerath, and became the father of a daughter, Elizabeth, who was married to the pastor Lubbert Van Goor. In 1648 a stroke of paralysis compelled his retirement from active life. The magistracy of the town and the presbytery of his Church continued to him the salary and honorary rights of an active pastor, and when he died, Jan. 1, 1658, they voted an adequate pension for the support of his widow, and civil protection and guardianship for his grandson.

The productions of Sibel's pen are very numerous, and have often been published in monograph form.They contain nothing, however, of considerable importance to modern readers, and may be classed as follows: Sermons and homilies on parts of the Old Test. Scriptures: Sermons and homilies on sections of the New Test., and miscellaneous sermons: — Catechetical writings: Meditat. Catecheticarum (1646-50, four parts): — Proleg. et Paralipomena Catechetica (1650): — Epitome Catechismi (Dutch [1643]; a Latin ed. approved by classis in 1653): — A devotional manual, Christl. Gebeder ende Dankzeggingen (last ed. 1645; Latin ed. approved 1653): — Translations of the New Test. (Dutch, with Sibel's Marginalia [1640, and often]; Latin, with notes, approved, by classis in 1652 and 1653): — Fasciculus 204 Quoestionum et ad illas Francisci Junii Responsionum (not printed): — An autobiography, incomplete; it extends to 1653, in two volumes, but there is evidence that a third volume must have been written. See Herzog, Real-Encyklop. s.v.

## Siber, Urban Gottfried[[@Headword:Siber, Urban Gottfried]]

             a Lutheran theologian of Germany, was born December 12, 1669, at Schandau, Saxony, and studied at Wittenberg. In 1703 he was deacon, and in 1708 archdeacon at Schneeberg. In 1711 he went to Leipsic, was in 1715 professor, in 1734 doctor of theology, and died June 15, 1741. He wrote, De σκληροκαρδίᾷ e Snenteia Graccorum (Wittenberg, 1697): — De Gaza, Palaestinae Oppido ejusque Episcopis ad Actor. 7:26 (Schneeberg, 1715): — Prolegomena ad Historiam Melodorum Ecclesiae Graecae (1714): — Ecclesiae Graecae Martyrologium Metricum (1727). See Doring, Die gelehrten Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 1:590, 614, 621, 685; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Sibien[[@Headword:Sibien]]

             in Hindu mythology, was a prince of the children of the moon, who was father to Sandren, or Jandra, and grandfather to the rajah Darmamaden.

## Sibley, James W[[@Headword:Sibley, James W]]

             a missionary, was born in Litchfield, Ohio, in 1847. After a course of study at Oberlin College, he sailed for India in 1877. He went out independently, but in 1886 was received by the American Board and stationed at Satara, where he died August 13, 1888.

## Sibmah[[@Headword:Sibmah]]

             (Heb. Sibmah', שַׂבְמָה, coolness, or fragrance [Gesenius]. balsam place [Furst]; Sept. Σεβαμά v.r. in Jeremiah]Ασερημά, etc.; A.V.; “Shibmah” in Num 32:38), one of the places on the east, of Jordan which were taken possession of by the tribe of Reuben (Num 32:38) and rebuilt by them (Jos 13:19). It is probably the same with Shebam (i.e. Sebam), named in the parallel list (Num 32:3). It originally belonged to that section of the territory of Moab which was captured by the Amorites under Sihon (Num 21:26). From the Amorites Moses took it, and gave it to the children of Reuben (Num 32:1 sq.). Sibmah is grouped with Heshbon and Nebo, and must, consequently, have stood near the western brow of the plateau, east of the Dead Sea. Like most of the Transjordanic places, Sibmah disappears from view during the main part of the Jewish history. We, however, gain a parting glimpse of it in the lament over Moab pronounced by Isaiah and by Jeremiah (Isa 16:8-9; Jer 48:32). It was then, famed for the abundance and excellence of its grapes. They must have been. remarkably good to have been thought worthy of notice by those who, like Isaiah and Jeremiah, lived close to and were familiar with the renowned vineyards of Sorek (Isa 5:2, where “choicest vine” is “vine of Sorek”) Its vineyards were devastated, and the town doubtless destroyed by the “lords of the heathen,” who at some time unknown appear to have laid waste the whole of that once smiling and fertile district. It will be observed that these prophets speak of the city as belonging to Moabs whereas in the books of Numbers and Joshuait is enumerated among the cities of Reuben. The reason is, on the captivity of the Transjordanic tribes by the Assyrians, the Mqabites returned to their ancient possessions and reoccupied their ancient cities, and among them Sibmah. SEE MOAB.

Sibmah seems to have been known to Eusebius (Onomast. s.v. “Sabama”), and Jerome (Comnment. in Isaiam, lib. 5) states that it was hardly 500 paces distant from Heshbon. He also speaks of it as one of the very strong cities (urbes validissimoe) of that region. From the way in which it is grouped in the Bible, it seems to have been on the south or southwest of  Heshbon; but even the minute researches of De Saulcy, in his recent tour through that country, have failed to discover a trace of it. There are several nameless ruins mentioned by him and noted in his map, one or other of which may mark the site (Voyage en Terre Sainte. 1, 277 sq.), especially es-Sameh, or es-Samik, a ruined village near Hesban, on the north east. It is interesting to observe, however, that around Heshbon he found traces of the vineyards for which the region was once celebrated;. and that from the lips of the Bedawin both he and Tristram (Land of Israel, p. 535) heard the name Neba given to a mountain peak a short distance southwest of Heshbon. SEE NEBO.

## Sibour, Marie Domiinique Auguste[[@Headword:Sibour, Marie Domiinique Auguste]]

             a French prelate, was born at St.-Paul-Trois-Chateaux (Drome), April 4, 1792, and was educated in philosophy and theology chiefly at the seminary of Viviers. He afterwards taught the humanities in the seminary of St. Nicolas du Chardonnet at Paris. After spending a year at Rome, he was ordained priest, June 13, 1818. and on his return to Paris was attached to the parish of St. Sulpice, and next to the mission chapel. Nov. 9, 1822, he was made canon of the Cathedral of Nismes, but continued his duties as teacher till interrupted by the revolution of July, 1831, when he occupied himself with literary labors. In September, 1839, he was appointed bishop of Digne, and in October, 1848, he became archbishop of Paris, in which capacity he was noted for benevolent, patriotic, religious, and ecclesiastical labors, which made him conspicuous in both Church and State. He was assassinated Jan. 3, 1857, by a priest whom he had offended by a religious penalty. He was the author of several ecclesiastical works of local interest, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Sibraim[[@Headword:Sibraim]]

             [many Sibra'im] (Heb. Sibra'yim, סְבְרִיַ, twofold hope [Gesenius], or double hill [Furst]; Sept. Σαβαρίμ. v.r. [ς] ῾Εβραμή or Ε, ράμ [ἠλειάμ]; Vulg. Sabarim), one of the landmarks on the northern boundary of the Holy Land, between Berothah and Hazar-hatticon, and between the boundary of Damascus and that of Hamath (Eze 47:16). Keil (Comment. ad loc.) suggests that it may be identical with the ZIPHRON SEE ZIPHRON (q.v.) of the parallel passage (Num 34:9).

## Sibyl[[@Headword:Sibyl]]

             (Σιβύλλα, commonly derived from Διὸς βουλή, Doric Σιὸς βόλλα, will of Jupiter), in Grecian and Roman mythology, etc., one of a class of inspired virgins who were believed to reveal the decrees of the gods, and to whom altars were not unfrequently erected. The earliest sibyl was reared by the Muses themselves, and her verses were composed in hexameters, probably by the priests, who at a later period sold collections of such oracles. The number of sibyls is sometimes fixed at four, and again at ten. The former list includes the Erythraean, the Samian, the Egyptian, and the Sardian (Aelian, Var. Hist. 12, 35) sibyls; the latter embraces,

1, the Babylonian, named Sabba or Sambethe, living in the days of Noah, and married to one of his Soans (she foretold the Tower of Babel, Alexander's march of conquest, the advent of Christ, etc.);

2, the Libyan, a daughter of Jupiter and Lamia, the original sibyl, from whom, all the others obtained the title;

3, the Delphian, born in the Temple of Apollo, and living long anterior to the Trojan war, which she foretold (there was an elder Delphian, who was a daughter of Zeus and Lamia, and also a younger Delphian [Pausan. 10, 12, 1]);

4, the Italian or Cimmerian, soon after the Trojan war;

5, the Erythrean, before the fall of Troy (here, too, we find an elder and a younger one, who is called Herophile [Strabo, 14, 645]); 6, the Samian, belonging to the time of Numa;

7, the Cumaean, who was the most noted of them all (she was consulted by Aeneas before he descended. into the lower world [Ovid, Metam. 14, 104; 15, 712, etc.; Virgil,; Aeneid, 6, 10]; she wrote her predictions on leaves, which she arranged in the morning, but then left exposed to the winds; she is stated to have attained to the age of a thousand years);

8, the Hellespontian or Trojan, who lived in the 6th century B.C., and was buried in a temple of Apollo at Gergithum;

9, the Phrygian; and,

10, the Tiburtine, whose name was Albunea. Pausanias also mentions a Hebrew sibyl of the name of Sabbe, who is called a daughter of Berosus  and Erymanthe. All these sibyls are more or less identified with each other, and their respective oracles cannot be determined. Modern researches have shown that the belief in sibyls cannot well be traced back to historical personages, but must instead be assumed to have sprung from the observation of natural phenomena, such as sounds heard in caverns, forests, etc. The belief was afterwards employed to serve the purposes of deceivers, statesmen, etc. See Bernhardy, Griech. Lit. 2, 249 sq.; Herrmann, Gottesdielstl. Alterthumer Griechen, § 37; Klausen, Aeneas, 1, 201 sq.; Muller [Otfried], Dorier, 1, 339; and Fabricii Bibl. Gr. tom. 1. SEE SIBYLLINE ORACLES.

## Sibylline Oracles[[@Headword:Sibylline Oracles]]

             The ancient sibyls were, according to the popular belief, female soothsayers or prophetesses; who frequently delivered vaticinations, especially of a threatening character, and sometimes showed how to propitiate the wrath of the gods. The most celebrated of the number was the Cumsean, concerning whom there is the following fable: Apollo, having been enamoured of her, offered to give her what she should ask. She demanded to live as many years as she had grains of sand in her hand, but unfortunately forgot to ask for continued enjoyment of health and bloom. The god granted her request, but she refused in return to listen to his suit, and her longevity, without freshness and beauty, proved rather a burden than a benefit. It was supposed that she was to live about 1300 years, and at the expiration of this period she was to wither quite away, and be converted into a mere voice (Ovid, Metam. 14, 104; Serv. ad. Virg. En. vi, 321).. She is variously called Herophile, Demo, Phenomonoe, Deiphobe, Demophile, and Amalthea. She is said to have come to Italy from the East (Livy, i, 7), and she is the one who, according to most traditions, appeared before king Tarquinius, offering him the Sibylline Books for sale (Pliny, II. N. 13:28; Gellius, i, 19).

According to an ancient legend, the emperor Augustus Caesar repaired to the Tiburtine sibyl, to inquire whether he should consent to allow himself- to be Worshipped with divine honors, :which the senate had1decreed -to him. The sibyl, after some days of meditation, took the emperor apart and showed him an altar; and above the altar, in the opening heavens, and in a, glory of light, he beheld a beautiful virgin holding an infant in her arms, and at the same time a voice was heard saying, "This is the altar of the son of the living God ;" whereupon Augustus caused an altar to be erected upon  Capitoline Hill, with this inscription, Ara Priimogeniti Dei; and on the same spot, in later times, was built the church called the Ara Cceli, well known, with its flight of 124 steps, to all who have visited Rome. A very rude but curious bass-relief, preserved in the church of the Ara Coli, is perhaps the oldest representation extant. The Church legend assigns-to it a fabulous antiquity; and it must be older than the 12th century, as it is alluded to by writers of that period. Here the emperor Augustus kneels before the Madonna and Child, and at his side is the sibyl Tiburtina, pointing upwards (Mrs. Jameson, Legends of the Madonna, p. 197).

I. Lost Works. — The so-called Sibylline Books of antiquity were certain writings regarded with much veneration and guarded with great care. The legend concerning them is that a sibyl (some say the Curmseau, others the Ionian) came to Tarquin II (or Tarquin the Superb) with nine books, which she. offered to sell for a very high price. Tarquin refusing to purchase, the sibyl went away and burned three of the volumes. Returning, she asked the same price for the remaining six; and when Tarquin again refused to buy, she went and destroyed three more. She came once more to Tarquin demanding the same price for the three as she had for the nine. Her behavior struck the king, and upon his augurs advising him to do so, he bought the volumes. The sibyl disappeared and was never seen afterwards. The books were preserved with great care, and were called Sibylline Verses, etc. They were said to have been written on palm-leaves, partly in verse and partly in symbolical hieroglyphics. The public were never allowed to inspect them, but they were kept in the Temple of Jupiter Capitolinus, preserved in a stone chest. A college of priests was appointed to have charge of them. It was the duty of this college to consult these books on all occasions when the gods manifested their wrath by inflicting calamities upon the Romans. The answers which were derived from them were almost invariably of a religious nature, as they either commanded the introduction of some new worship, or the institution of new ceremonies and festivals or the repetition of old ones. In B.C. 83, the Temple of Jupiter was burned and the Sibylline Books consumed. In order to restore them, commissioners were appointed to visit various places in Italy, Greece, and Asia Minor, to collect any Sibylline oracles that could be found. They collected about a thousand verses, which' were placed in the Temple of Jupiter, after it had been destroyed. The Sibylline Books were also burned in the reign of Nero, in the reign of Julian (A.D. 363), and a fourth time in that of the emperor Hionorius (A.D. 395); but-they were restored each  time. Notwithstanding many forgeries which had crept in, they were still held in great esteem. and we find them consulted even as late as the 6th century. See Anthon, Class. Dict. s.v. "Sibyllhe."

II. Extant Writings. — It is certain, from Roman history, that Sibylline oracles were committed to writing, and that Sibylline books were preserved; and it is a well-known fact that when the conquests of Alexander and the Romans in the East brought ins a period of religious syncretism, the faith of the nations in their traditional religions gave way to superstitions of every form, and was replaced no less by an interest in prophecies of every sort than by an inclination to the practice of secret arts. It is not strange, accordingly, that traces are found of a Chaldee and a Babylonian and even of a Hebrew sibyl. When Christianity began to assail heathenism with literary weapons, the belief in sibyls was wide-spread and general, and numerous professed- oracles were in circulation. Nor was Christendom itself disinclined to accept the popular belief upon this subject, or to turn that belief to its profit. The theologians and writers of the earliest period are especially open to this charge, e.g. Justin, Athenagoras, Theophilus, and Clemens Alexandrinus. So general was the appeal to the Sibylline, oracles among these writers that their antagonist Celsus terms them friends, or even. manufacturers, of the sibyls (σιβυλλισταί, Origen, Cont. Celsum, v, 61). The tendency was less apparent in the Western Church, though Lactantius makes more extended and reckless use of this form. of argument than does any other writer in either Church; and the writings of Tertullian, Jerome, and Augustine are not free from favorable mention of the Sibylline Books. See Besancon, De l'Emploi que les Peres de l'Eglise ontfiait des Oracles Sibyllins (1851).

1. History of the Text. — The Greek text of the Sibyllines was lost from sight during the Middle Ages, and it was reserved for certain humanists of the 16th century to unearth a number of manuscripts amid publish their contents to the world. The oracles are in each edition divided into eight books, but the text is everywhere exceedingly corrupt, and even marred by arbitrary emendations. The earliest critical editions date from the beginning, of our century, e.g. that of cardinal Mai (1817 and 1828), and subsequently appeared those of Alexandre (Paris, 1841) and Friedlieb (Leipsic, 1852). The number of manuscripts thus far recovered amounts to scarcely a dozen, and they have not vet been fully examined. They exhibit great divergences of both text and arrangement; the language and versification are not everywhere governed by the same standards-the  language and even the phrases of Homer, Hesiod, Euripides, and Pseudo- Orpheaus being contained in them, and no less those of the Septuagint and of the New Test. If to these considerations we add that entire sections are wanting from some manuscripts, and that whole sections have been added in others, and also that the numerous citations in the Church fathers from the Sibyllines afford no aid towards a settling of the text, it will be apparent that definite results in uthis field are scarcely to be expected. See Thorlacius, Libri Sibqyl. Veteris Ecclesica (Copenli. 1815); Volkmahn, De Ora-c. Sibyl. (Lips. 1853); Friedllieb, De Codd. Sibyl. (Bremen, 1847); Floder, Vestif/ii Homer, et Hesiod. in Oraecc. Sib. (Ups. 1770); and other monographs cited by Volbeding, Index Program. p. 14.

2. Contents. — The results of criticism show that the Sibylline Books are the work of different authors, and that they originated in different countries and periods. The collection as -we now have it includes:

a. Jewish Elements. — Scholars are generally agreed that book 3 is, upon the whole, the work of an Egyptian Jew, though based somewhat on already existent heathen oracles and corrupted by Christian interpolations. The description of historical events in this book reaches to the reign of Ptolemy Physcon (B.C. 170117), and is followed from that epoch by a fanciful forecasting of the future. To antagonize idolatry, especially under its Egyptian form, was evidently the object of the oracle, which to this end employs persuasion, historico - mythological description, and threatening prophecy--more commonly the latter, as might be supposed from the assumption of a Sibylline garb. The book enumerates successive world- powers though not in the manner of Daniel, and foretells a period of woe which should be ended by the advent of Messiah, who will overthrow his enemies, restore Judah, and gloriously deliver the saints. There is no unity of arrangement.

Book 4 belongs next in the order of chronology. It consists of not quite two hundred verses, and is complete in itself. The history of the world is traced through twelve generations, six of which are Assyrian, two Median, one Persian, and one Grecian. The eleventh covers the period of the Roman world-power, and the twelfth is the Messianic period. The events noted in the book as recent are the destruction of Jerusalem and the eruption of Vesuvius in A.D. 79; that which is most immediately impending is the return of a matricidal emperor from his exile beyond the Euphrates to make, war on Rome. The date of its composition is easy to determine from  these data. No specifically Christian elements appear, and the religious bearing. of the fragment upon the whole is difficult to determine. Its author was probably a Jewish Christian of the ordinary type, who had no conception of the contradiction involved in such a character.

Book 5 is a crux interpretum. The first fifty verses recite the list of Roman emperors from Julius Caesar to Hadrian, their names being indicated by the respective initial letters, etc. The internal evidence assigns the date of composition to the. close of Hadrian's reign (A.D. 138). The description it gives of Nero as laying claim to divine honors, after he "'.'shall have returned," indicates a .Christian pen; but the Christian element is so little apparent that judicious critics regard the greater part of the book as a Jewish production. The repeated reference to Nero, the arch-enemy, seems to suggest. that the author wrote in Nero's time, in which case it would become necessary to separate that portion of the book which reaches down to Hadrian, and upon this point scholars are greatly divided. The subject matter is largely eschatological, but lacks comprehensiveness of view, so that the author or compiler deals rather with the doom of particular cities and countries than with that of the world.

b. Christian Elements. — Book 6 is a brief hymn on Jesus as the Son of God, which touches on his miracles, teachings, and death, and denounces, a prophetic curse on the Sodomitic land which wove for him the crown of thorns. In connection with the baptism in Jordan, it. introduces the fire mentioned in ancient gospels, and presents an idea of the dove greatly at variance with the canonical idea. It, has been supposed that a form of gnosis is here revealed to our notice; but the question may depend for. its answer on the connecting of this fragment with book 7. The latter also contains, among apparently disconnected oracles of threatening, a number of extended hymns on Christ, in which the baptism is again particularly referred to and a peculiar philosophy connected with it (the premundane Logos clothed with flesh by the Spirit), and in which, moreover, a ritual of sacrifice is. recommended (v, 76) to which the Church was an entire stranger. The only historical allusion which might afford a hint respecting the age of the books is that in which it is said that other Persians should reign" in the time of greatest trouble (the time then current?). The reference might perhaps apply to the beginning of the Sassanid rule.

Book 8 deals more extensively with ideas peculiar to Christianity than any of those described. It is composed of fragments and devoid of unity, but  the first half (Num 34:1-29) makes the impression of a connected whole. It begins where book 5 left off, and assigns to Hadrian's family three additional kings. A further reference to a king of different family (Sept. Severus), with his sons, may be a later interpolation. The book is intended to be a prophetic portrayal of the last judgment, but it includes a rehearsal of the life of Jesus, with the famous lines, thirty-four in number, which are known as the Sibylline Acrostic (v. 217-250)the initial letters forming the words Ι᾿ησοῦς Χρειστὸς (sic) Θεοῦ υίὸς σωτὴρ σταυρός. They were early recognised, e.g. by Eusebius and Augustine (Civ. Dei, 18, 23); but it is evident that they originated with a later hand. Neither the first nor the last of the lines is independent of the context in its structure. Lactantius cites at least one of the lines as having a different initial letter. The number of the lines is in some copies limited to twenty-seven; and the form Χρειστςό has noparallel. The less extended second half (v. 361-501) contains nothing Sibylline in character, and is composed of fragments of Christian hymns. It-is supposed to belong to the close of the 4th century.

Books 1 and 2 are probably of later date than those, already discussed. No Christian writer earlier than the 5th century quotes from them, and they are remarkable because of the absence of all reference to Roman history. No definite fixing of their date is accordingly possible. They are distinguished by greater conformity to a settled plan than is found in the others, and doubtless owe to this quality the place they occupy at the head of the collection. The poem follows the outline of Genesis, from the creation and the fall of man, through successive generations, to Noah and the deluge. The sibyl is here introduced into the history, and is identified with Noah's daughter-in-law. After Noah the "golden age" opens, then that of the Titans, and later the Messianic. Three kings are said, to reign in the golden age, who are identified by some critics with the sons of Kronos, and by others with the sons of Noah, or with the three patriarchs of early Hebrew history. The Titans are supposed to denote the entire series of heathen powers to the time of the Messiah. Book 1 continues the history through the destruction of Jerusalem and to the final dispersion of the Jews, while book ii deals chiefly with the last judgment. It is apparent that a portion of the poem has been lost from between the two books as they now exist, and it would seem that the loss of that section has deprived us of all hope of ascertaining the: time in which these books originated; but the facts that they were wholly unknown to the Church fathers, that even the sibyllomaniac Lactantius does not mention them, and that they are free  from all trace of Chiliasm compel criticism, to assign their origin to a period later than that of the other books contained in the earlier collections.

c. The more recently discovered books (11-14) have not yet been thoroughly weighed in the scales of criticism, and opinions with regard to them are very diverse. Their contents are as follows:

Book 11 begins at the deluge and the tower of Babel, and follows the history down through the Egyptian, Persian, and Grecian dominions to the time of the Roman supremacy. In the progress of the poem Joseph and the exode are mentioned; and Homer, the Trojan war, Alexander and the Diadochi, the Ptolemies, Cleopatra, Caesar and his successors, with their relations to Egypt, are all referred to. The book closes with a request from the sibyl for rest from the madness of inspiration, thus implying that it is the first part- of a continued poem. - The religious element is not made prominent, though the author was evidently acquainted with sacred history. A peculiar wealth of chronological statements and reckonings characterizes the book.

Book 12 begins with the reign of Augustus, and mentions the entire succession of Caesars, designating each individual by the numerical equivalent of his name, with the single exception of Alex. Severus. The absence of all reference to religious ideas is a very noticeable feature, though Vespasian is termed the annihilator of the righteous, and the coming of a κρύφιος λόγος ὑψίστου is mentioned (ver. 30 sq.), who may be the Messiah, as v. 232 declares that in the reign of the first Roman sovereign "the word of the immortal God came upon the, earth." The earliest victories .of the Sassanids over the Romans are, mentioned, and a repeated prayer from the sibyl for rest closes the book.

Much of the history of book 12 is inexplicable to us, and the same is true of book 13. It is fragmentary and brief and is almost exclusively devoted to Asiatic wars, the different Roman rulers being very indefinitely described. The situation of Oriental countries during the second half of the 3d century appears to have been more familiar to the author than it can be to us. The book is like those mentioned in the absence of religious references, and closes in the, usual form.

Book 14 is wholly inexplicable. Lists of emperors are given, but in such a manner as to render their identification impossible. The internal character of the book might suggest the idea that its author was an Egyptian living in  the reign of Gallienus, who framed the history of the world and of the emperors in Sibylline verses,.. and added to. it a continuation drawn from a his own resources. No religious, and especially no Messianic, interest is apparent, unless the thought at the close (that after all of conflict shall be over, the earth shall enjoy undisturbed peace) might be regarded as Messianic.

The collection and arrangement of the Sibylline Books were evidently the work of comparatively recent hands, and were made in the interests of Christianity. Lactantius appears to have known them only as separate poems. Most of the manuscripts contain only the first eight books, and the differences of arrangement to be observed in them would indicate that, before the entire collection was completed, certain sections had been brought together. The loss of fragments and sections was the natural result of the scattered state in which the material existed; but the date of the last revision, which preserved the books against further losses, is wholly unknown.

3. Literature. — In addition to works mentioned in the body of this article, see Blondel, Des Sibylles Celebres tant par lAntiquite Paeienne que par les S. Peres (1649); the elder Vossius, De Poetis Graec.. (1654); chmid, De Sib. Oracc. (1618); Boyle, De Sibyllis (1661); Nehring, Deutsche Uebersetz. d. sibyll. Weiss. (1702); id. Vesrtheid. d. sibyll. Prophezeihungen (1720); Vossius [Is.], De Oracc. Sibyll. (1680); Bleek, in the Berl. theol. Zeitschr. 1819, pt. i and ii; Lucke, Einl. in d. Apokalypse (2d ed. 1852); Ewald, Entstehung, Inhalt u. Werth d.; 14 sibyll. Bucher (1858); Dahne, Alexandr. Religionsphilosophie (1834), ii, 228; Grorer, Philo (1831), ii, 121 sq.; Hilgenfeld, Jiid. Apokal. in ihrer gesch. Eastwickeltag (1857), p. 51 sq.; Thorlacitus, Doctr. C/hrist. in Sibyl. Libr., in the Misc. Han. 1816, vol. i; Terry, The Sibylline Oracles (N. Y. 1890).

## Sibyllists[[@Headword:Sibyllists]]

             a name of reproach given, in early times, to the Christians, because in their disputes with the heathen they sometimes made use of the authority of Sibylla, their own prophetess, against them (Origen, Cont. Celsumn, lib. v, p. 272). They urged her writings with so much advantage to the Christian cause and prejudice to the heathen that' Justin Martyr (Apol. 2, p. 82) says the Roman governors made it death for any one to read them, or Hystaspes, or the writings of the prophets. See Bingham, Christ. Antig. bk. i, ch. ii, § 6. Sicanus, in Grecian mythology, was the son of Neptune and a  nymph from whom the island of Trinacria is said to have derived its name of Sicania (later Sicily). He is sometimes represented as the father of Proserpine by Ceres.

## Sicard, Roch Ambroise Cucurron[[@Headword:Sicard, Roch Ambroise Cucurron]]

             abbe of, a French philanthropist and educator, was born at Foussenet, near Toulouse, Sept. 20, 1742, and succeeded the abbe L'lpee as master of the deaf-and-dumb school in Paris in 1789. He had two narrow escapes during the Revolution, at which epoch he joined Jauffret in publishing the Religious, Political, and Literary Annals of France. He wrote several works on the interesting subject which chiefly occupied his attention, and in 1800 established a printing-press for the use of his scholars. .He died in 1822. See Hoefer, Nouv. Biog. Generale, s.v.

## Sicarii[[@Headword:Sicarii]]

             (σικάπιοι, Grsecized from the Lat. sicarius, an assassin; "robber," Act 21:38; so Josephus, Ant. 20:8, 6; War, ii, 13, 5), the special title of a band or sect of Jewish fanatics who fomented the last war with the Romans, and on the downfall of Masada retired to Egypt, where they still maintained their stubborn resistance to the Roman authority (ibid. 7:10, 1). They only appear in the New Test. in the person of Judas (q.v.) of Galilee, the leader of a popular revolt "in the days of the taxing" (i..e. the census, under the praefecture of P. Sulp. Quirinus, A.D. 6, A.U.C. 759), referred to by Gamaliel in his speech before the Sanhedrim (Act 5:37). According. to Josephus (Ant. 18:1, 1), Judas was a, Gaulonite of the city of Gamala, probably taking .his name of Galilaean from his insurrection having had its rise in Galilee. His revolt had a theocratic character, the watchword of which was "We have no lord nor master but God," and he boldly denounced the payment of tribute to Caesar, and all acknowledgment of any foreign authority, as treason against the principles of the Mosaic constitution, and signifying nothing short of downright slavery. His fiery eloquence and the popularity of his doctrines drew vast numbers to his standard, by many of whom he was regarded as the Messiah (Origen, Homil. in Luc. xxv), and the country was for a time entirely, given over to the lawless depredations of the fierce and licentious throng who had joined themselves to him. But the might of Rome proved irresistible: Judas himself perished, and his followers were "dispersed," though not entirely destroyed till the final overthrow of the city and nation.  With his fellow-insurgent Sadoc, a Pharisee, Judas is represented by Josephus as the founder of a fourth sect, in addition to the Pharisees, Sadducees, and Essenes (A nt. 18:1, 1, 6; War, ii, 8, 1). The only point which appears to have distinguished his followers from the Pharisees was their stubborn love of freedom, leading them to despise torments or death for themselves or their friends rather than call any man master.

The Gaulonites, as Judas's followers were called, mar be regarded as the doctrinal ancestors of the Zealots and Sicarii of later days, and to the influence of his tenets Josephus attributes all subsequent insurrections of the Jews and the final destruction of the city and Temple. James and John, the sons of Judas, headed an unsuccessful insurrection in the procuratorship of Tiberius Alexander, A.D. 47, by whom they were taken prisoners and crucified. Twenty years later, A.D. 66, their younger brother, Menahem, following his father's example, took the lead of a band of desperadoes, who, after pillaging the armory of Herod in the fortress of Masada, near the "gardens of Engaddi," marched to Jerusalem, occupied the city, and after a desperate siege took the palace, where he immediately assumed the state of a king, and committed great enormities. As he was going up to the Temple to worship, with great pomp, Menahem was taken by the partisans of Eleazar the high-priest, by whom he was tortured and put to death, Aug.15, A.D. 66 (Milman, Hist. of the Jews. ii, 152, 231; Josephus, loc. cit.; Origen, in Matthew T. 17:§ 25. SEE ZELOTES.

## Sicbelis, Carl Gottfried[[@Headword:Sicbelis, Carl Gottfried]]

             a German theologian, was born in 1769 at Naumburg. After he completed his philological studies he was called in 1798 as conrector to Zeitz, and in 1804 as rector to Bautzeni, where he died in 1843. He wrote,  Disputationes Quinque, quibus Ostenditur in Vet. Graecorum et Romanorum Doctrina Religionis ac Morum Plurima esse, guce cure Christiana Consentiant (Lips. 1837) :-Additamenta ad Disputationes Quinque, etc. (ibid. 1842) :-Die Bibel die beste Grundlage der Kindererziehuaag (Zittau, 1818). See Zuchold, Bibl. Theol. ii, 1226; Regensb. Conversations lex. s.v. (B. P.)

## Sichaeus[[@Headword:Sichaeus]]

             in Phoenician mythology, was the husband of Dido, queen of Carthage, whose brother Pygmaion caused him to be murdered for his treasure. The disembodied spirit revealed the place in which the treasure was concealed to the widow and bade her flee. She accordingly landed in Africa, and founded Carthage (Virgil, AEneid, i, 347, etc.; 4:20, 502, etc.; 6:474). Justin (xviii, 4) gives the name Acerbos to Dido's husband, and states that Pygmalion himself was the murderer; that Dido fled his kingdom in order to escape from the scene which fed her grief, and that she was obliged to use stratagem to induce her attendants to refrain from delivering her up to the king. After touching at Cyprus, the final settlement was made at Carthage.

## Sichem[[@Headword:Sichem]]

             (an incorrect rendering [borrowed from the Vulg.] of the name elsewhere Anglicized SHECUIEM SEE SHECUIEM [q.v.]) occurs in two passages of the A. V.

1. In Gen 12:6 the unusual expression '" the place of Sichem" may perhaps indicate that at that early age the city did not exist. The "oaks of Moreh" were there, but the town of Shechemas yet was not its "place" only was visited by the great patriarch.

2. (Εν Σικίμοις; Vulg. ins Sichimis, Sirach 1, 26.) if there could be any doubt that the son of Sirach was alluding in this passage to the Samaritans, who lived, as they still live, at Shechem, it would be disproved by the characteristic pun which he has perpetrated on the word Moreh, the ancient name of Shechem: "That foolish people (λαὸς μ ω ρ ό ς) that dwell in Sichem."

## Sicilian Vespers[[@Headword:Sicilian Vespers]]

             the name given to the insurrection of Palermo, March 31,1282. It was at a festival on Easter-Monday that a multitude of the inhabitants of Palermo and the neighborhood had thronged to the Church of the Holy Ghost, about half a mile out of the town. The religious service was over, and amusements of all sorts were going gayly on, when a body of French soldiery appeared, under the pretext of keeping the peace. One of them offering an insult to the daughter of Roger Mastrangelo, he was immediately slain, and in the fighting which followed every one of the 200 Frenchmen present was killed. The insurrection became general; 2000 French were slain. A government was hastily formed, the towns asserted their independence, and formed a league for mutual defence, and in one month Sicily was free; the French had disappeared. See Milman, Hist. of Latin Christianity. ii, 155 sq.

## Sicilus[[@Headword:Sicilus]]

             in Grecian mythology, was a son of Thoas, king of Lemnos, and a Naiad whom he learned to love while in the island of (Enoe. He colonized an island near Euboea, which received his name. See Schol. Ad Apollon. Rhod. i, 624; Strabo, 10:484.

## Sicily, Council Of[[@Headword:Sicily, Council Of]]

             (Concilium Siculum), was held in 365 or 366 by Eustathius, bishop of Sebaste, and the Oriental deputies, who convoked the bishops of the country in order to confirm the faith as settled at Nicaea and to nullify the proceedings at Araminum. The use of the term "consubstantial" was  approved, and the bishops drew up a synodal letter after the form given by pope Liberius. See Mansi, ii, 830.

## Sick, Anointing Of[[@Headword:Sick, Anointing Of]]

             SEE EXTREME UNCTION.

## Sick, Care Of[[@Headword:Sick, Care Of]]

             was one of the principal duties of the deaconesses (q.v.) in the apostolic age.

## Sick, Communion Of The[[@Headword:Sick, Communion Of The]]

             is the celebration of the Lord's supper in a private house for the benefit of one so ill as to be unable to attend the church. Of this there are many instances in antiquity. Paulinus, bishop of Nola, caused the eucharist to be celebrated in his own chamber a few hours before his death. Gregory Nazianzen informs us that his father communicated in his own chamber; and Ambrose is said to have administered the sacrament in a private house in Rome. It has been the constant usage of the Christian Church to permit persons dangerously sick to receive the sacrament in their own homes. The Church of England has a special office for the communion of the sick..

## Sick, Visitation Of[[@Headword:Sick, Visitation Of]]

             The sick being in special need of pastoral care, and the visitation of them being enjoined by divine. authority (Mat 25:36; Jam 1:27; Jam 5:14-15), it is made by Christian churches a special duty of the clergy. The Church of England has a special order for it in her Book of Common Prayer. The usual office contains:

1. Supplications to avert evil, in the Salutation and short Litany.

2. Prayer to procure good things, in the Lord's Prayer and the two collects.

3. Exhortations, prescribed in the large form of Exhortation; and directions in the rubric to advise .the sick man to forgive freely, etc.

4. Consolations, in the Absolution, the Prayer, etc. There are also added Extraordinary Prayers and the Manner of Administering Communion.

## Sickels, William[[@Headword:Sickels, William]]

             a Presbyterian minister, was born at Troy, N. Y., Aug. 20, 1795. He graduated at Jefferson College, Canonsburgh, Pa., in 1824, and at the theological seminary at Princeton, N. J., in 1827; was licensed by Winchester Presbytery, and ordained by the same, in 1828; and then removed West and settled at Rushville, Ind. He subsequently preached at Washington, Shiloh, Bethany, and Hopewell, within-the bounds of Indian- apolis Presbytery; also at Connellsville, Pleasant, and Jefferson churches in Madison Presbytery. He died in Indianapolis, Ind., Aug. 9, 1864. Mr. Sickels was an able preacher, always instructive and interesting. He was known as a good man, a sound theologian, and a genial friend. See Wilson, Presb. Hist. Almanac, 1866, p. 169. (J.:L. S.)

## Sickingen, Franz Von[[@Headword:Sickingen, Franz Von]]

             a noble and heroic character, living in the early period of the German Reformation, and eminent because of the relation he sustained to that movement was born May 1, 1481, in the Castle of Ebernburg, near Kreuznach, and in his young manhood entered the armies of the emperor Maximilian, where he served until he had acquired-fame and high rank as a military leader. He was likewise engaged, however, in the less legitimate minor wars between the powerful nobles of Germany, which were then so common, though his part generally consisted in protecting the weaker party and delivering the oppressed.

Like others, too, of his day, he was often guilty of unnecessary violence. In 1515 he compelled the city of Worms to receive back a number of citizens and councillors who had been banished, during a dispute between the magistrates and the public. He then turned his arms against the duke of Lorraine, and compelled the latter to purchase freedom from violence at the cost of fifty thousand florins and a month's pay to Sickingen's troops. Immunity from punishment for such offences was secured through the necessity of retaining Sickingen's skill and experience in the emperor's service. Maximilian died in 1519, and by that time Sickingen had become so important a personage that the candidates  for the imperial throne Francis of France and Charles of Spain and Austria- both sought to obtain his support in their behalf. He decided in favor of the latter, and when his choice was ratified and Charles became emperor, June 28, 1519, he threw himself with enthusiasm into the service of his new lord, and was made commander of the imperial armies, councillor, and chamberlain. "As early as 1521 he was enabled to display his devotion to his new master in the field, under the command of count Henry of Nassau, in the abortive campaign against the Netherlands, when the successful defence of Mezieres by the chevalier Bayard compelled the retreat of the invading army.

Sickingen's next undertaking was intended to break down the despotism of the princes and the superciliousness of the clergy. He was chosen general leader by the nobles of the Upper Rhine, and gathered an army which he employed against the archbishop of Treves, at first with some success, but ultimately to his own injury; as the protracted siege of Treves exhausted his resources and compelled his retreat, after having irritated the allied princes-the elector-palatine, the landgrave Philip of Hesse, and the archbishop-so that they followed him to his Castle of Landstuhl, near Zweibrucken, and stormed that hold. A hostile bullet had, in the meantime, given Sickingen a mortal wound, so that he died at noon, May 7,1523, while his chaplain was employed in ministering to him the consolations of religion. The hostile princes bowed reverently and repeated a Pater-noster for the repose of his soul. He left five sons, who were hindered from taking possession of their patrimony during nineteen years, when a compromise restored to them their own. His death made a profound impression through all Germany, and so startled Luther that he at first refused to credit the report of-its occurrence, though he afterwards saw in the event a display of God's wonderful and righteous judgments. See De Wette, Luther's Briefe, ii, 340, 341. v Sickingen's character was unquestionably marred by the faults of the chivalry of his time; but he was distinguished by fidelity to his pledges, devotion to his friends, courageous intervention in behalf of the oppressed.

He did not receive the benefits of a liberal education in his youth, but was, nevertheless, possessed of high culture when judged by the standard of his time; and he became a zealous promoter of learning and a protector of scholars. Reuchlin ;(q.v.) found an asylum with him in April, 1519, when the hostile forces of the Suabian League entered Stuttgart, and again when the Dominicans of Cologne were persecuting him by legal process. Still more noteworthy is the fact that Ulrich von Hutten (q.v.).resided in the Ebernburg during two years, and was thus able to influence his former comrade to look with favor on the  Wittenberg Reformer and his work. It was through the influence of -Hutten that Sickingen was released from the fetters of scholasticism, and enabled to. attain to a recognition of evangelical. truth. Among Sickingen's guests were Caspar Aquila, Martin Bucer, John (Ecolampadius, and John Schwebel (q.v.), besides others of inferior rank, in such numbers that his halls came to be known as "Inns of Righteousness." The result of the sojourn of so many reformatory spirits in the. Ebernburg was apparent in the reform of the religious services in all of Sickingen's castles, which work was executed, before the expedition to Treves, by CEcolampadius. Sickingen endeavored to promote the cause of the Reformation with his pen as well as with the force. of his public and private authority. A Sendschreiben (given in Munch, Fr. von Sickingen, ii, 132139) addressed to his brother - in - law - Dietrich von Handschuchsheim aims to show that the Reformation is simply a restoration of primitive Christianity, and to set forth the author's views respecting the Lord's supper, the mass, celibacy, and monasticism, the saints and images. He also wrote an Essay on the question "Whether it be advisable for the protesting princes of' the Holy Roman Empire to conclude a universal or particular treaty of peace with the pope ?" (see Jocher, Gelehrten-Lexikon, 4:569. .

See Leodius [Hubert], Acta et Gesta Fr. de Sick., in Freher, Scriptt. Rer. Germ. iii, 295 sq.; Spangenberg, Adelsspiegel, ii, 44; Sturm, Augenzeuge u. Herold bei Eroberung von Sickingen's Burgen; Seckendorf, Comment. Hist. et Apolog. de Lutheranismo (Francof. et Lips. 1692, 4to), i; Planck, Gesch. d. pesot. Lehrbes riffs, ii, 150 sq.; Munich, Fr. von Sickin.qen's Thaten, Plane, Freunde u. A usgang (Stuttg. 1827, 1828, 2 pts. [pt. ii contains the, sources]); Strauss, Ulrich von Hutten (Leips. 1858,1860, 3 pts.).

## Sickle[[@Headword:Sickle]]

             (חֵרמֵשׁ, chermesh, a reaping-hook, Deu 16:9; Deu 23:25 [26]; מִגָּל, magal, a reaping-knife, Jer 7:16; Joe 3:13 [4], 13, σρέπανον), the instrument usually employed for cutting grain. SEE AGRICULTURE; SEE HARVEST; SEE REAPING.

## Sickles, Jacob,.D.D.[[@Headword:Sickles, Jacob,.D.D.]]

             a Dutch Reformed minister, was born at Tappan, N. Y., in 1772, graduated from Columbia College in 1792, and prepared for the ministry under Drs. S. Froeligh and J. H. Livingston. He was distinguished as a linguist, both in classical and modern tongues. After his licensure, in 1794, he became assistant. to Rev. Dr. Theodoric Romeyn, pastor of the Reformed Church in Schenectady. Two years subsequently he settled over the United churches of Coxsackie and Coeymans, N. Y. - In 1798 he went, by appointment of the General Synod, on a tour of missionary exploration among the settlements on the frontier of New York and on the Subsquehanna; and in 1809 made a similar tour among the churches of his denomination in Canada. He removed to the large and important Church of Kinderhook, N. Y., in 1807, of which he was pastor until 1835. Here, with a territory which now contains, five or six congregations that are offshoots of the still vigorous mother Church, he labored with untiring zeal and uniform success, until the infirmities of age compelled him to resign. About twenty annually were added to the Church during his long ministry. His most striking traits of character were "his condescension, love of evangelical truth, gravity, and mental independence." He was everywhere, and always, the minister of Christ. “His piety was paramount; his daily walk was with God; he preached, as unbelievers admitted, every hour of his life." As a preacher Dr. Sickles was argumentative, exact, ornate, and classical in style; calm, deliberate, and, impressive in delivery; pointed, terse, and practical in his applications of truth. In 1811 his ministry was blessed with a remarkable revival of religion, particularly among the young. He was active in promoting missions, temperance, and other benevolent agencies of his time. His latter years were passed in dignified retirement from duties which he could no longer perform. Towards the last his mental powers failed utterly, and he died, a patriarch among his flock, Jan. 19, 1848, having- been fifty-four years in the ministry.. He left no printed remains. See Sprague, Annals of the Amer. Pulpit, s.v.; Van Zandt [Rev. B.], Memorial Sermon. (W. J. R. T.)

## Sickness[[@Headword:Sickness]]

             (usually some form of חָלָה, to be worn down; ἀσθενέω). The climate of Palestine and the adjoining countries is, on the whole, conducive to health (Tacitus, Hist. v, 6, 2), and with regularity of habits the natives do not suffer much from maladies (Niebuhr, Beschr. p. 129). When these do occur  they are usually of short duration. A list of the more severe diseases occurs in Lev 26:16; Deu 28:22. In summer dysentery prevails (Act 28:8); in spring and autumn fever (Mat 8:14; Luk 4:39; Joh 4:52; Act 28:8; comp. Josephus, Life, ii; see Russel, Aleppo, ii, 137; Burckhardt, Arab. p. 615; also the Medic.-hermn. Untersuchungen, p. 348 sq.). The latter is specially designated as דִּלֶּקֶת, dalleketh, πυρετός, or inflammation (Deu 28:22). A peculiar name is קִדִּחִת, kaddchath ("'burning ague," Lev 26:16; "fever," Deu 28:22), which the Sept. renders ἴκτερος, some acute disease (see Schleusner, Thesaur. iii, 106). Mention is also made of consumption (שִׁחֶפֶת, shachepheth, Leviticus loc. cit.), apoplexy (1Ma 9:55 sq.), sunstroke (Jdt 8:3. [? 2. Kings 4:19]; comp. Joliffe, Trav. p. 7), hypochondria (1Sa 18:10); but epilepsy, paralysis, and especially cutaneous disorders SEE LEPROSY, as likewise blindness, were very common. The most destructively raging was the plague (q.v.) Mental diseases (madness, שַּׁגָּעוֹן, of a melancholy type; comp. 1Sa 16:23) were prevalent in New-Test. times. SEE POSSESSED.

The venereal disease, which prevailed in the Old World, although in a milder type than since the Crusades (Hensler, Gesch. d. Lustseuche [Altona, 1783]; Sickler, in Augusti's Theol. Blitt. i, 193 sq.), has been thought to be indicated in the form of Gonorrhea virulenta in Lev 15:3 (see Michaelis, Mos. Recht, 4:282 sq.; Oriental. Biblioth. 22:2 sq.; Hebenstreit, Curce Sanitatis Publ. ap. Vett. Exempla [Lips. 1779], ii, 15 sq.) and in 2Sa 3:29; but this is a strained interpretation. SEE ISSUE.

Another disease of the private parts is mentioned in 1 Samuel 5 (see Beyer, De Haemorrhoidibus ex Lege Mos. Inmpur. [Lips. 1792]; Sprenge],Pathol. iii, 29). SEE HAEMORRHOIDS.

Jehboram's disease (2Ch 21:12 sq.) probably was a severe chronic dysentery of a bloody character. The Sept. seems to indicate the cholera in Num 11:10 by the word זָרָא(seeWamruch, Disquis. Med. Cholerce, cujus Mentio in Sacris Bibliis Occurrit [Vienna, 1833]); but the term denotes nausea in general. The Mishna occasionally notices various maladies, e.g. in Yoma, 8:6 the bulimmia (בולמיס), or greediness, which is a frequent concomitant of other diseases. For the bite of a rabid dog '(כלב שוטה), the caul of the liver of the animal seems sometimes to have been used as a remedy (see Cohn, De Medicina Talmud. [Vratislav. 1846]; of no account is Goldmann, Diss. de Rel. Med. V. T. [ibid. 1845]). Ill general, see Wedel, Exercitatt. Med.-philolog. Sacrce: et Profanae (Jen. 1686,.1704);  Schmidt, Bibl. Moedicus (Ziillichau, 1743); Reinhard, Bibelkrankheiten (Frankf. and Leips. 1767, 3 vols. 8vo) Michaelis, Philologmata Medica (Hal. 1758); Mead, Medica Sacra (Lond. 1749); Ackermann, Erldut. d. Krankheiten im N.T. (in Weisse's Material. Gottesgel. u. Relig. [Gera, 1784], ii, 57 sq.; iii, 124 sq.; 4:73 sq.); Shapler, Short Exposition of Diseases in the Sacred Writings (Lond. 1834). SEE DISEASE; SEE MEDICINE.

## Sicksa[[@Headword:Sicksa]]

             in Slavic mythology, was a mocking sylvan sprite who possessed the power of assuming any form, but delighted particularly in those shapes which involved the extreme of startling oddity.

## Sicyon[[@Headword:Sicyon]]

             (Σικιών), a city mentioned with several others SEE PHASELIS in 1Ma 15:23 as those to which the Romans sent a decree in favor of the Jews. The name is derived from a Punic root (sdk, sik, or sok), which always implies a periodical market; and the original settlement was probably one to which the inhabitants of the narrow strip of highly fertile soil between the mountains and the southern shore of the Corinthian Gulf brought their produce for exportation; The oldest name of the town on the coast (the Sicyon of the times before Alexander) was said to have been Αίγιάλη, or Αἰγιαλοί. This was perhaps the common native name, and Sicyon that given to it by the Phoenician traders, which would not unnaturally extrude the other as the place acquired commercial importance. It is this Sicyon, on the shore, which was the seat of the government of the Orthagorids, to which the Clisthenes celebrated by Herodotus (v, 67) belonged. The commercial connection of the Sicyon of the Orthagorids with Phoenicia is shown by the quantity of Tartessian brass in the treasury of the Orthagorid Myron at Olympia. The Phoenician (Carthaginian) treasury was next to it (Pausan. 6:19, 1). But the Sicyon referred to in the book of Maccabees is a  more recent city, built on the site which served as an acropolis to the old one, and was distant from the shore from twelve to twenty stadia. Demetrius Poliorcetes, in B.C. 303, surprised the garrison which Ptolemy had five years before -placed there, and made himself master of the harbor and the lower town. The acropolis was surrendered to him, and he then persuaded the population, whom he restored to independence, to destroy the whole of the buildings adjacent to the harbor and remove thither, the site being one much more easily defensible, especially against any enemy who might attack from the sea. Diodorus describes the new town as including a large space so surrounded on every side by precipices as to be unapproachable by the machines which at that time were employed in sieges, and as possessing the great advantage of a plentiful supply of water within its circuit. Modern travellers completely confirm his account. Mr. Clark, who in 1857 descended upon Sicyon from " a ridge of hills running east and west, and commanding a splendid prospect of both the [Corinthian and Saronic] gulfs and the isthmus between," after two hours and a half of riding from the highest point, came to a ruined bridge, probably ancient, at the bottom of a ravine, and then ascended the right bank by a steep path. Along the crest of this hill he traced fragments of the western wall of Sicyon. The mountain which he had descended did-not fall towards the sea in a continuous slope,-but presented a succession of abrupt descents and level terraces, severed at intervals by deep rents and gorges, down which the mountain-torrents" make their way to the sea, spreading alluvium over. the plain, about two miles in breadth, which lies between the lowest cliffs and the shore. "B Between two such gorges, on a smooth expanse of table- land overlooking the plain," stood the city of Demetrius. "On every side are abrupt cliffs and even at the southern extremity there is a lucky transverse rent separating this from the next plateau. The ancient walls may be seen at intervals along the edge of the cliff on all sides." It is easy to conceive how .these advantages of position must at once have fixed the attention of the great engineer of antiquity-the besieger.

Demetrius established the forms of republican government in his new city; but republican government had by that time become an impossibility in Hellas. In the next half century a number of tyrants succeeded one another, maintaining themselves by the aid of mercenaries, and by temporizing with the rival sovereigns, who each endeavored to secure the hegemony of the Grecian race. This state of things received a temporary check by the efforts of Aratus, himself a native of Sicyon, of which his father Clinias for a time  became dynast. In his twentieth year, being at the time in exile, he contrived to recover possession of the city and to unite, it with the Achaean league. This was in B.C. 251, and it appears that at this time the Dorian population was so preponderant as to make the addition of the town to a confederation of Achaeans a matter of remark. For the half century before the foundation of the new city, Sicyon had favored the antiLacedaemonians party in Peloponnese, taking active part with the Messenians and Argives in support of Megalopolis, which Epaminondas had founded as a countercheck to Sparta.

The Sicyonian territory is described as one of singular fertility, which was probably increased by artificial irrigation. In the changeful times which preceded the final absorption of European Hellas by the Romans it was subject to plunder by any party who had the command of the sea; and in B.C. 208 the Roman general Sulpicius, who had a squadron at Naupactus, landed between Sicyon and Corinth (probably at the mouth of the little river Nemea, which was the boundary of the two. states), and was proceeding to harass the neighborhood, when Philip, king of Macedonia, who was then at Corinth, attacked him and drove him back to his ships. But very soon after this Roman influence began to prevail in the cities of the Achaean league, which were instigated by dread of Nabis, the dynast of Lacedaemon, to seek Roman-protection. One congress of the league was held at Sicyon under the presidency of the Romans in B.C. 198, and another at the same place six years later. From this time Sicyon always appears to have adhered to the Roman side, and on the destruction of Corinth by Mummius (B.C. 146) was rewarded by the victors not only with a large portion of the Corinthian domain, but with the management of the Isthmian games. This distinction was again lost when Julius Caesar refounded Corinth and made it a Roman colony; but in the meanwhile Sicyon enjoyed for a century all the advantages of an entropy which had before accrued to Corinth from her position between the two seas. Even in the days of the Antonines the pleasure-grounds (τέμενος) of the Sicyonian tyrant' Cleon continued appropriated to the Roman governors of Achaias and at the time to which reference is made in the Maccabees it was probably the most important position of all over which the Romans exercised influence in Greece (Diodorus Siculus, 14:70; 20:37, 102; Polybius, ii, 43; Strabo, 8:7, 25; Livy, 32:15, 19; 35:25; Pausan. ii, 8; v, 14, 9; vi,- 19, 1-6; 10:11, 1). See Clark, Peloponnesus, p. 338 sq,; Smith, Dict. of Class. Geog. s.v. .

## Sicyon (2)[[@Headword:Sicyon (2)]]

             in Grecian mythology, was a son of Marathon, Metion, Erechtheus, or Pelops, and the husband of Xeurippe, daughter of king Lamedon of Sicyon. The town was named Mecone or Egialoe, but is said to have received its subsequent name from him (see Pausan. ii, 1, 1; 7:2, 3; Strabo, 8:382).

## Sicyonia[[@Headword:Sicyonia]]

             in Grecian mythology was,

1, an appellative of Venus, derived from her temple at Sicyon, where she was represented in a statue of gold and ivory-apparently the famous Venus Victrix, since, according to Pausanias, it held in its hand an apple;

2, a surname of Minerva, to whom Epopeus erected a temple after his victory over the Thebans.

Sida, in Grecian mythology, was the wife of Orion, who was banished by Juno to Hades because she pretended 'to be more beautiful than the goddess (Apollod. i, 4, 3).

## Siddim, Vale Of[[@Headword:Siddim, Vale Of]]

             (Heb. E'mek has - Siddim'. עֵמֶק חִשַּׂדַּי; Sept. ἡ φάραγξ ἡ ἁλυκή, and η ῾ κοιλὰς ἡ ἁλυκή; Vulg. Vallis Silvestris), a place mentioned in Gen 14:3; Gen 8:10 as the scene of the encounter between Chedorlaomer and the five confederate kings of the plain of the Dead Sea. Following we give the Scriptural and archeological information on this subject.

1. The Name. — The word Siddim appears' to be from the root שָׂדִד, sadd, "to be straight or level." The singular שֵׂדor שַׂדָּהwould thus signify "a level field;" and the phrase Emek Siddim (שָׂדַּים), "the valley of fields." Prof. Stanley conjectures (Sin. and Pal.) that Siddim is connected with שָׂדִה, sadeh, "a field," and that the signification of the name was thus directly the "valley of the fields," so called from the high state of cultivation in which it was maintained before the destruction of Sodom and the other cities. Gesenius expresses his conviction (by inference from the Arabic sad, "an obstacle") that the real meaning of the words Emek has-Siddim is "a plain cut up by stony channels which render it difficult of transit;" and with this agree Furst (Handwb. ii, 411 b) and Kalisch (Genesis, p. 355). Perhaps more accurately the word may in this sense be derived from שָׂדִד, saddd, "to harrow." See Kalisch, loc cit., who, however, disapproves of such a derivation, and adheres to that of Gesenius.

The following are the equivalents of the name given in the ancient versions: Samar. Vers., מישר חלקיה; Onkelos, מֵישִׁר חִקְלִיָּא; Saadias, merjel-  hakul; Peshito, umeka di-sedumea; Aquila, κοιλάς τῶν περιπεδίνων; Symm. and Theod., κοιλὰς τῶν ἀλσῶν (=אשרה); Josephus, Φρέατα ἀσφάλτου; Jerome (Qu'cest. in Genesis), Vallis Salinaruam. The authors of the Sept. probably thought that the' clause "which is the Salt Sea" was explanatory of the word Siddim, which they therefore rendered η ῾                        ἁλυκή. Or perhaps they may have read הרשיinstead of השדים; and ἁλυκή may be an error for ἀλσικός = ἀλσώδης, "wooded ;" a view corroborated by the Vulgate, which has silvestris; and. by the reading of Symmachus and Theodotion, τῶν ἀλσῶν.

2. Topographical Indications. — The word rendered " vale" is in Hebrew עֵמֶק, eanek, which means a low or sunken tract of land. - SEE VALLEY. It was probably a section of the Arabah somewhat lower than the rest; perhaps resembling the plain of Sabkah at the southern end of the Dead Sea. It-was "full of bitumen-pits;" or, as the Hebrew idiom expresses it, it was "wells, wells of bitumen" (בארת בארת חמר). They are so numerous as to stud its whole surface (Gen 14:10). It was the battle-field on which the king of Sodom .and his allies were vanquished. It seems probable, though it is not stated, that Sodom and Gomorrah were situated in the vale. Be this as it may, the vale was included in the general destruction when "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord in heaven" (Gen 19:24).

But the most remarkable fact regarding the vale of Siddim is that stated in Gen 14:3, "it is the Salt Sea" (הוּא יָם הִמֶּלִח). The meaning of these words cannot be mistaken; and we have no more ground for questioning their genuineness than for questioning the genuineness of any other passage in Genesis. There is abundant evidence that the book as it now stands was the production of Moses. He may have embodied in it authentic documents handed down from a remoter age, arranging and supplementing them as he deemed necessary. But his additions would, be as authoritative as the documents themselves. Until we can prove from clear evidence that the clause was interpolated by an uninspired writer, we must regard it as an integral part of the Mosaic record, and we must believe that the vale of Siddim was submerged.

3. Probable Identification. — If we, understand, therefore, the latter clause of Gen 14:3 to designate a part. of what was afterwards known as " the Salt Sea," then we must agree with Dr. Robinson and others in identifying the  Valley of Siddim with the enclosed plain which intervenes between the south end of the lake and the range of heights which terminate the Ghor and commence the Wady Arabah. This is a district in many respects suitable. In the ditches and drains of the Sabkah are the impassable channels of Gesenius. In the thickly wooded Ghores-Safieh are ample conditions for the fertility of Prof. Stanley. The general aspect and formation of the plain answer fully to the idea of an enmek. The most careful explorations of recent travellers have not brought to light a single fact calculated to overthrow this view. On the contrary, the following results of scientific research go far to establish it. At the present day there are no bitumen-pits in the plains around the Dead Sea, and time could not have effaced them had they remained above water. It has been ascertained, from masses of bitumen frequently thrown to the surface, that there must be wells of bitumen in the bed of the sea towards its southern end. Traces of what appears to have been " a shower of sulphur" have been discovered recently on the south-west shore; and with it are layers and lumps of bitumen calcified by heat. The section of the Dead Sea south of el-Lisan has been found to be very shallow-only a few feet, and in places only a few inches of water covering a flat, slimy plain-whereas the whole northern section is a deep and regularly formed basin. These facts would seem at least to suggest that that section of the Dead Sea which is south of 'the peninsula covers the region which was called in Lot's time "the vale of Siddim." Josephus states this view emphatically. His words (Ant. i. 9) are, "They encamped in the valley called-the Wells of Asphalt; for at that time there were wells in that spot; but now that the city of the Sodomites has disappeared, that valley has become a lake which is called Asphaltites." See also Strabo, 16:764. SEE SALT SEA; SEE SODOM.

## Side[[@Headword:Side]]

             (Σίδη, 'Vulg. Side), a city on the coast of Pamphylia, in lat. 36° 46', long. 31° 27', ten or twelve miles to the east of the river Eurymedon. It is mentioned in 1Ma 15:23 among the list of places to which the Roman .senate sent letters in favor of the Jews. SEE PHASELIS.

It was a colony of Cumseans. In the time of Strabo a temple of Athene stood there, and the name of that goddess associated with Apollo appears in an inscription of undoubtedly late times found on the spot by Admiral Beaufort. It is now called Eshky Adalia. Side was closely connected with Aradus in Phoenicia by commerce, even if there was not a considerable Phoenician element in the population; for not only are the towns placed in juxtaposition in the  passage of the Maccabees quoted above, but Antiochus's ambassador to the Achaean league (Livy, 35:48), when boasting of his master's navy, told his hearers that the left division was made up of men of Side and of Aradus, as the right was of those of Tyre and of Sidon, "quas gentes nullme unquam nec arte nec virtute navali equassent." It is possible that the name has the same root as that of Sidon, and that it (as well as the Side on the southern. coast of the Euxine [Strabo, 12:3]) was originally a Phoenician settlement, and that the Cumsean colony was something subsequent. In the times in which Side appears in history it had become a place of considerable importance. It was the station of Antiochus's navy on the eve of the battle with the Rhodiac fleet described by Livy (xxxvii, 23, 24). The remains, too, which still exist are an evidence of its former wealth. They stand on a low peninsula running from north-east to south-west, and the maritime character of the former inhabitants appears from the circumstance that the walls towards the sea were but slightly built, while the one which faces the land is of excellent workmanship, and remains, in a considerable portion, perfect even to this time. A theatre (belonging apparently to the Roman times) is one of the largest and best preserved in Asia Minor, and is calculated to have been capable of containing more than 15,000 spectators. This is so prominent an object that, to persons approaching the shore, it appears like an acropolis of the city, and, in fact, during the Middle Ages, was actually occupied as a fort. The suburbs of Side extend to some distance, but the greatest length within the walls does not exceed 1300 yards. Three gates led into the town from the sea, and one, on the north-eastern side, into the country. From this last a paved street with high curbstones conducts to an agora, 180 feet in diameter, and formerly surrounded with a double row of columns, of which only the bases remain. In the centre is a large ruined pedestal, as if for a colossal statue, and on the southern side the ruins of a temple, probably the one spoken of by Strabo. Opposite to this a street ran to the principal water- gate, and on the fourth side of the agora the avenue from the -land-gate was continued to the front of the theatre. Of this last the lower half is, after the manner of Roman architects whenever the site permitted, excavated from the native rock, the upper half built amp of excellent masonry. The seats for the spectators, most of which remain, are of white marble, beautifully wrought.

The two principal harbors, which at first seem. to have been united in one, were at the extremity of the peninsula: they were closed, and together  contained .a surface of nearly 500 yards by 200. Besides these, the principal water-gate on the north-west side was connected with two small piers 150 feet long, so that it is plain that vessels used to lie here to discharge their cargoes. The account which Livy gives of the sea-fight with Antiochus, above referred to, also shows that shelter could also be found on the other (or south-east) side of the peninsula whenever a strong west wind was blowing.

The country by which Side is backed is a broad swampy plain, stretching out for some miles beyond the belt of sand-hills which fringe the sea-shore. Low hills succeed, and-behind these, far inland, are the mountains which, at Mount Climax, forty miles to the west, and again about the same distance to the east. come down to the coast. These mountains were the habitation of the Pisidians, against whom Antiochus, in the spring of B.C. 192, made an expedition, and as, Side was in the interest of Antiochus until, at the conclusion of the war, it passed into the hands of the Romans, it is reasonable to presume that hostility was the normal relation between its inhabitants and the highlanders, to whom they were probably objects of the same jealousy that the Spanish settlements on the African seaboard inspire in the Kabyles round about them. This would not prevent a large amount of traffic, to the mutual interest of both parties, but would hinder the people of Side from extending their sway into the interior, and also render the construction of effective fortifications on the land side a necessity. (Strabo, 12, 14; Livy, 35, 37; Cicero, Epp. ad Farm. iii, 6.)-- Smith. See Fellows, Asia Minor, p. 201; Leake, Asia Minor, p. 195; Beaufort Karamania, p. 146 sq.

## Sideromanocy[[@Headword:Sideromanocy]]

             (σίδηρος, iron, and μαντεία, divination), a mode of divination anciently practiced by placing straws on red-hot iron, and drawing inferences as to the will of the gods from the manner of their burning. SEE DIVINATION.

## Sidesmen[[@Headword:Sidesmen]]

             (properly synod's-men; also called questmen). It was usual for bishops in their visitations to summon some credible persons out, of every parish, whom they examined on oath concerning the condition of the Church. Afterwards, these persons became standing officers, especially in the great cities; and when personal visitations were a little disused, and when it became the custom for the parishioners to repair the body of the church  (about the 15th century), these officers were still more necessary. They are chosen every year, according to the customs of the place, and their business is to assist the church-wardens in things relating to the church, and to make presentment of such matters as are punishable by the ecclesiastical laws. Hence they are called questmen. The whole office now generally devolves upon the churchwardens.: Sithcondmen and sithcundmen, were old English terms for sidesmen.

## Sidgrani[[@Headword:Sidgrani]]

             in Norse mythology, was a surname of Odin.

## Sidha[[@Headword:Sidha]]

             in Hindu mythology, designates a large class of good and strikingly beautiful genii. The latter quality is indicated by the name.

## Sidharta[[@Headword:Sidharta]]

             the name of Gotamaa (q.v.) before he became a Btuddha. For interesting traditions concerning Sidharta, see Hardy, Eastern Monachism, p. 2, 6, 37, 271, 325.

## Sidhoete[[@Headword:Sidhoete]]

             in Norse mythology, was a surname of Odin, derived from a hat descending low over the forehead, in which he was accustomed to conceal his face when associating with men.

## Sidney, Mary[[@Headword:Sidney, Mary]]

             countess of Pembroke, was the sister of Sir Philip Sidney, and married Henry, earl of Pembroke, in 1576. She died in London, Sept. 25,1601. The countess possessed a talent for poetical composition, and translated from the Hebrew many of the Psalms, said to be preserved in the library at Wilton, and in this was assisted by her brother. She also translated (from the French of P. Mornay) and published A Discourse of Life and Death (Wilton, 1590; Lond. 1600, 12mo). She Wrote an Elegy on her brother:-A Pastoral Dialogue in Praise of Astrcea (i.e. queen Elizabeth [1602]):-and a poem, Our Saviour's Passion (Sloanian MS. No. 1303, British Museum).

## Sidon[[@Headword:Sidon]]

             (Σιδών), the Greek form (2Es 1:11; Jdt 2:28; 1Ma 5:15; Mat 11:21-22; Mat 15:21; Mar 3:8; Mar 7:24; Mar 7:31; Luk 4:26; Luk 6:17; Luk 10:13-14; Act 12:20; Act 28:3) of the city called in the Heb. (but in the A. V. " Sidon," also in Gen 10:15; Gen 10:19) ZIDON SEE ZIDON (q.v.', or rather Tsidon.

## Sidonian[[@Headword:Sidonian]]

             (Σιδώνιος), the Greek form of the gentile ZIDONIAN SEE ZIDONIAN (q.v.), usually so exhibited in the A. V. of the Old' Test. (Deu 3:9; Jos 13:4; Jos 13:6; Jdg 3:3; 1Ki 5:6).

## Sidonius, Caius Sollius, Apollinaris Modestus[[@Headword:Sidonius, Caius Sollius, Apollinaris Modestus]]

             a learned, ecclesiastic, was born probably in Lyons about 431. He was educated with care, and became very skilful in all parts of literature, especially in poetry. He married Pampianilla, the daughter of Avitus, afterwards emperor. When the city of Lyons was taken by Majorian, he latter treated Sidonius with great consideration, and in return for his lenient treatment he wrote a poem in honor of Majorian, by whom he was created a count and sent to govern the Gallic province of Arles. He also erected a statue to Sidonius in the city of Rome. In 467 he went to Rome as ambassador of the Arvaerni, and so pleased the reigning emperor, Anthemitus, by a panegyric on him, as to be made governor of the city and honored with a second statue. In 472 he was chosen bishop of Clermont (Avernum), and though only a layman, fulfilled his duties faithfully and strenuously opposed Arianism. He died in 487. Of his works, nine books of Epistles, with about twenty-four poems interspersed, are still extant. They were published in Milan (1498) and Paris (1614); republished by Labbe in 1652 (the best edition).

## Sidonius, Michael[[@Headword:Sidonius, Michael]]

             a prelate of the Church of Rome who became noteworthy through his participation in many of the most important transactions connected with the Reformation, but whose family name was Helding, was born in Baden in 1506, studied at Tubingen, and entered the priesthood at Mayence, where he became cathedral preacher and rector of the cathedral school in 1531. In 1538 he was made suffragan to the archbishop of Mayence, and  received from pope Paul III the. title of bishop of Sidon in partibus infidelium, which gave him the name of Sidonius, by which he is commonly known. The Theological Faculty of Mayence conferred the degree of D.D. on him in 1543, and afterwards he for a time represented the elector of Mayence in the Council of Trent. In 1547 he was made imperial councillor by Charles V. He took possession of the pulpit of the reformer Musculus during the Diet of Augsburg, and from it preached a series of anti-Lutheran sermons (Sleidani de Statu Rel. etc. [Frankf. 1786]). In 1548 he served with Jul. v. Pflug,. bishop of Naumburg, and with Joh. Agricola, the court preacher at Eisleben, on the commission which drew up the Augsburg Interim (q.v.), after Which he was sent by his archbishop to promote the execution of the Interim at Frankfort. Prince George of Anhalt was at this time coadjutor of the bishopric of Merseburg, having been chosen by a majority of the canons; but the emperor declared against him and nominated Sidonius in his stead (Seckendorf, Comment. de Lutheranismo [Lips. 1694], lib. iii, c. 30, § 117, p. 497 sq.), though the opposition raised against the measure delayed his investiture until 1550. In that year Sidonius was present at the Diet of Augsburg, in 1556 at that of Regensburg, in 1557 at the Colloquy of Worms, where he contributed according to his ability to render reconciliation impossible by his addresses, and by introducing at the sixth session a rejoinder to a declaration of facts submitted by the Protestants, in which he not only defended the traditional teachings and practice of Rome, but also asserted that the interpretation of difficult and controverted passages of Scripture belongs rightfully to the Romish Church. The Romish collocutors finally refused to continue the negotiations (Salig, Vollst. Hist. d. Augsb. Consf. [Halle, 1735], iii, 292 sq.), To the. honors already enjoyed by Sidonius was added by the emperor in 1558 the office of judge in chambers. He died Sept. 30, 1561 , at Vienna, and was buried in St. Stephen's Church. His writings include a Catechismus Mogunt. s. Institut. ad Christ. Pietatem (frequently reprinted and much controverted by Protestants):-the Sleidani de Statu Rel. already mentioned:-Decreta Concil. General. Moguntini:-Instructio Visitatorum, and Explicatio Paraphrast. Missce. See Unschuld. Nachrichten, 1715, p. 394 sq.; 1716, p. 7 sq.

## Sieffert, Friedrich Ludwig[[@Headword:Sieffert, Friedrich Ludwig]]

             a Lutheran theologian of Germany, was born at Elbing, Prussia, February 1, 1803. In 1826 he commenced his academical career at Konigsberg, was in 1828 professor, and died November 2, 1877, doctor and professor of theology. He published, De Singulorum Liborum Sacrorum Auctoritate  Canonica Recte Estimanda (Konigsberg, 1833): — Ueber den Ursprung des ersten kanonischen Evangeliums (1832): — Theodorus Mopsuest. Veteris Testamenti Sobrie Interpretandi Vindex (1827): — Andeutungen uber die apologetische Fundamenterung der christlichen Glaubenswissenschaft (Guterslohe, 1871). (B.P.)

## Siege[[@Headword:Siege]]

             (some form of צוּר, tsur, to press in a hostile manner). The Egyptian and Assyrian monuments depict all the operations of capturing a city (see Wilkinson, Anc. Egypt. i, 387 sq.; Layard, Nineveh, ii, 281 sq.). SEE WAR.

## Siegel, Karl Ciiristian Friedrich[[@Headword:Siegel, Karl Ciiristian Friedrich]]

             a Lutheran theologian of Germany, was born at Marienburg in 1781, and died at Leipsic in 1845, doctor of theology. He published, Neue Materialien zu Kanzelvortragen (Leipsic, 1827-28, 2 volumes): — Homiletischer Rathgeber (1832-33, 2 volumes): — De Artibus Quibus Signum Crucis in Sacris Christianorum materiem Praebuit (1839): — Handbuch der christlich-kirchlichen Alterthumer (1835-39, 4 volumes): — Die epistolischen Texte in kirchlich-archaologischer exegetischer Hinsicht (1842-43, 3 volumes). See Zuchold, Bibl. Theol. s.v.; Winer, Handbuch der theol. Lit. 1:609; 2:124, 148. (B.P.)

## Siegmund, George F., D.D[[@Headword:Siegmund, George F., D.D]]

             a Protestant Episcopal clergyman, was born in Prussia in 1838. He studied at the University of Halle; came to America in 1872; became assistant at the Church of the Annunciation, New York city, in 1874, and afterwards at Grace Church; founded the German Church Society, and died in New York city, February 23, 1884.

## Sienna, Council Of[[@Headword:Sienna, Council Of]]

             (Concilium Senense), was held first at Pavia, and subsequently translated to Sienna (a central province of Italy, in Tuscany), June 22, 1423. :This council lasted till Feb. 26, 1424, and many sessions Were held. Among the acts is a decree against the heresies previously condemned at Constance, and against all aiding and abetting the Wycliffites and Hussites. Indulgence was granted to their persecutors. The question of a reunion with - the Greek Church was also debated, and its further consideration postponed. It was determined that everything relating to the reformation of the Church should be referred to the council about to be held at Basle. See Mansi, 12:365.

## Sieva[[@Headword:Sieva]]

             in Slavic mythology, was the goddess of love. She was the wife of Siebog, the patron of marriage, sand was highly venerated by all lovers. The reports sometimes mentioned concerning beautiful paintings in which the Wendish artists had represented this deity are fabulous.

## Sieve[[@Headword:Sieve]]

             (כְּבָרָה, kebarah, Amo 9:9; נָפָה, naphdh, a winnowing fan, Isa 30:28; to "sift" is נוּעִ, nua, or נוּ, to wave [as often rendered], or throw up into the air for winnowing; σινίαζω, Luk 22:31). Among the ancient Egyptians sieves were often made of string, but some of an inferior quality, and for coarse work, were constructed of small thin rushes or reeds (very similar to those used by the Egyptians for writing, and  frequently found in the tablets of the scribes); a specimen of which kind of sieve is in the Paris Museum. The paintings also represent them made of the same materials; and the first they used were evidently of this humble quality, since the hieroglyphic indicating a sieve is borrowed from them. Horse-hair sieves are ascribed by Pliny to the Gauls; the Spaniards, he says, made them of string, and the Egyptians of papyrus stalks and rushes. See Wilkinson, Anc. Egypt. ii, 95.

## Sieveking, Amalia[[@Headword:Sieveking, Amalia]]

             the founder and long the head of the woman's union for the care of the poor and the sick of the city of Hamburg, belonged to one of the most respected senatorial families of that city, and was born in 1794. She lost her parents an early age, and was received into the home of an elderly relative of her mother, where she began, when scarce seventeen years of age, to display the qualities which stamped her a born deaconess. Her earliest efforts were expended on an uninstructed girl living in the same house with herself, and five other girls were soon added to her school. She devoted three hours a day to instruction in elementary branches, omitting nothing but religion, which she did not at the time either possess or understand. Kempis's Imitation of Christ first directed her thoughts towards the Bible, and A. H. Francke's Manuductio ad Lectionem Script. Sacr. (q.v.) taught her to find the sense of Scripture by comparing its parts together, and also to transmute all that should be found into experience, through prayer and personal application. She claims, accordingly, that her faith was grounded on no human authority whatever, but solely on that of the Lord. The doctrine of the atonement continued to trouble her, however, until an enlightened Bible student, who had been the school friend of her early-deceased brother, was able to relieve her doubts. Religion was now given a prominent place in her curriculum, and a weekly "Bible-hour" was added to her labors, for the benefit of such as had by confirmation been removed from school into the walks of common life. These Bible-hours yielded fruit also for a wider circle through a publication issued in 1822, and entitled Betrachtungen iub. einzene Theile d. heil. Schrift, upon which followed, in 1827, Betrachtugungen mit d. heil. Schrift, and in 1855 Unterhaltunagen iub. einzelne Abschnitte d. heil. Schrift. These schools for girls were continued, with rare interruptions, down to the last year of her life, the sixth class being admitted in 1854; and it became a desirable thing in the eves of her neighbors, even when they  differed from her in religious opinion, to have their children placed under her care.

The disposition to give and help in every way was too strong in Amalia's nature to be confined within the limits of her school. She thought at first of organizing an evangelical sisterhood after the pattern of the Romish orders. Her way was made clear, however, by the first breaking-out of the cholera epidemic in Europe in the summer of 1831, when she offered her services to the cholera hospital, which were accepted. She was at last placed over the entire corps of male and female nurses. The experience so gained was practically utilized afterwards in the forming of a woman's society for the relief of the poor and the sick instead of the proposed sisterhood; It was composed of women belonging to the middle and higher classes of society, at first thirteen in number- (1832), and was placed under stringent rules of administration. - Direct visitation was made a duty, certain families being: assigned to a number of members, who were required to visit in succession and record the results of the visits in books provided for that purpose. No case of chronic poverty was received, and the most careful inquiries were made with reference to applicants for aid, covering the business, number of persons in the family, their age and sex, attendance on schools, the home, and its appearance as to neatness and order.

A weekly meeting was held in which the claim of such applicants to admission was discussed, and at which they were placed under the care of certain members if received. It was also a principle never to visit the poor empty-handed, but never to give them money, orders on tradesmen or provisions in kind being preferred; and if want of work was the occasion of the suffering, the effort was made to secure employment. The union even erected a number of manufactories itself, and had them managed under its control, for the purpose of affording employment to the poor; and its reports show that this part of its business was not conducted at a loss. Nor was the spiritual welfare of its clients neglected. Every visitor was expected to use all proper effort to secure the moral and religious improvement of the persons under her care, no less than to minister to their temporal needs. The workings of this union caused its fame to spread, not simply throughout an appreciative city, but over wide areas, so that when a terrible conflagration laid Hamburg low in 1842, contributions from women's unions in numerous German cities, all of which called themselves daughters of the union of Hamburg, were forwarded to the parent society for its use. Amalia Sieveking's life purpose was thus fully realized, and crowned with blessing beyond all her  expectations. The last two years of her life were shadowed by pulmonary troubles, which destroyed her strength and compelled her gradual withdrawal from the work whose supervision had become to her a second nature. She died April 1,1859. For her life, see Denkwuirdigkeiten aus d. Leben von Amalia Sieveking, etc. (Hamb. 1860).

## Sif[[@Headword:Sif]]

             in Norse mythology, was the beautiful second wife of Thor, celebrated on account of her wonderful blonde hair, which the evil Loki cut off on one occasion while she slept. Thor compelled him. on peril of his life, to procure golden hair for Sif instead of that which he had stolen, and Loki, obtained it from the dwarfs. Sif had been previously married, and had given birth to a son, Ullar; Thor's children by her were named Thrudr and Lorride. Sif would appear to have been the most virtuous of the sins, for when Loki, at, Aeger's banquet, charged upon the women and virgins their numerous loves, he spared Sif such exposure. She handed; him a cup while thanking him for his forbearance; upon which he replied that he must concede to her an eminence above all others, since she had possessed only one lover, who was himself.

## Sifra[[@Headword:Sifra]]

             SEE SIPHRA.

## Sifridenses[[@Headword:Sifridenses]]

             SEE SISCIENCES.

## Siga[[@Headword:Siga]]

             the name of an alleged Phoenician goddess who has been likened to Minerva.

## Sigalon, Xavier[[@Headword:Sigalon, Xavier]]

             a French painter, was born at Uzbs (Gard) in 1788, of parents in humble circumstances, and was educated in the school of design at Nismes. He painted chiefly sacred subjects, especially the Last Judgment, a copy of Michael Angelo's at Rome, which made his fortune. He died of the cholera at Rome, Aug. 18, 1837. See Hoefer, Nouv. Biog. Generale, s.v.

## Sigarsholmr[[@Headword:Sigarsholmr]]

             in Norse mythology, was an island in the north on which a battle was fought that brought forty-six heroes to their graves, and in which their swords are buried. The walkure Svava brought the most famous of the swords to her lover Helgi, who was under her protection.

## Sigarsvoellur[[@Headword:Sigarsvoellur]]

             in Norse mythology, was the place where the battle was fought between Helgi and Hrodmar. Helgi Haattingaskade fell mortally wounded, and expired in the arms of his beloved Svaya, the walkure. Sigarsvoellur was subsequently given by Sigmund Wolsungssohn to Helgi Hundingstodter, his son, in honor of his name.

## Sigebert OF Gembloux[[@Headword:Sigebert OF Gembloux]]

             (Gemblac), a Belgian monk, was born about A.D. 1030, and educated in the convent of Gembloux, where he also became a monk. About A.D. 1048 he assumed charge of the school attached to the convent of St. Vincent at Metz, but returned to Gembloux, after a successful career, about 1070, ,and continued during forty additional years to labor in the work of teaching and authorship, being generally admired and revered. He was characterized by frankness and piety, gifted with a sound judgment, so that he. was fitted to administer in secular affairs, and was decidedly true to principle. It was because of his influence that the Church of Liege remained loyal to the emperor, despite the efforts. put forth by certain abbots to subject it to the pope alone. The celebrated letter written by Gregory VII to bishop Hermann of Metz, which asserted the right of the pope to place' sovereign under the ban and dissolve the allegiance of his subjects, was answered by Sigebert, and so also was the demand of Paschal II, made in 1102 or 1103, that count Robert of Flanders should head a crusade to punish the Church of Liege for its fidelity to the sovereign. With like good judgment he resisted the imposing of the yoke of asceticism on the entire Church, though he himself was predisposed in favor of a monastic life. His fearless attitude with reference to such questions produced a strong impression on the minds of his contemporaries. He died Oct. 5,,1112.

The works of Sigebert are enumerated by himself in the work De Viris Illustribus (best ed. in Mirmei Biblioth. Eccl. ed. ii, cur. J. A. Fabricio), a book whose only value now consists in the preservation of a few  interesting facts which it contains. The Vita Deoderici, an early work commemorating the founder of the abbey of St. Vincent at Metz, gives evidence of the author's extensive reading. He also wrote a life of king Sigebert, the founder of the church and abbey of St. Martin, near Metz, and a number of saints' legends in either prose or verse, particularly a life of Wiebert, the founder of Gembloux, and a history of the convent to 1048; and he gave attention to music and chronology. His last and most celebrated work is the Chronicon, extending from A.D. 381 to 1111, but being a mere compilation from other works down to 1023, after which date it possesses, to some degree, the character of an independent source. The selections from other books are judicious, the treatment of facts cautious, moderate, and impartial, and the whole is characterized by something of the historic- spirit. The work became in time, the principal source of information with reference to the churches and abbeys of Belgium and Northern France. The charge that Sigebert had invented the legend of pope Joan is now disbelieved, and Bethmann, in the Monumenta Germ. SS., omits it from his collection of Sigebert's works. See the Monumenta Germ. SS. passim Hirsch,' De Vita et Scriptis Sigeberti (Berol. 1841); Wattenbhach, Deutschland's Geschichtsquellen (Berol. 1858), particularly p. 291-299; Pertz, Arc. 11:1-17; Herzog, Real-Encyklop. s.v.

## Sigfaudur[[@Headword:Sigfaudur]]

             in Norse mythology, was a surname of Odin, signifying the father of victory (German, Sieyesvatesr).

## Siggautr[[@Headword:Siggautr]]

             in Norse mythology, was a surname of Odin, the god of victory (German, Siegesgott).

## Siggones[[@Headword:Siggones]]

             the second class of priests among the ancient Prussians. They were probably more widely scattered over the country than were the Grivaites (the first class), who dwelt constantly at the sanctuary Romowa; and even there the Siggones were probably found, since it was a Siggo who slew bishop Adalbert on the borders of the sacred forest of Samland, near Romowa. The name Siggo is suggestive of blessing (German, Segen), to pronounce which; over the people, may have been the principal business of these priests. It would seem that they also had supervision over the sacred  groves, forests, fountains, hills, etc. Possibly their residences were chosen with reference to such places, so that they might conveniently receive the sacrificial gifts of the people in exchange for their blessing.

## Sigi[[@Headword:Sigi]]

             in Norse mythology, was a son of Odin, who was compelled to forsake the kingdom because he had, in the heat of passion, slain the brave Bredi, who had been more successful than himself in, the hunt. He obtained ships. from Odin and became a powerful viking, who subdued mighty kingdoms to his rule. He fell, at an advanced age, in a battle against his wife's brother, who had rebelled against his authority.

## Sigill[[@Headword:Sigill]]

             (sigillum), a seal, or signature.

## Sigillaria[[@Headword:Sigillaria]]

             the last two days of the feast of Saturn, so called from little earthenware figures (sigilla) exposed for sale at this season, and given as toys to children. SEE SATURNALIA.

## Sigillo, Robert De[[@Headword:Sigillo, Robert De]]

             an English prelate, was preferred to the see of London by the empress Maud in 1141. When the Londoners revolted to king Stephen, the bishop was required to take the oath of allegiance to that revolution, which he refused. Pope Eugenius wrote to king Stephen and his queen, asking that. Sigilio be excused from taking the oath. He died in 1151. See Collier, Eccles. Hist. ii, 245.

## Sigillum Altaris[[@Headword:Sigillum Altaris]]

             (seal of the altar). "The authentic mark of an altar was its five crosses; and there was a small stone called sigillum altaris, by which the aperture for the insertion of relics was closed up by mortar tempered in holy water" (Fosbrooke).

## Sigismund (St.), King OF Burgundy[[@Headword:Sigismund (St.), King OF Burgundy]]

             in the 6th century, was baptized in youth by Avitus, and succeeded his father, Gondebaud, in 516. In 517 he assembled a council at Ekaone, which was attended by twenty-seven Burgundian bishops, and fixed the limits of his kingdom. He governed with wisdom being very liberal towards the Church, he founded in 515, the monastery of Argaune at Maurice, in Valais, which became celebrated. He was assassinated in 524, in revenge for the execution of his son, Sigeric, by his first wife; and as he had already taken the tonsure and religious habit, he was canonized as a martyr, his festival being fixed on May 1. According to Savigny (Geschichte des romischen Rechts, vol. ii) it was Sigismund, and not his father, who compiled the Burgundian code called the Loi Gombette; but this is successfully disputed by Gaupp (Die germanischen Ansiedelungen [Breslau, 1844], p. 296317). See Hoefer, Nouv. Biog. Generale, s.v., Mrs. Jameson, Legends of the Monastic Orders, p. 173.

## Sigismund, Johann[[@Headword:Sigismund, Johann]]

             elector of Brandenburg (1608-19), was born Nov. 18, 1572, and became noteworthy through his transition from the Lutheran to the Reformed Church. His father had endeavored to bind him to the support of the Formula of Concord (q.v.) by securing his signature to a declaration approving of that standard, and of' the existing organization in churches and schools. His wife, Anna, a daughter of duke Albert of Prussia and Maria Eleonore of Cleve, was a rigid Lutheran, and exercised all her influence to prevent a change in his Church relations; and the temper of many of his subjects in Brandenburg and the district of Prussia which he held as a fief from Poland threatened to render such a step productive of grave complications. To these influences must be added the certainty that many neighboring princes would withdraw their favor. Sigismund, nevertheless, took that step, and partook of the Lord's supper under the Reformed ritual, for the first time, on Christmas-day of 1613. Even his most embittered enemies never charged secular or political motives on him for this action, though a later generation adopted that explanation (Schrockh), He had been prejudiced against the Formula of Concord from the beginning, and had already, in 1610, issued statutes to the University of Frankfort, in which subscription to the Formula was not required. An  immense excitement was caused. The elector of Saxony wrote, under date of Feb. 1, 1614, to dissuade Sigismund from completing the transfer; and on the 24th of the same month the latter was compelled to issue all edict forbidding the clergy to inveigh against his measures in the pulpit.

The estates of Brandenburg demanded the continuation of the prerogatives enjoyed by the Lutheran Church, and the disuse of all measures intended to favor the Reformed. The difficulty was finally composed by the action of the elector, who (Feb. 5, 1615) engaged that the Lutherans should continue to enjoy liberty of conscience and to exercise the right of patronage where legally entitled thereto; but insured like privileges to their Reformed opponents. A colloquium of clergymen was held at Berlin in October, 1614, where the resolution was reached that defamation of the Reformed party should thereafter be avoided. The result of the whole contest was that the Reformed Church obtained legal recognition. Soon after his entrance into the Reformed communion the elector published his Confession of Faith (Joh. Sigism. (Confessio Fidei), May, 1614. It claims to deal with points at issue between Evangelical Protestants only. Its introduction disclaims the intention of introducing novelties, but asserts the necessity for removing certain remainders of popery, and concludes with a recognition of the sole authority of the Word of God and an approval of the "Apostolical, the Athanasian, and the Nicene, Ephesian. and Chalcedonian symbols;" to which list is added the Augsburg Confession of 1530, but as afterwards revised and improved. The Confessio. rejects all later Lutheran additions as the ubiquity of Christ's body, the involving of Christ's Deity in his passion, and the ascription of omnipotence to his humanity, etc. The remaining articles relate to the sacraments and the election of grace, and are entirely in accord with the ordinary Reformed, Calvinian view. See Hering, Hist. Nachr.. v. d. ersten Anfange d. evang. ref. Kirche in Brandenb. u. Preussen (177'8); Kuister, Altes u. Neues (Berlin); Von Mohler, Gesch. d. evangel. Kirchenverfassung in d. Mark Brandenburg (1846); Moller, Job. Siq. Uebertritt zum ref. -Bekenntniss, in the Deutsche Zeitschrit (Berlin, 1858), p. 189 sq.; and various Essays by prorector Schmidt, of Schweidnitz, etc.

## Sigmaringen, Fidduss Of[[@Headword:Sigmaringen, Fidduss Of]]

             properly MARC REI, a Capuchimn monk, was born at Sigmaringen in 1577, and educated at Fribourg. He was sent as a missionary to the Grisons, by whom he was murdered at Senis, April 24,1622. He was  canonized by Benedict XIV in 1746. See Hoefer, Nouv. Biog. Generale, s.v.

## Sigmund Wolsungssohn[[@Headword:Sigmund Wolsungssohn]]

             in Norse mythology, was a celebrated hero who was invulnerable and proof against poison, and who drank the cup of poison intended for his brother without injury to himself. He became the father, by the beautiful Danish queen Borghild, of Helgi Hundingstboter and Sigurd Fafnirstddter. .

## Sign[[@Headword:Sign]]

             is the rendering in the A. V. of several Heb. and Gr. words, especially אות, 6th, σημεῖον, which usually denote a miraculous or, at least, divine or extraordinary token of an event, generally in the future. SEE MIRACLE. In Biblical language a sign is a token, or whatever serves to express or represent another thing. Thus the Lord gave to Noah the rainbow as a sign of his covenant (Gen 9:12-13), and for the same purpose he appointed circumcision to Abraham (Gen 17:11; see also Exo 3:12; Jdg 6:17). In Isa 7:18 the word is used for a prophetic similitude Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel" (see also Eze 4:3).Signs and wonders, as they are usually connected, sometimes denote those proofs or demonstrations of power and authority which were furnished by miracles, and by other tokens of the divine presence (Joh 4:48; Mat 12:38; Act 2:22); sometimes those unusual appearances which betoken the approach of great events (Luk 21:11; Luk 21:25), and at other times tokens or pledges as evidences of fulfilment (Luk 2:12; 1Co 1:22). This word is emphatically used in Scripture for a miraculous appearance, which would attest the divine authority of a prophet or teacher. The Jews asked our Lord for "a sign from heaven" (Mat 16:1),' meaning, thereby, the appearance of the Messiah coming in the clouds of heaven, which Daniel had foretold (Dan 7:13), and which ,"the traditions of the elders," as appears from the Talmud, had declared to be the only certain sign of the advent of the promised inheritor of David's throne and deliverer of the Jewish nation. So our Lord refers to "the sign of the Son of man" (Mat 24:30), as prefigured by the national overthrow of the Jews (see Zettner, De Astre. Judceis quondam Ominoso [Alt. 1724], and the monographs cited by Hase, Leben Jesu, p. 187). SEE ESCHATOLOGY.

## Sign (2)[[@Headword:Sign (2)]]

             a term used in defining a sacrament to describe the relation existing between an external ordinance-and that which it represents. The former is called the "outward part, or sign," the latter the "inward part, or thing signified." SEE SIGNS.

## Sign Of The Cross[[@Headword:Sign Of The Cross]]

             SEE CROSS, SIGN OF; SEE SIGNUM CRUCIS.

## Signe[[@Headword:Signe]]

             in Norse mythology, was a daughter of queen Bera of Zealand. Hagbart of Drontheimn, the bold son, of Hake and a celebrated viking, came to Zealand with the intention of challenging the, queen's sons, Alf and Alger, to single combat in order to measure strength with them. He saw and loved Signe, but her cruel mother hated him and prevented their union. Alf fell in the duel, and Hagbart recklessly suffered himself to be made a prisoner, because he trusted in his strength, but a lock of Sigfie's hair bound him fast. He was doomed to death, and the archers were prepared to execute the queen's decree, when the victim took his own life. Signe was rescued from her blazing dwelling by her brother Alger, but only in order to die beside the corpse of her lover, for she had taken poison. Comp. (Ehlenschliiger's touching tragedy, in which he has elaborated this material, entitled Hagbart Biog Signe.

## Signet[[@Headword:Signet]]

             is the rendering in the A.V. of חוֹתָם, chotham (Gen 38:18; Exo 28:11; Exo 28:21; Exo 28:36; Exo 39:6; Exo 39:14; Exo 39:30; Jer 22:24; Hag 2:23), or חֹתֶמֵת,. chothemeth (femrn. of the same, only in Gen 38:25), a seal, as elsewhere rendered; and of the Chald. עזְקָא, izkd, the same (Dan 6:17 [18]); both so called from being engraved; also of σφραγίς, Tob. i, 22; Sir 17:22; Sir 32:6; Sir 49:11; Bel 11; 1Ma 6:15, a seal, as elsewhere rendered.

The importance attached to seals in the East is so great that without one no document is regarded as authentic (Layard, Nin. and Bab. p. 608; Chardin,  Voyages, v, 454). The use of some method of sealing is obviously, therefore, of remote antiquity. Among.such .methods used in Egypt at a very early period were engraved stones, pierced through their length and hung by a string or chain from the arm or neck, or set in rings for the finger. The most ancient form used for this purpose was the scarabmaus, formed of precious or common stone, or, even of blue pottery or porcelain, on the flat side of which the inscription or device was engraved. Cylinders of stone or pottery bearing devices were also used as signets. One in the Alnwick Museum bears the date of Osirtasen I, or between 2000 and 3000 B.C. Besides finger-rings, the Egyptians, and. also the Assyrians and Babylonians, made use of cylinders of precious .stone or terra-cotta, which were probably set in a frame and rolled over the document which was to be sealed. The document, especially among the two latter nations, was itself often made of baked clay, sealed while it was wet and burned afterwards. But in many cases the seal Consisted of a lump of clay, impressed with the. seal and attached to the document, whether of papyrus or other material, by strings. These clay lumps often bear the impress of the finger, and also the remains of the strings by which: they were fastened. One such found at Nimrfiud was the seal of Sabaco, king of Egypt, B.C. 711, and another is believed by Mr. Layard to have been the seal of Sennacherib, of nearly the same date (Birch, Hist. of Pottery, i, 101, 118; Wilkinson, Anc. Egypt. ii) 341, 364; Layard, Nin. and Bab. p. 154-160). In a somewhat similar manner doors of tombs or other places intended to be closed were sealed with lumps of clay. The custom prevalent among the Babylonians of carrying seals is mentioned by Herodotus, i, 195, who also notices the seals on tombs, ii, 121; Wilkinson. i, 15; ii, 364; Mat 27:66; Dan 6:17. The use of clay in sealing is noticed in the book of Job 38:14, and the signet-ring as an ordinary part of a man's equipment in the case of Judah (Gen 38:18), who probably, like many modern Arabs, wore it suspended by a string from his neck or arm. (See Son 8:6; Gesenius, p. 538, 1140; Robinson, i, 36; Niebuhr, Descr. de l'Arab. p. 90; Chardin, loc. cit.; Olearius, Travels, p. 317; Knobel, on Genesis 38, in Exeg. Handb.) The ring or the seal as an emblem of authority, in Egypt, Persia, and elsewhere, is mentioned in the cases of Pharaoh with Joseph, Gen 41:42; of Ahab. 1Ki 21:8; of Ahasuerus, Est 3:10; Est 3:12; Est 8:2; of Darius, Dan. loc. cit.; also 1Ma 6:15; Josephus, Ant. 20:2,2; Herodotus, iii, 128; Curtius, iii, 6, 7; 10:5, 4; Sarndys, Travels, p. 62; Chardin, ii, 291; v, 451, 462; and as an evidence of a covenant in Jer 32:10; Neh 9:38; Neh 10:1, Hag 2:23. Its  general importance is denoted by the metaphorical use of the word (Rev 5:1; Rev 9:4). Rings with seals are mentioned in the Mishna (Shabb. 6:3), and earth or clay as used for seals of bags (viii, 5). Seals of four sorts, used in the Temple, as well as special guardians of them, are mentioned in Shekal. v, 1.

Among modern Orientals the size and place of the seal vary according to the importance both of the sender of a letter and of the person to whom it is sent. In sealing, the seal itself, not the paper, is smeared with the sealing substance. Thus illiterate persons sometimes use the object nearest at hand their own finger, or a stick notched for the purpose-and, daubing it with mink, smear the paper therewith (Chardin,. v, 545; 9:347; Arvieux, Travelsi p. 161; Rauwolf, Travels, in Ray, ii, 61; Niebuhr, loc. cit.; Robinson, i, 36). Engraved signets were in use among the Hebrews in early times, as is evident in the description of the high-priest's breastplate (Exo 28:11; Exo 28:36; Exo 39:6), and the work of the engraver as a distinct occupation is mentioned in Sir 38:27.

There seem to have been two kinds of seals in use among the Hebrews. A notion appears to exist that all ancient seals, being signets, were rings, intended to be worn on the hand. But this was by no means the case; nor is it so now in the East, where signet-rings are still, probably, as common as they ever were in ancient times. Their general use of seals was very different from ours, as they were employed not for the purpose of impressing a device on wax, but in the place of a sign manual, to stamp the name of the owner upon any document to which he desired to affix it. The name thus impressed had the same legal validity as the actual signature, as is still the case in the East. This practice may be illustrated by a circumstance which occurred in the last days of George IV. When he became too ill to affix his sign manual to the numerous documents which required it, a facsimile was engraved on a stamp, by which it was in his presence impressed upon them. By this contrivance any one may give to any paper the legal sanction of his name, although he may be unable to write; and the awkward contrivance to which we resort in such cases, of affixing a cross or mark with the signature of an attesting witness, is unnecessary. For this purpose the surface of the seal is smeared with a black pigment, which leaves the figure of the body of the seal upon the paper, in which the characters appear blank or white. The characters  required are often too large or too many to be conveniently used in a signet-ring, in which case they are engraved on a seal shaped not unlike those in use among ourselves, which is carried in the bosom, or suspended from the neck over the breast. This custom was ancient, and, no doubt, existed among the Hebrews (Gen 38:18; Son 8:6 Hag 2:23). These seals are often entirely of metal (brass, silver, or gold), but sometimes of stone set in metal. As an appendage thus shaped might be inconvenient from the pressure of its edges, the engraved stone was sometimes made to turn in its metal frame, like our swivel seals, so as to present a flat surface to the body. (See below.)

If a door or box was to be sealed, it was first fastened with some ligament, over which was placed some well compacted clay to receive the impression of the seal. Clay was used because it hardens in the heat which would dissolve wax and this is the reason that wax is not used in the East. A person leaving property in the custody of strangers-say in one of the cells of a caravansary-seals the door to prevent the place from being entered without legal proof of the fact. The simplicity of the Eastern locks, and the ease with which they might be picked, render this precaution the more necessary. Sometimes a coarsely engraved and large wooden seal is employed for this purpose. There are distinct allusions to this custom in Job 38:14; Son 4:12.

## Signet-Rings[[@Headword:Signet-Rings]]

             were very common, especially among persons of rank. They were sometimes wholly of metal, but often the inscription was borne by a stone set in silver or gold. As impression from the signet-ring of a monarch gave the force of a royal decree to any instrument to which it was affixed, so the delivery or transfer of it to any one gave the power of using the royal name, and created the highest office in the State (Gen 41:42; Est 3:10; Est 3:12; Est 8:2; Jer 22:24; Dan 6:10; Dan 6:13; Dan 6:17; comp. 1Ki 21:8). Rings, being so much employed as seals, were called טִבָּעוֹת, tabbaoth, which is derived from a root signifying to imprint;, and also to seal. They were commonly worn as ornaments on the fingers-usually on the little finger of the right hand (Exo 35:22; Luk 15:22; Jam 2:2).

Such rings were anciently made of silver, gold, or bronze; sometimes the hoop was of iron, and the signet part of gold. Rings were early set with gems or other stones; and when designed for seals or signets, the gems were engraved (Exo 28:11; Exo 28:21). In the British Museum there are  several rings, ear-rings, nose-rings, pendants, signets, beads, necklaces, bracelets, and other ornaments, from the tombs of Egypt. They are of gold, silver, bronze, iron, electrum, cornelian, jasper, porcelain, ivory, glass, emerald, etc. Some of the signets are set with amulets or scarabeei, and bear the prenomen of Thotmes III. There are finger-rings, some in open work, with figures of deities, etc.; and on the faces of some the prenomen of Amenophis III; on others, the names of Amentuonk, Amounra, etc. Among the Egyptian antiquities in the possession of Dr, Abbot, English resident physician at Cairo, is the well authenticated signet-ring of Cheops. It is, perhaps, the oldest article of the kind in the world, and is of fine gold, weighing nearly three severeigns, and bearing the name of Shfiffi, the Suphis of Manetho, and the Cheops of the Greeks. This precious relic of the. age of the founder of the Great Pyramid is in the highest state of preservation. The style of the hieroglyphics is in perfect accordance with those in the tombs about the Great Pyramid, and all the details are minutely attended to and. beautifully executed. It was found in a tomb near the .pyramids of el-Gizeh. One of the largest signets seen by Wilkinson contained twenty pound' worth of gold. It consisted of a massive ring, half an inch in its largest diameter, bearing an oblong plinth, on which the devices were engraved, one inch long, six tenths in its greatest, and four tenths in its smallest breadth. On one face was the name of king Horus, of the eighteenth dynasty; on the second a lion, with the legend "Lord of strength," referring to the monarch; on the third side a scorpion; and on the fourth a crocodile (Anc. Egypt. ii, 337). SEE SEAL.

## Significat[[@Headword:Significat]]

             was a brief name for the writ De Excommunicato Capiendo from the word at the beginning of the writ-" Significat nobis venerabilis Pater, H.. L. Episcopus,"' etc.

## Signorelli, Luca[[@Headword:Signorelli, Luca]]

             (called Luca of Cortona), an Italian painter;.was born at Cortona about 1440. He was instructed first by Matteo da Sienna and afterwards by Pietro della Francesca, whose style he seized so effectually that the works of the two have often been confounded. He painted many religious subjects, of which a list is given in Hoefer, Nouv. Biog. Generale, s.v.

## Signs[[@Headword:Signs]]

             1. The great bells at Canterbury in the 12th century; one took twenty-four and another thirty-two men to sound it.

2. A most intricate system of talking with the fingers, used by the Clugniacs to indicate their wants in hall.

3. Gerbert furnishes a minute account of a similar manual telegraph made use of by the precentor in a choir.

## Signum Crucis[[@Headword:Signum Crucis]]

             (sign of the crois), words used in the form for confirmation, etc. The modern form in the Roman Catholic Church is as follows: "Signo te signo crucis, et confirmo te chrismate salutis, in nomine Pa(+)tris, et Fi(+)lii, et Spiritus (+) Sancti. Amen."

## Signy[[@Headword:Signy]]

             in Norse mythology, was a daughter of king Wolsung, and was married against her consent to Siggnir of Gothland. She had feared that her husband would bring misfortune to her family, and her dread was realized in the murder of her father and eight of her brothers, Sigmund, the ninth brother, being rescued by her. She lived in concealment in a hut in the forest with Sigmund, and having presented herself before him in a changed form, she conceived a son, who was afterwards known as Sinfioetli, and who consequently belonged to. the Wolsung race by descent from both his father and his mother. Like his father, he was immensely strong. Sigmund and Signy avenged the murder of their father in the blood of Signy's husband, and Signy then caused herself to be burned with the corpse, as she had no wish to live after her revenge had been inflicted.

## Sigrhoeffundr[[@Headword:Sigrhoeffundr]]

             in Norse mythology, was one of Odin's names, signifying the originator of victory.

## Sigrlin (Or Sigurlin)[[@Headword:Sigrlin (Or Sigurlin)]]

             in Norse mythology, was a daughter of king Swafnir of Swawaland, and the most beautiful of women. She was sought in marriage by king Hiorward and also by Hrodmar, the former winning the prize through the  cunning of his follower, the jarl Idm undl, vho shot thl jarI Franmarr: when th latter, wearied:with the duty of guarding Sigrlin, which he did in the form of an eagle, had fallen asleep.

## Sigrun[[@Headword:Sigrun]]

             in Norse mythology, was a celebrated heroic maiden of the primitive time. SEE SWAWA.

## Sigrunnur[[@Headword:Sigrunnur]]

             in Norse mythology, was a surname of Odin, signifying the fortunate victor.

## Sigthror[[@Headword:Sigthror]]

             in Norse mythology, was one of Odin's names, signifying the mighty victor.

## Sigtifar[[@Headword:Sigtifar]]

             (the fortunate, victorious gods), in Norse mythology, is a name given to all the Asens.

## Sigtopir[[@Headword:Sigtopir]]

             (the houses of the blessed ones), in Norse mythology, is the abode which shall be occupied by the asas who remain after the destruction of the world.

## Sigtun[[@Headword:Sigtun]]

             in Norse mythology, is the residence beside the Malar sea in the dominions of king Gylfe which Odin selected for himself. It was a temple and place of sacrifice. — Vollmer, Worterb. d. Mythol. s.v.

## Sigtyr[[@Headword:Sigtyr]]

             in Norse mythology, is a surname of Odin, signifying the god of victory.

## Sigurlami[[@Headword:Sigurlami]]

             in Norse mythology, was a son of Odin who was made king of Garderike (Russia) by his father. He married Heida, the daughter of a Swedish king, and became the ancestor of a famous race of heroes.

## Sigwart, Heinrich Christoph Wilhelm VON[[@Headword:Sigwart, Heinrich Christoph Wilhelm VON]]

             professor of philosophy, who died in 1844 at Tubingen, is the author of, Zusammenhang des Spinozismus mit der cartesianischen Philosophie (Tubingen, 1816): — Der Spinozismus, historisch und philosophisch erlautert (1839): — Vergleichung der Rechts- und Staatstheorien des Bened. Spinoza und des Th. Hobbes (1842): — Das Problem von der Freiheit und der Unfreiheit des menschlichen Willens (1839): — Das Problem des Bosen oder die Theodice (1840). See Furst, Bibl. Jud. s.v.; Zuchold, Bibl. Theol. s.v. (B.P.)

## Sigyn[[@Headword:Sigyn]]

             in Norse mythology, was the wife of the evil asa Loki, to whom she bore two sons, named Narve and Vale.

## Sihler, Wilhelm[[@Headword:Sihler, Wilhelm]]

             a Lutheran minister of Germany, was born in 1801. Having completed his theological studies, he was for a time tutor at the Blochmann Institute at Dresden. In 1843 he came to America, labored for a time in the state of Ohio, and accepted a call as professor at the Lutheran seminary in Fort Wayne, Indiana in 1845, where he died, October 27, 1885. He published, Lebenslauf als lutherischer Pastor (1880, 2 volumes): Predigten. (1862, 1874, 1883). (B.P.)

## Sihon[[@Headword:Sihon]]

             (Heb. Sichon', zx סַיחוֹן[or סיחֹ, Num 21:21; Num 21:23; Num 21:26; Num 21:28; Num 21:34; Num 32:33; Deu 1:4; Deu 2:24; Deu 2:31-32; Deu 3:2; Deu 3:6; Deu 4:46; Deu 29:7; Jos 2:10; Jer 48:45], sweeping away, i.e. warrior [Gesen.], or bold [Furst]

Sept. Σηών v.r. Σιών; Josephus, Σιχών), the king of the Amorites when Israel arrived on the borders of the Promised Land. (Num 21:21). B.C. 1618. He was evidently a man of great courage and audacity. Shortly before the time of Israel's arrival, he had dispossessed the Moabites of a splendid territory, driving them south of the natural bulwark of the Arnon with great slaughter and the loss of a great number of captives (21:26-29). When the Israelitish host appears, he does not hesitate or temporize like Balak, but at once gathers his people together and attacks them. But the battle was his last. He and all his host were destroyed, and their district from Arnon to Jabbok became at once the possession of the conqueror. Josephus (Ant. 4, 5, 2) has preserved some singular details of the battle, which have not survived in the text either of the Hebrew or Sept. He represents the Amoritish army as containing every man in the nation fit to bear arms. He states that they were unable to fight when away. from the shelter of their cities, and that being especially galled by the slings and arrows of the Hebrews, and at last suffering severely from thirst, they rushed to the stream and to the shelter. of the recesses of the ravine of the Arnon. Into these recesses they were pursued by their active enemy and slaughtered in vast numbers. Whether we accept these details or not, it is plain, from the manner in which the name of Sihon fixed itself in the national mind, and the space which his image occupies in the official records and in the later poetry of Israel, that he was a truly formidable chieftain (Deu 31:4; Jos 9:10; Jos 12:2; Jos 12:5; Jos 13:10; Jos 13:21; Jos 13:27; Jdg 11:19-21; 1Ki 4:19; Neh 9:22; Psa 135:11; Psa 136:19). It is probable that a trace of the name still remains, in the Jebel Shihan, a lofty and conspicuous mountain just to the south of the Wady Mojeb.

## Sihor[[@Headword:Sihor]]

             (Jos 13:3). SEE SHIHOR.

## Sikes, Henry N[[@Headword:Sikes, Henry N]]

             a minister of the Methodist Episcopal Church, was born in Fulton County, Pa., in 1833. He. was converted in early youth, and began to preach in his nineteenth year. He united with the Baltimore Conference in 1854, and served in the regular ministerial work (with the exception of two years 1861 and 1862 when he acted as chaplain of the U.S. Penitentiary at Washington, D.C.) until his death, June 20, 1865. Mr. Sikes had a vigorous and well stored mind, and was untiring, industrious, and of unflinching courage. See Minutes of Annual Conferences, 1866, p. 17.

## Sikhs[[@Headword:Sikhs]]

             (a corruption of Sanscr. sishya, disciple), originally a religious sect, since grown into a nation, and inhabiting the Punjab. Their founder was Nanok (q.v.), who has been succeeded by nine pontiffs, each of whom, like himself, is popularly denominated guru, or teacher. His object was to unite Hindus and Mohammedans on the basis of a pure monotheism and of human brotherhood. Sufficient proof of the comprehensive character of his scheme is afforded by the circumstance that he accepted concurrently the incarnations of Neo-Brahmarism and the mission of the Arabian prophet. Nanok's three immediate successors, while zealously protectinlg the interests of the infant sect, avoided secular pursuits, and held themselves aloof from political complications. Arjfin (Arjunmal), compiler of the Sikh doctrines in a volume called Adigranth, and founder of Amritsar, the holy city of the Sikhs, also rendered himself conspicuous as a partisan of the rebellious prince Khusru, son of Jahangir. He was imprisoned by the Mussulman government, tortured, and put to death in 1606. His son, Har Govind, led the Sikhs against the Mohammedans, but was driven from Lahore to the northern mountains. It was under Guru Govind, the tenth of the “teachers,” that the Sikhs were first formed into a separate state. He combated the Mohammedan power and religion; and Hindusm, with its castes, fictions, and irrational idolatry, fell under his ban. He also wrote the second volume of the Sikh Scriptures, in which are taught the worship of one God, strict morality, and, equally, living by the sword. He was assassinated while in the imperial service in 1708, on the banks of the Godavari. After his death, persecution from time to time greatly reduced  the strength of the tribe; but their religious fanaticism, nourished by the sacred writings which successive leaders had prepared, lent vigor to their. warlike energies. In 1764 they convened a general assembly, formally assumed the character of a nation, and issued coin from which the name of the emperor was omitted. Their commonwealth was designated Khalsa, and its twelve component states were called misals, and were governed by sirdars, or petty chiefs, of whom Maha Singh was the most. powerful. His son, Runjit Singh, consolidated the misals into a unity subject to his own sway, A.D. 138. The following year he died, aged fifty-nine years, leaving a kingdom, called Lahore, which included all the principal Sikh states except those east of the Sutlej. In 1846 they were conquered by the English, and ceased to be a nation. New complications arising, war between the Sikhs and English was renewed in 1848, but concluded unfavorably for the Sikhs in February, 1849. The portion of the Sikh territory remaining independent is comprised in the nine small states of Sirhind. The Sikhs were faithful to the English during the Sepoy rebellion in 1857, and aided materially in its suppression. The Sikhs still maintain their national characteristics being tall, thin, dark, active, excellent soldiers, frank, sociable, and pleasure loving. Their number in British India was officially given in 1868 as 1,129,319. A critical acquaintance with the real views of Nanok and Govind must remain a matter of conjecture until a detailed translation is made of their works by some scholar completely versed in Hindu philosophy. The Adigranth (the original record) and the Daswin Pulashi da Granth, (the record of the tenth king) are metrical throughout, and are chiefly in Hindu and Panjabt, the former containing additionally a little Sanscrit, and the latter a long chapter in Persian. See Cunningham, History of the Sikhs; Malcolm, Sketch of the Sikhs; Asiatic Researches, vols. 1, 2; and The Calcutta Review, vols. 21, 22.

## Silanus[[@Headword:Silanus]]

             is mentioned as governor of Syria by Josephus (Ant. 18, 2, 4, s.f.). According to Tacitus (who surnames him Creticus), he was in that office in, A.D. 16, but removed from the governorship by Tiberius in the following year, on account of the connection of his family with Germanicus, inasmuch as a daughter of Silanuas had been betrothed to Nero, the eldest of the children of Germanicus (Annals, 2, 4, 43). From his name, Creticus Silanus, it has been conjectured that he originally belonged to the Julia gens, but was adopted by the Caecilia gens. It has been further supposed that he is the same person as the consul Silanus of A.D. 9 (Dion  Cass. 4, 30), who is better known as Metellus. In that case his full name would have been Q. Caecilius Metellus Creticus Silanus.

## Silas[[@Headword:Silas]]

             (Σίλας), an eminent member of the early Christian Church, described under that name in the Acts, but probably as Silvanus (q.v.) in Paul's epistles, B.C. 47-55. The Alexandrine writers adopted somewhat bold abbreviations of proper names, such as Zenas for Zenodorus, Apollos for Apollonius, Hermas for Hermodorus. The method by which they arrived at these forms is not very apparent. Silas first appears as one of the leaders (ἡγούμενοι, ) of the Church at Jerusalem, (Act 15:22), holding the office of an inspired teacher (προφήτης, Act 15:32). His name, derived from the Latin silva, “wood,” betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (Act 16:37). He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (Rom 15:22; Rom 15:32). Having accomplished this mission, he returned to Jerusalem (Rom 15:33; the following verse, ἔδοξε δὲ τῷ Σίλᾷ ἐπιμεῖναι αὐτοῦ, is perhaps an interpolation introduced to harmonize the passage with Act 15:40). He, must, however, have immediately revisited Antioch, for we find him selected by Paul as the companion of his second missionary journey (Act 15:40;). At Beroea he was left behind with Timothy while Paul, proceeded to Athens (Act 17:14), and we hear nothing more of his movements until he rejoined the apostle:at Corinth (Act 18:5). Whether he had followed Paul to Athens in obedience to the injunction to do so (Act 17:15), and had been sent thence with Timothy to Thessalonica (1Th 3:2), or whether his movements, were wholly independent of Timothy's, is uncertain (Conybeare and Howson, Life of St. Paul, 1, 458, note). His presence at Corinth is several times noticed (2Co 1:19; 1Th 1:1; 2Th 1:1). He probably returned to Jerusalem with Paul, and from that time the connection between them appears to have terminated. Whether he was the Silvanus who conveyed Peter's first epistle to Asia Minor (1Pe 5:12) is doubtful; the probabilities are in favor of the identity, the question is chiefly interesting as bearing upon the Pauline character of Peter's epistles (De, Wette. Einleit. § 4). We have to notice, for the purpose of rejecting, the theories which identify Silas with Tertius (Rom 16:22) through a Hebrew explanation of the name (שָׁלְישׁ), and again with Luke, or at all events with the author of the Acts (Alford,  Prolegom. in Act 1:1). The traditions (ap. Dorothaeum et Hippolytum) regard Silas and Silvanus as different persons, making the former bishop of Corinth, and the latter bishop of Thessalonica (see Fabricins, Lux Evang. p. 117; Cellarius, Diss. de Sila Viro Apostol. Jen. 1773). SEE PAUL.

## Silent Prayer[[@Headword:Silent Prayer]]

             In the ancient Church none but communicants were permitted to remain in the Church during the communion service. The entrance on this service was made by a mental or silent prayer, offered by the people in private, and thence called εὐχὴ διὰ σιωπῆς, the silent prayer, and σὐχὴ κατὰ διάνοιαν. The mental prayer (Cone. Laodic. can. 19). Some take the prayer in silence here to mean no more than prayers made over the communicants by the minister alone, the people not making any responses; but we are to understand here such private prayers as each particular person made by himself. That there were such private prayers appears not only from the canon, but from several ancient writers (Chrysostom, De non Evulgandis Peccatis, 5, 762; Basil, Ep. 63). See Bingham, Christ. Antiq. bk. 15, ch, 1, § 1.

## Silentiarii[[@Headword:Silentiarii]]

             a name given, to some monks in early times. This was not a name of any particular order, but given to some few for their professing a more than Pythagorean silence; such as Johannes Silentiarius, who was first, bishop of Colonia in Armenia, but renounced his bishopric to become a monk in Palestine, where he got the name of Silentiarius from his extraordinary silence (Cyril, Acta Sanctorum, Maii 13, vol. [3, p. 234).

2. More commonly to certain men who were civil officers in the emperor's palace, and served both as apparitors to execute public business, and as guards to keep the peace about him, when they had the name of Silentiarii, under which title they are spoken of in the Theodosian Code (lib. 6, tit. 23). See Bingham, Christ. Antiq. bk. 7, ch. 2, § 14.

## Silentium Indiocre[[@Headword:Silentium Indiocre]]

             an ancient form of speech used to bid the people fall to their private devotions. This signal was given by the deacon; but when the bishop gave the signal, he said Oremus (Let us pray). See Bingham, Christ. Antiq. bk. 15, ch. i, § 1.

## Silenus[[@Headword:Silenus]]

             in Grecian mythology, was originally synonymous with satyr (q.v.); but when the latter term became attached to a class of companions to Bacchus. a single one of them, Silenus, obtained a special prominence. He was said to be the son of Mercury or of Pan, and the inseparable companion of Bacchus, whom he brought up and instructed. Silenus was represented as a jovial old man, bald-headed, pug-nosed, fat and round like the wine bag which he constantly carried, and usually intoxicated. He did not, consequently, trust to his legs, but generally rode on an ass. His special delight was in music and dancing, a certain dance being named from him, Silenus; and the invention of the flute is sometimes attributed to him. He also appears, in contrast with his undignified external appearance, as a Bacchic inspired prophet who has a familiar knowledge of things both past and future, and, as a despiser of the gifts of fortune and of earthly life. When he was drunk and asleep, he was in the power of mortals, who might compel him to prophesy and sing, by surrounding him with chains of flowers. Silenus had, a temple at Elis, in Greece, where Methe (drunkenness) stood by his side handing him a cup of wine. As the companion of Bacchus, he took part in the contest with the giants, whom he put to flight, in part through the braying of his ass. The name is thought to be derived from a root signifying to flow or run, so that Silenus was considered the rearer of Bacchus, either because moisture is necessary to the growth of the vine, or because the ancients always mixed water with the wine they drank. See Smith, Dict. of Class. Mythol. s.v.; Vollmer, Worterb. d. Mythol. s.v.; Hirt, Mythol. Bilderb. p. 104, etc.; Miller, Ancient Art, etc., § 336.

## Silfintopr[[@Headword:Silfintopr]]

             in Norse mythology, was one of the famous asa horses on which the gods rode to the daily seat of judgment.

## Silicernium[[@Headword:Silicernium]]

             (etymology unknown), a feast given in honor of the dead, but it is uncertain on what day. It sometimes appears to have been given at the time of the funeral, sometimes on the Novendiale (q.v.), and sometimes later.

## Siliniez[[@Headword:Siliniez]]

             in Slavic mythology, was the forest god of the Poles, to whom the mosses were sacred and whose altar fires were fed with moss alone. See Vollmer, Worterb. d. Mythol. s.v.

## Silk[[@Headword:Silk]]

             The only undoubted notice of this material in the canonical Bible occurs in Rev 18:12, where it is mentioned (σηρικόν) among the treasures of the typical Babylon. So also in 1Ma 4:23, in the enumeration of the spoil obtained from. the Syrians by Judas. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations. were extended by Solomon. For, though we have no historical evidence of the importation of the raw material to the shores. of the Mediterranean earlier than that. of Aristotle (Hist. Anim 5, 19) in the 4th century B.C., yet that notice, referring as it does to the island of Cos, would justify the assumption that it had been known at a far earlier period in Western Asia. The commercial routes of that continent are of the highest antiquity, and an indirect testimony to the existence of a trade with China in the age of Isaiah is probably afforded us in his reference to the Sinir (q.v.).

The well known classical name of the substance (σηρικόν, sericum) does not occur in the Hebrew language, although Calmet conjectured that שְׂרַיקוֹת, serikoth (Isa 19:9, A.V. “fine”) was connected with sericum. But the absence of the mention of silk in the Old Test. may be accounted for partly on the ground that the Hebrews were acquainted only with the texture, and not with the raw material, and partly on the supposition that the name sericum reached the Greeks by another channel, viz. through Armenia. The Hebrew terms which have been supposed to refer to silk are מֶשַׁי, meshi, and דְּמֶשֶׁק, demeshek. The former occurs only in Eze 16:10; Eze 16:13 (A.V. “silk”), and is probably connected with the root mashah, “to draw out,” as if it were made of the finest drawn silk in the manner described by Pliny (6, 20; 11, 26); the equivalent term in the Sept. (τρίχαπτον), though connected in point of etymology with hair as its material, is, nevertheless, explained by Hesychius and Suidas as referring to silk, which may well have been described as resembling hair. (see Fuller, Miscell. 2, 11; Schroder, Vestit. Mulier. p. 324 sq.). The other term, demeshek, occurs in  Amo 3:12 (A.V. “Damascus”), and has been supposed to refer to silk from the resemblance of the word to our “damask,” and of this again to “Damascus,” as the place where the manufacture of silken textures was carried on. It appears, however, that “damask” is a corruption of dimakso, a term applied by the Arabs to the raw material alone, and not to the manufactured article (Pusey, Min. Proph. p. 183), The A.V. confounds שֵׁשׁ, shesh, byssus, with “silk” in Pro 31:22.

We must therefore consider the reference to silk as extremely dubious. (See Hartmann, Hebraerinn, 2, 126 sq.; 3, 406 sq.). We have notice of silk under its classical name (שַׁריי ם) in the Mishna (Kil. 9, 2), where Chinese silk is distinguished from floss silk. The value set upon silk by the Romans, as implied in Rev 18:12, is noticed by Josephus (War, 7, 5, 4); as well as by classical writers (e.g. Sueton. Caliq. 52; Mart. 11, 9). Aristotle (Hist. Anim. 5, 19) gave the first correct account of its nature by describing it as unwound from a large horned caterpillar. Notwithstanding this information, however, the most erroneous notions continued to be entertained respecting its origin; for Pliny (Hist. Nat. 11, 22) attributed it to a worm that built nests of clay and collected wax; while Virgil (Georg. 2, 121) and other authors supposed that the Seres carded the down from the leaves of plants and from flowers.

There can scarcely be a doubt that silk, the most beautiful of all the fabrics of the loom, was known and employed by the Assyrians long before the captivity of the prophet by the river Chebar. The Medes were notorious for the luxuriance and effeminacy of their costume, as is well shown in Xenophon's copious details (Cyrop. passim). After the conquest of Babylon and the possession by the Persians of universal empire, the very quintessence of magnificence was “the Median robe,” which thenceforward became the dress of honor. “Cyrus distributed robes to his great men, most beautiful and noble, all of the Median sort.” These were made of silk; for Procopius, writing long afterwards, when the silk worm had become known in Europe, says, “The robes which the Greeks used to call Median we now call silken.”

The author of The Periplus of the Erythrean Sea speaks of silk in Malabar as an article imported from countries farther east, which, however, can only apply to the raw material; for in the Statues of Menu, of an antiquity far more remote, we read of “silk and woollen stuffs” and “silken clothes” (Menu, 5, 120; 12, 64); and “woollen cloth, deer skins, jewels, soft silks, variously colored garments, and beautiful ornaments” are enumerated as presents in the Ramayana (1, 61). Pliny,  commenting on the passage in Aristotle above cited, states that silk came to Greece from Assyria and was worked up by the Grecian women; and we may fairly conclude that the rich and curious products of China, her silk and porcelain, reached the marts of Egypt, of Phoenicia, and of Greece by various routes — one from the south of China through India, and thence either by sea up the Persian and Arabian gulfs or across the Indus through Persia by the great Syrian and Arabian caravans; and another by the grand route of Central Asia, by Bactra, “situate on the highway of the confluence of nations,” whence the opulence of Thibet, Tartary, and China was poured in a ceaseless and splendid tide of traffic through the Caspian Gates (see Heeren, Hist. Researches, passim; and Wilkinson. Anc. Egypt. 3, 107). “As the dress described [in Ezekiel 16] is intended to be of the richest materials, it might well be supposed that the prophet would mention silk if silk were known to him. Silk continued to bear an astonishingly high price down to a comparatively late period.

Thus we find that silk was forbidden to be worn by men under Tiberius. When they did wear it, silk formed only part of the fabric, robes entirely of silk being left to the women. It is numbered among the most extravagant luxuries or effeminacies of Heliogabalus that he was the first man who wore a robe of entire silk; and the anecdotes are well known of the emperor M. Antoninus, who caused a silk robe which had become his property to be sold, and of the emperor Aurelian, who refused, on the ground of its extravagant cost, a silk dress which his consort earnestly requested from him. Such anecdotes have an emphasis here, where, by a figurative reference to the most rich and costly articles of dress then known, God describes the precious and glorious things with which he had invested the. people he redeemed from the bondage and misery of Egypt” (Kitto, Pict. Bible, ad loc.).

The silk known to us is entirely produced by one insect, the caterpillar of a sluggish moth known as Bombyx mori, after its proper food plant, the mulberry (Morus). The larvae of other moths produce silk, and in India several species are cultivated, as the Tusseh and the Arrindy silk worms. But there is none that, can compete with the Chinese worm for the exquisite softness, gloss, and beauty of its silk, and its suitability for the finer textiles. Everyone in this country is now familiar with the history of the bombyx; with the round, flattened eggs; the gray worms which they produce which feed so voraciously on mulberry leaves, till they become plump white caterpillars, three inches long, and furnished with a little horn behind; with the oval yellow cocoons of silk which these caterpillars form  around their own bodies; with the short brown pupa into which each immured caterpillar changes; and with the soft, downy, cream-colored moth with feathery antennoe that in due time emerges from the pupa, and from the cocoon if undisturbed. The mode of unwindling the cocoons and reeling off the silken thread is also familiarly known.

## Sill, Cill, Or Sole[[@Headword:Sill, Cill, Or Sole]]

             (Fr. seuil, from Lat. solum).

1. The horizontal piece of timber or stone forming the bottom of a window, doorway, or other similar opening.

2. Also the horizontal piece of timber, or plate, at the bottom of a wooden partition.

3. Also the horizontal piece of timber near the base of houses which are built partly of timber and partly of brick. — Parker, Gloss. of Architect. s.v.

## Sill, George G.[[@Headword:Sill, George G.]]

             a Presbyterian minister, was born at Lyme, Conn., Jan. 26, 1791. He received a good education, studied theology at Auburn Seminary, N.Y. was licensed by Rochester Presbytery in 1821, and ordained by the same in 1825 as an evangelist among the new settlements of the presbytery. He afterwards preached at Mendon, N.Y., for some years. In 1827 he edited the Rochester Observer, the first religious newspaper in Western New York. He removed, in 1835, to Illinois, where, in 1841, he joined the Reformed Dutch Church, and labored at Brunswick, Peoria Co. In 1849 he removed to Farmington, Mich., and finally returned East with no regular charge, preaching in the vicinity of Albany, N.Y., to the poor and destitute. He died May 28, 1859. Mr. Sill was a good scholar, and specially fond of antiquarian research. He was the author, of a Verse Book of Scripture for Sunday schools (Rochester, 1834, 8vo): — a Manual of the History and Polity of the Reformed Dutch Church: — and a Genealogical History of the Sill Family (Albany, 1859, 12mo), posthumous. See Wilson, Presb. Hist. Almanac, 1860, p. 204; Whitmore, Hand-book of Amer. General. p. 158. (J.L.S.)

## Silla[[@Headword:Silla]]

             the actual and supreme god in the mythology of the Greenlanders, who is also named Pirksoma. The name signifies the one above. He raises the dead to eternal life, and is graciously or angrily disposed towards men in accordance with their character for virtue. The training of children is not at all understood by that people; but the invariable earnestness, quietness, and good behavior of the older persons produce their effects upon the young in begetting in them similar traits. A mother may, nevertheless, be heard now and then to rebuke her child with the words “Silla tekoa,” i.e. the one above Isees it. Cilla is to them the Supreme and Incomprehensible Being.

## Silla (2)[[@Headword:Silla (2)]]

             (Heb. Silla', סַלָּא, a twig or basket [Gesen.], a highway [Furst]; Sept. Γαάλλα and Γαλαάδ; Vulg. Sela). “The house of Milio which goeth down to Silla” was the scene of the murder of king Joash (2Ki 12:20). Millo seems most probably to have been the citadel of the town. and situated on Mount Zion. Silla must have been in the valley below, overlooked by that part of:the citadel which was used as a residence. The situation of the present so called Pool of Siloam would be appropriate, and the agreement between the two names is tempting (Schwarz, Palest. p. 241); but the likeness exists in the Greek and English versions only, and in the original is too slight to admit of any inference. Gesenius, with less than his usual caution, affirms Silla to be a town in the neighborhood of Jerusalem. Others (as Thenius, in Kurzgef. exeg. Handb. on the passage; Ewald, Gesch. Isr. 3, 70) refer it to a place on or connected with. the causeway or flight of steps (מְסַלָּה) which led from the central valley of the city up to the court of the temple. This latter is confirmed by the etymology (from סָלִל, to raise an embankment). SEE JERUSALEM.

## Sillagik Sartok[[@Headword:Sillagik Sartok]]

             a powerful idol, venerated among the Greenlanders. He dwells in the fields of ice, and causes storms.

## Sillery, Fabio Brulart De[[@Headword:Sillery, Fabio Brulart De]]

             a French prelate, was born at the castle of Pressigny (Touraine) Oct. 25, 1655, and was a relative of the marquis Nicolas de Brulart. He was educated in philosophy at the College de la Mareche, and was received into  the Sorbonne as a teacher in 1681. In 1689 he was appointed bishop of Avnranches, and in 1692 exchanged that see for Soissons. He died at Paris Nov. 20, 1714. He left a few religious works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Sillick, John A.[[@Headword:Sillick, John A.]]

             a minister of the Methodist Episcopal Church, was born in Saratoga, N.Y., May 21, 1805, and was converted at the age of twelve. Falling away, he was restored when about twenty-four. He then spent two years at Wilbraham Academy, and about two years at the Wesleyan University. In 1834 he joined the New York Conference, and remained in it until its division (1848), when he became a member of the New York East Conference. In 1854 he was transferred to the New York Conference, and continued effective till 1861, when he took a superannuated relation, and settled in Yorkville, a suburb of New York city, where he died July 10, 1865. He was kind and generous, a good preacher, practical entertaining, and instructive. See Minutes of Annual Conferences, 1865, p. 73.

## Sillon[[@Headword:Sillon]]

             SEE BRIER.

## Silnoy-Bog[[@Headword:Silnoy-Bog]]

             a god mentioned in Slavic mythology who is believed to be the war god of the ancient Russians and Poles. He is represented as a warrior, heavily armed, and having the skulls of men and beasts scattered about at his feet.

## Siloah, Siloam, Or Shiloah[[@Headword:Siloah, Siloam, Or Shiloah]]

             a place in the vicinity of Jerusalem, of great importance in some respects both in ancient and modern times.

I. Name. — This occurs in a different form both in the original and in the A.V. as applied to water, in three passages of Scripture, which we here arrange chronologically.

1. “The WATERS OF SHILOAH'' (Heb. Mey hash-Shilo'ach, מֵי הִשַּׁלֹחִ;. Sept. τὸ ὕδωρ τοῦ Σειλωάμ v.r. Σιλω®μ; Saadias, Ain Selwan; Vulg. aquas Siloe), a certain soft flowing stream employed by the prophet Isaiah (Isa 8:6) to point his comparison between the quiet confidence in  Jehovah which he was urging on the people, and the overwhelming violence of the king of Assyria, for whose alliance they were clamoring.

There is no reason to doubt that the waters in question were the same that are better known under their later name of Siloam — is the only perennial spring of Jerusalem. Objection has been taken to the fact that the “waters of Siloam” run with an irregular intermittent action, and therefore could hardly be appealed to as flowing “softly.” But the testimony of careful investigators (Robinson, Bib. Res. 1, 341, 2;. Barclay, City of the Great King, p. 516) establishes the fact that the disturbance only takes place, at the oftenest, two or three “times a day, say three to four hours out of tile twenty-four, the flow being “perfectly quiescent” during the rest; of the time. In summer the disturbance only occurs once in two or three days. Such interruptions to the quiet flow of the stream would therefore not interfere with the contrast enforced in the prophet's metaphor.

2. “The POOL OF SILOAH” (Heb. Berekdth hash-She'lach, בְּרֵכִת הִשֶּׁלִח; Sept. κολυμβήθρα τῶν κωδίων v.r. τῶν θετοῦ Σιλωάμ, XI\' oaiA; Vulg. Piscina Siloe), a locality on the southern wall of the city near “the king's garden” (Neh 3:15). This was possibly a corrupt form of the name which is first presented as Shiloach, then as Siloam, and is now Selwan. The root of them all is doubtless שָׁלִח, shalach, “to send.” The meaning of Shelach, taken as Hebrew, is “dart.” This cannot be a name given to the stream on account of its swiftness, because it is not now, nor was it in the days of Isaiah, anything but a very soft and gentle stream (Isa 8:6). It is probably an accommodation to the popular mouth, of the same nature as that exemplified in the name Dart, which is now borne by more than one river in England, and which has nothing whatever to do with swiftness, but is merely a corruption of the ancient word, which also appears in the various forms of Derwent, Darent, and perhaps Trent.

3. “The POOL OF SILOAM.” (η ῾κολυμβήθρα τοῦ Σιλωάμ, which the, evangelist immediately explains by adding, “which is interpreted Sent,” ὅ ἑρμηνεύταιΑ᾿πεσταλμένος, evidently deriving it from שָׁלִח), a bathing place in the vicinity of Jerusalem to which our Lord sent the blind man to wash in order to the recovery of his sight (Joh 9:7-11).

In this connection we may also refer to the only other Biblical occurrence of the name by “the TOWER IN SILOAM” (ὁ πόργος ἐν τῷ Σιλωάμ, Vulg. turris in Siloe), to which Jesus alluded as the cause of a great  calamity to certain Jews (Luk 13:4). There is no good reason to suppose a different place to be here meant; but some structure adjoining the fountain is doubtless designated. There were fortifications hard by, for of Jotham we read, “on the wall of Ophel he built much” (2Ch 27:3); and of Manasseh that “he compassed about Ophel” (33:14); and, in connection with Ophel, there is mention made of “a tower that lieth out” (Neh 3:26); and there is no unlikelihood in connecting this projecting tower with the tower in Siloam, while one may be almost excused for the conjecture that its projection was the cause of its ultimate fall.

The above change in the Masoretic punctuation perhaps indicates merely a change in the pronunciation or in the spelling of the word, some time during the three centuries between Isaiah and Nehemiah. Rabbinical writers, and, following them, Jewish travellers, both ancient and modern, from Benjamin of Tudela to Schwarz, retain the earlier Shiloach in preference to the later Shelach. The rabbins give it with the article, as in the Bible (השילוה, Dach, Codex Talmudicus, p, 367). The Sept. gives Σιλωάμ in Isaiah; but in Nehemiah κολυμβήθρα τῶν κωδίων, the pool of the sheepskins, or “fleece pool;” perhaps because, in their day, it was used for washing the fleeces of the victims. In Talmudical Hebrew Shelach signifies “a skin” (Levi, Lingua Sacra); and the Alexandrian translators attached this meaning to it, they and the earlier rabbins considering Nehemiah's Shelach as a different pool from Siloam, probably the same as Bethesda, by the sheep gate (Joh 5:2), the προβατικὴ κολυμβήθρα of Eusebius, the probatica piscina of Jerome. If so, then it is Bethesda, and not Siloam, that is mentioned by Nehemiah. We may observe that, the Targum of Jonathan, the Peshito, and the Arabic versions of 1Ki 1:33 read Shiloah for the Gihon of the Hebrew. The Vulg. has uniformly, both in the Old and the New Test., Siloe; in the Old calling it piscina, and in the New natatoria. The Latin fathers, led by the Vulg., have always Siloe; the old pilgrims, who knew nothing but the Vulg., Siloe or Syloe. The Greek fathers, adhering to the Sept., have Siloam. The word does not occur in, the Apocrypha. Josephus gives both Siloam and Siloa (Σιλωάμ and Σιλωά), generally the former.

II. Identification. — Siloam is one of the few undisputed localities (though Reland and some others misplaced it) in the topography of Jerusalem, still retaining its old name (with the Arabic modification,  Silwan), while every other pool has lost its Bible designation. This is the more remarkable as it is a mere suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were both “sweet and abundant” (War, 5, 4, 1). Apart from the identity of name, there is an unbroken chain of exterior testimony. during eighteen centuries, connecting the present Birket Silwan with the Shiloah of Isaiah and the Siloam of John. There are difficulties in identifying the Bir Eyub (the well of Salah-ed-din, Ibn-Eyub, the great digger of wells, Jalal-Addin, p. 239), but none in fixing Siloam. Josephus mentions it frequently in his Jewish War, and his references indicate that it was a somewhat noted place, a sort of city landmark. From him we learn that it was without the city. (ἔξω τοῦ ἄστεως, War, 5, 9, 4); that it was at this pool that the “old wall” took a bend and shot out eastward (ἀνακάμπτον εἰς ἀνατολήν, ibid. 5, 6, 1); that there was a valley under it (τὴν ὐπὸ Σιλαωὰμ φάραγγα, ibid. 6, 8, 5), and one beside it (τῇ κατὰ τὴν Σιλωάμ φάραγγι, ibid. 5, 12, 2); a hill (λόφος) right opposite, apparently on the other side of the Kedron, hard by a cliff or rock called, Peristereon (ibid.); that it was at the termination or mouth of the Tyropoeon (ibid. 5, 4, 1); that close beside it, apparently eastward, was another pool called Solomon's Pool, to which the “old wall” came after leaving Siloam, and past which it went on to Ophlas, where, bending northward, it was united to the eastern arcade of the Temple. In the Antonine Itinerary (A.D. 333) it is set down in the same locality, but it is said to be “juxta murum,” as Josephus implies; whereas now it is a considerable distance — upwards of 1200 feet — from the nearest angle of the present wall, and nearly 1900 feet from the southern wall of the Haram.

Jerome, towards the beginning of the 5th century, describes it as “ad radices montis Moriah” (in Matthew 10), and tells (though without endorsing, the fable) that the stones sprinkled with, the blood (“rubra saxa”) of the prophet Zechariah were still pointed out (in Matthew 23). He speaks of it as being in the Valley, of the Son of Hinnom, as Josephus does of its being at the mouth of the Tyropoeon (in Jeremiah 2); and it is noticeable that he (like the rabbins) never mentions the Tyropoeon, while he, times without number, speaks of the Valley of the Son of Hinnom. He speaks of Hinnom and Tophet, with their groves and gardens, as watered by Siloam (in Jer 9:6; Jer 32:35). “Tophet, quae est in valle filii Ennom, ilium locum significat qui Siloe fontibus irrigatur, et est amoenus atque nemorosus, hodieque hortorum praebet delicias” (in Jeremiah 8). He  speaks of Siloam as dependent on the rains, and as the only fountain used in his day: “Uno fonte Siloe et hoc non perpetuo utitur civitas; et usque in praesentem diem sterilitas pluviarum, non solum frugum sed et bibendi inopiam facit” (in Jeremiah 14). Now, though Jerome ought to have known well the water supplies of Jerusalem, seeing he lived the, greater part of his life within six miles of it, yet other authorities and the modern water provision of the city show us that it could never have been wholly dependent on its pools. Its innumerable bottle necked private cisterns kept up a supply at all times, and hence it often happened that it was the besiegers, not the besieged, that suffered most; though Josephus records a memorable instance to the contrary, when, relating a speech he made to the Jews, standing beyond their darts on a part of the southeastern wall which the Romans had carried, he speaks of Siloam as overflowing since the Romans had got access to it, whereas before, when the Jews held it, it was dry (War, 5, 9, 4). We may here notice, in passing, that Jerusalem is, except perhaps in the very heat of the year, a well watered city. Dr. Barclay says that “within a circuit swept by a radius of seven or eight miles there are no less than thirty or forty natural springs” (City of the Great King, p. 295); and a letter from consul Finn adds, “This I believe to be under the truth, but they are almost all found to the south and southwest: in those directions there does not appear to be a village without springs.” Strabo's statement is that Jerusalem itself was rocky but well watered (εὔυδρον), but all the region around was barren and waterless (λυπρὰν καὶ ἄνυδρον, 16:2, 36). We have only to add that Jerome (Comment. in Esa. 8:6), indicating its situation more precisely, also mentions its irregular flow — a very remarkable circumstance, which has been noticed by most subsequent pilgrims and travellers. This assures us that the present fountain of Siloam is that which he had in view, and that it is the same to which the scriptural notices refer there is no reason to doubt.

Soon after Jerome, Antoninus of Placentia, in his Pilgrimage (A.D. 570), gives a similar description, and mentions especially that at certain hours only did the fountain pour forth much water. He also distinguishes between the fountain and the pool where the people washed themselves for a blessing. In the 7th century Antoninus Martyr mentions Siloam as both fountain and pool. Bernhard the monk speaks of it in the 9th century, and the annalists of the Crusades mention its site, in the fork of two valleys, as we find it. Benjamin of Tudela (A.D. 1173) speaks of “the great spring of Shiloach which runs into the brook Kedron” (Asher's ed. 1, 71), and he  mentions “a large building upon it” (על), which he says was erected in the days of his fathers. Is it of this building that the present ruined pillars are the relics? Caumont (A.D. 1418) speaks of the Valley of Siloah, “ou est le fonteyne ou le (sic) vierge Marie lavoit les drapellez de son enfant,” and of the fountain of Siloam as close at hand (Voyage d'Oultremer en Jherusalem, etc. [Paris ed.], p. 68). Felix Fabri (A.D. 1484) describes Siloam at some length, and seems to have attempted to enter the subterraneous passage, but failed, and retreated in dismay after filling his flasks with its eye healing water. Arnold von Harff (A.D. 1496) also identifies the spot (Die Pilgefahrt [Col. ed.], p. 186). After this the references to Siloam are innumerable; nor do they, with one or two exceptions, vary in their location of it. We hardly needed these testimonies to enable us to fix the site, though some topographers have rested on these entirely.

Scripture, if it does not actually set it down in the mouth of the Tyropoeon as Josephus does, brings us very near it, both in Nehemiah and John. The reader who compares Neh 3:15 with 12:37 will find that the pool of Siloah, the fountain gate, the stairs of the city of David, the wall above the house of David, the water gate, and the king's garden were all near each other. The evangelist's narrative regarding the blind man, whose eyes the Lord miraculously opened, when carefully examined leads us to the conclusion that Siloam was somewhere in the neighborhood of the Temple. The Rabbinical traditions, or histories, as they doubtless are in many cases, frequently refer to Siloam in connection with the Temple service. It was to Siloam that the Levite was sent with the golden pitcher on the “last and great day of the feast” of Tabernacles; it was from Siloam that he brought the water which was then poured over the sacrifice, in memory of the water from the rock of Rephidim; and it was to this Siloam water that the Lord pointed when he stood in the Temple on that day and cried, “If any man thirst, let him come unto me and drink.” The Lord sent the blind man to wash, not in, as our version has it, but at (εἰς) the pool of Siloam (see Wolfii Curoe, etc. Or εἰς gets its force from ὕπαγε, νίψαι coming between the verb and its preposition, parenthetically, “Go to the pool and wash thine eyes there”) for it was the clay from his eyes that was to be washed off; and the evangelist is careful to throw in a remark, not for the purpose of telling us that Siloam meant an “aqueduct,” as some think, but to give higher significance to the miracle. “Go wash in the pool of Siloam” was the command; the evangelist adds, “which is by interpretation, sent.”  On the inner meaning here, the parallelism between “the sent one” (Luk 4:18; Joh 10:36) and “the sent water,” the missioned one and the missioned pool, we say nothing further than what St. Basil said well, in his exposition of the 8th of Isaiah: τίς ουν ὁἀπεσταλμένος καὶ ἀψοφητὶ ῥέων; ὴ περὶ ου εἴρηται, κύριος ἀπέσταλκέ με καὶ πάλιν, οὐκ ἐρισει οδὐὲ κραυγάσει. That “sent” is the natural interpretation is evident, not simply from the word itself, but from other passages where שָׁל חis used in connection with water, as Job 3:10, “he sendeth waters upon the fields;” and Eze 31:4, “she sent out her little rivers unto all the trees of the field.” The Talmudists coincide with the evangelist, and say that Shiloach was so called because it sent forth its waters to water the gardens (Levi, Lingua Sacra). We may add Homer's line

ἐννῆμαρ δ᾿ ἐς τἓχος ἵει ῥοόν (Il. 12, 25).

III. Modern Locality. —

1. General Description. — A little way below the Jewish burying ground, but on the opposite side of, the valley, where the Kedron turns slightly westward, and widens itself considerably, is the Fountain of the Virgin, or Um ed-Deraj, near the beginning of that saddle-shaped projection of the Temple hill supposed to be the Ophel of the Bible and the Ophlas of Josephus. SEE EN-ROGEL.

At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, as did Robinson, Barclay, and Warren, sometimes walking erect, sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This rocky conduit, which twists considerably, but keeps, in general, a southwesterly direction, is, according to Robinson, 1750 feet long, while the direct distance between Silwan and Um ed-Deraj is only a little above 1200 feet. In former days this passage was evidently deeper, as its bed is sand of some depth, which has been accumulating for ages. This conduit has had tributaries, which have formerly sent their waters down from the city pools: or Temple wells to swell Siloam. Barclay writes, “In exploring the subterraneous channel conveying the water from the Virgin's Fount to Siloam, I discovered a similar channel entering from the north, a few yards from its commencement and on tracing it up near the Maugrabin gate, where it became so choked with rubbish that it could be traversed no farther, I there found it turn to the west, in the direction of the south end of the cleft or addle of Zion; and if this channel was not constructed for the purpose of  conveying to Siloam the surplus waters of Hezekiah's aqueduct, I am unable to suggest any purpose to which it could have been applied” (City of the Great King, p. 309).

In another place he tells us something more: “Having loitered in the pool [Virgin's Fouint] till the coming down of the waters, I soon found several widely separated places where it gained admittance, besides the opening under the steps, Where alone it had formerly been supposed to enter. I then observed a large opening entering the rock hewn channel, just below the pool, which, though once a copious tributary, is now dry. Being too much choked with tessera and rubbish to be penetrated far, I carefully noted its position and bearing, and, on searching for it above, soon identified it on the exterior, where it assumed an upward direction towards the Temple, and, entering through a breach, traversed it for nearly a thousand feet, sometimes erect, sometimes bending, sometimes inching my way snake fashion, till at last I reached a point near the wall where I heard the donkeys tripping along over my head. I was satisfied, on subsequently locating our course above ground with the. theodolite, that this canal derived its former supply of water, not from, Moriah, but from Zion” (ibid. p. 523). Lieut. Warren, of the English party exploring Jerusalem, has more recently examined the water passages from the Virgin's Fount, and found several outlets, all blocked up, however, with debris, except one which led up through the rock to the surface on the west. He is inclined to think that the supply of water came from the Temple rock (Jerusalem Recovered, p. 194 sq.). Certain it is, at all events, that the water of both fountains is the same, though some travellers have pronounced the water of Siloam to be bad, and that of the Fountain of the Virgin good. It has a peculiar taste, sweetish and very slightly brackish, but not at all disagreeable. Late in the season, when: the water is low, it is said to become more brackish and unpleasant. The most remarkable circumstance is the ebb and flow of the waters, which, although often mentioned as a characteristic of Siloam, must belong equally to both fountains. Dr. Robinson himself witnessed this phenomenon in the Fountain of the Virgin, where the water rose in five minutes one foot in the reservoir, and in another five minutes sank to its former level. The intervals and the extent of the flow and ebb in this and the fountain of Siloam vary with the season; but the fact, though it has not yet been accounted for, is beyond dispute.

This conduit enters Siloam at the northwest angle; or, rather, enters a small rock cut chamber which forms the vestibule of Siloam, about five or six feet broad. To this you descend by a few rude steps, under which the water pours itself into the main pool (Narrative of Mission to the Jews, 1, 207). This pool is oblong; eighteen paces in length according to Laffi (Viaggio al Santo Sepolcro, A.D. 1678), fifty feet according to Barclay, and fifty-three according to Robinson. It is eighteen feet broad and nineteen feet deep according to Robinson; but Barclay gives a more minute measurement: “fourteen and a half at the lower (eastern) end and seventeen at the upper; its western end side being somewhat bent. It is eighteen and a half in depth, but never filled, the water either passing directly through, or being maintained at a depth of three or four feet. This is effected by leaving open or closing (with a few handfuls of weeds at the present day, but formerly by a flood gate) an aperture at the bottom. At a height of three or four feet from the bottom its dimensions become enlarged a few feet, and the water, attaining this level, falls through an aperture at its lower end into an educt, subterranean at first, but soon appearing in a deep ditch under the perpendicular cliff of Ophel, and is received into a few small reservoirs and troughs” (Barclay, p. 524). This large receptacle is faced with a wall of stone, now greatly out of repair. Several columns stand out of the side walls, extending from the top downward into the cistern, the design of which it is difficult to conjecture. The water passes out of this reservoir through a channel cut in the rock, which is covered for a short distance; but subsequently it opens and discloses a lively copious stream, which is conducted into an enclosed garden planted with fig trees. It is afterwards subdivided, and seems to be. exhausted. in irrigating a number of gardens occupied with fig, apricot, olive, and other trees, and some flourishing legumes.

2. Coincidences with Ancient Accounts. — The small basin at the west end, which we have described, is what some old travellers call “the fountain of Siloe” (F. Fabri, 1, 420). “In front of this,” Fabri goes on, “there is a bath surrounded by walls and buttresses, like a cloister, and the arches of these buttresses are supported by marble pillars,” which pillars he affirms to be the remains of a monastery built above the pool. The present pool is a ruin, with no moss or ivy to make it romantic; its sides falling in;  its pillars broken; its stair a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere debris; once Siloam, now, like the city which overhung it, a heap; though around its edges “wild flowers, and, among other plants, the caper tree, grow luxuriantly” (Narrative of Mission, 1, 207). The gray crumbling limestone of the stone (as well as of the surrounding rocks, which are almost verdureless) gives a poor and worn out aspect to this venerable relic. The present pool is not the original building; the work of crusaders it may be; perhaps even improved by Saladin, whose affection for wells and pools led him to care for all these things; perhaps the work of later days. Yet the spot is the same. Above it rises the high rock, and beyond it the city wall; while eastward and southward the verdure of gardens relieves the gray monotony of the scene, and beyond these. the Kedron vale, overshadowed by the third of the, three heights of Olivet, “the mount of corruption” (1 Kings 10:7; 23:13), with the village of Silwan jutting out over its lower slope, and looking into the pool from which it takes its name and draws its water. This pool, which we may call the second, seems anciently to have poured its waters into a third, before it proceeded to water the royal gardens. This third is perhaps that which Josephus calls “Solomon's pool” (War, 5, 4, 2), and which Nehemiah calls “the king's pool” (Neh 2:14); for this must have been somewhere about “the king's garden” (Josephus's βασιλικὸς παράδεισος, Ant. 7, 14, 4); and we know that this was by “the wall of the pool of Siloah” (Neh 3:15). The Antonine Itinerary speaks of it in connection with Siloa as “alia piscina grandis foras.” It is now known as the Birket el-Hamra, and may be perhaps some five times the size of Birket es-Silwan. Barclay speaks of it merely as a “depressed fig yard;” but one would like to see it cleared out.

Siloam is in Scripture always called a pool. It is not an אֲג, that is, a marsh pool (Isa 35:7); nor a גֶּבֶא, a natural hollow or pit (Isa 30:14); nor a מַקְוֶה, a natural gathering of water (Gen 1:10; Isa 22:11); nor a בְּאֵר a well (Gen 16:14); nor a בּוֹר, a pit (Lev 11:36); for an עִיַ, a spring (Gen 3:17); but a בְּרֵכָה, a regularly built pool or tank (2Ki 20:20; Neh 3:15; Ecc 2:6). This last word is still retained in the Arabic, as any traveller or reader of travels knows. While Nehemiah calls it a pool, Isaiah merely speaks of it as “the waters of Shiloah;” while the New Test. gives κολυμβήθρα, and Josephus πηγή. The rabbins and Jewish travellers call it a fountain; in which they are  sometimes followed by the European travellers of all ages, though more generally they give us piscina, natatoria, and stagnum.

It is the least of all the Jerusalem pools: hardly the sixth part of the Birket el-Mamilla; hardly the tenth of the Birket es-Sultan, or of the lowest of the three pools of Solomon at El-Burak. Yet it is a sacred spot, even to the Moslem; much more to the Jew, for not only from it was the water taken at the Feast of Tabernacles, but the water for the ashes of the red heifer (Dach, Talm. Babyl. p. 380). Jewish tradition makes Gihon and Siloam one (Lightfoot, Cent. Chor. in Matthew p. 5l; Schwarz, p. 265), as if Gihon were “the bursting forth” (גַּיחִ, to break out), and Siloam the receptacle of the waters “sent.” If this were the case, it might be into Siloam, through one of the many subterranean aqueducts with which Jerusalem abounds, and one of which probably went down the Tyropoeon, that Hezekiah turned the waters on the other side of the city, when he “stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David” (2Ch 32:30).

The rush of water down these conduits is referred to by Jerome (“per terrarum concava et antra saxi durissimi cum magno sonitu venit,” in Isa 8:6), as heard in his day, showing that the water was more abundant then than now. The intermittent character of Siloam is also noticed by him; but in a locality perforated by so many aqueducts, and supplied by so many large wells and. secret springs (not to speak of the discharge of the great city baths), this irregular flow is easily accounted for both by the direct and the siphonic action of the water. How this natural intermittency of Siloam could be made identical: with the miraculous troubling of Bethesda (Joh 5:4) one does not see. The lack of water in the pool now is no proof that there was not the great abundance of which Josephus speaks (War, 5, 4, 1); and as to the “sweetness” he speaks of, like the “aquae dulces” of Virgil (Georg. 461), or the Old Test. מָתִק (Exo 15:25), which is used both in reference to the sweetness of the Marah waters (ibid.) and of the “stolen waters” of the foolish woman (Pro 9:17; it simply means fresh or pleasant, in opposite to bitter (מִר; πικρός.). The miracle performed on the blind man gave rise, most probably, to the tradition of the healing qualities of the water. We may here note that the sacredness and efficacy of the water are still held by Jewish tradition, but more particularly at its source, the well of the Virgin. It is the טבילת ר ישמעאל the bathing place of rabbi Ismael, where the high  priest used to plunge himself, and where the modern Jews of Jerusalem visit as one of their holy places, especially on the first day of their year (Rosh Hashshana) and the day of atonement (Yom Kippur).

The expression in Isaiah, “waters of Shiloah that go softly,” seems to point to the slender rivulet, flowing gently, though once very profusely, out of Siloam into the lower breadth of level, where the king's gardens, or “royal paradise,” stood, and which, is still the greenest spot about the Holy City, reclaimed from sterility into a fair oasis of olive groves, fig trees, pomegranates, etc., by the tiny rill which flows out of Siloam. A winter torrent like the Kedron, or a swelling river like the Euphrates, carries havoc with it by sweeping off soil, trees, and terraces; but this Siloam fed rill flows softly, fertilizing and beautifying the region through which it passes. As the Euphrates is used by the prophet as the symbol of the wasting sweep of the Assyrianm king, so Siloam is taken as the type of the calm prosperity of Israel under Messianic rule, when “the desert rejoices and blossoms as the rose.” The word softly or secretly (לָאט) does not seem to refer to the secret transmission of the waters through the tributary viaducts, but, like Ovid's “molles aquae,” “blandae aquae,” and Catullus's “molle flumen,” to the quiet gentleness with which the rivulet steals on its mission of beneficence, through the gardens of the king. Thus “Siloah's brook” of Milton, and, “cool Siloam's shady rill,” are not mere poetical fancies. The “fountain” and the “pool” and the “rill” of Siloam are all visible to this day, each doing its old work beneath the high rock of Moriah, and almost beneath the shadow of the Temple wall.

3. Adjoining Village of the Same Name. — East of the Kedron, right opposite the rough gray slope extending between Deraj and Silwan, above the kitchen gardens watered by Siloam which supply Jerusalem with vegetables, is the village which takes its name from the pool –Kefr-Silwan. At Deraj the Kedron is narrow, and the village is very near the fountain. Hence it is to it rather than to the pool that the villagers generally betake themselves for water. For as the Kedron widens considerably in its progress southward, the Kefr is at some little distance from the Birkeh. This village is unmentioned in ancient times; perhaps it did not exist. It is a wretched place for filth and irregularity; its square hovels all huddled together like the lairs of wild beasts, or, rather, like the tombs and caves in which savages or daemoniacs may be supposed to dwell. It lies near the foot of the third or southern height of Olivet; and in all likelihood marks the spot of the idol shrines which Solomon built to Chemosh and Ashtoreth  and Milcom. This was “the mount of corruption” (2Ki 23:13), the hill that is before (east; before in Hebrew geography means east) Jerusalem (1Ki 11:7); and these “abominations of the Moabites, Zidonians, and Ammonites” were built on “the right hand of the mount,” that is, the southern part of it. This is the “opprobrious hill” of Milton (Par. Lost, 1, 403); the “mons offensionis” of the Vulgate and of early travellers; the Μοσθάθ of the Sept. (see Keil, On Kings); and the Berg des Aergernisses of German maps. In Ramboux's singular volume of lithographs (Col. 1858) of Jerusalem and its Holy Places, in imitation of the antique, there is a sketch of an old monolith tomb in the village of Silwan, which few travellers have noticed, but of which De Saulcy has given us both a cut and a description (2, 215), setting it down as a relic of Jebusitish, workmanship. The present village of Siloam occupies the site of an old quarry. The houses are often made simply by walling up an excavation, and sometimes they cling to the scarped face of the cliff. Steps are cut in different parts of the village, originally for the convenience of the quarrymen, and now serving as streets (Ordnance Survey, p. 64).

For further details, see Robinson, Biblical Researches, 1, 460, 492-498; Olin, Travels, 2, 153, 154; Williams, Holy City, p. 378, 379; Barclay, City of the Great King, p. 311 sq.; Thomson, Land and Book, 2, 524; Jerusalem Recovered, p. 20; and especially Tobler, Die Siloahquelle und der Oelberg (Berlin, 1852).

## Siloam, Pool Of[[@Headword:Siloam, Pool Of]]

             A remarkable Hebrew inscription on an interior passage lately discovered behind the present. Fountain of the Virgin, by which the water was reached by the inhabitants of the city, commemorates the cutting of the tunnel- leading between these two reservoirs (see Dr. Guthe, in the Zeitschr. d. deutsch. morgenland. Geschellschaft, 36:3 sq.). The following translation is by professor Sayce (in the Quar. Statement of the "Pal. Explor. Fund," October 1883, page 210):

"1. (Behold) the excavation! Now this had been the history of the excavation. While the workmen were still lifting up

"2. the axe, each towards his neighbor, and while three cubits still remained to (cut through), (each heard) the voice of the other who called

"3. to his neighbor, since there was an excess of the rock on the right hand and on (the left). And on the day of the

"4. excavation the workmen struck, each to meet his neighbor, axe against axe, and there flowed

"5. the waters from the spring to the pool for thousand two hundred cubits; and,

"6. of a cubit was the height of the rock over the heads of the workmen."

## Silva, Samuel Da[[@Headword:Silva, Samuel Da]]

             a Jewish physician of the 17th century, deserves our attention on account of the part he took against Uriel (or Gabriel) Acosta (q.v.). Having succeeded in perusing Acosta's work before it was printed — a work in which the Pharisaic tradition was not only attacked, but also the immortality of the soul and the oral tradition denied — Da Silva published his Tradado da Immortalidade da Alma (Amst. 1623), in which he combats, the ignorance “of a certain adversary of his time” (de certo contrariador de nosso tempo). In consequence of this attack, Acosta published his work Examen das Tradicoens Phariseas Corferidas con a Leo Escrita por Uriel, Juristo Hebreo (ibid. 1623), with a rejoinder against Da Silva, Com Reposta a hum Samuel da Silva, seu Falso Calumniador. Ten years before the publication of the Tradado, Da Silva published a translation of Maimonides' treatise on repentance, Tradado de la Thesuvah, o Contricion, Traduzida Palavra por Palavra da Lingua Hebr.  (ibid. 1613). See Furst, Bibl. Jud. 3, 324; De Rossi, Dizionario Storico degli A utori Ebrei (Germ. transl.), p. 296 sq.; Wolf, Bibl. Hebr. 3, 1115; Kaiserling, Gesch. d. Juden in Portugal (Leips. 1867), p. 288; Schudt, Jud. Denkwurdigkeiten, 1, 287. (B.P.)

## Silvanus[[@Headword:Silvanus]]

             (Graecized Σιλουανός, from the Lat. silvaums for sylvanus, “of the grove”) a distinguished Christian teacher, the companion of Paul in his journey through Asia Minor and Greece (2Co 1:19; 1Th 1:1-2. Thessalonians 1:1; 1Pe 5:12); elsewhere (Act 15:22; Act 15:27; Act 15:32; Act 15:34; Act 15:40; Act 16:19; Act 16:25; Act 16:29; Act 17:4; Act 17:10; Act 17:14-15; Act 18:5) in the contracted form SILAS SEE SILAS (q.v.).

## Silvanus (2)[[@Headword:Silvanus (2)]]

             an old Italic divinity. The etymology of the name denotes a sylvan god, but descriptions of the qualities and doings of Silvanus indicate that he symbolized the life giving forces of nature generally. He was the god of arable fields as well as of the forests, and in that character watched over the boundaries of fields and presided over their fruitfulness. The law of the agrimensori (a collection of various instructions relating to the surveying of land) even requires that every landed property should possess three Silvani. The forest, however, would seem always to have been the peculiar domain of Silvanus. His loud resounding voice would be heard to issue from the wood like that of Pan, with whom he was often confounded; and sacrifices of corn, pigs, meat, and wine were there presented to him in order to invoke his favorable interference with the welfare of the herds of cattle. Pigs which devastated cultivated fields were also offered to him in sacrifice. See Smith. Dict. of Mythol. s.v.; Vollmer, Worterb. d. Mythol. s.v.

## Silver[[@Headword:Silver]]

             (כֶּסֶ, keseph, often rendered “money”). There is no mention of this metal in Scripture until the time of Abraham. Before that time brass and iron appear to have been the only metals in use (Gen 4:22). Abraham was rich in gold and silver, as well as in flocks and herds, and silver in his day was in general circulation as money. It was uncoined, and estimated always by weight. Coined money was not in use among the Israelites until an advanced period of their history. The Romans are said to have had only  copper money until within five years of the first Punic war, when they began to coin silver (Pliny, Hist. Nat. 30, 3). Their coins were extensively introduced into Judnea after it became a Roman province. — Kitto.

In early times, according to the Bible, silver was used for ornaments (Gen 24:53), for cups (Gen 44:2), for the sockets of the pillars of the tabernacle (Exo 26:19, etc.), their hooks and fillets, or rods (27:10), and their capitals (38:17); for dishes, or chargers, and bowls (Num 7:13), trumpets (10:2), candlesticks (1Ch 28:15), tables (1Ch 28:16), basins (1Ch 28:17), chains (Isa 40:19), the settings of ornaments (Pro 25:11), studs (Son 1:11), and crowns (Zec 6:11). Images for idolatrous worship were made of silver or overlaid with it (Exo 20:23; Hos 13:2; Hab 2:19; Habakkuk 1 Bar 6:39), and the manufacture of silver shrines for Diana was a trade in Ephesus (Act 19:24). But its chief use was as a medium of exchange, and throughout the Old Test. we find keseph, “silver,” used for money; like the Fr. argent. To this general usage there is but one exception. SEE METAL.

Vessels and ornaments of gold and silver were common in Egypt in the times of Osirtasen I and Thothmes III, the contemporaries of Joseph and Moses (Wilkinson, Anc. Egypt. 3, 225). In the Homeric poems we find indications of the constant application of silver to purposes of ornament land luxury. It was used for basins (Od. 1, 137; 4, 53), goblets (Il. 23, 741), baskets (Od. 4, 125), coffers. (Il. 18, 413), sword hilts (1, 219; Od. 8, 404), doorhandles (1, 442), and clasps for the greaves (Il. 3, 331). Door posts (Od. 7, 89) and lintels (ibid. 90) glittered with silver ornaments; baths (4, 128), tables (10, 355), bows(Il. 1, 49; 24, 605), scabbards (11, 31), sword belts (18, 598), belts for the shield (ibid. 480), chariot poles (5, 729), and the naves of wheels (ibid.) were adorned with silver; women braided their hair with silverthread (17, 52), and cords appear to have been made of it (Od. 10, 24); while we constantly find that swords (Il. 2, 45; 23, 807) and sword belts (11, 237), thrones, or chairs of state (Od. 8, 65), and bedsteads (23, 200) were studded with silver. Thetis of the silver feet was probably so called from the silver ornaments on her sandals (Il. 1, 538). The practice of overlaying silver with gold, referred to in Homer (Od. 6, 232; 23, 159), is nowhere mentioned in the Bible, though inferior materials were covered with silver (Pro 26:23).

Silver was brought to Solomon from Arabia (2Ch 9:14) and from Tarshish (2Ch 9:21), which supplied the markets of Tyre (Eze 27:12). From Tarshish it came in the form of plates (Jer 10:9),  like those on which the sacred books of the Singhalese are written to this day (Tennent, Ceylon, 2, 102). The silver bowl given as a prize by Achilles was the work of Sidonian artists (Il. 23, 743; comp. Od. 4, 618). In Homer (Il. 2, 857), Alybe is called the birthplace of silver, and was probably celebrated for its mines. But Spain appears to have been the chief source whence silver was obtained by the ancients. Possibly the hills of Palestine may have afforded some supply of this metal. “When Volney was among the Druses, it was mentioned to him that an ore affording silver and lead had been discovered on the declivity of a hill in Lebanon” (Kitto, Phys. Hist. of Palestine, p. 73).

For an account of the knowledge of obtaining and refining silver possessed by the ancient Hebrews, SEE MINE. The whole operation of mining is vividly depicted in Job 28:1-11, and the process of purifying metals is frequently alluded to in Psa 12:6; Pro 25:4, while it is described with some minuteness in Eze 21:20-22. Silver mixed with. alloy is referred to in Jer 6:30, and a finer kind, either purer in itself or more thoroughly purified, is mentioned in Pro 8:19. Smith. There is a beautiful allusion in the prophecy of Malachi to the refining of this precious, metal. The Lord of hosts is represented “sitting as a refiner and purifier of silver” (Mal 3:3). In the process of refining silver, the workman sits with his eye steadily fixed on the surface of the molten metal, and the operation is only known to be complete when he sees his own image reflected in it. So in this passage we have a beautiful figure descriptive of God's purpose in placing his people in the furnace of affliction, while he is, as it were, seated by their side, his all seeing eye being steadily intent on the work of purifying, and his wisdom and love engaged on their behalf until his own glorious image is reflected on their souls, and the work of purifying is fully accomplished. The way in which silver is spoken of in the book of Job (Job 28:1), “Surely there is a vein for the silver and a place for gold where they fine it,” affords one of the many instances of the scientific accuracy of Scripture. An eminent geologist has remarked on the distinction here drawn, and which the discoveries of modern science have made clear, between the “vein of silver” and “dust of gold,” indicating that there are mines of the one and not of the other (Murchison, Siluria, p. 457).

## Silverius, St.[[@Headword:Silverius, St.]]

             and pope in 536-37. He was a son of pope Hormisdas, who had been married before he became a priest, and prior to his elevation to the papacy was a subdeacon. That elevation was caused by Theodatus, the Gothic king, who was involved in disputes with Justinian, and would not consent that a candidate who favored the emperor should be confirmed. It is said, however, that Silverius added bribes to the other motives which influenced the king. The imperial general Belisarius soon afterwards degraded the new pope on the charge of treason, and sent him to Patara, in Lycia.:Vigilius became his successor. Silverius succeeded in returning to Italy, but was delivered up to Vigilius by Belisarius, and sent to the island of Palmaria, where he soon afterwards died. He was canonized by the Romish Church, and is commemorated June 20.

## Silverling[[@Headword:Silverling]]

             (כֶּסֶ, keseph, i.e. silver, as elsewhere rendered; Sept. σίκλος; Vulg. argenteus, i.e. siclus understood), a word used once only in the A.V. (Isa 7:23) to signify a piece of silver (q.v.). In this sense it exactly corresponds with the Greek ἀργύριον, which was used, however, for the half shekel, or denarius.

## Silvester[[@Headword:Silvester]]

             SEE SYLVESTER.

## Silvestro De Gozzolini[[@Headword:Silvestro De Gozzolini]]

             founder of the Order of Silvestrians, was born in 1177 at Osimo, where he became canon and religious teacher. In 1227 he retired to a desert in the neighborhood, where he practiced rigid austerities, and in 1231 laid the foundation of the order named after him and placed it under the rule of St. Benedict. Pope Innocent IV approved it in 1248, and assigned Silvestro a house at Rome, which still exists. He died at Fabiano, Nov. 26, 1267. See Hoefer, Nouv. Biog. Generale, s.v.

## Sim, William Rondan[[@Headword:Sim, William Rondan]]

             a Presbyterian minister, was born in Golconda, Ill., Nov. 25, 1831. He graduated at Hanover College, Hanover, Ind., Aug. 9, 1854, and at Danville Theological Seminary in 1857, was licensed to preach in the  autumn of the same year, and in 1858 was ordained by Kaskaskia Presbytery and installed pastor of the congregations of Jordan Grove and Lively Prairie, Ill. In October, 1860, he took charge of the Church in Golconda, where he remained until his death, July 7, 1864. Mr. Sim was a pure minded Christian, characterized by a very remarkable degree of refinement, in thought, expression, and deportment. See Wilson, Presb. Hist. Almanac, 1865, p. 120. (J.L.S.)

## Simalcue[[@Headword:Simalcue]]

             (Σινμαλκουή v.r. Εἰμαλκουαί, etc.; Vulg. Emalchuel, Malchus; Josephus, Μάλχος, Ant. 13, 5, 1; comp. 14, 14. 1; War, 1, 14, 1), an Arabian chief who had charge of Antiochus, the young son of Alexander Balas, before he was put forward by Tryphon as a claimant to the Syrian throne (1Ma 11:39). According to Diodorus (Eclog. 32, 1) the name of the chief was Diocles, though in another place (Frag. 21, Muller) he calls him Jamblichus. The name evidently contains the element melek, “king,” but the original form is uncertain (comp. Grotius and Grimm on 1 Macc. loc. cit).

## Siman[[@Headword:Siman]]

             (סַימָן), like the Greek σημεῖον, σῆμα, a sign or a symbol, denotes among the Masorites:

1. A chapter of a book or the number of a psalm. In the Pentateuch neither book nor chapter is quoted, but always the section, which is called פרשה, or סדרand סדרא. Thus the Masora Finalis on כאלהremarks: סימןי ו ג וסימניהוןנמסר בירמיה סימןנ א וארוב ריש, i.e. “it occurs three times, and the passages are found in Jeremiah 51, and in Job at the beginning of ch. 16.” On, לפני אלהיthe Masorah remarks: ד וסימניהוןנמסר בתלי םסימןנ ז, i.e.” — it occurs four times, and the passages are quoted in Psalms 56.” On, אמר אלהי it is remarked, בפרשת בראשית ו8 וסימנוהוןנמסר, i.e. “it occurs six times, and the passages are quoted in the section Bereshith” [i.e. Gen 1:1-6; Gen 1:8. By comparing the Masoretic note in the Rabbinic Bible, it will be found that the passages are quoted at the beginning of the third chapter, since the phrase אמר אלהיoccurs here for the first time].

2. It denotes passages, examples, which are quoted in order to confirm the Masoretic notes.

3. It is used as a symbol or memotechnical sign. Thus when a word occurs three times, four times, etc., as often as it occurs a corresponding symbol, which is generally of a very artificial character, is given. Thus “the Masora Parva remarks on יקח(Gen 18:4), דגברא פרזלא נ וסימןמוי, i.e.” it occurs three times, and the symbol is the water of the mighty, iron.” Now each of these three words represents a symbol, signifying the passage in which the word יקחoccurs. Thus מוי, “water,” is the symbol of the passage in which we read, יקח נא מעט מי, “let a little water be fetched” (Gen 18:4). The second word, דגברא, “of the mighty,” refers to the passage ג םשבי גבור יקח, “even the Captivity of the mighty shall be taken away” (Isa 49:25). The third word, פרזלא, “iron,” refers toמעפר יקח ברזל, “iron is taken out of the earth” (Job 28:2). In the same verse the Masorah remarks on ורחצו, “and wash,” ג8 וסי8 מיא דעבדא דכיא, i.e. “it occurs three times, and its symbol is ‘the waters, of the servant, are clean.'” The first word, מיא, “the waters,” refers to that verse in which before ורחצוis read, מי[i.e. in the same verse]; the second word, דעבדא, “of the servant,” refers to, עבדכ, “your servant,” which occurs in Gen 19:2. The third word, דכיא, “clean,” refers to Isa 1:16, רחגו הזכו, “wash you, make you clean.”

4. The word סימ stands alone without any addition or explanation, and in this position it serves as a monitor:

a. When one word differs from a similar one, either by its prefix or through another letter, and in this instance it calls the attention to the difference. Thus in Lev 25:25 we read כיאּימואִחי, “if thy brother be waxen poor;” but in Lev 25:35 we read וכיאּימואִחי, “and if thy brother,” etc. To the latter passage the Masorah adds סימ, to call attention to the כי in Lev 25:25, and וכי in Lev 25:35.

b. When the difference is caused by another word. Thus in Num 4:6; Num 4:14, we read ושמו בדיי, “and shall put in the staves thereof;” but in Num 4:8; Num 4:11 we read בדיו ושמו את, “and shall put,” etc. Here, in this  instance, the Masorah places סימ to the first form. Comp. also Lev 19:5; Lev 22:29; Psa 56:5; Psa 56:12.

c. When a difference consists in the accents. Thus in Num 4:30 we read עוד בןאּחמשי םשנה, “even until fifty years;” but in Num 4:35 we read בןאּחמשי םשנה. In this instance the attention is called to the difference of the accents, viz. the first ועד has the Tebir., the second the Tiphcha, These few examples will show the importance of the meaning of the סימin its different stages. See Buxtorf, Tiberias, seu Massoreticus Commentarius, p. 259 sq.; Frensdorff, Massora Magna, introd. p. 9. (B.P.)

## Simeon[[@Headword:Simeon]]

             (Heb. Shimon', ]שַׁמְעוֹ, a hearing, i.e. by Jehovah; Sept. and New Test. Συμεών, and so Josephus, Ant. 1, 19, 7), the name of one of the heads of the Hebrew tribes, and of several .other Jews named from him. In our account of the former we collect all the ancient and modern information. SEE SIMON.

1. The second of Jacob's sons by Leah. B.C. 1918. His birth is recorded in Gen 29:33, and, in the explanation there given of the name it is derived from the root shama', “to hear” Jehovah hath heard that I was hated . . . and she called his name Shimeon.” This metaphor is not carried on (as in the case of some of the other names) in Jacob's blessing; and in that of Moses all mention of Simeon is omitted. Fiirst, (Hebr. Handwb. s.v.) inclines to the interpretation “famous” (ruhmreicher). Redslob (Alttest. Namen, p. 93), on the other hand, adopting the Arabic root shama, considers the name to mean “sons of bondage,” or “bondmen.” But the above text gives the natural etymology.

The first group of Jacob's children consists, besides Simeon, of the three other sons of Leah — Reuben, Levi, and Judah. With each of these Simeon is mentioned in some connection., “As Reuben and Simeon are mine,” says Jacob, “so shall Joseph's sons Ephraim and, Manasseh be mine” (Gen 48:5). With Levi, Simeon was associated in the massacre of the Shechemites (Gen 34:25), a deed which drew on them the remonstrance of their father (Gen 34:30), and evidently also his dying curse (Gen 49:5-7). With Judah the connection was drawn still closer. He and Simeon not only “went up” together, side by side, in the forefront of the nation, to the conquest of the south of the Holy Land (Jdg 1:3; Jdg 1:17), but their allotments lay together in a more special manner than those of the other tribes, something in the same manner as Benjamin and Ephraim. Besides the massacre of Shechem — a deed not to be judged of by the standards of a more civilized and less violet age, and, when fairly estimated, not wholly discreditable to its perpetrators — the only personal incident related of. Simeon is the fact of his being selected by Joseph, without any reason given or implied, as the hostage for the appearance of Benjamin (Gen 42:19; Gen 42:24; Gen 42:36; Gen 43:23).

These slight traits are characteristically amplified in the Jewish traditions. In the Targum of Pseudo-Jonathan it is Simeon and Levi who are the enemies of the lad Joseph. It is they who counsel his being killed, and Simeon binds him before he is lowered into the well at Dothan. (See further details in Fabricius, Cod. Pseudep. p. 535.) Hence Joseph's selection of him as the hostage, his binding and incarceration. In the Midrash the strength of Simeon is so prodigious that the Egyptians are unable to cope with him, and his binding is only accomplished at length by the intervention of Manasseh, who acts as the house steward and interpreter of Joseph. His powers are so great that at the mere roar of his voice seventy valiant Egyptians fall at his feet and break their teeth (Weil, Bibl. Leg. p. 88). In the “Testament of Simeon” his fierceness and implacability are put prominently forward, and he dies warning his children against the indulgence of such passions (Fabricius, Cod. Pseudep. p. 533- 543).

## Simeon Metaphrastes[[@Headword:Simeon Metaphrastes]]

             was born of noble parents at Constantinople in the 10th century. He was well educated, and raised himself by his merit to very high trust under the reigns of Leo the Philosopher and his son Constantine Porphyrogenitus. It is said that being sent, by the emperor to Cyprus, a contrary wind carried his ship to the isle of Paphos. There he met an anchoret, who advised him to write the life of Theoctista, a female saint of Lesbos, and he gradually extended his work so that it included the lives of 120 saints. He died in 976 or 977. His 120 Lives of the Saints are to be found in Latin translations in Surius; the Greek is not extant. See Chalmers, Biog. Dict. s.v.; Darling, Cyclop. Bibliog. s.v.

## Simeon Of Durham[[@Headword:Simeon Of Durham]]

             an English chronicler, taught mathematics at Oxford, and afterwards was proecentor in the cathedral at Durham. We owe to him a Historia de Gestis Regum Anglorum, from 616 to 1129, continued down to 1156 by John of Hexham, and inserted in the Anglicanoe Hstories Scriptores 10 of Twysden (Lond. 1652, fol.). It is mostly a literal reproduction of the Chronicles of Florence of Worcester, who died in 1118. Simeon is likewise the author of a letter De Archiepiscopis Eboraci; and he has given under his own name, without any addition to the work, another production, Historia de Dunellmensi Ecclesia, printed in Twysden's edition. but which. altogether belongs, as Selden has shown, to Turgot, prior of Durham, who died in 1115. Simeon died after 1130. See Wright, Biogr. Britann. Literaria; vol. 1.

## Simeon Of Polotzk[[@Headword:Simeon Of Polotzk]]

             a Russian monk, poet, and ecclesiastical historian, was born at Polotzk in 1628, and was brought up by strangers; but after the capture of Smolensk he was called by the czar Alexis to educate his oldest son, and thus introduced a literary taste at the Kremlin. He composed dramas which were appreciated chiefly by Sophia, the intelligent sister of Peter I. When  the emperor Theodore ascended the throne (1676), his preceptor obtained permission to establish a press in connection with the palace. He conceived the design of reforming the Church. Being suspected, not without reason, of Roman Catholic tendencies, he was protected by his pupil from the. animadversion of the Muscovite patriarch. We owe to Simeon several religious and poetical treatises, but the greater part of his works remain buried in the libraries of Moscow: and Novgorod. He died at Moscow, Aug. 25, 1680.

## Simeon, Archbishop Of Thessalonica[[@Headword:Simeon, Archbishop Of Thessalonica]]

             in the 14th and 15th centuries, and author of a number of works which are still extant, was a pronounced advocate of monasticism, a patriot, and a determined opponent of the Latin Church, against which he directed his most notable work, Κατὰ Αιρέσεων, etc. (Jassy, 1683, and abridged in R. Simon's Critique de la Biblioth. de M. Du-Pin, p. 403 sq.), and his De Divino Templo, etc. (see Leon Allatii De Sim. Scriptis Diatriba [Par. 1664], p. 185-192). Extracts are given in Jac. Goar, Euchologium Groecorum (Par. 1647), and by Morinus, Gessner, and Possevin (De Simeon. Scriptis, p. 193; comp. Bibl. Max. Patrum, 22, 768 sq.). A number of additional writings from his pen are mentioned in Allatius, among them several hymns. He conducted a valiant defense of Thessalonica against the Turks, and died in A.D. 1430, about six months before the surrender of the city to Amurath II. See Allatii De Eccles. Occident. atque Orient. Perpetua Consensione Libri Tres (Col. Agripp. 1648), lib. 2, c. 18; No. 13; p. 862 sq.; Gass, Mystik, d. Nikolaus Cabasilas vom Leben in Christo (Greifswald, 1849), p. 157 sq

## Simeon, Charles[[@Headword:Simeon, Charles]]

             an English clergyman, was born at Reading, Sept. 24, 1759, and was educated at Eton and at King's College, Cambridge, of which he became a fellow. He was presented to the living of Trinity Church, Cambridge, in 1783, which he held until his death, in 1836. As a preacher, Simeon was distinguished for an impassioned evangelicanism in language, sentiment, and doctrine, that at first roused bitter opposition; but he eventually became the center of evangelical influence. He may be regarded as the founder of the Low-Church party. His best known work is the Horos Homileticoe, or Discourses (skeleton) upon the Whole Scriptures (1819- 20, 11 vols. 8vo; Appendix, 1828, 6 vols. 8vo). The entire works of Simeon, including Claude's Essay on the Conmposition of a Sermon, were published in 21 vols. 8vo (Lond. 1840). Claude's Essay, with notes, etc., and 100 skeletons of Sermons, etc., were published in London in 1853 (12mo). For the copyright of his works he received £5000, of which Mr.  Simeon appropriated £1000 to the Society for Promoting Christianity among the Jew s, £1000 to the London Clerical Education Society, £1000 to the Church Missionary Society, and £210 to the building of twenty large-paper copies presented to dignitaries and libraries. This series is now published by Henry G. Bohn (London), who issued a new edition of of Simeon's select works in 1854, 2 vols. 32mo.” See Recollections of the Conversation Parties of the Rev. C. Simeon, etc. (1862, 8vo); London, Reader, 1863, 1 87; 1864, 2, 295; Carus, Memoirs of Simeon (1847, 8vo; 2d ed. 1847, 8vo); Allibone, Dict. of Brit. and Amer. Authors, s.v.; Darling, Cyclop. Bibliog. s.v.

## Simeon, St., Surnamed Stylites[[@Headword:Simeon, St., Surnamed Stylites]]

             (from στύλος, a pillar), an early anchoret, was born about 390 at Sisan, on the confines of Cilicia and Syria. He was the son of a shepherd, and followed the same vocation himself till his thirteenth year, when he entered a monastery where several brethren consecrated themselves entirely to a knowledge of the Holy Scriptures. Living among austere devotees, he surpassed them all in the rigor of his moitifications, so that the superior, fearful of his example, at last dismissed him. After spending three years in solitude on Mt. Selenisissa, where he is said to have passed forty days without eating, a feat which he reenacted for many years afterwards, he betook. himself to the top of a mountain in Syria, and there made for himself a sort of shelter with stones piled on each other. In order to withdraw himself from the importunities of the crowds who came to him for the cure of their maladies, he contrived, about the year 423, to establish his residence on the top of a column, which he raised first from six to twelve, and at length to twenty-eight and thirty-six feet in height. Its summit was three feet in diameter and was surrounded with a balustrade of sufficient height. It was impossible to lie down upon it, and Simeon there maintained his abode day and night. A mode of life so extraordinary was, in general, regarded as a piece of extravagance and vanity, but by many as a mark of unusual holiness. From his aerial retreat the ascetic gave his instructions to the people who resorted thither, and held public consultations. Three Christian emperors — Theodosius the Younger, Marcion, and Leo — came to see him. His life was compared to that of angels offering up prayers for men from his elevation and bringing down graces on them. His neck was loaded with an iron chain. In praying he bent his body so that his forehead almost touched his feet. He took only one scanty meal a week and fasted .throughout the season of Lent. He uttered prophecies and wrought an .abundance of miracles. Simeon's fame became immense. Pilgrims from distant lands, as Spain, Gaul, and even Britain,  flocked to see him. Little figures of him were, during his own lifetime, set up in the workshops of Rome as charms against evil.

He corresponded with bishops and emperors, and influenced the policy both of Church and State. By his life and his exhortations he converted multitudes of Saracens and other nomads of the desert. Some time after he had adopted his peculiar manner of life, some neighboring monks sent to ask why he was not content with such fashions of holiness as had sufficed for the saints of earlier days. The messenger was charged to bid him leave his. pillar, and, in case of a refusal, to pull him down by force. But Simeon, on hearing the order, put forth one of his feet as if to descend; and the messenger, as he had been instructed, acknowledged this obedience as a proof that the Stylite's mode of life was approved by God, and desired him to continue in it. At length the devil appeared to Simeon in the form of the Savior and invited him to ascend to heaven in a chariot drawn by cherubim. Simeon put out his foot to enter the chariot, when the tempter vanished, and, in punishment of his presumption, left him with an ulcer in his thigh, which, for the remaining year of his life, obliged him to support himself .on one. leg. He died Sept. 1, 460. His body was removed with great ceremony to Antioch, the inhabitants of which had requested that it might be given to them as a defense for their city instead of the walls which they had lost. The Latins celebrate Simeon's festival on Jan. 5. There exists from him a Letter addressed to Theodosius the Younger to induce him to return to the Jews. their synagogues; it is inserted in the Biblioth. Orientalis of Assemani. There is also found in vol. 7 of the Bibl. Max. Patrum a homily, De Morte Assidue Cogitaanda, which is variously attributed to St. Simeon, to St. Macarius of Egypt, to St. Ephrem, and to Theophetus of Alexandria. See Hoefer, Noun. Biog. Generale, s.v. SEE STYLITES.

A disciple of Simeon by the name of Daniel succeeded to his reputation for sanctity and to his mode of life, which he maintained for thirty-three years in the still more trying climate of the shore of the Bosphorus, about four miles from Constantinople. The marvels of Daniel's career are still more startling. Sometimes he was almost blown by the storms from the top of his pillar. At times for days together he was covered with snow and ice. How he sustained life, what nourishment he took, was a mystery to his disciples. The emperor at length insisted on a covering being placed over the top of the pillar, and Daniel survived till the year 494. SEE DANIEL THE STYLITE.  See Theodoret, Hist. Ascetica, c. 26; Ceillier, Hist. des Auteurs Sacres, 15, 439; Acta Sanctorum, Jan.; Muratori, Acta Martyrum Orient. (1700); Krebs, De Stylitis (Lips. 1753);. Uhlemann, Simeo, der Fii st Stylita (Leips. 1846). SEE PILLAR SAINTS.

## Simeonite[[@Headword:Simeonite]]

             (Heb. collect. with the art. hash-Shimoni', הִשּׁמְעוֹני; Sept. Συμεών), a patronymic designation of the descendants of Simeon (Num 25:14; Num 26:14; 1Ch 27:16).

## Similitude[[@Headword:Similitude]]

             (דַּמוּת, a physical resemblance, 2Ch 4:3 Dan 10:16; תִּבְנַית, a pattern, Psa 106:20; Psa 144:12; תַּמוּנָה, a shape, Num 12:8; Deu 4:12; Deu 4:15-16; ὁμοιότης, ὁμοίωμα, ὁμοίωσις, similarity in general). The word is now chiefly used in a figurative sense of a form of speech including the simple metaphor, or the extended comparison of various kinds, especially the two following of the latter.

1. The Allegory, a figure of speech, has been defined by bishop Marsh, in accordance with its etymology, as “a representation of one thing which is  intended to excite the representation of another thing;” the first representation being consistent with itself, but requiring, or being capable of admitting, a moral and spiritual interpretation over and, above its literal sense. An allegory has been incorrectly considered by some as a lengthened or sustained metaphor, or a continuation of metaphors, as by Cicero, thus standing in the same relation to metaphor as parable to simile. But the two figures are quite distinct; no sustained metaphor, or succession of metaphors, can constitute an allegory, and the interpretation of allegory, differs from that of metaphor in having to do not with words, but things. In every allegory there is a two-fold sense — the immediate or historic, which is understood from the words, and the ultimate, which is concerned with the things signified by the words. The allegorical interpretation is not of the words, but of the things signified by them; and not only may, but actually does, coexist with the literal interpretation in every allegory, whether the narrative in which it is conveyed be of things possible or real. An illustration of this may be seen in Gal 4:24, where the apostle gives an allegorical interpretation to the, historical narrative of Hagar and Sarah; not treating that narrative as an allegory in itself, as our A.V. would lead us to suppose, but drawing from it a deeper sense than is conveyed by the immediate representation.

In pure allegory no direct reference is made to the principal object. Of this kind the parable of the prodigal son is an example (Luk 15:11-32). In mixed allegory the allegorical narrative either contains some, hint of its application, as Psalms 80, or the allegory and its interpretation are combined, as in Joh 15:1-8; but this last passage is, strictly speaking, an example of a metaphor.

The distinction between the parable and the allegory is laid down by dean Trench (On the Parables, ch. 1) as one of form rather than of essence. “In the allegory,” he says, “there is an interpretation of the thing signifying and the thing signified, the qualities and properties of the first being attributed to the last, and the two thus blended together, instead of being kept quite distinct and placed side by side, as is the case in the parable. According to this, there is no such thing as pure allegory as above defined. SEE ALLEGORY.

2. The Parable, as a form of teaching, differs from the Fable, (1) in excluding brute or inanimate creatures passing out of the laws of their nature, and speaking or acting like men; (2) in its higher ethical  significance. It differs, it may be added, from the Mythus in being the result of a conscious deliberate choice, not the growth of an unconscious realism, personifying attributes, appearing, no one knows how, in popular belief. It differs from the Allegory in that the latter, with its direct personification of ideas or attributes, and the names which designate them, involves really no comparison. The virtues and vices of mankind appear, as in a drama, in their own character and costume. The allegory is self interpreting. The parable demands attention, insight, sometimes an actual explanation. It differs, lastly, from the Proverb in that, it must include a similitude of some kind, while the proverb may assert, without a similitude, some wide generalization of experience. So far as proverbs go beyond this, and state what they affirm in a figurative form, they may be described as condensed parables, and parables as expanded proverbs (comp. Trench on Parables, ch. 1; and Grotius on Matthew 13). SEE PARABLE.

## Simlai, Rabbi[[@Headword:Simlai, Rabbi]]

             a famous Jewish teacher of the 2d century, is known as the first who reduced all laws of Judaism to certain principles. Thus we read in the Talmud Babyl. Maccoth, fol. 23, Colossians 2 sq. “R. Simlai said that Moses was instructed to give 613 injunctions to the people, viz. 365 precepts of omission, corresponding to the days of the solar year, and 248 precepts of commission, corresponding to the members of the human body. David reduced them all to eleven in the fifteenth Psalm: ‘Lord, who shall abide in thy tabernacle, who shall dwell on thy holy hill? He that walketh uprightly,' etc. The prophet Isaiah reduced them to six (Isa 33:15): ‘He that walketh righteously,' etc. The prophet Micah reduced them to three (Mic 6:8): What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?' Isaiah, once more, reduced them to two (Isa 56:1): ‘Keep ye judgment and do justice.' Amos reduced them all to one (Amo 5:4): ‘Seek ye me, and ye shall live.' But lest it might be supposed from this that God could be found in the fulfilment of his whole law only, Habakkuk said (Hab 2:4): ‘The just shall live by his faith.'” Rabbi Simlal also acquired fame for his virulent opposition to Christianity. It has been suggested, and with apparent probability, that he had been chiefly engaged in controversy with the celebrated Origen, who spent considerable time in Palestine, and, as is well known, introduced into the Church a kind of Hagadic exegesis. It will readily be conceived that Christian truth was placed at disadvantage when made to depend on isolated portions or texts, and defended by exegetical  niceties and subtleties, instead of resting on the general scope and bearing of the Old Test. teaching, and on whole passages, taken in their breadth and fullness, as the individual exponents of general and well ascertained, principles. However, Hagadic studies sometimes led to a spirit of zealous inquiry, and to frequent controversies between Christians and Jews. An instance of these has, among others, been recorded by Jerome (Quoest. in Genesin) in a discussion between Jason, a converted Jew, and his friend Papiscus. In the Talmud Jerus. Berachoth, 9, 11 d, 12 a, and Genesis Rabba, c. 8, we still find some of those controversial points disputed by Simlai. See Gratz, Gesch. d. Juden, 4, 265 sq.; Edersheim, Hist. of the Jewish Nation, p. 517; Back, Die Gesch. des jud. Volkes (Lissa, 1878), p. 207; Cassel, Lehrbuch der judischen Geschichte u. Literatur (Leipsic, 1879), p. 182. (B.P.)

## Simler, Johann Jakob[[@Headword:Simler, Johann Jakob]]

             a descendant of the following, was born in 1716 and died in 1788. He was inspector of the seminary at Zurich, and left at his death a comprehensive collection of historical documents relating largely to events connected with the Reformation. It includes many letters by the various Reformers, though often they are only copies, and it ranks as an ornament of the town library of Zurich. A work entitled Sammlungen alter, u. neuer Urkunden zur Beleuchtung der Kirchengeschichte, vorehml. d. Schweizerlandes (Zurich, 1757 sq.) is from his pen.

## Simler, Josias[[@Headword:Simler, Josias]]

             a prominent Swiss theologian, was born Nov. 6, 1530, at Cappel, near Zurich, being the son of a prior who had quitted the convent there and married. Young Simler had applied himself with success to belles lettres, the sciences, and theology, devoting several years to visiting the principal schools of Germany; and on his return to Zurich in 1549, he first assisted Conrad Gessner in the chair of mathematics, and afterwards was appointed to the exposition of the New Test. (1552) in the capacity of deacon in the Church of St. Peter. In 1563 he succeeded Bibliander (q.v.) and Vermigli in the theological chair at Zurich, and distinguished himself by an immense literary activity, in addition to a faithful performance of the duties of his office. He was twice married, and left by his second wife four children. Though greatly afflicted with gout, he possessed an exceedingly amiable disposition, and was fond of society, given to hospitality and benevolent.  He died of gout, July 2, 1576. His life, was written by his colleague Stucki, of Zurich (1577), and his writings are catalogued in Gessner's Bibliotheca, amplified by Frisium (Zurich, 1583). Letters addressed to him from Hungary may be found in Miscell. Tiqur. 2, 213 sq., and in the Zurich Letters of the Parker Society. Comp. also Trechsel, Antitrinitarian, 2, 377 sq. Simler's works deal with astronomy, geography, history, biography, and statistics, no less than with theology. He republished Gessner's Bibliotheca Universalis in an abridged but much improved form (1555 and 1574). His Republ. Helvetiorum was translated into three languages, and passed through twenty-nine editions. In theology he was chiefly engaged in defense of the doctrine of Christ's twofold nature. We mention, Responsio ad Maledicum Francisci Stancari... de Trinitate et Mediatore Nostro Jesu Christo (1553): — De Aeterno Dei Filio Domino et Servatore Nostro Jesu Christo et. de Spiritu Sancto, etc. (1558): — Assertio Orthod. Doctr. de Duabus Naturis Christi, etc. (1575): — Scripta Veterum, de Una Persona et Duabus Naturis Christi, etc. (1571). The Commentarii in Exodum was published after his death, in 1584. The Confessio Helvetica of 1556, by Bullinger, has a preface by Simler. See Herzog, Real Encyklop. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Simmons, George Frederick[[@Headword:Simmons, George Frederick]]

             a Unitarian minister, was born in Boston, Mass., in 1814. He was prepared for college at the Latin school in that city, entered Harvard University in 1828, and graduated in 1832. On leaving college he became private tutor in the family of David Sears, Longwood, Me. The next year he accompanied his family to Europe, and returning in July, 1835, entered the divinity school at Cambridge, where he completed his course in 1838. He was ordained evangelist, Oct. 9, 1838, and went immediately to Mobile and commenced his ministry. He only remained there until 1840, being obliged to fly because of his protest against slavery. In April, 1841, he began to preach regularly at Waltham, Mass., and was installed as minister in that town in November following. In the spring of 1843, having resigned his charge, he repaired to the University of Berlin to still further study theology. He returned in October, 1845, and preached in several pulpits, till February, 1848, when he became pastor of the Unitarian Church, Springfield, lately vacated by Dr. Peabody. He was dismissed from this church because of his sympathy with George Thompson, the English abolition lecturer, and retired to Concord, Mass. In November, 1853, he began to supply a church in Albany, N.Y., and was installed as its pastor,  January, 1854. He died of hasty consumption, Sept. 5, 1855. The following is a list of his publications: Who was Jesus Christ? (1839): — The Trinity; its Scripture, Formalism, etc.: — a Lecture (Springfield, 1849): — Sermons (1840, 1851, 1854): — A Letter to the So called Boston Churches (1846). A volume of his sermons was printed in 1855. See Sprague, Annals of the Amer. Pulpit, 8, 554.

## Simmons, John[[@Headword:Simmons, John]]

             a minister of the Methodist Episcopal Church, South, was born in Hancock County, Ga., Nov. 6, 1791. In his nineteenth year he united with the Church, and in 1815 was admitted into the South Carolina Conference. After four or five years he located, the better to provide for his family; but he, still continued to labor. He organized societies, and even erected a church at his own expense. In 1847 Mr. Simmons was readmitted into the Georgia Conference, and again entered upon the regular work of the ministry until compelled to take a superannuated relation. This relation he sustained until his death, in Upson County, Ga., Dec. 12, 1865.” See Minutes of Annual Conferences, M.E. Church, South, 1866, p. 24.

## Simmons, John C.[[@Headword:Simmons, John C.]]

             a minister of the Methodist Episcopal Church, South, was born in Jackson County, Ga., in 1806. In 1830 he was received on trial into the Georgia Conference, and labored thirty-eight years, most of the time as presiding elder. He died in 1868. See Minutes of Ann. Conf. of M.E. Ch., South, 1869, p. 319.

## Simmons, Perry A.[[@Headword:Simmons, Perry A.]]

             a minister of the Methodist Episcopal Church, was born in Macon County, Tenn., Dec. 1, 1833, and united with the Church at the age of fifteen. He received license to preach in 1854, removed to Missouri in 1861, and in 1868 united with the Missouri Conference. He was superannuated in 1870, and located at his own request in 1872. In 1875 he was readmitted to the conference, but died, near Lancaster, Schuyler Co., Mo., Oct. 3, 1876. See Minutes of Annual Conferences, 1876, p. 77.

## Simmons, William[[@Headword:Simmons, William]]

             a minister of the Methodist Episcopal Church, was born in Mason County, Ky., June 24, 1798, and removed with his parents the next year to Ohio.  He was converted in 1816, licensed to preach July 17, 1820, and received on trial the same year by the Ohio Conference. In his early ministry he traveled over extensive territory; and in 1825, besides being pastor of the church in Detroit, Mich., he served as presiding elder of a district including the whole of that state and a part of Northern Ohio. His relation to his conference, during fifty-four years, was always effective. He was an agent of the Freedman's Aid Society for a number of years, up to the time of his death, Aug. 6, 1874. For several years he was president of the trustees of Xenia College. See Minutes of Annual Conferences, 1874, p. 102.

## Simmons, William S.[[@Headword:Simmons, William S.]]

             a minister of the Methodist Episcopal Church, was born in Bristol, R.I., Sept. 24, 1813, and was converted at the age of sixteen. Having received a good education, and having served as a supply for two years, he joined the New England Conference on trial, June, 1839. He was ordained deacon, June 13, 1841; and elder, June 11, 1843. His last appointment was Hopeville, Providence Conference, where he died, Jan. 4, 1867. See Minutes of Annual Conferences, 1867, p. 102.

## Simois[[@Headword:Simois]]

             in Grecian mythology, was the god of the river Simois, which joins the Scamander, or Xanthus, in the plain of Troy. He was the son of Oceanus and Tethys, and father of Astyoche and Hieromneme.

## Simon[[@Headword:Simon]]

             (Σίμων), a name of frequent occurrence in Jewish history in the post- Babylonian period. We here present those found in the Apocrypha, the New. Test., and Josephus. It is doubtful whether it was borrowed from the Greeks, with whom it was not uncommon, or whether it was a contraction of the Hebrew Shimeon, i.e. SIMEON. That the two names were regarded as identical appears from 1Ma 2:65.

1. SIMON CHOSAMAEUS, a name that erroneously appears in 1Es 9:32, in place of the four names “Shimeon, Benjamin, Malluch, and Shemariah”  of the Hebrew text (Ezr 10:31-32). “Chosamaeus” is apparently formed by combining the last letter of Malluch with the first part of the following name, Shemariah.

2. Second son of Mattathias and last survivor of the Maccabaean brothers. SEE MACCABEE, 4.

3. Son of Onias, whom he succeeded in the high priesthood (B.C. 302- 293), being himself succeeded by his uncle Eleazar, although he left a son also called Onias (Josephus, Ant. 12, 2, 5; 4, 1, 10). He is generally called “Simon the Just.” See the following article, No. 6. He is doubtless identical with the son of Onias the high priest (ἱερεὺς ὁ μέγας), whose, eulogy closes the “praise of famous men” in the book of Ecclesiasticus (ch 4). SEE ECCLESIASTICUS.

Fritzsche, whose edition of Ecclesiasticus (Exeg. Handb.) appeared in 1860, maintains the common view that the reference is to Simon II, but without bringing forward any new arguments to support it, though he strangely underrates the importance of Simon I (the Just). Without laying undue stress upon the traditions which attached to this name (Herzfeld. Gesch. Isr. 1, 195), it is evident that Simon the Just was popularly regarded as closing a period in Jewish history, as the last teacher of “the great synagogue.” Yet there is, in fact, a doubt to which Simon the title “the Just” was given. Herzfeld (1, 377, 378) has endeavored to prove that it belongs to Simon II, and not to Simon I, and in this he is followed by Jost (Gesch. d. Judenth. 1, 95). The later Hebrew authorities, by whose help the question should be settled, are extremely, unsatisfactory and confused (Jost, p. 110, etc.); and it appears better to adhere to the express testimony of Josephus, who identifies Simon I with Simon the Just (Ant. 12, 2, 4, etc.), than to follow the Talmudic traditions, which are notoriously untrustworthy in chronology. The legends are connected with the title, and Herzfeld and Jost both agree in supposing that the reference in Ecclesiasticus is to Simon known as “the Just,” though they believe this to be Simon II (comp. for the Jewish anecdotes, Raphall, Hist. of Jews, 1, 115-124; Prideaux, Connection, 2, 1).

4. “A governor of the Temple” in the time of Seleucus Philopator, whose information as to the treasures of the Temple led to the sacrilegious attempt of Heliodorus. (2Ma 3:4, etc.). B.C. 175. After this attempt failed, through the interference of the high priest Onias, Simon accused Onias of conspiracy (4:1, 2), and a bloody feud arose between their two parties (2Ma 3:3). Onias appealed to the king, but nothing is known as to the  result or the later history of Simon. Considerable doubt exists as to the exact nature of the office which he held (προστάτης τοῦ ἱεροῦ, 3:4). Various interpretations are given by Grimm (Exeg. Handb. ad loc.).The chief difficulty lies in the fact that Simon is said to have been of “the tribe of Benjamin” (2Ma 3:3), while the earlier “ruler of the house of God” (ἡγούμενος οἴκου τοῦ θεοῦ [κυρίου], 1Ch 9:11; 2Ch 31:13; Jer 20:1) seems to have been always a priest, and the “captain of the Temple” (στρατηγὸς τοῦ ἱεροῦ, Luk 22:4, with Lightfoot's note; Act 4:1; Act 5:24; Act 5:26) and the keeper of the treasures (1Ch 26:24; 2Ch 31:12) must have been at least Levites. Herzfeld (Gesch. lsr. 1, 218) conjectures that Benjamin is an error for Minjamin, the head of a priestly house (Neh 12:5; Neh 12:17). In support of this view it may be observed that Menelaus, the usurping high priest, is said to have been a brother of Simon (2Ma 4:23), and no intimation is anywhere given that he was not of priestly descent. At the same time, the corruption (if it exist) dates from an earlier period than the present Greek text, for “tribe” (φυλή) could not be used for “family” (οἴκος). The various reading ἀγορανομίας (“regulation of the market”) for παρανομίας (“disorder,” 2Ma 3:4), which seems to be certainly correct, points to some office in connection with the supply of the sacrifices; and probably Simon was appointed to carry out the design of Seleucus, who (as is stated in the context) had undertaken to defray the cost of them (2Ma 4:3). In this case there would be less difficulty in a Benjamite acting as the agent of a foreign king, even in a matter which concerned the Temple service.

5. A resident of Jerusalem, son of Boethus, a priest of Alexandria, and a person of considerable note, whose daughter Herod the Great married, having first raised her father's family to sufficient distinction by putting him into the high priesthood in place of Jesus the son of Phabet (Josephus, Ant. 15, 9, 3). B.C. 23. The woman having become involved in the domestic conspiracies of his later reign, he divorced her, and displaced her father in the pontificate by Mattathias the son of Theophilus (ibid. 17, 4, 2). B.C. 5. SEE HIGH PRIEST.

6. A slave of Herod who usurped royalty and committed many atrocities till he was overcome and beheaded by Gratus (Josephus, Ant. 17, 10, 6). B.C. 4.

7. A prophet of the sect of the Essenes who interpreted Archelaus's dream of the end of his reign (Josephus, Ant. 17, 13, 3). A.D. 6.

8. The father of Judas (q.v.) Iscariot (Joh 6:71; Joh 12:4; Joh 13:2; Joh 13:26). A.D. ante 27.

9. One of the apostles, usually designated Simon Peter (q.v.).

10. Another of the apostles, distinguished from the preceding as “the Canaanite,” or rather Cananite (Mat 10:4; Mar 3:18), otherwise described as Simon Zelotes (Luk 6:15; Act 1:13). A.D. 27. The latter term (ζηλώτης), which is peculiar to Luke, is the Greek equivalent for the Chaldee term (קִנְּאָן) preserved by Matthew and Mark (Κανανίτης, as in text. recept., or καναναῖος, as in the Vulg., Cananoeus, and in the best modern editions). Each of these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. The supposed references to Canaan (A.V.) or to Cana (Luther's version) are equally erroneous. SEE CANAANITE. The term Κανανίτης appears to have survived the other as the distinctive surname of Simon (Const. Apost. 6, 14; 8, 27). He has been frequently identified with Simon the brother of Jesus, although Eusebius (H.E. 3, 11) clearly distinguishes between the apostles and the relations of Jesus. It is less likely that he was identical with Symeon, the second bishop of Jerusalem, as stated by Sophronius (App. ad Hieron. Catal.). Simon the Canaanite is reported, on the doubtful authority of the Pseudo-Dorotheus and of Nicephorus Callistus, to have preached in Egypt, Cyrene, and Matritania (Burton, Lectures, 1, 333, note), and, on the equally doubtful authority of an annotation preserved in an original copy of the Apostolical Constitutions (8, 27), to have been crucified in Judaea in the region of Domitian.

11. A relative of our Lord, the only undoubted notice of whom occurs in Mat 13:55; Mar 6:3, where, in common with James, Joses, and Judas, he is mentioned as one of the “brethren” of Jesus. A.D. 28. He has generally been identified with Symeon, who became bishop of Jerusalem after the death of James, A.D. 62 (Euseb. H.E. 3, 11; 4, 22), and who suffered martyrdom in the reign of Trajan at the extreme age of 120 years (Hegesippus, ap. Euseb. H.E. 3, 32) in the year 107, or, according to Burton (Lectures, 2, 17, note), in 104. A very considerable probability also has from early times been attached to the opinion which identifies him with  the subject of the preceding paragraph, for in all the lists of the apostles he is named along with James the son of Alphaeus, and Jude or Thaddaeus, But in whatever sense the term “brother” is accepted — a vexed question which has been already amply discussed under BROTHER and JAMES — it is clear that neither Eusebius nor the author of the so called Apostolical Constitutions understood Symeon to be the brother of James, nor consequently the “brother” of the Lord. Eusebius invariably describes James as “the brother” of Jesus (H.E. 1, 12; 2, 1, al.), but Symeon as the son of Clopas and the cousin of Jesus (3, 11; 4, 22), and the same distinction is made by the other author (Const. Apost. 7, 46).

12. A Pharisee in whose house a penitent woman anointed the head and feet of Jesus (Luk 7:40). A.D. 28.

13. A resident at Bethany, distinguished as “the leper,” not from his having leprosy at the time when he is mentioned, but at some previous period. It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to his death and burial (Mat 26:6, etc.; Mar 14:3, etc.; Joh 12:1, etc.). A.D. 29. Lazarus was also present as one of the guests, while Martha served (Joh 12:2). The presence of the brother and his two sisters, together with the active part the latter took in the proceedings, leads to the inference that Simon was related to them; but there is no evidence of this, and we can attach no credit to the statement that he was their father, as reported on Apocryphal authority by Nicephorus (H.E. 1, 27); and still less to the idea that he was the husband of Mary. Simon the leper must not be confounded with the preceding.

14. A Hellenistic Jew, born at Cyrene on the north coast of Africa, who was present at Jerusalem at the time of the crucifixion of Jesus either as an attendant at the feast (Act 2:10) or as one of the numerous settlers at Jerusalem from that place (Act 6:9). A.D. 29. Meeting the procession that conducted Jesus to Golgotha as he was returning from the country, he was pressed into the service (ἠγγάρευσαν, a military term) to bear the cross (Mat 27:32; Mar 15:21; Luk 23:26) when Jesus himself was unable to bear it any longer (comp. Joh 19:17). Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians (Rom 12:13), for whom he more especially wrote. The Basilidian Gnostics believed that Simon suffered in lieu of Jesus (Burton, Lectures, 2, 64).

15. A Samaritan living in the apostolic age, distinguished as a sorcerer or “magician” from his practice of magical arts (μαγεύων, Act 8:9) A.D. 30 and hence usually designated in later history as Simon Magus. His history is a remarkable one. He was born at Gitton, a village of Samaria (Justin Mart. Apol. 1, 26), identified with the modern Kuryet Jit, near Nablus (Robinson, Bib. Res. 2, 308, note). Some doubt has been thrown on Justin's, statement from the fact that Josephus (Ant. 20, 7, 2) mentions a reputed magician of the same name and about the same date who was born in Cyprus. It has been suggested that Justin borrowed his information from this source, and mistook Citium, a town of Cyprus, for Gitton. If the writers had respectively used the gentile forms Κιτιεύς and Γιττιεύς, the similarity would have favored such an idea. But neither does Josephus mention Citium, nor yet does Justin use the gentile form. It is far more probable that Josephus would be wrong than Justin in any point respecting Samaria. Simon Magus was probably educated at Alexandria (as stated in Clem. Homil. 2, 22), and there became acquainted with the eclectic tenets of the Gnostic school. Either then or subsequently he was a pupil of Dositheus, who preceded him as a teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobius (Const. Apost. 6, 8). He is first introduced to us in the Bible as practicing magical arts in a city of Samaria, perhaps Sychar (Act 8:5; comp. Joh 4:5), and with such success that he was pronounced to be “the power of God which is called great” (Act 8:10). The A.V. omits the word καλουμένη, and renders the words “the great power of God.” But this is to lose the whole point of the designation. The Samaritans described the angels as δυνάμεις (חֲיָלַים), i.e. uncreated influences proceeding from God (Gieseler, Eccl. Hist. 1, 48, note 6).

They intended to distinguish Simon from such an order of beings by adding the words “which is called great,” meaning thereby the source of all power — in other words, the Supreme Deity. Simon was recognized as the incarnation of this power. He announced himself as in a special sense “some great one” (Act 8:9), or, to use his own words (as reported by Jerome, on Mat 24:5), “Ego sum sermo Dei, ego sum Speciosus, ego Paracletus, ego Omnipotens, ego omnia Dei.” The preaching and miracles of Philip having excited Simon's observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands as practiced by the apostles Peter and John, and being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The  motive and the means were equally to be reprobated; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror, but not penitence (Act 8:9-24).

The memory of his peculiar guilt has been perpetuated in the word simony (q.v.) as applied to all traffic spiritual offices. Simon's history subsequently to his meeting with Peter is involved in difficulties. Early Church historians depict him as the pertinacious foe of the apostle Peter, whose movements he followed for the purpose of seeking encounters, in which he was signally defeated. In his journeys he was accompanied by a female named Helena, who had previously been a prostitute at Tyre, but who was now elevated to the position of his ἔννοια, or divine intelligence (Justin Mart. Apol. 1, 26; Euseb. H.E. 2, 13). In the ἔννοια, as embodied in Helena's person, we recognize the dualistic element of Gnosticism derived from the Manichaean system. The Gnostics appear to have recognized the δύναμις and the ἔννοια as the two original principles from whose junction all beings emanated. Simon and Helena were the incarnations in which these principles resided. Simon's first encounter with Peter took place at Caesarea Stratonis (according to the Const. Apost. 6, 8), whence he followed the apostle to Rome.

Eusebius makes no mention of this first encounter, but represents Simon's journey to Rome as following immediately after the interview recorded in Scripture (H.E. 2, 14); but his chronological statements are evidently confused, for in the very same chapter he states that the meeting between the two at Rome took place in the reign of Claudius, some ten years after the events in Samaria. Justin Martyr, with greater consistency, represents Simon as having visited Rome in the reign of Claudius, and omits all notice of an encounter with Peter. His success there was so great that he was deified, and a statue was erected in his honor with the inscription “Simoni Deo Sancto” (Apol. 1, 26, 56). Justin's authority has been impugned in respect to this statement on the ground that a tablet was discovered in 1574 on the Tiberina insula, which answers to the locality described by Justin (ἐν τῷ Τίβερι ποταμῷ μεταξῷ τῶν δύο γεφυρῶν), and bearing an inscription, the first words of which are “Semoni Sanco Deo Fidio.” This inscription, which really applies to the Sabine Hercules (Sancus Semo), is generally supposed to have been mistaken by Justin in his ignorance of Latin, for one in honor of Simon. Yet the inscription goes on to state the name of the giver and other particulars. “Semoni Sanco Deo Fidio sacrum Sex. Pompeius, Sp. F. Col. Mussianus Quinquennalis decus Bidentalis donum dedit.” That Justin, a man of literary acquirements,  should be unable to translate such an inscription that he should misquote it in an Apology duly prepared at Rome for the eye of a Roman emperor and that the, mistake should be repeated by other early writers whose knowledge of Latin is unquestioned (Irenaeus, Adv. Hoeres. 1, 20; Tertullian, Apol. 13) — these assumptions form a series of difficulties in the way of the theory (Salmasius, Ad Spartianum, p. 38; Van Dale, De Oraculis, p. 579; Burton, Heresies of the Apostolic Age, p. 374, etc.). The above statements can be reconciled only by assuming that Simon made two expeditions to Rome the first in the reign of Claudius; the second, in which he encountered Peter, in the reign of Nero about the year 68 (Burton, Lectures, 1, 233, 318); and even this takes for granted the disputed fact of Peter's visit to Rome. SEE PETER.

This later date is to a certain extent confirmed by the account of Simon's death preserved by Hippolytus (Adv. Hoeres. 6, 20); for the event is stated to have occurred while Peter and Paul (the term ἀποστόλοις evidently implying the presence of the latter) were together at Rome. Simon's death is associated with the meeting in question. According to Hippolytus, the earliest authority on the subject, Simoan was buried alive at his own request, in the confident assurance that he would rise again on the third day (ibid. 6, 20). According to another account, he attempted to fly, in proof of his supernatural power, in answer to the prayers of Peter, he fell and sustained a fracture of his thigh and ankle bones (Const. Apost. 2, 14; 6, 9); overcome with vexation, he committed suicide (Arnob. Adv. Gent. 2, 7). Whether this statement is confirmed, or, on the other hand, weakened, by the account of a similar attempt to fly recorded by heathen writers (Sueton. Nero, 12; Juven. Sat. 3, 79), is uncertain. Simon's attempt may have supplied the basis for this report, or this report may have been erroneously placed to his credit. Burton (Lectures, 1, 295) rather favors the former alternative. Simon is generally pronounced by early writers to have been the founder of heresy. It is difficult to understand how he was guilty of heresy in the proper sense of the term, inasmuch as he was not a Christian. Perhaps it refers to his attempt to combine Christianity with Gnosticism. He is also reported to have forged works professing to emanate from Christ and his disciples (Const. Apost. 6, 16). See Tillemont Memoires, 1, 158 sq.; Beausobre, Hist. du Manicheisme, vol. 1; Ittigius, Hist. Eccles. Selecta Capita, 5, 16, etc.; Mosheim, History of the Church, cent. 2, 5, 12; De Rebus Christianorum, etc., p. 190 sq.; Burton, Heresies of the Apostolic Age, lect. 4; Milman, Hist. of Christianity, 2, 96 sq., etc.

16. A tanner and a Christian convert living at Joppa at whose house Peter lodged (Act 9:43). A.D. 32. The profession of tanner was regarded with considerable contempt, and even as approaching to uncleanness, by the rigid Jews. SEE TANNER. That Peter selected such an abode showed the diminished hold which Judaism had on him. The house was near the seaside (10, 6, 32), for the convenience of the water Smith. The traditionary “house of Simon” is still shown at Jaffa in a not improbable position. Some time since an order was issued by the sultan for removing the old walls and fortifications at Jaffa (Joppa). In cutting a gate through a water battery at an angle of the sea wall built by Vespasian, and directly in front of the reputed house of Simon the tanner, the men came on three oval-shaped tanners vats, hewn out of the natural rock and lined with Roman cement, down very near the sea, and similar in every respect to those in use eighteen centuries ago. There is also a freshwater spring flowing from the cliffs close by, long known as the town spring. This discovery at least proves that the house on the rocky bluff above, and from which steps lead down to the vats, must have belonged to some tanner; and, as perhaps not more than one of that trade would believing in so small a place as Jaffa, some probability is given to the tradition that this is the identical spot where the house of Simon stood with whom Peter was sojourning when he saw his vision. SEE JOPPA.

17. A well informed citizen of Jerusalem who persuaded the people to exclude Agrippa from the Temple, but was pardoned for the offense on his confession (Josephus, Ant. 19, 7, 4). A.D. 38.

18. Son of Saul, and a distinguished Jew who slew many of the inhabitants of Scythopolis, and finally killed himself, with his entire family (Josephus, War, 2, 18, 4). A.D. 69.

19. Son of Gioras of Gerasa, and a prominent leader of the Jews in their last struggle with the Romans, according to Josephus, who relates at length some of his exploits against Cestius Gallus (War, 2, 19, 2), his intrigues at Massada, his campaigns in Acrabbattine and Idumaea (ibid. 4, 9, 3 sq.), and his final capture and execution by the Romans (ibid. 7, 2, 1; 5, 6). A.D. 70.

20. Son of Cathlas and one of the Idumaean generals who came at the invitation of the Zealots during the intestine broils at the final siege of Jerusalem. Josephus recites a speech of his on the occasion (War, 4, 4, 4 ) A.D. 70.

## Simon (2)[[@Headword:Simon (2)]]

             the name of several Scotch prelates:

1. Bishop of Dunblane in the 12th century. See Keith, Scottish Bishops, page 171.

2. Bishop of Ross in the 12th century. See Keith, Scottish Bishops, page 184.

3. Consecrated bishop of the Isles in 1226, and witness to a charter dated January 9, in the seventeenth year of king Alexander II. He held a synod in 1239, where he made thirteen canons, which are to be found in the Monasticon Anglicanum. He died at his palace of Kirkmichael, in the isle of Man. See Keith, Scottish Bishops, page 299.

4. Dean of the see of Morav in 1232 and also in 1242, and advanced to the bishopric of Moray in the latter year. He was bishop nine years, and died in 1253. See Keith, Scottish Bishops, page 139.

5. Bishop of Galloway in 1321. See Keith, Scottish Bishops, page 1321.

## Simon (3)[[@Headword:Simon (3)]]

             in Grecian mythology, was one of the Tyrrhenian pirates who attempted to enslave the youthful Bacchus and were by him turned into dolphins.

## Simon (4)[[@Headword:Simon (4)]]

             a name common to a number of Jewish rabbins and literati, of whom we mention the following:

1. SIMON DURAN. SEE RASHBAZ.

2. SIMON BEN-GAMALIEL I, A.D. cir. 50-70, succeeded his father Gamaliel (q.v.). The authentic notices of him are very few. We get a glimpse or two of him in the storm which was then so fiercely raging in Jerusalem. As the resolute opponent of the Zealots, he took an active part in the political struggles whose convulsions hastened the, ruin of the state. He also took an active part in the defense of Jerusalem, and fell, one of the many victims of the national struggle. Josephus (Life, § 38) says of him: ο ῾                        δὲ Σίμων ουτος ην πόλεως μὲν ῾Ιεροσολύμων, ηένους δὲ σφόδρα λαμροῦ, τῆς δὲ Φαρισαίων αἱρέσεως, οἱ περὶ τὰ πάτρια νόμιμα δομοῦσι τῶνἀἄλλων ἀκριβείᾷ διαφέρειν.᾿Ην δὲ οὑτος ἀνὴρ πλήρης συνέσεὠς τε καὶ λοιγισμοῦ, δυνάμεώς τε πράγματα κακῶς κείμενα φρονήσει τῇ ἑαυτοῦ διορθώσασθαι His recorded maxim is: “The world exists by virtue of three things — viz., truth, justice, and peace; as it is said, Truth and the judgment of peace shall be in your gates” (Aboth, i, 18). He also belongs to the ten teachers who were called הרוגי מלכות, the killed for the kingdom,” and their death is celebrated on the 25th of Sivan, for which day a fast is ordained. Comp. Schurer, Lehrbuch der neutest. Zeitgeschichte (Leips. 1874), p. 335, 453, 459; Derenbourg, Essai sur Histoire et la Geographie de la Palestine, p. 270 sq; Back, Gesch. desjud. Volkes (Lissa, 1878), p. 157; Gratz, Gesch. d. Juden, 3, 324, 354, 370, 388 sq.; Cassel, Lehrbuch der jud. Gesch. u. Literatur (Leips. 1879), p. 147, 150, 166, 168, 177.

3. SIMON BEN-GAMALIEL II, A.D. cir. 140-160, a contemporary of Nathan the Babylonian (q.v.), was the only schoolboy who escaped from the slaughter at Bethira under Bar-cocheba. He was the father of the famous Judah the Holy (q.v.), and was elected to the presidency when yet a youth. Simon was much regarded by the people for the sake of his illustrious forefathers; but his striving for autocratic power aroused an opposition party against him, which rendered his position very difficult. From some of the decisions of Simon which have come down to us, he seems to have been not only a man with a passable knowledge of Hebrew law, but, for a  Jew at that time, an extraordinary proficient in Gentile literature. He cultivated the study of the Greek language, and gave his countenance to the reading of the Sept. Comp. the essay by Ph. Bloch on Simon, in Frankel's Monutsschrift, 1864, p. 81 sq.

4. SIMON BEN-HILLEL, who succeeded his father Hillel (q.v.) A.D. cir. 10- 30, is said (Baronius, A.D. 1, n. 40), upon the authority of Athanasius and Epiphanius, to have been that same Simon whom Luke described as embracing the infant Savior in the Temple and pronouncing the Nunc dimittis (2, 23-35). Whether he is the same whom Josephus (Ant. 19, 7, 4) describes as accusing king Agrippa of an unholy living, and that he should be excluded from the Temple, since it belonged only to native Jews (προσηκοῦσης τοῖς ἐγγενέσι) is difficult to tell. Simon's recorded maxim is found in Aboth, 1, 17: “All my life have I been brought up among sages, nor have I found anything better than to keep silence; for to act, and not to explain, is the principle and basis of all; but he who multiplies words only induces sin.” SEE SIMEON 5.

5. SIMION BEN-JOCHAI, the reputed author of the Zohar (q.v.), lived in the 2d century. The biographical notices of him are so enveloped in mythical extravagances as to make it difficult to give a true statement of his life. His whole life was absorbed in the study of the Cabala, in which science he was regarded as one of the most eminent masters. He existed in a world of his own, a region beyond the bounds of ordinary nature, and peopled by the genii of his own imagination. His occasional intercourse with his coreligionists did not propitiate their good affections; he was disliked by some for the moroseness of his disposition, and feared by others from his supposed connection with the spirits of the other world. “He had the character of being an unpleasant companion and a bitter opponent; moreover, he merited the reproaches of his countrymen by causing the overthrow of the school at Jamnia. At a time when their Gentile rulers were grudging the Jews the partial relaxation they had lately enjoyed from the severe discipline of Hadrian, and when the jealousy and suspicion entertained against them were so great that the patriarch, who dared not use the title of nasi nor assume any outward mark of authority, was constrained to screen the ordinary routine of the schools as much as possible from observation, and not only to prohibit the publication of books, but also to forbid the students to take written notes of the lectures, Simon ben-Jochai was rash enough to inveigh against their oppressors in a public discourse.”  The affair, becoming a topic of public conversation, aroused the displeasure of the civil authorities. A process of law was instituted, and Simon was doomed to die. He managed, however, to escape, and, accompanied by his son, he concealed himself in a cavern, where he remained for twelve years. Here, in the subterranean abode, he occupied himself entirely with the contemplation of the sublime Cabala, and was constantly visited by the prophet Elias, who disclosed to him some of its secrets which were still concealed from the theosophical rabbi. Here, too, his disciples resorted to be initiated by their master into those divine mysteries; and here Simon ben-Jochai expired with this heavenly doctrine in his mouth while discoursing on it to his disciples. Scarcely had his spirit departed when a dazzling light filled the cavern, so that no one could look at the rabbi; while a burning fire appeared outside, forming, as it were, a sentinel at the entrance of the cave and denying admittance to the neighbors. It was not till the light inside and the fire outside had disappeared that the disciples perceived that the lamp of Israel was extinguished. As they were preparing for his obsequies, a voice was heard from heaven, saying, “Come ye to the marriage of Simon ben-Jochai; he is entering into peace, and shall rest in his chamber!” When the funeral procession moved towards the grave, a light revealed itself in the air; and when the remains were deposited in the tomb, another voice was heard from heaven, saying, “This is he who caused the earth to quake and the kingdoms to shake!” Such is the statement concerning Simon ben-Jochai, and in its traditional garb it is probably more intended to show the affection and reverence with which this sage was regarded by his disciples. See Furst, Bibl. Jud. 3, 329 sq.; Etheridge, Introduction to Jewish Literature, p. 80 sq.; Ginsburg, The Kabbalah, p. 9; Edersheim, History of the Jewish Nation, p. 261; Gratz, Gesch. d. Juden, 4, 196 sq.; 470 sq.; Back, Gesch. des jud. Volkes, p. 199; Cassel, Lehrbuch der jud. Gesch. u. Literatiur (Leips. 1879), p. 176; Herzog, Real-Encyklop. s.v.

6. SIMON I “THE JUST” (B.C. cir. 300-200). Under this name he was known διά τε τὰ πρὸς θεὸν εὐσεβὲς καὶ τὸ πρὸς τοὺς ὁμοφύλους εὔνουν (Josephus, Ant. 12, 2). Derenbourg has conclusively, established that this Simon is the same that is spoken of in Ecclesiasticus. There are many legends about him. According to one, it was he who encountered Alexander the Great; according to another, he was the last surviving member of the Great Synagogue (משירי כנסת הגדולה); according to  another, it was he who warned Ptolemy Philopator not to enter the Temple. All the traditions, however, combine in representing Simon as closing the better days of Judaism. “Down to his time,” says dean Stanley (History of the Jewish Church, 3, 276 sq.), “it was always the right hand of the high priest that drew the lot of the consecrated goat; after his time the left and right wavered and varied. Down to his time the red thread round the neck of the scapegoat turned white, as a sign that the sins of the people were forgiven; afterwards its change was quite uncertain. The great light at the entrance of the Temple burned, in his time, without fail; afterwards it often went out. Two fagots a day sufficed to keep the flame on the altar alive in his time; afterwards piles of wood were insufficient. In his last year he was said to have foretold his death, from the omen that, whereas on all former occasions he was accompanied into the Holy of Holies on the Dav of Atonement, to the entrance only, by an old man clothed in white from head to foot, in that year his companion was attired in black, and followed him as he went in and came out. These were the forms in which the later Jewish belief expressed the sentiment of his transcendent worth, and of the manifold changes which were to follow him.” In the book called Ecciesiasticus we are told of Simon's activity for his people. Thus he made the city of Jerusalem, which had suffered much through the wars, a great stronghold, in order that it might not be so easily taken, for which many gloomy prospects continually sprang up.

The Temple Simon also fortified, repaired all damaged places, and raised the foundation of the forecourt. The reservoir in the Temple, holding the water, he enlarged to the extent of a pond, in order that the inhabitants might not suffer from scarcity of water in case of a siege. Since that time, the Temple had always large quantities of water in store, which, in a hot climate, and on dry soil like Jerusalem, was looked upon with great astonishment. If Simon thus cared for the material interest of his people, he was not the less severed from the idea of Judaism, that Israel's strength does not depend upon such means. “Of three things Israel's salvation, is composed” is taught by the choice sentence preserved to us — ”upon observance of the law (Torah), upon reconciliation with God by virtue of means of grace, which the Temple worship furnishes (Abodah); and upon works of charity (Gemiluth Chassadim).” His piety was a purified one, free from ascetic excess. His period, full of wars and troubles, brought about many evils, and the strictly pious sought, as during the time of the prophets, to withdraw from human society altogether and to consecrate themselves in vowing to lead a Nazaritish life — the first step to the sect of the Assidaeans. Simon did not  like this mode of life, and showed his protest against it by not allowing the priests to use the pieces due to them from the sacrifices of the Nazarites. Only once he made an exception in favor of a young beautiful shepherd who came to him as a Nazarite. “Why do you wish,” inquired the high priest of the youth, with a splendid head full of ringlets, “to destroy thy beautiful head of hair?” To this the shepherd replied, “Because my head full of ringlets has nearly enticed me to sin from mere vanity. I once saw my reflection in a clear stream, and, as my likeness thus met my eye, the thought of self-deification took hold of me; wherefore I consecrated my hair unto the Lord through the Nazarite vow.” On hearing these words Simon kissed the young shepherd of such morally pure simplicity, and said to him, “Oh, if there were only in Israel many Nazarites like yourself!” Beautiful, indeed, is the magnificent eulogy of Ben-Sira, the writer of Ecclesiasticus, in which he describes our Simon (1, 1-21):

“How beauteous was he when, coming forth from the temple, He appeared from within the veil! He was as the morning star in the midst of clouds, And as the moon in the days of Nisan: As the sun shining upon a palace, And as the rainbow in the cloud. As the waving wheat in the field, As the Persian lily by a fountain, And as the trees of Lebanon in the days of vintage: As the perfume of frankincense upon a censer, As a collar of gold of variegated beauty. And adorned with precious stones: As a fair olive tree whose boughs are perfect, And as the tree of anointing whose branches are full.”

This description, says Stanley, “is that of a venerable personage who belonged to a nobler age and would be seen again no more.” See Derenbourg, Essai sur l'Histoire et la Geographie de la Palestine, p. 47- 51; Gratz, Gesch. d. Juden. 2, 235 sq., and his essay, Simon der Gerechte und seine Zeit, in Frankel's Monatsschrift, 1857, p. 45-56; Etheridge, Introduction to Hebrew Literature, p. 19 sq.; Edersheim, The Temple, its Ministry and Services at the Time of Jesus Christ, p. 325; Milman, History of the Jews, 1, 495; Stanley, History of the Jewish Church, 3, 276 sq.; Herzog, Real-Encyklop. 14, 383; Back, Gesch. d. jud. Volkes, p. 37 sq.

7. SIMON BEN-LAKISH, was born at Bostra A.D. cir. 200, and died cir. 275. He was a man remarkable for his bodily stature and a corresponding magnitude of intellect. “For some time he served as a legionary in the Roman army, and after his restoration to a life of study became, by marriage, the brother-in-law of R. Jochanan Bar-Napacha (q.v.). Ben- Lakish, or more commonly Resh-Lakish, is the same who held that the book of Job was only an allegory, היה איוב לא היה ולא נברא אלא משל, i.e. “Job never lived and never existed, but is a parable.” See Gratz, Gesch. d. Juden, 4, 260 sq.

8. SIMON BEN-SHETACH was the brother of Alexandra (q.v.), queen of Alexander Jannaeus (q.v.). When the Jews revolted against Jannaeus and six thousand were killed, Simon ben-Shetach was saved by escaping to Egypt; but soon returned to Jerusalem, having been recalled through the influence of his sister. By way of supplement to what has already been stated on Simon ben-Shetach in the art. Scribes (q.v.), we will add the following. He was a man of inflexible rigor, a high-minded ecclesiastic, sensitive withal, thought it no sin to refuse forgiveness to an adversary, and was ever on the alert to magnify his office before his flight to Alexandria. In the Talmud (Sanhedrin, tr.]גדול כה) we read the following: “One of the king's servants had committed a murder and then absconded. The king, as master of the fugitive, was summoned to answer for his servant, and, as master, did honor to the law by coming. As king, he remembered his dignity and sat down in court, Ben-Shetach being judge. Stand up, king Jannai! shouted this haughty judge; stand up upon thy feet while they bear witness concerning thee for thou dost not stand before us, but before Him who spake and the world was… The royal displeasure was so signally manifested in consequence that a law was enacted to this effect: ‘The king neither judges nor is judged'” (Mishna, 2, 1). See Gratz, Gesch. d. Juden, 3; 107, 109, 111, 126, 133; Rule, History of the Karaite Jews, p. 22 sq.; Derenbourg, Histoire et Geaographie de la Palestine, p. 96 sq.; Pick, The Scribes Before and in the Time of Christ, in Lutheran Quarterly, 1878, p. 260 sq.; Schurer, Lehrbuch der neutest. Zeitgeschichte, p. 122 sq., 128 sq., 411, 452, 454. (B.P.)

## Simon (St.) And Judes (St.) Day[[@Headword:Simon (St.) And Judes (St.) Day]]

             a holy day appointed by the Church for the commemoration of these two saints, associated probably because of their relationship (Mat 13:55), Oct. 28. When this festival was instituted history does not inform us; but it is usually referred to the 12th or 13th century. See Riddle, Christ. Antiq.; Hook, Ch. Dict.

## Simon Of Sudbury[[@Headword:Simon Of Sudbury]]

             was archbishop of Canterbury in 1375, lord chancellor in 1379, and was murdered by Wat Tyler's followers June 13, 1381.

## Simon Of Tournay[[@Headword:Simon Of Tournay]]

             was a dialectician who taught in the University of Paris at the beginning of the 13th century, and who was among the first to apply the Aristotelian philosophy to theology. He is charged by Matthew Paris with having on one occasion interrupted his lecture, in which he had refuted certain arguments raised by himself against the doctrine of the Trinity with the exclamation “O Jesus, Jesus, how much have I done to establish and honor thy teachings! If I were to become their opponent, I could certainly attack them with yet stronger objections!” Upon this he lost both speech and memory; and though he subsequently recovered his mind to some little degree, he was unable to impress on his memory more than the Lord's Prayer and the Creed. Thomas Cantipratensis ascribes to him the crime usually attributed to the emperor Frederick II, of having said that “there are three who have deceived and oppressed the world through their sects — Moses, Christ, and Mohammed.” Both writers assert, but do not adequately prove, the immorality of Simon's life. Henry of Ghent, who became a doctor of the Sorbonne in about 1280, and who held a canonry at Tournay, merely says that Simon had followed Aristotle too far, and that he was for that reason regarded by some as a heretic. None of Simon's writings have appeared in print. The list of them is given by the authors of the Hist. Litteraire de la France, 16, 393, and they state that nothing is contained in them which conflicts with the belief of the Church.

## Simon, Count De[[@Headword:Simon, Count De]]

             SEE SAINT-SIMON.

## Simon, Honore Richard[[@Headword:Simon, Honore Richard]]

             a French scholar, but no connection of the following, was born at Castellane in the latter part of the 17th century. After having been curate of  St. Uze, a small parish in the neighborhood of St. Vallier, he went for his health to Lyons, where he compiled his Grand Dictionnaire de la Bible (1693, fol.), a work the reputation of which is attested by several later editions (ibid. 1713, 1717, 2 vols. fol.), and which maintained its place till supplanted by that of Calmet, who made great use of it in his own Dictionary. Simon died at Lyons in 1693.

## Simon, Richard[[@Headword:Simon, Richard]]

             a French Hebrew scholar, was born at Dieppe May 13, 1638. He entered the Congregation of the Oratory in 1662, and soon distinguished himself in Oriental studies. He taught philosophy first at Juillvy and then at Paris, where he employed himself in forming a catalogue of the numerous and valuable Oriental MSS. in the library of the Oratory, and thence making collections which assisted him greatly in his subsequent labors. From the beginning of his career he was distinguished by a boldness of thought and Acton which is rarely found in members of his communion and the first work of magnitude which he attempted was prompted by the offer of 12,000 livres by the Protestants of Charenton for a new translation of the Bible in place of that of Geneva, which was objected to as antiquated and obscure. But his plan of a version which should be equally acceptable to Protestants and Roman Catholics had no result except to bring upon him the rebukes of his Roman Catholic brethren.

His celebrity is chiefly owing to his Critical History of the Old Test., first published in 1678. In the course of this work he denies that Moses was the author of the Pentateuch, and attributes its compilation to scribes of the time of Esdras, acting under the direction of the Great Synagogue. So daring a criticism could not fail to excite the alarm of his censor Pirot, and the book was by him submitted to Bossuet, who obtained an order from the chancellor to forbid its publication until more rigorously examined. The result of the examination was a decree of council suppressing the work, and ordering all copies of it to be destroyed. One of these escaped, and was the basis of a defective edition published by the Elzevirs in Holland. A Latin translation by Aubert de Verse is still more defective. But a very correct edition, with preface, apology, marginal notes, and controversial tracts, was published at Rotterdam in 1685 by Raineer Leers. An English translation was published in London in 1682. In consequence of his views, Simon was compelled in 1678 to quit the Oratory, and retired to the village of Belleville in Normandy, of which he had been appointed curate in 1676. In 1682 he resigned this charge and went to Paris, where he occupied himself entirely  in literary labor. He finally returned to Dieppe, where he died of fever April 11, 1712. He bequeathed his MSS. to the cathedral of Rouen. Besides the above work, Simon published a large number of others, chiefly on Biblical subjects, which are enumerated in Hoefer, Nouv. Biog. Generale, s.v.

## Simonetta, Giacomo[[@Headword:Simonetta, Giacomo]]

             an Italian cardinal, was born at Milan about 1475, and after education at Padua and Pavia was made priest and went to Rome, where Julius I appointed him advocate consistorial in 1505, and later auditor of the Rota. Clement VII gave him the bishopric of Pesaro in 1529, and Paul III created him cardinal in 1535, giving him also the bishopric of Perugia as well as the administration of the dioceses of Lodi, Sutri, Nepi, and Conza. Simonetta died at Rome Nov. 1, 1539, having published only two treatises: De Reservutionibus Beneficiorumn (Cologne, 1583; Rome, 1588), and De Vita et Miraculis Francisci de Paula (ibid. 1625).

His younger brother, GIACOMO FILIPPO, likewise born at Milan, also became an ecclesiastic, and was provided with rich benefices. He wrote Epigrammata (Milan, s.d.) and other poems.

## Simonetta, Ludovico[[@Headword:Simonetta, Ludovico]]

             an Italian cardinal, was born at Milan early in the 16th century. After having received the diploma of doctor in utroque jure (1535), he entered holy orders, and succeeded his uncle Giacomo as bishop of Pesaro in 1536. In 1560 he was called to the episcopal see of Lodi, and was made cardinal in 1561, and in 1564 one of the legates at the Council of Trent. He died at Rome, April 30, 1568. There is preserved in the Ambrosian Library at Milan part of his Correspondence with Charles Borromeo, whose friend he was.

## Simonians[[@Headword:Simonians]]

             a heretical sect which arose in the 2d century, and owed its origin to the antichristian influence and teaching of SIMON MAGUS. SEE SIMON MAGUS (q.v.). The recent discovery of The Refutation of All Heresies, a work written by Hippolyttus early in the 3d century, gives a summary of a work by Simon Magus, called The Great Announcement, a Revelation of the Voice and Name Recognizable by means of Intellectual Apprehension of the Great Indefinite Power, in which his system was set forth. That system is one of thorough and unflinching pantheism. He introduced into  his very definition of the Divine Nature that its substance is exhibited in material things. He ascribes the formation of the world to certain portions of the divine fulness (eons). The originating principle of the universe is fire, of which is begotten the Logos, in which exists the indefinite power, the power of the godhead, the image of which power is the spirit of God. These eons, called roots, are in pairs — mind and intelligence, voice and name, ratiocination and reflection. In them resides, coexistently, the entire indefinite power, potentially with regard to these “secret” portions of the divine substance, actually when the images of these portions are formed by material embodiment. For mind and intelligence becoming “manifest” are heaven and earth; voice and name are sun and moon; ratiocination and reflection are air and water. The indefinite power becomes then the seventh actual power, the spirit of God wafted over the water, which reduces all things to order.

The Logos employs the divine roots or eons, which are both male and female. To the first pair of eons is assigned the first three days' work of the creation; to the second pair is referred the fourth day's; to the third pair the fifth and sixth days'. Every man may become an embodiment of the Logos; an “image,” that is, of the Logos, a conversion of the “secret” portion of the divine power into the “manifest.” In this system the persons of the Trinity are confused, and Simon professed himself to be the Power of God, with the right of assuming the name of any of the three Simon taught that Jesus was a man, and suffered only in appearance. Such, in brief, is the system of Simon, a heresy not properly classed with those that bear the name of Christ (Epiph. Hoer. 21:1). The Simonians pretended to be Christianas that they might insinuate themselves into the Church; and many convicted of this heresy were excommunicated (Eusebius, Hist. Eccl. 2, 1, 13). The pretensions of Simon were supported by magic, and magic in several forms was practiced by the sect. Many see nothing unreasonable or unscriptural in supposing that supernatural agencies, the power of evil spirits, may have been permitted to enter into those delusions. Irenaeus accuses the sect of lewdness, and his statement is confirmed by the Great Announcement itself, which speaks of promiscuous intercourse of the sexes as “sanctifying one another” (Hippolytus, Refut. Hoer. 6, 14). Of the number of this sect Justin Martyr writes that almost all the Samaritans, and a few even of other nations, worshipped Simon. Simon had been much honored at Rome, but his influence fell before the preaching of Peter; and Origen writes, about A.D. 240, that not thirty of Simon's followers could be found in the whole world (Contr. Cels. 1, 57). By almost universal consent Simon is regarded as the first propagator in the  Church, but acting from without, of principles which developed into Gnosticism. Indeed, there are many points in common: i.e. both reject the notion of absolute creation; both hold the unreality of the Lord's body. See Bunsen, Hippolytus, 1, 47, 48; Burton, Bampton Lectures; Blunt, Dictionary of Sects, s.v.

## Simonians (Saint)[[@Headword:Simonians (Saint)]]

             SEE SAINT-SIMON.

## Simonis, Johann[[@Headword:Simonis, Johann]]

             conrector of the gymnasium and professor of Church history and antiquities in the University of Halle, was born Feb. 10, 1698, at Drusen, near Schmalkalden, and died Jan. 2, 1768. He wrote, Onomasticon Vet. Test. sive Tractatus Philologicus, in guo Nomina Vet. Test. Propria, etc. (Halle, 1741): — Introductio Grammatico-critica in Linguam Groecam, etc. (ibid. 1752): — Introductio Grammatico-critica in Linguam Hebraicam, etc. (ibid. 1753): — Arcanum Formarum Nominumn Hebraicoe Linguoe, etc. (ibid. 1735): — Lexicon Manuale Hebr. et Chald. (ibid. 1752; Amst. 1757 and often; last ed. by Winer, Leipsic, 1828; Engl. transl. by Ch. Seagar, The Smaller Heb. and Chald. Lexicon Translated and Improved, Lond. 1832): — Onomasticum Novi Test. et Librorum Vet. Test. Apocryphorum, sive Tractatus Philol., quo Nomina Propria Novi Test. et Librorum Apocryphorum Vet. Test. ex Ipsorum Originibus et. Farmis Explicantur. Besides these and many other works, mentioned by Furst and Winer, he edited the Biblia Hebraica Manualia ad Optimasa quasque Editiones Recensita, etc. (Haile, 1752; 2d ed. 1767; 3d ed. 1822; 4th ed. 1828 [the latter two eds. by Rosenmuller]). Simonis's object in editing his edition of the Hebrew Bible was to publish a correct, but at the same time a cheap, edition of Van der Hooght's text. But, in spite of all care, some inaccuracies have crept into the text. See Furst, Bibl. Jud. 3, 337 sq.; Winer, Handbuch der theol. Lit. 1, 39, 115, 119, 121, 122, 127, 137, 535, 607; Rosenmuller, Handbuchfur die Literatur der bibl. Kritik und Exegese, 1, 238 sq.; Steinschneider, Bibliog. Handbuch, p. 132 sq. (B.P.)

## Simonton, Ashbel Green[[@Headword:Simonton, Ashbel Green]]

             a missionary of the Presbyterian Church, was born at West Hanover, Dauphin Co., Pa., Jan. 20, 1833. He pursued his preparatory studies in the  academy at Harrisburg, Pa., graduated at the College of New Jersey in 1852, studied law in 1854, and was admitted to the privileges of the Church in May, 1855. He entered the Theological Seminary at Princeton in September of the same year, and at an early stage of his course was led to consider his duty in relation to the foreign missionary work. He was licensed by Carlisle Presbytery, April 14, 1858, and his formal application to the board for appointment as a foreign missionary was sent to New York Oct. 25, 1858. The executive committee decided to send him to Brazil, as the pioneer of a numerous company of laborers. The time fixed upon for his departure was May, 1859. Meanwhile he spent two months in New York, taking lessons in the Portuguese language, and lecturing, as opportunity was afforded, upon Brazil. He was ordained by the Presbytery of Carlisle, April 14, 1859. His sermon on this occasion was upon the words, “Come over into Macedonia and help us,” and it was all able presentation of the claims of the unevangelized upon the Church, and was afterwards published in Dr. Van Rensselaer's Presbyterian Magazine. He arrived at Rio Janeiro Aug. 12, 1859, and, after two years of study and explorations of the field, began a Bible class, May 19, 1861, at which two were present; but the audiences soon increased to such dimensions that larger accommodations were demanded. In 1863 it was deemed best to enlarge the operations of the mission by taking in the province of Sao Paulo.

In November, 1864, appeared the first number of the Imprensa Evangelica, a semi-monthly paper established for the diffusion of religious intelligence among the more cultivated class of minds. The greater part of the labor of writing for its columns and superintending its publication devolved upon him until September, 1866, when he had an assistant. The unanimous impression of those who read his leading editorials in the Imprensa was that they were characterized by great ability, clearness, and comprehension of the subjects treated. The paper continued to increase in circulation, and during the three years of his connection with it much good was effected through its instrumentality. In March, 1865, Mr. Simonton made a missionary tour into the province of Sao Paulo, and while there the Presbytery of Rio Janeiro was organized. He died Dec. 9, 1867. Mr. Simonton possessed a clear, penetrating intellect, well disciplined by diligent study. He excelled as a preacher, and had few superiors as a sermonizer. He greatly loved the missionary work, for which he was eminently fitted by nature, culture, and grace, and labored from first to last with unabated zeal and energy. See Wilson, Presb. Hist. Almanac, 1868, p. 135. (J.L.S.)

## Simony[[@Headword:Simony]]

             the crime, in ecclesiastical law, of buying or selling holy orders and offices. The term is derived from the sin of Simon Magus (q.v.), who wished to purchase from the apostles for money the power to confer the Holy Ghost (Act 8:19). The ancient Christian Church distinguished simony into three different kinds: 1. Buying and selling spiritual gifts; 2, Buying and selling spiritual preferments; 3. Ambitious usurpation and sacrilegious intrusion into ecclesiastical functions without legal election or ordination. Of course the first sort was that which most properly had the name of simony, resembling most closely the sin of Simon Magus. This crime was thought to be committed when money was offered or received for ordinations, and it was always punished with the severest censures of the Church. The apostolical canons (Can. Apost. 29) seem to lay a double punishment, both deposition and excommunication, upon such of the clergy as were found guilty of this crime. Among the councils which have condemned simony are Chalcedoni; second of Orleans; second of Constantinople; second of Braga; fourth, eighth, and eleventh of Toledo; second of Nice; Rheims; Placentia; and Trullo — the term of the canons being according to the various circumstances and forms of the crime prevalent.

The ancients also include in this sort of crime the exacting of any reward for administering baptism, the eucharist, confirmation, burying the dead, consecration of churches, or any like spiritual offices. The second sort of simony (traffic in spiritual preferments) was denounced by both ecclesiastical and secular laws (Concil. Chalced. Song of Solomon 2; Justinian, Novel. 123, c. 1), the former ordering the deposition of the bishop that “sets grace to sale, and ordains a bishop, etc., for filthy lucre;” the latter ordering every elector to make oath “that he did not choose the party elected either for any gift or promise,” etc. The third sort of simony was when men by ambitious arts and undue practices, as by the favor and power of some wealthy or influential person, got themselves invested in any office or preferment to which they had no regular call or legal title; or when they intruded themselves into other men's places, already legally filled. Thus Novatian got himself secretly and simoniacally ordained to the bishopric of Rome, to which Cornelius had been legally ordained before him (Cyprian, Ep. 52, al. 55, ad Antonian.). Such ordinations were usually vacated and declared null, and both the ordained and their ordainers prosecuted as criminals by degradation and reduction to the state and communion of laymen. There were also general imperial laws made by Gratian and  Honorius (Cod. Theod. lib. 16, Titus 2; “De Episc. Leg. 35 Honorii”), obliging all bishops who were censured and deposed by any synod to submit to the sentence of the synod, under the penalty of being banished a hundred miles from the city where they attempted such disturbance. See Bingham, Christian Antiq. bk. 16, ch. 6, § 28-30.

This crime became quite common in the Church during the 11th and 12th centuries, Benedict IX, when a boy of twelve years (A.D. 1033), was elected pope “intercedente thesaurorum pecunia.” Guido, archbishop of Milan (A.D. 1059), lamenting the prevalency of simony in his Church, promised for himself and successors utterly to renounce it. Hildebrand, afterwards Gregory VII, was a vigorous opponent of the practice. At a council at Lyons the archbishop and forty-five bishops confessed themselves simoniacal and were deposed. The fortieth of the canons of 1603 (Church of England), is directed against simony, as being “execrable before God,” and provides an oath to be taken personally by everyone admitted to a benefice that no simoniacal payment, contract, or promise has been or shall be made. While in Great Britain the cognizance of simony and punishment of simoniacal offenses appear originally to have belonged to the ecclesiastical courts alone, the courts of common law would have held simoniacal contracts void, as being contra bonos mores and against sound policy. According to English law (statutes of Eliz. and 12 Anne, c. 12; 7 and 8 George IV, c. 25; 9 George IV, c. 94; also 1 William and Mary, c. 16), it is not simony for a layman or spiritual person, not purchasing for himself, to purchase while the church is full either an advowson or next presentation, however immediate may be the prospect of a vacancy, unless that vacancy is to be occasioned by some agreement or arrangement between the parties. Nor is it simony for a spiritual person to purchase for himself an advowson, although under similar circumstances. It is, however, simony for any person to purchase the next presentation while the church is vacant; and it is simony for a spiritual person to purchase for himself the next presentation, although the church be full. See Milman, Latin Christianity, 3, 237, 244, 370 sq.; 7, 270; Willis, Hist. of Simony (Lond. 1865, 2d ed.); and the monographs cited by Volbeding, Index Programmatum, p. 75.

## Simoom[[@Headword:Simoom]]

             SEE WIND.

## Simpkins, Solomon G.[[@Headword:Simpkins, Solomon G.]]

             a minister of the Methodist Episcopal Church, South, was born in Maryland in 1811; moved to Vicksburg, Miss., in 1837; was licensed to preach in 1840, and became a member of the Mississippi Conference. In 1849 he was appointed to Bayou Pierre Circuit, but died before he could reach it. See Minutes of Annual Conferences of M.E. Church, South, 1849, p. 243.

## Simple Feasts[[@Headword:Simple Feasts]]

             were, according to the Salisbury use, those on which only the initial words of the antiphon to the Benedictus and Magnificat were sung. They were comprised under three classes, the first, of nine lessons, with triple or double invitatory; the second, of three lessons, with double invitatory; the third, of three lessons, with simple invitatory; the latter, in distinction from the former two, were marked “sine regimine chori.” Simple feasts, like ferials and vespers, had no first vespers.

In the Roman use simple feasts, without ruling the choir, are classed as simples; the simple, with ruling the choir, as semi-doubles. Accordingly, the highest class of Salisbury simples became the Roman doubles, to which succeed greater doubles, doubles of the second, and doubles of the first class.

## Simplices[[@Headword:Simplices]]

             (simple), a term of reproach frequently bestowed upon the early Christians.

## Simplicianus[[@Headword:Simplicianus]]

             archbishop of Milan (398-400), was a friend and teacher of Ambrose, who wrote to him four epistles (comp. Migne, 16, 874). Augustine dedicated to Simplicianus his De Diversis Quoestionibus, and mentions him very often. Virgilius of Trent addressed to him his De Martyrio S. Sisinnii et Socinorum (Migne, vol. 13), and Ennodius of Pavia wrote an epigram in his honor. See Gennadius, De Viris Illust. p. 27. (B.P.)

## Simplicius[[@Headword:Simplicius]]

             pope from A.D. 468 to 483, in the period of the Monophysite (q.v.) disputes by which the Western Church was violently agitated. He  participated in the controversy, taking sides with Acacius, the patriarch of Constantinople, and anathematized Timotheus Aelurus, Petrus Fullo, Petrus Mongus, John of Apamea, and Paul of Ephesus; but he afforded aid and protection to John Talaja, whom Acacius refused to acknowledge as successor to the sea of Alexandria. Simplicius also added to the estimation in which the papacy was held by appointing the bishop Zeno of Seville to be apostolical vicar, and by depriving the bishop of Arles in France of his right to convoke synodal meetings. It is stated that this pope died March 2, 483, and his memory is honored in the Romish Church annually on the recurrence of that date. See Herzog, Real-Encyklop. s.v.

## Simplicius (2)[[@Headword:Simplicius (2)]]

             a philosopher of the 6th century, was a native of Cilicia, a disciple of Ammonius the Peripatetic, and endeavored to unite the Platonic and Stoic doctrines with the Peripatetic. Distrusting his situation under the emperor Justinian, he went to Chosroes, king of Persia, but returned to Athens after it had been stipulated in a truce between the Persiains, and the Romans, A.D. 549, that he and his friends should live quietly and securely upon what was their own, and not be compelled by the Christians to depart from the religion of their ancestors. Simplicius wrote commentaries on Aristotle's Categorioe, Physica, De Coelo, and De Anima, which are the most valuable of all the extant Greek commentaries on Aristotle. They are printed in some of the early editions of Aristotle; and are also contained in Scholia. in Aristotelem, collegit Ch. A. Brandis (Berl. 1836). Simplicius also wrote a Commentary on the Enchiridion of Epictetus, which for its pure and noble principles of morality has commanded general admiration. The best separate edition of this commentary is that by Schweighauser, with a Latin translation, in two volumes (Leips. 1800); it has been translated into English by Dr. G. Stanhope (Lond. 1704, 8vo); into French by Dacier (Paris, 1715); and into German by Schulthess (Zurich, 1778).

## Simpson, Benjamin Franklin[[@Headword:Simpson, Benjamin Franklin]]

             a minister of the Methodist Episcopal Church, was born at York, Me., Dec. 30, 1835, and was educated at Wilbraham, Mass. In 1858 he went to Rahway, N.J., to take charge of an academy; then to the Biblical Institute at Concord, in 1860. He joined the Newark Conference in 1862; was drafted into the army July 13, 1864, and in October was appointed chaplain. In September 1865, he returned from the war and resumed his  ministerial work, which he was obliged to give up early in 1869. He died at Hanover, N.J., July 12, 1871. See Minutes of Annual Conferences, 1872, p. 34.

## Simpson, Calovius Abraham, LL.D[[@Headword:Simpson, Calovius Abraham, LL.D]]

             an English Congregational minister, was born in 1789. He was educated at the Glasgow University, and left that institution with the highest testimonial of Christian character and scholarly attainment. He essaved to make proof of his ministry first at Fulbourne, and in 1820 removed to Haverhill, where he was ordained, and for eleven years greatly blessed in his work. In 1836 Dr. Simpson settled at Oundle, thence in 1842 he removed to Cardiff, and in 1844 entered upon his final pastorate at Long Sutton, Lincolnshire. He died March 17, 1866. "His literary reading was very wide; he had singular conversational powers and great urbanity of manner; his love of theological and metaphysical questions amounted to a passion, and on them he spoke with decision and authority." See (Lond.) Cong. Yearbook, 1867, page 313.

## Simpson, David[[@Headword:Simpson, David]]

             an English clergyman, was born at Ingleby, Yorkshire, Oct. 12, 1745. He was educated at St. John's College, Cambridge, and was successively curate of Ramsden, Essex, of Buckingham, and of the Old Church, Macclesfield. In all three places his alleged Methodism gave offense, and, while at the last place, he was silenced by the bishop of Chester. But his friends erected a new edifice (Christ Church, Macclesfield) for him, in which he officiated until his death, in 1799. He published, Sacred Literature (Birm. 1788-90. 4 vols. 8vo): — Discourse on Stage Entertainments (1788): — Key to the Prophecies (Maccles. 1795, 8vo; 3d ed. 1812, 8vo): — A Plea for Religion, etc. (Lond. 1802, 8vo, with numerous later editions): — Plea for the Deity of Jesus and the Doctrine of the Trinity (1812, 8vo): — Sermons (8vo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Simpson, Edward, S.T.D.[[@Headword:Simpson, Edward, S.T.D.]]

             a learned English divine, was born at Tottenham, in May, 1578. Having been prepared at the Westminster School, he entered Trinity College, Cambridge, from which he graduated in 1600, and the next year was admitted fellow. In 1603 he received his degree of A.M., and his A.B. in 1610. He was chaplain to Sir Moyle Finch, 1615-18, and rector of Eastlilng in 1618, in which year he took his degree of doctor of divinity and was made prebendary of Coringham. He died in 1651. He published, Mosaica, etc. (Cantab. 1636, 4to): — Positive Divinity: — Knowledge of Christ: — God's Providence in Regard to Evil: — Regeneration Defended: — Declaration: — De Justificatione: — Notoe Selectiores in Horatium, etc. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Simpson, George W.[[@Headword:Simpson, George W.]]

             a Presbyterian minister, was born near Churchtown, Lancaster Co., Pa., June 1, 1821. He early embraced religion, and, feeling it to be his duty to preach, he pursued his studies at Easton College, Pa., and Princeton Theological Seminary. He chose Africa as his field of labor, and sailed for the Gaboon in Sept., 1849, where he was cordially received by Rev. J.L.  Wilson and other missionaries. Corisco was chosen as a missionary station, and Mr. Simpson and his wife immediately occupied it. They embarked March 25, 1850, in an English vessel for Fernando Po, but on the evening of April 5 the ship was capsized by a tornado, and all on board except one of the crew were lost.

## Simpson, Matthew, D.D., LL.D[[@Headword:Simpson, Matthew, D.D., LL.D]]

             a bishop of the Methodist Episcopal Church, was born at Cadiz, Harrison County, Ohio, June 10, 1810. He graduated from Madison College (afterwards merged into Allegheny University) in 1832. In 1833 he took the degree of doctor of medicine, but before the year was ended had decided to enter the Pittsburgh Conference. The second year thereafter he became pastor of the Liberty Street Church, Pittsburgh, where he soon gave evidence of the eloquence which eventually placed him among the greatest pulpit orators of the age. In 1837 he was called as professor of natural sciences to Allegheny University, and two years afterwards was appointed president of Indiana Asbury University, at Greencastle, Ind. Under his management the college grew in strength and usefulness. In 1848 Dr. Simpson was elected to the editorship of The Western Christian Advocate, of Cincinnati. In 1852 he was elected a bishop of the Methodist Episcopal Church. He adorned the episcopal office with gentleness, humility, and devotion. He was indefatigable in the discharge of his duties, and though careful in the maintenance, doctrine, and discipline of his Church, he did so without exciting enmity from those of his own or other sects. He died in Philadelphia, Pennsylvania, June 18, 1884. Bishop  Simpson will be best remembered by his patriotic labors in aid of the government during the civil war, which gave him a national reputation. He was the trusted friend and adviser of president Lincoln, and it was at his request that bishop Simpson made a series of powerful addresses on the Union in many of the cities of the North. He was the stanch supporter of the colored race, and was urged by the secretary of war to undertake the organization of the freedmen at the establishment of the bureau, and was afterwards invited by president Grant to go as commissioner to San Domingo, both of which offers he declined. Besides the public addresses which the bishop delivered he was employed by the government on many missions of a confidential nature, which aided largely in strengthening the Union cause. In view of these services rendered during the war and under the direction of president Lincoln, it was fitting that he should have been chosen to deliver the nation's eulogy upon her martyred president. In 1870, on the death of bishop Kingsley, bishop Simpson visited Europe to complete the work which had been assigned to him on the Continent, and also as a delegate to the English Conference. In 1874 he visited Mexico, and in 1875 again went to Europe to attend the conferences held in Germany and Switzerland, and also to meet the missionaries on the Continent. In 1881 he attended the OEcumenical Council of the Methodist Church, which was held in London, and while there was the recipient of many kind attentions from the members of his denomination in England. He is the author of A Hundred: Years of Methodism, a volume of Yale Lectures on Preaching, and was the editor of the Cyclopcedia of Methodism, which contains information on almost every subject of interest to the denomination; Some of his Sermons have been edited by Dr. G.R. Crooks (N.Y. 1885); also his Life (ibid. 1890).

## Simpson, Or Sympson, Sydrach, B.D[[@Headword:Simpson, Or Sympson, Sydrach, B.D]]

             a Puritan divine, was educated at the University of Cambridge, and became curate and lecturer of St. Margaret's, Fifth Street, London. He was summoned before archbishop Laud for nonconformity in 1635, and retired to Holland. Returning to England at the commencement of the civil wars, he was chosen one of the Assembly of Divines in 1643. He joined the Independents against the Presbyterians, was appointed by Cromwell's visitors master of Pembroke College, Cambridge, in 1650, and died in 1655. He published a few sermons and theological treatises, for which see Darling, Cyclop. Bibliog. s.v.; Watts, Biblioth. Brit. s.v.

## Simpson, Robert, D.D.[[@Headword:Simpson, Robert, D.D.]]

             a Scottish divine and instructor, was born at Little Tillerye, near Milnathort, in Kinross-shire, Feb. 15, 1746. Having completed his academic studies, he preached in Yorkshire and Lancashire, and was for several years pastor of a Church at Bolton-le-Moors, near Manchester. He went to London in 1786, where his preaching attracted considerable attention. He was chosen president of the Dissenting school afterwards known as the Hoxton Academy, and applied himself wholly to this work. His health failing in May, 1817, he tendered his resignation, although he continued to lecture his classes as often as illness would permit. He died Dec. 21, 1817.

## Simpson, William[[@Headword:Simpson, William]]

             a minister of the Methodist Episcopal Church, was born in Huntingdon County, Pa., Jan. 22, 1812. He professed conversion and united with the Church in June, 1832, and received license to preach June 3, 1837, at Bloomington, Ill. He entered the Illinois Conference in Sept., 1837, and was ordained deacon in Sept., 1839, and elder in August, 1841. His ministry closed with his life, Feb. 22, 1864. See Minutes of Annual Conferences, 1864, p. 178.

## Simri[[@Headword:Simri]]

             (1Ch 26:10). SEE SHIMRI.

## Sims, Edward Drumgoogle[[@Headword:Sims, Edward Drumgoogle]]

             a minister of the Methodist Episcopal Church, South, was born in Brunswick County, Va., March 24, 1805. He graduated at the University of North Carolina in 1823; was tutor in that institution, and afterwards principal of an academy at La Grange, Ala.; and on the establishment of the college at that place was elected professor of mathematics and natural philosophy. He then traveled two years in connection with the Tennessee Conference; afterwards was professor of languages in Randolph Macoan College, Va. In 1836 he visited Europe and spent two years at the University of Halle, in Germany; in 1837 he traveled through France and Germany, Italy, Holland, Belgium, and England; in 1838 he returned to the United States, and filled the chair of English literature in Randolph Macon College; and in December, 1841, was elected by a unanimous vote of the trustees of the University of Alabama to the same department. He died April 12, 1845. Prof. Sims was a man of various, extensive, and accurate learning, especially in the department of language in general. Besides the ordinary classics, he wrote and spoke French and German. He was master of the philosophy of language, and almost the entire circle of the sciences; and had collected materials for an Anglo-Saxon grammar, and also for an English grammar, which he designed publishing. As a minister, the qualities of his mind and piety infused themselves into his preaching and distinguished it. Eminent as he was in learning and the social virtues, his Christian character was his highest ornament. His religion was deeply experimental. See Minutes of Ann. Conferences of M.E. Church, South, 1845-53, p. 48; Sprague, Annals of the Amer. Pulpit, 7, 766. (J.L.S.)

## Simsterla[[@Headword:Simsterla]]

             a goddess of the Slavic mythology, chiefly worshipped by the Russians, but not unknown among the Poles. She was the awakener of spring, and the wife of Pogoda (the weather). She possessed wondrous beauty and grace.

## Simultaneum[[@Headword:Simultaneum]]

             (scil. Religionis Exercitium) is a term which in Europe designates, in its general bearing, the religious services common to churches or  denominations having diverse creeds, and which has particular reference to the employment in common of certain religious arrangements and institutions.

The denial of a churchly character by Romanism to any but the Papal Church renders a simultaneum impossible of that assumption; but the Peace of Westphalia in 1648 insured to the Evangelicals both that character sand the resultant rights of worship. The progress of the new Church, however, was irregular, in some places being much more vigorous and rapid than in others, so that the relations existing between Romanists and Protestants were very diverse; and it was thought necessary to provide legal prescriptions for the exercise of a common worship. These prescriptions erected a barrier against religious persecution on the part of a sovereign prince, but they also suggested the denial of religious privileges to certain parties, since the status of the year 1624 was made the condition for granting or refusing the free exercise of religion they who had then enjoyed it being held to be entitled to a continuance of the privilege, while others were generally, though not always, judged to have no claim to its enjoyment. These regulations were intended to settle the case as between Romanists and Protestants. A different arrangement regulated the affairs of the Lutheran and the Reformed parties, so that the condition of the churches at the conclusion of the Peace of Westphalia was made the basis of their future relations.

The admissibility of a simultaneum was much debated in Germany, until the recess of the diet resolved, Feb. 25, 1803, § 63, that “the exercise of religion as hitherto practiced in any country shall be protected against all interference and interruption; especially shall the possession and undisturbed enjoyment of its separate ecclesiastical property, including the school fund, be insured to each religion according to the direction as of the Peace of Westphalia. The sovereign may, however, tolerate the adherents of other religions and allow them the exercise of all civil rights.”

The simultaneum does not affect the dogmatic relations of the several churches. The Church of Rome still regards Protestants as heretics and schismatics, and refuses to recognize the validity of their services; and the different sections of Protestantism have frequently maintained towards each other an attitude no less hostile. Circumstances, however, have done much to bring about a state of things in which the spirit of a simultaneum is  measurably realized. Legislation has done much in this regard, and the felt need of fraternal relations has not been least among the influences at work.

When the simultaneum has been fixed by special treaties, it must be judged in accordance with their terms, otherwise general principles must determine. The State does not assume the right to ordain the observance of the usages belonging to one religious community by another and different community on general grounds; but it may extend the benefits of institutions enjoyed by any community to others as well, e.g. when civil functions have been intrusted to the clergy of a particular Church, or when but a single burial ground is available for any community.

It is reported (Prot. Kichen Zeitung, 1854, No. 5, p. 102) that a very peculiar simultaneum existed at Guldenstadt, in Osnaburg, during two hundred years prior to 1850. A Roman Catholic and an Evangelical congregation had a common house of worship, and employed in common a Romish priest and a Protestant clerk. The priest and Romanists began the service with the Introit, after which the Evangelicals chanted the Kyrie Eleison. Alternate chantings and readings followed, until the offering of the mass, in which the Evangelicals took no part. A sermon was preached to both parties in common, and was usually followed by the singing of an appropriate evangelical hymn. One instance is mentioned in which a sermon assailing the Lutheran Confession of Faith was followed by the singing of Luther's hymn, “Eine feste Burg,” etc.

In America what are called “Union Services” are frequently held in a church used in common by several denominations. In such cases the services are some times of a mixed character; at other times the different denominational services are held alternately.

On the general subject, see Intsrum. Pacis Osnabrug.; Putter, Geist des westph. Friedens (Gott. 1795); Enders, Diss. de Pactorum, Hildens. in Confirm. Comm. Cathol. Doctr. circa Simultaneum Efficacia (1765, 1771); and in Schmidt, Thesaur. Juris Eccl. tom. 5, Nos. 7, 8, p. 257 sq., 326 sq.; Durr, Diss. de eo, quod Justum est circa Jus Reform. in Territor. Oppignerato, etc. (Mogunt, 1760, and in Schmidt, loc. cit.); Schottl, Gegenseit. Gemeinsch. in Cultushandl. zw. Katholiken u. Akathol. etc. (Regensb. 1853). Comp. also the Austrian law of Jan. 30, 1849; Circular d. Consist. zu Detmold, July 27, 1857; Von Moser, in Allg. Kirchenbl. f. d. evangel. Deutschl. 1857, p. 372, etc.

## Sin[[@Headword:Sin]]

             (Heb. Sin, ]סַי; Sept. Σάϊς [v.r. Τάνις] or Συήνη; Vulg. Pelusium), the name of a town and of a desert perhaps adjoining, upon which modern researches have thrown important light.

1. A city of Egypt, which is mentioned in Eze 30:15-16, in connection with Thebes and Memphis, and is described as “the strength of Egypt,” showing that it was a fortified place. The name is Hebrew, or, at least, Shemitic. Gesenius supposes it to signify “clay,” from the unused root סַי, probably “he or it was muddy, clayey.” It is identified in the Vulg. with Pelusium Πηλούσιον, “the clayey or muddy” town, from πηλός; and seems to be preserved in the Arabic Et-Tineh, which forms part of the names of Fum et-Tineh, the Mouth of Et-Tineh, the supposed Pelusiac mouth of the Nile, and Burg or Kal'at et-Tineh, the Tower or Castle of El- Tineh, in the immediate neighborhood, “tin” signifying “mud,” etc., in Arabic. This evidence is sufficient to show that Sin is Pelusium. The ancient Egyptian name is still to be sought for; it has been supposed that Pelusium preserves traces of it, but this is very improbable. Champollion identifies Pelusium with the Poresoum or Peresom (the second being a variation held by Quatremere to be incorrect) and Baresoum of the Copts, El-Farma of the Arabs, which was in the time of the former a boundary city, the limits of a governor's authority being stated to have extended from Alexandria to Pilak-h, or Philae, and Peremoun (Acts of St. Sarapamon MS. Copt. Vat. 67, fol. 90, ap. Quatremere, Memoires Geog. et Hist. sur l'Egypte, 1, 259). Champollion ingeniously derives this name from the article ph prefixed to ep, “to be,” and oum, “mud” (L'Egypte, 2, 82-87; comp. Brugsch. Geogr. Inschr. 1, 297). Brugsch compares the ancient Egyptian Ha-rem, which he reads Pe-rema, on our system Pe-rem, “the abode of the tear,” or “of the fish rem” (ibid. pl. 55, No. 1679). Pelusium he would make the city Samhat (or, as he reads it Sam-hud), remarking that “the nome of the city Samhud” is the only one which has the determinative of a city, and comparing the evidence of the Roman nome coins, on which the place is apparently treated as a nome; but this is not certain, for there may have been a Pelusiac nome, and the etymology of the name Samhat is unknown (ibid. p. 128; pl. 28, 17).

The exact site of Pelusium is not fully determined. It has been thought to be marked by mounds near Burg et-Tineh, now called El-Farma, and not Et-Tineh. This is disputed by Capt. Spratt, who supposes that the mound  of Abu-Khiyar indicates where it stood. This is further inland, and apparently on the west of the old Pelusiac branch, as was Pelusium. It is situate between Farma and Tel-Defenneh. Whatever may have been its exact position, Pelusium must have owed its strength not to any great elevation, but to its being placed in, the midst of a plain of marsh land. and mud, never easy to traverse. The ancient sites in such alluvial tracts of Egypt are in general only sufficiently raised above the level of the plain to preserve them from being injured by the inundation. It lay among swamps and morasses on the most easterly estuary of the Nile (which received from it the name of Ostium Pelusiacum), and stood twenty stades from the Mediterranean (Strabo, 16, 760; 17, 801, 802; Pliny, Hist. Nat. 5, 11). The site is now only approachable by boats during a high Nile, or by land when the summer sun has dried the mud left by the inundation; the remains consist only of mounds and a few fallen columns. The climate is very unwholesome (Wilkinson, Mod. Egypt. 1, 406. 444; Savary, Letters on Egypt, 1, let. 24; Henniker, Travels).

The antiquity of the town of Sin may perhaps be inferred from the mention of “the wilderness of Sin” in the journeys of the Israelites (Exo 16:1; Num 33:11). It is remarkable, however, that the Israelites did not immediately enter this tract on leaving the cultivated part of Egypt, so that it is held to have been within the Sinaitic peninsula, and therefore it may take its name from some other place or country than the Egyptian Sin. (See No. 2.),

Pelusium is noticed (as above) by Ezekiel, in one of the prophecies relating to the invasion of Egypt by Nebuchadnezzar, as one of the cities which should then suffer calamities, withl probably, reference to their later history. The others spoken of are Noph (Memphis), Zoan (Tanis), No, (Thebes), Aven (Heliopolis), Pi-beseth (Bubastis), and Tehaphnehes (Daphnae). All these, excepting the two ancient capitals, Thebes and Memphis, lay on or near the eastern boundary; and, in the approach to Memphis, an invader could scarcely advance, after capturing Pelusium and Daphnae without taking Tanis, Bubastis, and Heliopolis. In the most ancient times, Tanis, as afterwards Pelusium, seems to have been the key of Egypt on the east. Bubastis was an important position from its lofty mounds, and Heliopolis as securing the approach to Memphis. The prophet speaks of Sin as “the stronghold of Egypt” (30:15). This place it held from that time until the period of the Romans. Pelusium appears to have been the perpetual battlefield between the Egyptians and their foreign enemies.  As early as the time of Rameses the Great, in the 14th century B.C., we find Sin proving itself to be what the prophet termed it, “the strength of Egypt.” One of the Sallier papyri in the British Museum contains a record of the war between the Egyptians and the Sheta; and the victory which Rameses gained in the neighborhood of Pelusium is detailed at length. The importance of this victory may be gathered from the fact that the Sheta are said to have made their attack with 4500 chariots. As Diodorus specifies the number of this Pharaoh's army, which he says amounted to 60,000 infantry, 24,000 cavalry, and 27,000 chariots of war, it is no wonder that he was enabled successfully to resist the attacks of the Sheta. Diodorus also mentions that Rameses the Great “defended the east side of Egypt against the irruptions of the Syrians and Arabians with a wall drawn from Pelusium through the deserts, as far as to Heliopolis, for the space of 1500 furlongs.”

He gives a singular account of an attempt on the part of his younger brother to murder this great Pharaoh, when at Pelusium after one of his warlike expeditions, which was happily frustrated by the adroitness of the king (Diod. Sic. 1, 4). Herodotus relates (2, 141) that Sennacherib advanced against Pelusiim, and that near Pelusitum Cambyses defeated Psammenitus (3, 10-13). In like maner the decisive battle in which Ochus defeated the last native king, Nectanebos (Nekht-nebf), was fought near this city. It was near this place that Pompey met his death, being murdered by order of Ptolemy, whose protection he had claimed (Hist. Bell. Alexand. p., 20, 27; Livy, 45, 11; Josephus, Ant. 14, 8, 1; War, 1, 8, 7; 1, 9, 3). It is perhaps worthy of note that Ezekiel twice mentions Pelusium in the prophecy which contains the remarkable and signally fulfilled sentence, “There shall be no more a prince of the land of Egypt” (30, 13). As he saw the long train of calamities that were to fall upon the country, Pelusium may well have stood out as the chief place of her successive humiliations. Two Persian conquests and two submissions to strangers first to Alexander, and then to Augustus may explain the especial misery foretold of this city: “Sin shall suffer great anguish” (Eze 30:16).

We find in the Bible a geographical name which has the form of a gentile noun derived from Sin, and is usually held to apply to two different nations, neither connected with the city Sin. In the list of the descendants of Noah, the Sinite, סַינַי, occurs among the sons of Canaan (Gen 10:17; 1Ch 1:15). This people, from its place between the Arkite and the Arvadite, has been supposed to have settled in Syria north of Palestine, where similar names occur in classical geography, and have  been alleged in confirmation. This theory would not, however, necessarily imply that the whole tribe was there settled, and the supposed traces of the name are by no means conclusive. On the other hand, it must be observed that some of the eastern towns of Lower Egypt have Hebrew as well as Egyptian names, as Heliopolis and Tanis; that those very near the border seem to have borne only Hebrew names, as Migdol; so that we have an indication of a Shemitic influence in this part of Egypt, diminishing in degree according to the distance from the border. It is difficult to account for this influence by the single circumstance of the Shepherd invasion of Egypt, especially as it is shown yet more strikingly by the remarkably strong characteristics which have distinguished the inhabiants of Northeastern Egypt from their fellow countrymen from the days of Herodotus and Achilles Tatius to our own.

Nor must we pass by the statement of the former of these writers that the Palestine Syrians dwelt westward of the Arabians to the eastern boundary of Egypt (2Ch 3:5). Therefore it does not seem a violent hypothesis that the Sinites were connected with Pelusium, though their main body may perhaps have settled much farther to the north. The distance is not greater than that between the Hittites of Southern Palestine and those of the valley of the Orontes, although the separation of the less powerful Hivites into those dwelling beneath Mount Hermon and the inhabitants of the small confederacy of which Gibeon was apparently the head is perhaps nearer to our supposed case. If the wilderness of Sin owed its name to Pelusium, this is an evidence of the very early importance of the town and its connection with Arabia, which would perhaps be strange in the case of a purely Egyptian town. The conjecture we have put forth suggests a recurrence to the old explanation of the famous mention of “the land of Sinlim,” אֶרֶוֹ סַינַים, in Isaiah (Isa 49:12), supposed by some to refer to China. This would appear from the context to be a very remote region. It is mentioned after the north and the west, and would seem to be in a southern or eastern direction. Sin is certainly not remote, nor is the supposed place of the Sinites to the north of Palestine; but the expression may be proverbial. The people of Pelusium, if of Canaanitish origin, were certainly remote compared to most of the other Canaanites, and were separated by alien peoples, and it is also noticeable that they were to the southeast of Palestine. As the sea bordering Palestine came to designate the west, as in this passage, so the land of Sinim may have passed into a proverbial expression for a distant and separated country. SEE SINIM; SEE SINITE.

2. A “wilderness” (מַדְבִראּסַין; Sept. ἔπημος Σίν; Vulg. desertum Sin) which the Israelites reached after leaving the encampment by the Red Sea, (Num 33:11-12). Their next halting place (Exo 16:1; Exo 17:1) was Rephidim, either Wady Feiran, or the mouth of Wady es-Sheikh, SEE REPHIDIM; on which supposition it would follow that Sin must lie between those wadies and the coast of the Gulf of Suez, and of course west of Sinai. Since they were by this time gone more than a month from Egypt, the locality must be too far towards the southeast to receive its name from the Egyptian Sin of Eze 30:15, called Σάϊς by the Sept., and identified with Pelusium. (See above.) In the wilderness of Sin the manna Was first gathered, and those who adopt the supposition that this was merely the natural product of the tarfa bush find from the abundance of that shrub in Wady es-Sheikh, southeast of Wady Ghurundel, a proof of local identity. SEE ELIM.

As the previous encampment by the Red Sea must have been in the plain of Mukhah, the “wilderness of Sin” could not well have been other than the present plain el-Kaa, which commences at the mouth of Wady Taiyibeh, and extends along the whole southwestern side of the peninsula. At first narrow, and interrupted by spurs from the mountains, it soon expands into an undulating, dreary waste, covered in part with a white gravelly soil, and in part with sand. Its desolate aspect appears: to have produced a most depressing effect upon the Israelites. Shut in on the one hand by the sea, on the other by the wild mountains, exposed to the full blaze of a burning sun, on that bleak plain, the stock of provisions brought from Egypt now exhausted we can scarcely wonder that they said to Moses, “Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger” (Exo 16:3). SEE EXODE.

## Sin (2)[[@Headword:Sin (2)]]

             (properly חֲטָאָה, ἁμαρτία, both originally signifying to miss) is any action, word, desire, purpose, or omission contrary to the law, of God; a voluntary violation of, or failure to comply with, the divine law (Rom 3:20; Rom 4:15; Rom 7:7; Jam 4:17). “Whether such a law be revealed in the holy oracles, or in the constitution of our nature, the violation constitutes the transgressor a sinner (Rom 1:19-32; Rom 2:11-15). The various words by which sin and wickedness are set forth in the  Old Test. throw considerable light upon the real nature and tendency of the evil.

1. The proper and original idea of sin appears to be that it is a coming short of our true destiny, a “missing” the mark (חָטָא, ἁμαρτάνω). The end of man's being is to be like unto God, to have his will in thorough harmony with the divine will, and so to glorify God and enjoy him forever. God is love; and to love him and be beloved by him is true blessedness. The whole law is summed up in love, whence sin, which is contrary to love, is a failure in the purpose of our existence.

2. This leads us to the second idea of sin, namely, that it is the transgression of God's law. From the Christian theistic standpoint there is no doubt as to the existence of an eternal moral order. That which, according to this rule, ought to be done is good; that which ought not to be done is sin. The law being neither advice nor prayer, but a positive demand, our only relation to it can be either that of submission or transgression. Whether we look upon God's law as moral, that is, stamped upon our nature, or positive, that is, revealed to us from without, in either case it should be considered binding upon our hearts, and should be implicitly obeyed, because it proceeds from the holy and loving Author of our being. Duty is represented in Scripture as a path along which we should walk, and to sin is to transgress or to go out of the way of God's commandments; hence the use of the word עָבִר, to pass over.

3. Again, every transgression is represented in the Bible as an act of rebellion ( פָּשִׁעand מָרָה) God is the Ruler of his people, the Father of the human race. In both these capacities he demands obedience. To sin is to rebel against his paternal rule, to revolt from his allegiance. It is to act independently of him, to set up the will of the creature against the will of the Creator, to put self in the place of God, and thus to dishonor his holy name.

4. Further, to sin against God implies distrust of him and a willingness to deceive him, and to act treacherously towards him (עָוִל; camp. also בָּגִדand מָעִל). To entertain a suspicion of God's goodness is to distrust him; and when once that suspicion has been planted in the heart, alienation begins, and deceit is sure to follow.

5. Another remarkable fact about sin is that it is perversion or distortion (עָוִה); it is a wrong, a wrench, a twist to our nature (עָקִל), destroying the balance of our faculties, and making us prone to evil. Man is thrown out of his center and cannot recover himself, the consequence of which is that there is a jarring of the elements of his nature. Sin is not a new faculty or a new element introduced, but it is the confusion of the existing elements which confusion the Son of God came to take away, by restoring man to his right balance, and leading him once more to a loving and self sacrificing trust in God.

6. Sin is also unrest (רָשָׁע), a perpetual tossing like the waves of the sea; a constant disturbance, the flesh against the spirit, the reason against the inclination, one desire against another, the wishes of one person against the wishes of another; a love of change and excitement and stir; and withal no satisfaction. Man was never intended to find rest except in God; and practically when God is not his center he is like a wandering star, uncertain and erratic, like a cloud without water, and like seething foam.

7. Connected with this is the idea which identifies sin with toil (עָמָל), Wickedness is wearisome work; it is, labor without profit; it is painful, sorrowful travail; it is grief and trouble. And after all the labor expended on sin, nothing comes of it. The works of darkness are unfruitful; sin is vanity, hollowness, nothingness (אָוֶן); the ungodly are like the chaff which the wind scatters away; they can show no results from all their toil.

8. Sin is also ruin, or a breaking in pieces (רִע). Adversity, calamity, distress, misery, trouble, are represented by the same words as wickedness, mischief, harm, evil, and ill doing.

Gathering together the foregoing observations, they bring us to this result, that sin is wilful disobedience of God's commands, proceeding from distrust, and leading to confusion and trouble. Sin lies not so much in the act as in the nature of the agent whose heart and life have been perverted. We are taught by the Scriptures that man was led into sin originally by the Evil One, who insinuated suspicions of God's goodness; and was thus misled, deceived, ruined, and dominated over by Satan.

See Burroughs, Sinfulness of Sin; Dwight, Theology; Fletcher, Appeal to Matter of Fact; Fuller, Works; Gill, Body of Divinity, art. “Sin;” Goodwin, Aggravations of Sin; Hagenbach, Hist. of Doctrines; Howe, Living  Temple; King and Jenyn, Origin of Evil; Muller, Christian Doctrine of Sin; Orme, Blasphemy against the Holy Ghost; Owen, Indwelling Sin; Payson, Sermons; Williams, Answer to Belsham; Watts, Ruin and a Recovery.

## Sin Against The Holy Ghost[[@Headword:Sin Against The Holy Ghost]]

             SEE UNPARDONABLE SIN.

## Sin Of Commission[[@Headword:Sin Of Commission]]

             is the doing a thing which we ought not to do.

## Sin Of Infirmity[[@Headword:Sin Of Infirmity]]

             Sins of infirmity are those which arise from the infirmity of the flesh, ignorance, surprise, snares of the world, etc.

## Sin Of Omission[[@Headword:Sin Of Omission]]

             differs from that of commission in being negative, and consists in the leaving those things undone which ought to be done. “Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” (Mat 23:23).

## Sin Offering[[@Headword:Sin Offering]]

             SEE SIN OFFERING.

## Sin offering[[@Headword:Sin offering]]

             (חִטָּאת, chattath; Sept. ἁμαρτία, τὸ τῆς ἁμαρτίας, περὶ ὰμαρτίας; Vulg. pro peccato). The sin offering among the Jews was the sacrifice in which the ideas of propitiation and of atonement for sin were most distinctly marked. It is first directly enjoined in Leviticus 4, whereas in ch. 1-3 the burned offering, meatoffering, and peace offering are taken for granted, and the object of the law is to regulate, not to enjoin, the presentation of them to the Lord. Nor is the word chattath applied to any sacrifice in ante-Mosaic times. Its technical use in Gen 4:7 is asserted, and supported by high authority But the word here probably means (as in the Vulgate and the A.V.) “sin.” The fact that it is never used in application to any other sacrifice in Genesis or Exodus alone makes the translation “sin offering” here very improbable. It is therefore peculiarly a sacrifice of the law, agreeing with the clear definition of good and evil, and the stress laid on the “sinfulness of sin,” which were the main objects of the law in itself. The idea of propitiation was, no doubt, latent in earlier sacrifices, but it was taught clearly and distinctly in the Levitical sin offering. The ceremonial of the sin offering is described in Leviticus 4, 6. The animal — a young bullock for the priest or the congregation, a male kid or lamb for a ruler, a female kid or lamb for a private person, in all cases without blemish — was brought by the sacrificer to the altar of sacrifice; his hand was laid upon its head (with, as we learn from later Jewish authorities, a confession of sin, and a prayer that the victim might be its expiation); of the blood of the slain victim some was then sprinkled seven times before the veil of the sanctuary, some put on the horns of the altar of incense, and the rest poured at the foot of the altar of sacrifice. The fat (as the choicest part of the flesh) was then burned on the altar as a burned offering; the remainder of the body, if the sin offering were that of the priest himself or of the whole congregation, was carried out of the camp or city to a “clean place” and there burned; but, if the offering were that of an individual, the flesh might be eaten by the priests alone in the holy place, as being “most holy.”

The “trespass offering” (אָשָׁ ם; πλημμέλεια, τὸ τῆς πλημμελείας; pro delicto) is closely connected with the sin offering in Leviticus, but at the same time clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice, as, for example, in the cleansing of the leper (ch. 14). The victim was in each case to be a ram. At the time of  offering, in all cases of damage done to any holy thing, or to any man, restitution was made with the addition of a fifth part to the principal; the blood was sprinkled round about upon the altar, as in the burned offering, the fat burned, and the flesh disposed of as in the sin offering. The distinction of ceremonial clearly indicates a difference in the idea of the two sacrifices. The nature of that difference is still a subject of great controversy. Looking first to the derivation of the two words, we find that חִטָּאתis derived from חָטָא, which is, properly, to “miss” a mark, or to “err” from a way, and, secondarily, to “sin,” or to incur “penalty;” that, אָשָׁis derived from the root, אָשִׁ, which is, properly, to “fail,” having for its “primary idea negligence, especially in gait” (Gesenius). It is clear that, so far as derivation goes, there appears to be more of reference to general and actual sin in the former, to special cases of negligence in the latter. Turning next to the description, ill the book of Leviticus, of the circumstances under which each should be offered, we find one important passage (Lev 5:1-13) in which the sacrifice is called first a “trespass offering” (Lev 5:6), and then a “sin offering” (Lev 5:7; Lev 5:9; Lev 5:11-12). But the nature of the victims in Lev 5:6 agrees with the ceremonial of the latter, not of the former; the application of the latter name is more emphatic and reiterated; and there is at Lev 5:14 a formal introduction of the law of the trespass offering, exactly as of the law of the sin offering in 4:1. It is therefore safe to conclude that the word, אָשָׁis not here used in its technical sense, and that the passage is to be referred to the sin offering only SEE TRESPASS OFFERING.

We find, then, that the sin offerings were

A. REGULAR.

(1.) For the whole people, at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles (Num 28:15 to Num 29:38); besides the solemn offering of the two goats on the Great Day of Atonement (Leviticus 15).

(2.) For the priests and Levites at their consecration (Exo 29:10-14; Exo 29:36); besides the yearly sin offering (a bullock) for the high priest on the Great Day of Atonement (Leviticus 15).

(3.) To these may be added the sacrifice of the red heifer (conducted with the ceremonial of a sin offering), from the ashes of which was made the  “Water of separation,” used in certain cases of ceremonial pollution (Numbers 19).

B. SPECIAL.

(1.) For any sin of “ignorance” against the commandment of the Lord, on the part of priest, people, ruler, or private man (Leviticus 4).

(2.) For refusal to bear witness under adjuration (Lev 5:1).

(3.) For ceremonial defilement not wilfully contracted (Lev 5:2-3), under which may be classed the offerings at the purification of women (Lev 12:6-8), at the cleansing of leprosy (Lev 14:19; Lev 14:31) or the uncleanness of men or women (Lev 15:15; Lev 15:30), on the defilement of a Nazarite (Num 6:6-11) or the expiration of his vow (Num 6:16).

(4.) For the breach of a rash oath, the keeping of which would involve sin (Lev 5:4).

The trespass offerings, on the other hand, were always special, as —

(1.) For sacrilege “in ignorance,” with compensation for the harm done, and the gift of a fifth part of the value, besides, to the priest (Lev 5:15-16).

(2.) For ignorant transgression against some definite prohibition of the lawn (Lev 5:17-19).

(3.) For fraud, suppression of the truth, or perjury against man, with compensation, and with the addition of a fifth part of the value of, the property in question to the person wronged (Lev 6:1-6).

(4.) For rape of a betrothed slave (Lev 19:20-21).

(5.) At the purification of the leper (Lev 14:12), and the polluted Nazarite (Num 6:12), offered with the sin offering.

From this enumeration it will be clear that the two classes of sacrifices, although distinct, touch closely upon each other, as especially in B (1.) of the sin offering, and (2.) of the trespass offering. It is also evident that the sin offering was the only regular and general recognition of sin in the abstract, and accordingly was far more solemn and symbolical in its ceremonial; the trespass offering was confined to special cases, most of  which related to the doing of some material damage, either to the holy things or to man, except in (5.) where the trespass offering is united with the sin offering. Josephus (Ant. 3, 9, 3) declares that the sin offering is presented by those “who fall into sin in ignorance” (κατ᾿ ἀγνοίαν), and the trespass offering by “one who has sinned and is conscious of his sin, but has no one to convict him thereof.”

From this it may be inferred (as by Winer and, others) that the former was used in cases of known sin against some definite law, the latter in the case of secret sin, unknown, or, if known, not liable to judicial cognizance. Other opinions have been entertained, widely different from, and even opposed to, one another. The opinions which suppose one offering due for sins of omission, and the other for sins of commission, have no foundation in the language of the law, Others, with more plausibility, refer the sin offering to sins of pure ignorance, the trespass offering to those of a more, sinful and deliberate character; but this does not agree with Lev 5:17-19, and is contradicted by the solemn contrast between sins of ignorance, which might be atoned for, and “sins of presumption,” against which death without mercy is denounced in Num 15:30. A third opinion supposes the sin offering to refer to sins for which no material and earthly atonement could be made, the trespass offering to those for which material compensation was possible. This theory has something to support it in the fact that in some cases (see Lev 5:15-16; Lev 6:1-6) compensation was prescribed as accessory to the sacrifice. Others seek more recondite distinctions, supposing, e.g., that the sin offering had for its object the cleansing of the sanctuary or the commonwealth, and the trespass offering the cleansing of the individual; or that the former referred to the effect of sin upon the soul itself, the latter to the effect of sin as the breach of an external law. Without attempting to decide so difficult and so controverted a question, we may draw the following conclusions:

First, that the sin offering was far the more solemn and comprehensive of the two sacrifices.

Secondly, that the sin offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass offering looked to the evil consequences of sin, either against the service of God or against man, and to the duty of atonement, as far as atonement was possible. Hence the two might with propriety be offered together.  Thirdly, that in the sin offering especially we find symbolized the acknowledgment of sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God.

There is one other question of some interest, as to the nature of the sins for which either sacrifice could be offered. It is seen at once that in the law of Leviticus most of them, which are not purely ceremonial, are called sins of “ignorance” (see Heb 9:7); and in Num 15:30 it is expressly said that while such sins can be atoned for by offerings, “the soul that doeth aught presumptuously” (Heb. with a high hand) “shall be cut off from among his people.... His iniquity shall be upon him” (comp. Heb 10:26). But there are sufficient indications that the sins here called “of ignorance” are more strictly those of “negligence” or “frailty,” repented of by the unpunished offender, as opposed to those of deliberate and unrepentant sin. The Hebrew word itself and its derivations are so used in Psa 119:67 (Sept. ἐπλημμέλησα); 1Sa 26:21 (ἠγνόηκα); Psa 19:13 (παραπτώματα); Job 19:4 (πλάνος). The words ἀγνοημα and ἄγνοια have a corresponding extent of meaning in the New Test.; as when in Act 3:17, the Jews, in their crucifixion of our Lord. are said to have acted ignorantly (κατ᾿ ἀγνοίαν); and in Eph 4:18; 1Pe 1:14 the vices of heathenism, done against the light of conscience, are still referred to. ἄγνοιαThe use of the word (like that of ἀγνωμονεῖν in classical Greek) is found in all languages, and depends on the idea that goodness is man s true wisdom, and that sin is the failing to recognize this truth. If from the word we turn to the sins actually referred to in Lev 4:5, we find some which certainly are not sins of pure ignorance; they are, indeed, few out of the whole range of sinfulness, but they are real sins. The later Jews (see Outram, De Sacrificiis) limited the application of the sin offering to negative sins, sins in ignorance, and sins in action, not in thought, evidently conceiving it to apply to actual sins, but to sins of a secondary order.

In considering this subject it must be remembered that the sacrifices of the law had a temporal as well as a spiritual significance and effect. They restored an offender to his place in the commonwealth of Israel; they were, therefore, an atonement to the King of Israel for the infringement of his law. It is clear that this must have limited the extent of their legal application; for there are crimes for which the interest and very existence of a society demand that there should be no pardon. But so far as the sacrifices had a spiritual and typical meaning, so far as they were sought by  a repentant spirit as a sign and means of reconcilement with God it can hardly be doubted that they had a wider scope and a real spiritual effect, so long as their typical character remained. SEE SACRIFICE.

For the more solemn sin offerings, SEE DAY OF ATONEMENT; SEE LEPROSY, etc.

## Sin, Actual[[@Headword:Sin, Actual]]

             is a direct violation of God's law, and is generally applied to those who are capable of committing moral evil; as opposed to idiots or children, who have not the full scope for their moral faculties. It may be a sin either of commission or omission (q.v.).

## Sin, Man Of[[@Headword:Sin, Man Of]]

             (ὁ ἄνθρωπος τῆς ἁμαρτίας, 2Th 2:3). In the admirable essay on this subject appended to Eadie' Commentary on Thessalonians (Lond. 1877), the untenableness of the earlier interpretations is clearly shown, and even that the popular application of the phrase by Protestants to the Roman papacy is not conclusive. The only unsatisfactory part of the discussion is the summary dismissal of Elliott's argument for an impersonal antichrist by simply denying the meaning (successor) assigned to the participles ὁ κατέχων and τὸ κατέχον, "that withholdeth" or "letteth" (page 349). The proof that a person is meant does not depend upon that signification of these participles, but upon the fact that the personal  masculine is thus exchanged for the impersonal neuter, and especially that the principal power is likewise designated by the abstract μυστήριον, "mystery" (verse 7). In like manner the Johannean term "the antichrist" (ὁ ἀντίχριστος, 1Jn 2:22) is not a proper name, nor even the designation of an individual, for it is used in the plural in the same connection (ἀντίχριστοι, verse 18; comp. 2Jn 1:7), and also as a neuter or abstract (τὸ τοῦ ἀντιχρίστου). To understand this impersonation of the evil principle (comp. ὁ διάβολος as an embodiment of Satanic influence), we must advert to the conventional use in the New-Test. figures, especially in eschatological passages, of the concrete terms ant names of the Old Test., such as especially appears in the adoption of "Gog and Magog" from the prophecies of Ezekiel (38), where they probably designate a particular people, hostile to Judaism,.to express a collective or abstract apower of persecution in the future of Christendom (Rev 20:8). In like manner the "little horn" of Daniel, which invariably represents Antiochus Epiphanes, has been confounded with the persecuting beast of the Apocalypse. The names of the Old Test. have been typically transferred to the symblolology of the New Test., like Zion, Jerusalem, Babylon, etc., but have never lost their literal, local, and personal meaning. In fact, this very type of Antiochus was evidently in the apostle's mind while employing the masculine in the passage' under discussion, and the whole aspect of the persecuting power is evidently borrowed from the description of that blasphemer in the book of Daniel. This explains what has been a puzzle to commentators, the impious arrogance of the future antichrist (2Th 2:4), which is exactly parallel with the prophet's language (Dan 7:8; Dan 7:20; Dan 7:25; Dan 8:10-12; Dan 11:36). We conclude, therefore, that in the eschatology of the Newest. writers these expressions are to be interpreted figuratively, and not literally, as in the Old Test.; and that they probably refer to some great onset of infidelity near the close of the present dispensation. SEE MYSTERY OF INIQUITY.

## Sin, Mortal Or Deadly[[@Headword:Sin, Mortal Or Deadly]]

             SEE MORTAL SIN.

## Sin, Original[[@Headword:Sin, Original]]

             I. Definition. — Original sin is usually defined as “that whereby man is very far gone from original righteousness, and is of his own nature inclined  to evil.” This absence of “original righteousness” is not only a deprivation, but also a depravation; such an estrangement of the heart from God as to lead to a defiance of his authority and law. Original sin is not only negative, but positive; it is not merely the lack of a thing — viz., original righteousness — but the presence of an inherited tendency towards evil, which tendency is the controlling principle (Eph 2:1-3; Col 1:13; 2Ti 2:26; 1Jn 3:4); and the inexhaustible source of all actual sins (Rom 5:12-19). But original sin, or this tendency of the mind to evil, is by no means to be regarded in the same sense as guilt; inasmuch as involuntary developments of natural susceptibilities have no moral character. A mere desire, growing out of the natural constitution of the mind, excited by temptation, may be innocent. Moral evil only commences when the desire or temptation is followed by the determination, or volition, to gratify the desire or yield to the temptation. SEE SIN, ACTUAL. All men, as the descendants of Adam, have this original depravity (1Co 15:21-22), derived by continual descent from father to son. SEE DEPRAVITY.

II. Theories. — There are four principal hypotheses, to one or the other of which all the various explanations offered on this subject may probably be reduced.

1. The first theory is that the whole human race was literally in Adam as the oak is in the acorn, and thus participated in his transgression. In other words, the race is a unit, and God deals with it as a unit — not with individuals as individuals. Thus, though unconsciously, every soul participated in the first great transgression, and, in the words of the catechism, “sinned in him (Adam), and fell with him in that first transgression.”

2. The second theory is that Adam was the representative of the race; that as a king, or as an ambassador, or a congress represent the nation, and the entire nation is held responsible for the act of its representative, so Adam represented the human race, was, chosen as the type to stand for humanity, and by his trial the whole race was tried, thus sinning in his sin and falling in his fall. Acting thus as representative for the race, his sin was imputed, i.e. charged, to the whole race. It is said, moreover, that in point of fact this choice of Adam as a representative was not arbitrary; that Adam and Eve fairly represented the race, and that the continual sin of his descendants, placed in similar circumstances of trial, shows that no  injustice was done by submitting them to a trial in the person of such a representative. These two views are held, one or the other of them, by those who are known in modern times as belonging to the old school. In them the entire race is treated by God as a unit, and, is, because of Adam's sin, under divine condemnation; and, irrespective of the sin or the virtue of the individual, requires to be pardoned and redeemed.

3. The third theory holds that Adam fell, and in falling became a sinner. The universal law of nature is that like begets like. So all his descendants have inherited from him a nature like his own, a nature depraved and prone to sin. Those who maintain this theory add, usually, that man is not responsible for this depraved nature, and that he is not in any strict sense guilty before God for it; that while infants must be redeemed from it through the power of God in Christ Jesus, because nothing impure can enter heaven, still they cannot be said to be guilty until they have arrived at an age when they are capable of choosing between good and evil, and that they are then held responsible for that voluntary choice, and for that alone. In other words, this school distinguishes between sin and depravity, holding all sin to consist in voluntary action, and depravity to be simply that disordered state of the soul which renders it prone to commit sin, This view is the one generally entertained by the new school divines in the Presbyterian Church, by a majority of the Congregationalists, and by many of the Episcopalians and the Methodists. According to this view, mankind are overwhelmed in ruin, which Adam brought upon the race, but are not guilty except as they become so by personal conduct.

4. The fourth theory, known in theological language, from its most eminent expounder, Pelagius, as PELAGIANIS SEE PELAGIANIS (q.v.), denies that there is any connection between Adam and his posterity, or that the race is in any sense held responsible for, or on account of Adam's sin. Each soul, according to this theory, is created as was Adam, pure and innocent, and undetermined towards either sin or holiness. Each soul, for itself, chooses its own destiny by its voluntary choice of good or evil, right or wrong. The universality of sinfulness, it is said, is sufficiently explained by the evil influence and example of those by whom the young are from their earliest years surrounded. According to this theory it is possible, or at least quite conceivable, that a man should be utterly sinless; and in such a case there would be no need of any divine Savior or any regenerating Spirit. That need is occasioned in each individual case by each individual deliberately choosing for himself the way of sin. A modification of this  view, by which there is an endeavor to combine it with the others, is termed Semi-Pelagianism (q.v.). According to this view there is no ruin except that which each individual brings upon himself; and, consequently, no need of redemption except such as springs from the individual's own guilt in departing from God and disobeying his law.

III. History of the Doctrine. — The early Church, it is maintained by some, was unacquainted with the doctrine; and the most orthodox admit that the doctrine had not at that time been fully developed. We offer the opinions of some of the early fathers. Gregory of Nazianzum maintained that both the νοῦς and the ψυχή have been considerably impaired by sin, and regarded the perversion of consciousness seen in idolatry, which previous teachers had ascribed to the influence of daemons, as an inevitable effect of the first sin. But he was far from asserting the total depravity of mankind and the entire loss of the free will. Athanasius maintained man's ability to choose good as well as evil, and even allowed exceptions from original sin, alleging that several persons prior to Christ were free from it. Cyril of Jerusalem assumes that the life of man begins in a state of innocence, and that sin enters of the free will. Chrysostom insisted upon the liberty of man and his self-determination. Augustine laid down that every natural man is in the power of the devil, and upheld the justice of this as a punishment for the share which the individual had in Adam's transgression. Pelagius, on the other hand, who rejected the Traducian theory, denied that the fall of Adam has exercised any prejudicial influence on the moral condition of his posterity. He maintained that all men are born in innocence, possess the power of free will, and may live without sin. The views of Augustine never secured a footing in the Eastern Church, and even in the West they:met with opposition. The Reformers of the 16th century made original sin a leading doctrine, and thus were enabled effectively to combat the Roman Catholic doctrine of the merit of works.

See Cunningham, Historical Theology, 1, 303; Hagenbach, Hist. of Doctrines; Van Oosterzee, Christian Dogmatics; Edwards, Wesley, and Taylor, on Original Sin. SEE FALL; SEE IMPUTATION.

## Sin, Philosophical[[@Headword:Sin, Philosophical]]

             Philosophical sins, in opposition to theological, according to the Jesuits, are those in which a man at the time of committing them has not God and his law before his mind. He, therefore, without thinking of God,  transgresses natural or revealed law. These sins the Jesuits held to be venial; that is, such as do not draw after them a loss of divine grace, and do not deserve eternal, but only temporal, punishment.

## Sin, Presumptuous[[@Headword:Sin, Presumptuous]]

             Presumptuous sins are those which are done boldly, and against light and conviction. SEE PRESUMPTION.

## Sin, Punishment Of[[@Headword:Sin, Punishment Of]]

             That God punishes those, who disobey him is a fact generally recognized by men it is justified by the voice of conscience, and illustrated, by the dealings of every parent and judge. The Bible, confirms this opinion and reveals the wrath of God against all sin, whether that sin be outward immorality or inward impurity; whether it be positive rebellion, against divine law or the absence of a childlike, trusting love exercised towards our heavenly Father.

There are three principles on which punishment is inflicted by men — the remedial, the deterrent, and the retributive; and we find each of these recognized in Scripture as the principles on which God punishes nations and individuals.

1. National punishments are for national sins. They are inflicted where a nation as a whole takes part in sins of a grievous character. This was the case with Sodom and Gomorrah, the punishment of which was retributive, not remedial, though intended, doubtless, to deter other nations from similar wickedness. But before a city was visited with final retribution a time of repentance was allowed, and God is represented as waiting till the iniquity of a place was complete, and till it was ripe for destruction. Thus a time was given to Nineveh, and it repented; and the cities of the Canaanites were not destroyed until they had filled up the measure of their iniquity; so it was, also, in the case of the final destruction of Jerusalem. We constantly find that God recognizes corporate civil existence and official acts, and that he punishes a nation for the acts of its rulers, as when the pestilence came upon Israel for the sin of David in numbering the people. In many cases the sins of the fathers were visited on the children; for, as an ungodly nation grew older, its sins grew more abundant and its rebellion more unpardonable, until at last the time came when long suffering turned to wrath (Jer 4:4; Jer 6:11) and God poured out his fury and indignation  on the people. The case of Israel is clearly set before us. When, as a nation, they forgot God, he chastised them in order to bring them to a sense of their sins; he warned them from time to time that these chastisements, which were remedial, would be followed by more severe punishments, and in dueo season, when all warnings were in vain, retribution came their land was desolated and they were carried into captivity. Here their history would have ended, as the history of many other nations has ended, had not God a special purpose to fulfil through their means. They were brought back to their country, not because they were better than they had been before — though it is true that their punishment had its effect in giving them a lasting abhorrence of idolatry — but because God had made a promise to Abraham which involved the continuation of their national existence. We do not find this in the case of other nations; and thus God's dealings with the heathen mark the retributive principle of punishment, while his conduct towards the chosen people gives more frequent illustrations of remedial chastisement.

2. The punishment of individuals was either judicially inflicted by the hand of man for breaches of positive law, as was, doubtless, ordinarily the case in the history of Israel; or it was a special providential visitation for an act of disobedience against God's revealed will, as in the case of the man of God who prophesied against the altar in Bethel; or else it was inflicted to mark God's abhorrence of all sin, however trifling it might seem in man's sight, as in the case of the punishment of Moses.

3. On the nature of the far sorer punishment to be inflicted on those who reject the mercy of God in Christ Jesus, SEE PERDITION; SEE PUNISHMENT, SEE FUTURE; SEE RETRIBUTION.

## Sin, Secret[[@Headword:Sin, Secret]]

             Secret sins are those committed in secret, or those which we, through blindness or prejudice, do not see the evil of (Psa 19:12).

## Sin, Unpardonable[[@Headword:Sin, Unpardonable]]

             seems to consist in the malicious ascription of the dispensations, gifts, and influences of the Spirit to the power of Satan. The reason why this sin is never forgiven is not because of any want of sufficiency in the blood of Christ nor in the pardoning mercy of God, but because such as commit it despise and reject the only remedy, i.e. the power of the Holy Spirit,  applying the redemption of the Gospel to the souls of men. See Meth. Quar. Rev. April, 1858. SEE BLASPHEMY; SEE UNPARDONABLE SIN.

## Sin, Venial[[@Headword:Sin, Venial]]

             Venial sins are those which, according to the theology of the Church of Rome, do not bring spiritual death to the soul, or which do not turn it away from its ultimate end, or which are only slightly repugnant to the order of right reason. “It is, moreover, certain,” says Dens, “not only from the divine compassion, but from the nature of the thing, that there are venial sins, or such slight ones, as in just men may consist with a state of grace and friendship with God; implying that there is a certain kind of sin of which a man may be, guilty without offending God.” Such doctrine as this meets with no countenance from the Word of God, which declares that “the wages of sin is death,” without making any distinction among sins. SEE VENIAL.

## Sina[[@Headword:Sina]]

             (Σεινᾶ), the Greek form (Jdt 5:14; Act 7:30; Act 7:38) of the well known name which in the Old Test. universally, and as often as not in the Apocrypha and New Test., is given in the A.V. SINAI SEE SINAI (q.v.).

## Sinai[[@Headword:Sinai]]

             (Heb. Sioay', סַינִי, perhaps [if Shemitic] thorny, i.e. cleft with ravines; possibly [if Egyptian or Zabian] devoted to Sin, i.e. the moon; Sept. Σινᾶ [, v.r. in Jdg 5:5, Σειναῖ, and in Neh 9:13, Σιναῖ]; in the New Test. Σινᾶ; Josephus, τὸ Σιναῖον ὄρος, Ant. 2, 12, 1; Vulg. Sinai; A.V. “Sina” [q.v.] in a few passages), a well known mountain in the peninsula formed, by the gulfs of Suez and Akabah. The name appears to be primeval, and its meaning is unknown. It is mentioned thirty-one times in the Pentateuch and only four times in the rest of the Old Test. (Jdg 5:5; Neh 9:13; Psa 68:8; Psa 68:17) and four, in the New Test. (Act 7:30; Act 7:38; Gal 4:24-25). It would thus appear that the name had, in a great measure, become obsolete at an early period. We here present a summary of the Scriptural and other ancient notices, with the light of modern researches.

I. Biblical Notices and Occurrences. — The leading statements made regarding Sinai in the Pentateuch demand special notice, as they constitute  the chief evidences in establishing its identity. A small section of the wilderness through which the Israelites passed took its name from the mountain (Exo 19:1-2). In one direction was Rephidim, only a short day's march distant; while Kibroth-hattaavah lay a day's march in another. The “desert of Sinai,” therefore, could only have been a very few miles across.

In the third month of their journey the Israelites “departed from Rephidim, came into the wilderness of, Sinai ... and camped before the mount” (Exo 19:1-2). The base of the mount in front of the camp appears to have been so sharply defined that barriers were put up to, prevent any of the people from approaching rashly or inadvertently to “touch the mount” (Exo 19:12). The “top of the mount,” was in full view from the camp; so that when the Lord “came down” upon it the thick cloud in which his glory was shrouded was “in sight of all the people” (Exo 19:11; Exo 19:16). While Moses was receiving the law on the summit of Sinai, “the thunderings and lightnings, and the voice of the trumpet” were so near the camp that the people, in terror, “removed and stood afar off,” yet still remained in sight of the mount, for “the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel” (comp. Exo 20:18;. Exo 24:17). Upon that peak the tables of the law were twice given to Moses, with all the details of the rites and ceremonies recorded in the Pentateuch (Exo 31:18; Exodus 34). Sinai was thus emphatically “the mount of the Lord” (Num 10:33). There the Lord spake with Moses “face to face, as a man speaketh unto his friend” (Exo 33:11); and there he revealed himself in such glory and majesty as were never witnessed on earth.

II. Distinction between Sinai and Horeb. — Those critics who disintegrate the Pentateuch and assign to it a variety of authors are ready to support their view by pointing to a variety of diction; and one evidence of this they find in the use of Horeb throughout the book of Deuteronomy (except in the song of Moses, 33:2, which they attribute to a still different writer); whereas the person whom they suppose to have been the original composer of the first four books uses Sinai, which is the name always employed except in Exo 3:1; Exo 17:6; Exo 32:6; and these passages they attribute to a supplementary writer. This view is still strongly asserted by Ewald (Geschichte, 2, 57), who pronounces Sinai the older name, therefore occurring in the ancient song of Deborah (Jdg 5:5); whereas Horeb is not discoverable till the time of his fourth and fifth  narrators, in whose age, however, it had become quite prevalent. His statement is a very fair sample of the precision and confidence with which these critics speak of matters as to which there is no evidence except their own critical sagacity, or their imagination, as others may be apt to consider it who claim no such peculiar insight. For while it is quite possible that the same writer might use two names indiscriminately for the same place, as in the case of Bethel and Luz, Baalah and Kirjath-jearim, the Sea of Galilee and the Lake of Tiberias, yet this last example indicates how readily two names may come to be in use indifferently, though originally the one was more definite than: the other. Accordingly, Gesenius suggested that Sinai might be the more general name, and Horeb a particular peak, and in this conjecture he was followed by Rosenmuller.

Another supposition was made by Hengstenberg (Pentateuch, 2, 325-327) which has gained the assent of almost all the German authorities since his time, as also of Robinson (Bib. Res. 1, 120, 591), apparently after having inclined to the conjecture of Gesenius. Hengstenberg agrees with Gesenius that the one name is more general than the other; but he differs in this respect that he makes Horeb the mountain ridge, and Sinai the individual summit from which the ten commandments were given. The reasons for this, opinion as urged by him and by others, may be arranged under a threefold division:

(1.) The name Sinai is used at the time that the Israelites were upon the very spot of the legislation that is, from Exo 19:11 and onwards till Num 3:1; whereas it is Horeb that is always used in the recapitulation in Deuteronomy; as a writer close beside a particular mountain would naturally single it out when describing his locality, though afterwards, when writing at a distance from it and taking a general retrospect, he might use the more comprehensive name of the entire mass of mountains to which it belonged. The only exception in Deuteronomy is that case in the song of Moses already alluded to (Deu 33:2), which is universally admitted to be a peculiar composition both by the impugners and by the defenders of the Mosaic authorship. When we take in the additional expression, “the wilderness of Sinai,” as denoting the place in which the Israelites encamped, we have Sinai occurring as early as Exo 19:1-2, and continuing till Num 10:12, where the march from Sinai is described. That particular spot would naturally take its name from the mountain peak beside it, whereas the name “wilderness of Horeb” is unknown to Scripture. The name Sinai never occurs in the Pentateuch  after the departure from the spot except in three instances. Two of these (Num 26:64; Num 33:15) refer expressly to events in language already employed upon the spot about the census, and in the list of stations or encampments, and both use that phrase “the wilderness of Sinai,” which never occurs with the name Horeb; so that they are no exceptions in reality. The third (Num 27:6) is, therefore, the only exception — “It is a continual burned offering which was ordained in Mount Sinai;” and this also is explicable on the principle that the phrase had become so common in the legislation. Once, also, Sinai occurs before the Israelites reached it (Exo 16:1), the wilderness of Sin, which is between Elim and Sinai,” and here the precision of this term is thoroughly natural.

(2.) The name Horeb occurs in the earlier books thrice, all in Exodus, but it is in circumstances which best suit the general or comprehensive meaning which we attach to it. Moses, while acting as the shepherd of Jethro (Exo 3:1), “came to the mountain of God [even] to Horeb,” or, more literally, “came to the mountain of God Horeb-ward.” Our translators have identified the mountain of God with Horeb, an identification which is at least uncertain; for the original may quite as naturally be interpreted that he came to a particular peak in that mass of mountains which had the name of Horeb, to the sacred peak which is to be sought in the direction of Horeb. Particularly distinct is the second instance (Exo 17:6), “Behold I will stand before thee there upon the rock in Horeb,” etc.; for this miraculous gift of water took place while the Israelites were encamped in Rephidim (Exo 17:1), the station before the station in the wilderness of Sinai (Exo 19:2). Probably the like should be said of the third instance (Exo 33:6), “And the children of Israel stripped themselves of their ornaments by the mount Horeb,” retiring every family apart, and every individual apart, as in other cases of humiliation and repentance; and the propriety of the use of the general rather than the specific term is the more apparent if those are right who translate the peculiar Hebrew phrase as exactly as they can, “stripped, themselves, etc. [retiring], from Mount Horeb.”

(3.) An argument may be drawn from the use of the prepositions connected with these two names. Reverting to Exo 17:6, we find the Lord saying, “Behold, I will stand upon the rock in Horeb,” that is, upon the particular spot, but in the district. Accordingly, it is the preposition in (in the English version needlessly varied into “at” once or twice) which is used with Horeb, not only here, but almost always where the name occurs in  Deuteronomy, perhaps always, except “from” (Deu 1:2; Deu 1:19). The same is true of all the passages in which Horeb is mentioned in later Scripture (1Ki 8:9; 2Ch 5:10; Psa 106:19; Mal 1:4 [Hebrews 3:22]), except 1Ki 19:8, “unto Horeb the mount of God,” or better, “up to the mount of God Horeb [ward],” for it is plainly an expression referring to Exo 3:1, of which we have already spoken. With Sinai, on the other hand, there, are connected several prepositions, “in” and “from” as in the case of Horeb; also “to,” but especially “upon” (Exo 19:11; Exo 19:18; Exo 19:20; Exo 24:16), which describes the descent of the Lord, or the resting of the symbol of his presence, upon that individual peak from which the law was given, whereas we have no reason to think that it rested upon the whole mass of mountains which are clustered together. The same preposition, “upon,” is found in the only passage in later Old Test. Scripture where Sinai occurs with a preposition (Neh 9:13). Indeed, besides this text we find Sinai nowhere but in Jdg 5:5; Psa 68:8; Psa 68:17 (Heb 9:18), in passages which indisputably stand in a very close connection with Deu 33:2.

Not much can be inferred from the usage of later Scripture in regard to these names; though from what has been mentioned, it may be seen that Horeb is very decidedly the predominant name in the rest of the Old Test, as it is with one exception in Deuteronomy, and probably in both cases for the same reason that at a distance in time and place the more general name was, on the whole, more natural. Yet the distance may become so great that the peculiarities of the two names fall out of view, and mere usage may determine in favor of the one or the other appellation, now that they have become entirely equivalent. Certainly in the New Test. we find only Sinai (Act 7:30; Act 7:38; Gal 4:24-25), though reasons might be, perhaps, alleged for the use of the stricter name; for instance, in the first of these, that it is “the wilderness of Mount Sinai,” in which connection we have said that Horeb does not occur. Josephus seems also to confine himself to the name Sinai. In the Apocrypha we have noted Jdt 5:14, “to the way of Sinai,” or, according to another reading, “to the mount Sinai;” and Eccles. 48:7, where “in Sinai” and “in Horeb” occur in a poetical parallelisma but these determine nothing. Perhaps nothing can be concluded from the fact that Horeb never has the prefix “mount” except in Exo 33:6, whereas Sinai always has it in both the Old Test. and the New except in Exo 16:1, and Deu 33:2, and the passages depending upon this one, Jdg 5:5; Psa 68:8; Psa 68:17.  Once more, it is very doubtful whether etymology can contribute anything to the settlement of the question. Horeb certainly means “dry,” or “dried up,” a name very descriptive of the region. But the meaning of Sinai is much debated. Gesenius suggests “muddy,” but with hesitation, and he appears to have no followers. More probably, Knobel proposes “sharp pointed,” “toothed,” or “notched.” The old derivation of Simonis and Hiller understood סַינִי, Sinai, to be equivalent to סַנְיִי, sinyai, “the bush of Jehovah,” with reference to Exo 3:2. Possibly as simple a meaning as any would be “bushy,” or “that which has the bush.” If so, the etymologies of the two names, so far as they went, would favor the view given of their respective meanings. Rodiger (additions to Gesenius, Thesaur.) makes it “sacred to the God of the moon.” Ewald and Ebers regard it as equivalent to “belonging to [the Desert of] Sin.”

Understanding Horeb to be the more general name, there might still be differences of opinion how wide a circuit should be included under it; though the common opinion seems to be that there is no necessity for taking it wider than that range (some three miles long from north to south) which is called by the modern Arabs Jebel Tur, or Jebel et-Tur, sometimes with the addition of Sina, though Robinson says extremely rarely.

III. Identification of the Particular Mountain. — In the Biblical notices there are implied three specifications, which must all be present in any spot answering to the true Sinai: 1. A mountain summit overlooking the place where the people stood. 2. Space sufficient, adjacent to the mountain, for so large a multitude to stand and behold the phenomena on the summit; and even, when afraid, to remove afar off and still be in sight. The relation between this space where the people stood and the base of the mountain must be such that they could approach and stand at ‘the nether part of the mount;' that they could also touch it; and that bounds could be set round the mount” (Biblioth. Sac. May, 1849, p. 382). There are three claimants for the name Sinai, and it will be necessary to examine them successively.;

1. Jebel Serbal. — Its claims were suggested by Burckhardt (Travels, p. 609), and are advocated by Lepsius (Letters from Egypt [Lond. 1853]), Bartlett (Forty Days in the Desert), Stewart (The Tent and the Khan), and others. The arguments in its favor may be thus summed up: It was the most conspicuous mountain in the peninsula, and therefore the best known to the Egyptian colonists. Near its northern base was the oasis of Feiran, which was probably the center of the primeval Sinaitic population; and the  summit of Serbal would form their natural sanctuary. Moses, knowing such a fertile and well-watered spot as Feiran, would never have led the Israelites past it, but would naturally select it as the place of the permanent camp (Lepsius, p. 356-363). Besides, it is supposed to be more in accordance with the narration of the wilderness journey than any other mountain; and it is alleged that early historical tradition is wholly in its favor. The last two arguments are the only ones of any weight; and neither of them stands the test of critical examination. The basis of Lepsius's argument is that Rephidim is identical with Feiran, and that Moses selected this spot as the site of a permanent camp because it was well watered and fertile; but the sacred writer tells us that in Rephidim “there was no water for the people to drink” (Exo 17:1). With strange inconsistency Lepsius affirms that the “wonderful fountain of Feiran” was opened by the miracle recorded in ch. 15. If so, then how could the place have been well watered previously? But further, Rephidim was a day's march — probably a short one — from the permanent camp before Sinai (Exo 19:1). These facts totally overthrow the alleged argument from Scripture.

The historical argument is not more convincing, although dean Stanley somewhat rashly says: “It (Serbal) was undoubtedly identified with Sinai by Eusebius, Jerome, and Cosmas; that is, by all known writers till the time of Justinian” (Sinai and Palestine, p. 40). Eusebius merely states that “Rephidim is a place in the wilderness by Horeb, and that there Joshua fought with Amalek near Pharan” (Onomast. s.v.). Jerome only translates his words without addition or comment (he renders ἐγγύς by prope). The language of Cosmas is equally indefinite (Topogr. Christ. v), especially as, it is known that Pharan was a pretty large district, and that Horeb is said to be six miles distant from it.

It is hardly necessary to discuss the argument grounded on the remarkable Sinaitic inscriptions, though Lepsius presses it, and Stanley says that the natural inference from them is that Serbal “in the earlier ages enjoyed a larger support of tradition than Gebel Mousa” (p. 39). But how can this be? Wady Mokatteb, in which most of the inscriptions are found, is the leading route to Jebel Munsa as well as to Serbal. Inscriptions have also been discovered on the northern road from Egypt to Jebel MDusa by Surabet el-KhAdem; and they are much more numerous in the passes around Jebel Musa-in Wady Leja, Nukb Hawy, etc.than in Wady Aleiyat,  the only pass leading to Serbal. It may be safely affirmed that the Sinaitic inscriptions do not, for the present at least, affect the question at issue in any way (Porter, Handbook, p.] 6 sq.).

But the nature of the country around Serbal is sufficient of itself to show that it could not possibly have been Sinai. Wady Feiran is three miles distant, and from it an occasional glimpse only can be got at the summit. Wady Aleiyat, which leads up to Serbal, is narrow, rugged, and rocky, affording no place for a large camp. This is acknowledged on all hands (Lepsius, p. 423 sq.; Bartlett, p. 57; Stanley, p. 44; Sandie, Horeb and Jerusalem, p. 149); and as there is no other valley or plain at the base of the mountain, it follows that Serbal cannot be Sinai .

2. Jebel Musa is the Sinai of recent ecclesiastical tradition, and it has found some advocates among moderntravelers (Wilson. Lands of the Bible, 1, 219; Sandie, Horeb, etc.). It is situated in the very center of the mountain group; but it is neither so lofty nor so commanding as some others around it. Its elevation is only about 7000 feet, while Jebel Kat-herin, three miles south, is 8700 feet, and Um Shaumer, beyond it, attains an altitude of 9300 feet. Jebel Mfisa is the highest point of a short isolated ridge which runs from northwest to southeast, between the two parallel ravines of Shueib and Leja. At one end (the southeast) it is bounded by a rugged wady called Sebalyeh, at the other by the upland plain of Er-Rahah. In Wady Shueib, on the north east of the ridge, stands the convent of St. Catherine, with the naked cliffs rising almost perpendicularly over it. In the glen of Leja, on the opposite side, is the reputed rock of Moses. The peak of Jebel Mufisa (“Moses Mountain”), which the monks identify with Sinai, is at the southern extremity of the range, overlooking Wady Sebalyeh and a confined region of rugged gravelly hills near it. The summit is a platform about thirty paces in diameter, partly covered with ruins. At its eastern end is a little chapel, and near it a mosque. Notwithstanding the elevation, the view is not extensive, and no plain is in sight on which the camp of the Israelites could have stood; nor is the base of the peak at all so clearly defined as the incidents of the sacred narrative require.

Various traditions — Jewish, Christian, and Mohammedan — have found a local habitation on this mountain. A rugged ancient path, in many places hewn into flights of steps up the granite cliffs, passes a grotto of the Virgin the cave where Elijah dwelt in Horeb, the footmarks of Mohammed's  camel, and other spots equally apocryphal, in its winding course to the summit. This is the Sinai of tradition, but certainly not that of the Bible.

3. Ras es-Sufsafeh is the third claimant for the name Sinai; and its claim is valid. It forms the northwestern point of the ridge of which Jebel Mfisa is the southeastern. The name signifies “the peak (or head) of the willow;” and is derived from a willow tree which grows in a cleft on its side. The summit is very clearly defined, rising high above all the other peaks near it. In front it descends in broken crags of naked granite toWady er-Rahah. The view from it is not so extensive as that from Jebel Musa, but it is far more interesting and impressive. The whole extent of the plain of Er- Rahah, measuring more than two miles in length, and ranging from one third to two thirds of a mile in breadth, is visible. The eye, can follow its windings as it runs away among the mountains in the distance. The level expanse of Wady es Sheikh, which joins Er-Rahah, is also seen opening out on the right, while opposite it on the left is another section of plain forming a recess in the mountains. From near the summit a wild ravine runs down the front of the mountain, conveying a winter torrent into Er-Rhaha. Up this ravine the ascent may be made from the plain; it is rugged and steep, but an active mountaineer, such as Moses was, could easily accomplish it.

There can scarcely be a doubt that Ras es-Sufsafeh is Sinai, “the mount of the Lord.” Every requirement of the sacred narrative supplied and every incident illustrated by the features of the surrounding district. Here is a plain sufficient to contain the Israelitish camp, and so close to the mountain's base that barriers could be erected to prevent the rash or the heedless from touching it. Here is a mountain top where the clouds that enshrined the Lord when he descended upon it would be visible to the vast multitude, even when in fear they would withdraw from the base and retire to a distance. From this peak the thunderings and the voice of Jehovah would resound with terrific effect through the plain, and away among the cliffs and glens of the surrounding mountains.

When descending through the clouds that shrouded it, Moses could hear also the songs and shouts of the infatuated people as they danced round the golden calf; and in the brook that descends out of the mount” (Deu 9:21), through the ravine into Er-Rahah, he could cast the dust of the destroyed idol. In fact, the mountain, the plain, the streamlet, and the whole topography correspond in every respect to the historical account given by Moses. The  words of dean Stanley are equally graphic and convincing: “No one who has approached the Ras Sufsafeh through that noble plain, or who has looked down upon the plain from that majestic height, will willingly part with the belief that these are the two essential features of the view of the Israelitish camp. That such a plain should exist at all in front of such a cliff is so remarkable a, coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eyewitness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the ‘bounds' which were to keep the people off from ‘touching the mount.' The plain itself is not broken and uneven, and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people could ‘remove and stand afar off.' The cliff, rising like a huge altar, in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of ‘the mount that might be touched,' and from which the voice of God might be heard far and wide over the stillness of the plain below, widened at that part to its utmost extent by the confluence of all the contiguous valleys. Here, beyond all other parts of the peninsula, is the advtum, withdrawn, as if in the ‘end of the world,' from all the stir and confusion of earthly things!” (p. 42, 43).

The remarks of Mr. Beamont a recent and observant traveler, are of some importance, as showing that some traces of the ancient Scripture names still linger around Mount Sinai. “Two or three facts seem to me well worthy of observation. Immediately above Wady es-Sheikh rises Jebel Fureia, the front of this is named Jebel Seneh. Of this name our sheik from Tor knew nothing, but our guide on Ras es-Sufsafeh needed no prompting to give it its designation. This cluster of Fureia, or Zipporah, is nearly parallel with the cluster of Jebel Musa, and extends northward from it to the head of the central Sinaitic cluster. Separated from the same central cluster of Jebel Muisa on the left by Wady Leja, runs another parallel range of Sinatic rocks. To one of these, and separated from Jebel fureia by the broad Er-Rahah, the name Urrebbeh is given.

This name also, as Well as the name of the other group, was spontaneously assigned to it by our guide Mohammed. I was rather sceptical on the point, and made him repeat his designation three or four times, that there might be no mistake. My orthography is intended to express, as nearly as I can, the sound of his  utterance for it would have been vain to ask him to spell the word. Supposing, then, that his nomenclature was correct, we have a cluster bearing the name of Seneh (Sinai; comp. Stanley, p. 42) on the right of Jebel Musa, and one bearing the name Urrebbeh, (Horeb) on the left; the central cluster itself has no local appellative, and is called after the prophet Moses. May we not, then, suppose that this central cluster bore the name Sinai or Horeb indiscriminately, serving as the nucleus to which the ranges of Sinai and Horeb trended;, and that, after the delivery of the law from the peak of Ras es-Sufsafeh, this bore the special name of ‘Mountain of Moses,' and that subsequently the local designations were restricted to the ridges on the right and left?” (Cairo to Sinai, p. 81, 82). The name Wady er-Rahah, which is given to the upland plain in front of Ras es-Sufshfeh, is also suggestive. It signifies “the vale of rest” — rest after labor, as that enjoyed by beasts of burden at the close of the day. This is very expressive as applied to the long encampment of the Israelites in this plain, after the toilsome march from Egypt; The monks, as has been stated, give the name of Jebel Musa to the southern peak of the central ridge, identifying it with Sinai; but they identify Ras es-Sufsafeh with Horeb. There are several traditional sites pointed out in Wady er-Rahah along the base of Sufsafeh, but they are so manifestly apocryphal as to be scarcely worth notice — such as the hill on which Aaron stood, the mold in which the golden calf was formed, and the pit of Korah (Porter, Handbook, p. 35). It is worthy of note that, no other district in the whole peninsula, with the exception of a small portion of Wady Feirhn, possesses such supplies of water and pasture as that around Mount Sinai. When the springs and wells are dry elsewhere, the Bedawin resort hither. On Sinai itself, on Jebel Katherin, in Wady Leja, in the convent, and in the plain of Rahah are perennial sources. The pastures, too, among the rocks and in the glens and little upland plains, are comparatively abundant (see Olin, Travels, 1, 386, 415).

4. The late Dr. Beke of England broached the theory tlihat Sinai was not in the peninsula at all, but east of the Gulf of Akabah, a position that carries its refutation on its own face. In order to accommodate it, he did not hesitate to remove the Mizraim, or “Egypt” of the Bible, into the peninsula. He finally made a visit to the region, and imagined he discovered the requisite locality in Jebel Nura, up Wady Ithm,, a short distance from Akabah; and although the main object of his journey, which was to prove “Mount Sinai a volcano,” was effectually exploded by the facts on the spot, he still maintained his general views as stoutly as ever, but without the  concurrence of a single writer of note. Soon after his return he died if fatigue and disappointment, and his widow has published the notes of his journey with more affection than discretion (Sinai in Arabia [Lond. 187- 83).

IV. Description of the Region. — The physical features of the peninsula are broadly and deeply marked. In form a triangle, it is shut in on two sides by the gulfs of Aklabah and Suez, and on the third by the desert of Tih. Within these outer barriers are others, enclosing what may be termed the shrine. Along the southern edge of Tih runs, like a vast wall, a bare limestone ridge; and south of it again is a parallel belt of sandy plain, appropriately termed Debbet er-Ramleh. A naked gravelly plain called El- Kaa extends along the whole shore of the Gulf of Suez. Between El-Kaa, Debbet er-Ramleh and the Gulf of Akabah lies a group of mountains, triangular in shape, which forms, as it were, the nucleus of the peninsula, and is now called emphatically El-Tor, “the mountains.” On the north and west the group has projecting buttresses of ruddy sandstone, on which most of the inscriptions in the “written valley” are traced; but the main body and all the loftiest peaks are granite, and exhibit a variety of coloring red, yellow, purple, and green making them objects of singular beauty whea bathed in the bright sunshine. They are all, however, naked and desolate. As the eye wanders over their river sides and up their jagged peaks, not a tree, not a shrub, not a blade of grass is seen (see Olin, Travels, 1, 389). Rugged passes, almost as bare and dry and desolate as the granite cliffs overhead, wind from the outer borders up into the center of the group. On penetrating these ravines, a few acacias are here and there seen in a cranny of the rocks, and a clump of wild palms is occasionally met with fringing a well or fountain. In the heart of these mountains, in nature's profoundest solitude, amid scenery unsurpassed for wild and stern grandeur, history, tradition, and geography have combined to locate Sinai, “the mount of the Lord,” and all those wondrous events which were enacted round it.

The Sinaitic group has been arranged (Stanley, Sin. and Pal. p. 11) in three chief masses as follows:

(1.) The northwestern cluster above Wady Feir-hn; its greatest relief found in the five-peaked ridge of Serbal, at a height of 6342 feet above the sea. (For an account of the singular natural basin into which the waters of this  portion of the mountain mass are received, and its probable connection with scriptural topography, SEE REPHIDIM.)

(2.) The eastern and central one; irs highest point the Jebel Katherin, at a height of 8063 (Ruppell) to 8168 (Russegger) feet, and including the Jebel Musa, the height of which is variously, set (by Schubert, Ruppell, and Russegger) at 6796, 7033, and 7097 feet.

(3.) The southeastern one, closely connected, however, with 2; its highest point, Um Shaumer, being that also of the whole. The three last named peaks all lie very nearly in a line of about nine, miles drawn from the most northerly of them, Musa, a little to the west of south; and a perpendicular to this line, traced on the map westward for about twenty miles, nearly traverses, the whole length of the range of Serbal. These lines show the area of greatest relief for the peninsula, nearly equidistant from each of its embracing gulfs, and also from its northern base, the rantge of Et-Tih, and its southern apex, the Ras Mohammed. The vegetation of the peninsula is most copious at El-Wady, near Tur, on the coast of the Gulf of Suez, in Wady Feiran, the two oases of its waste, and “in the nucleus of springs in the Gebel Mousa” (Stanley, p. 19). As regards its fauna, Seetzen (3, 20) mentions the following animals as found at Er-Ramleh, near Sinai the wild goat, the wubber, hyena, fox, hare, gazelle, panther (rare), field mouse (el- jurdy, like a jerboa), and a lizard called el-dsob, which is eaten. SEE WILDERNESS OF THE WANDERING.

It is a remarkable fact that Sinai never became a place of Jewish pilgrimage. Elijah went there, but it was at the command of God, and to(escape the vengeance of Jezebel. It has been thought possible that Paul may have visited Sinai (Gal 1:17) and been familiar with the name Hajar as given commonly to it, signifying “a rock” (Ewald, Sendschreiben, p. 493). At a very early period, however, in the Christian era, Sinai began to be an object of reverence. It appears that refugees from persecution in Egypt first sought an asylum amid the mountains. Anchorets consequently flocked to it, and convents were at length founded. The poor monks had hard fare, and were exposed during a long course of ages to persecutions and fearful massacres at the hands of the wild nomads. In the early part of the 6th century the emperor Justinian caused a church to be erected, and a fortified convent to be built round it to protect the monks from the  incursions of the Ishmaelites. It is the present Convent of St. Catherine. The number of resident monks is now usually about twenty-four, though in the 14th century it is said to have been as high as four hundred. They are ruled by a prior, but there is an archbishop who always resides at Constantinople, and is one of the four independent archbishops of the Greek Church. The library of the convent contains some 1500 printed books, and about 700 manuscripts. A few of the latter are of great antiquity and value. Among them Tischendorf discovered, in the year 1859, the celebrated Codex Sinaiticus (q.v.).

V. Literature. — Mount Sinai and its vicinity have been visited by hundreds of travelers in modern times, and multitudes of descriptions have been written, few of which, however, contain anything specially new. The best accodints are those of Robinson, Bibl. Res. 1, 88-144; Burckhardt, Travels in Sysria, p. 541-590; Biblioth. Sac. May, 1849, p. 381-386; Stanley, Sin. and Pal. p. 3-77; Beamont, Cairo to Sinai, p. 58-85; Sandie, Horeb and Jerusalesm, p. 154-224. The German writers — Ritter, Pal. und Syr. vol. 1; Rippell, Reise; Schubert, Reise, vol. 2; and Niebuhr, Description de l'Arabie — may be consulted with advantage; and full descriptions of the Convent, with views, are give n Laborde's Mount Sinai and Petra, and in Bartlett's Forty Days in the Desert. The vicinity is minutely described in Poiter's Handbook for Palestine, and in Badeker's also. The results of the English Ordnance Survey — which, however, only extended over the western half of the peninsula — have been published in three noble volumes with two supplementary series of photographs (Loud. 1868-69), and a good abstract may be found in Palmer's Desert of the Exodus (Lond. and N.Y. 1872), and more briefly in his Sinai from the Monuments (Lond. 1878).

## Sinai Codex, Hebrew[[@Headword:Sinai Codex, Hebrew]]

             This MS., which contains the Pentateuch, contains many variations of the accents, as וישמע, and he heard (Exo 18:1), has the accent Gershai, but in Sinai it has Rebia; again, המדבר, the desert (Exo 18:5), has Zakeph, while in Sinai it has Zakeph gadol. As to the name of the codex, whether it is so called from the author or from the place where it was written is a matter of dispute. According to Levita it would be the name of a codex; Furst (Gesch. der Karder, 1, 22, 138) thinks that this codex derives its name from Mount Sinai, while Joseph Eshoe, the expositor of the Masorah, says, on Exo 18:1, “As to the remark Sinai has Rebia,  know that the inventors of the vowel-points and accents were mostly from the spiritual heads and the sages of Tiberias. Now the name of one of these was Sinai, and he differed from the Masorah, which remarks that וישמעhas Gershaim, and said that it has the accefit Rebia.” From this it will be seen that this great Masoretic authority does not take סיניas Codex Sinaiticus, but regards it as a proper name of one of the inventors of the vowel-points and accents. Delitzsch (in his Hebrew translation of Paul's Epistle to the Romans, p. 41, 121) thinks that the name ספר סיני, Simzai Codex, refers rather to the place where it was written or found. See Strack, Prolegomena Critica in Vet. Test. Hebraicum (Lips. 1873), p. 23 sq. Levita, Massoreth ha-Massoreth (ed. Ginsburg), p. 259; Hottinger, Thes. Philologicus (3d ed.), p. 107; Eichhorn, Einleitung in das alte Test. 1, 375; Tychsen, Tentzamel de Vatiis Codd. Hebr. p. 215. (B.P.)

## Sinaitic Inscriptions[[@Headword:Sinaitic Inscriptions]]

             is the name usually given to certain singular marks cut or rather scratched on the rocks of the Sinaitic peninsula, which have in all ages given rise to great curiosity and many queries. Diodorus Siculus states that in his time there was an oasis in the wilderness, of Sinai containing a sacred shrine, to which the inhabitants of the surrounding country were accustomed to make pilgrimages every five years. There was a stone altar at the spot with an inscription in ancient unknown characters. This appears to be the first mention of the now famous Sinaitic inscriptions. The oasis Was probably Feiral, though some think it was the village of Tur, on the coast of the Red Sea. The quinquennial festival is mentioned by Strabo. But the first description of the inscriptions is given (about A.D. 535) by Cosmas, who supposed them to be the work of the Israelites. They are also referred to by several early travelers, as Neitzschitz and Monconys. Pococke and Niebuhr attempted to copy them, but with little success; Seetzen and Burckhardt were more accurate in their transcripts. In the Transactions of the Royal Society of Literature (1832, 3, 1), 177 of them are carefully engraved; nine of these are Greek, and one is Latin; the rest are of that peculiar character which recent paleographists, as Beer, have denominated Nabathmean. They are accompanied, wherever they occur, by rude figures of men with shields, swords, bows, and arrows; of camels and horses, of goats and ibexes with horns wondrously exaggerated; of antelopes pursued by greyhounds; of  lizards and tortoises, besides a number of nondescripts which will puzzle the zoologist. They are met with in almost every part of the mountainous region of the peninsula, in groups and singly. They have been seen in wadies Sidry, Magharah, and Feiran; in wadies Humr and Birah, on the northern route to Sinai; on and around Mount Serbal; in Wady Leja at Sinai; on the plateau between wadies Seyal and El-Ain, on the route to Akabah; at Petra, and on the southern border of Palestine. They occur, however, in greatest numbers in Wady Mokatteb.

The inscriptions are in general very short, consisting of one or two brief lines; the letters are from two to three inches long; rudely cut with a sharp- pointed instrument. The surface of the rock is generally soft, so that with a pocket knife one could cut a shallow inscription in a few minutes. A few, however, are more deeply and regularly formed. Though Lepsius discovered some of the Sinaitic characters engraved over older Greek names, yet the Greek inscriptions are generally of a much more modern date than the others, judging from their appearance. Some of them have crosses attached; but these are not in all cases of Christian origin. The very same figures are found on Egyptian obelisks. Their position on the face of the cliffs is generally so low that a man could reach them. Some are higher, and would require a ladder, or at least an expert climber. None are so high as to suggest the necessity for ropes or scaffolding.

Prof. Beer, of Leipsic, has examined them with great care and constructed an alphabet. The results of the researches of this distinguished scholar are as follows:

1. The alphabet is independent; some of the letters are unique, others like the Palmyrene, Estrangelo, and Cufic. They are written from left to right.

2. The contents of the inscriptions, so far as examined, consist only of proper names preceded by some such words as, של, “peace,” דכיר, “in memory,” and ברו, “blessed” The word כה, “priest,” is sometimes found after them. The names are those common in Arabic; not one Jewish or Christian name has yet been found.

3. The language is supposed to be the Nabathaean, spoken by the inhabitants of Arabia Petraea.

4. The writers were pilgrims. The great number around Serbal leads to the supposition that it was once a holy place. That some of the writers were Christian is evident from the crosses.

5. The age of the inscriptions he supposes to be not earlier than the 4th century. Had they been later, some tradition respecting them would probably have existed ill the time of Cosmas.

Prof. Tuch, of Leipsic, while agreeing with Beer in his alphabet and translations, differs from him in regard to the history of the inscriptions. He says the language is Arabic; the authors of them were ancient inhabitants of these mountains, in religion heathens. Pilgrimages were the occasions of the inscriptions. Their, date he fixes, not later than the 2d century B.C.

Dean Stanley, in his careful resume, states that there is a great difference of age manifested both in the pictures and letters; that they are intermixed with Greek, Arabic, and even one or two Latin words, apparently of the same date; that crosses are very numerous, and of such form as to show their Christian origin. He concludes that they are, for the most part, the work of Christian pilgrims.

It will be seen from the above statements that these singular inscriptions chiefly occur in the wadies, and on the roads leading to particular spots, such as mounts Sinai and Serbal, and the Deir at Petra. They seem to have been the work of idle loiterers, rude in their ideas of art, and ruder still in their morals; for the figures of animals are generally ludicrous, and occasionally obscene. Many of the inscriptions are evidently of remote antiquity, while others are plainly not older than our own era. That they are of Israelitish origin, as Mr. Forster maintains, no satisfactory evidence has as yet been produced. The letters are not Hebrew. Some of them resemble Phoenician characters, others are different from those of any known language. And yet it would seem they were the symbols of a language at one period universally known throughout the whole peninsula. It does seem strange that all knowledge of these characters and the people who used them has been entirely lost, and it seems stranger still that it was already lost in the 4th century. The researches of the greatest scholars of our age have been unable to solve the mystery of these inscriptions, or afford any satisfactory clue to their origin, authors, and object (Porter, Handbook for Palest. p. 17).  Prof. Palmer has carefully investigated these inscriptions in the Ordnance Survey of Sinai, and his conclusions are thus summarily expressed: “They are mere scratches on the rock, the work of idle loungers, consisting, for the most part, of mere names interspersed with rude figures of men and animals. In a philological point of view they do possess a certain interest, but otherwise they are as worthless and unimportant as the Arab, Greek, and European graffiti with which they are interspersed. The language employed is Aramaean, the Shemitic dialect which in the earlier centuries of our era held throughout the East the place now occupied by the modern Arabic, and the character differs little from the Nabathaean alphabet used in the inscriptions of Idumaea and Central Syria” (Desert of the Exodus, p. 160). See, in addition to the above, and travelers in the region, Beer, Inscriptiones ad Montem Sinai, etc. (Lips. 1840); Lenormant, L'Origine Chretienne des Inscr. Sin. (Paris, 1856); Schulmann, Ueber sinait. Inschriften (Wilna, 1856); Ebers, Durch Gosen und Sinai (Leips. 1872); Sharpe, Heb. Inscriptions between Egypt and Sinai (Loud. 1875); Jour. Sac. Lit. July, 1853; Ch. of Engl. Review, April, 1857. SEE INSCRIPTIONS.

## Sinaitic Manuscript[[@Headword:Sinaitic Manuscript]]

             (Codex Sinaiticus, designated as א), a MS. of the Septuagint and Greek New Test., brought from the Convent of St. Catherine, on Mount Sinai, by Tischendorf in 1859. It consists of 345 leaves and a half, 199 in the Old Test. and 147 in the New Test. The Codex Sinaiticus contains the following portions of the Old Test. and Apocrypha in the order here given: 1Ch 9:27 to 1Ch 11:22; Tob 2:2 to the end; Judith 1 :l-11:13; 13:9- 15; 1 Macc.; 4 Macc.; Isaiah; Jer 1:1 to Jer 10:25; Joel; Obadiah; Jonah; Nahum; Habakkuk; Zephaniah; Haggai; Zechariah; Malachi; Psalms; Proverbs; Ecclesiastes; Song of Solomon; Wisdom of Solomon; Ecclesiasticus; Job. Of the missing portions the following are supplied by the Codex Friderico-Augustanus, and the fragments afterwards published by Tischendorf, which were originally parts of the Sinaitic MS. a few verses of Genesis 23:24, and of Numbers 5-7; also 1Ch 11:22 to 1Ch 19:17; Ezr 9:9 to the end; Nehemiah; Esther; Tob 1:1-2; Tob 1:2; Jer 10:25 to the end; Lam 1:1 to Lam 3:20. This codex contains the entire New Test., together with the epistle of Barnabas and parts of the Shepherd of Hermas.  There are four columns in each page. The character of the letters, the inscriptions and subscriptions to different books, the absence of the Ammonian sections and Eusebian canons, the nature of the readings, and other peculiarities, agree in a remarkable manner with B, or the Vatican.

Tischendorf supposes that it is somewhat older than B, belonging to the 4th century. Probably it is of the 6th century, though made from a text older than that of B. The copyist, writing perhaps from dictation, has made many blunders. The value of this acquisition to the critical apparatus of the Bible can hardly be overestimated. In Tischendorf's Notitia Editionis Codicis Bibliorum Sinaitici, etc. (Lips. 1860, sm. fol.), the indefatigable critic has given nine pages entire from the New Test., eight from the Old Test., and, one from the epistle of Barnabas and the Shepherd of Hermas (p. 22 sq.). He has also furnished upwards of six hundred readings from all the books of the New Test. (p. 14 sq.). A facsimile is given above. Tischendorf has likewise printed a brief Notitia Codicis to accompany the seventh edition of his Greek Test. of the same size. It may be remarked that the Codex Sinaiticus agrees with B in omitting the last twelve verses of Mark's gospel; that it has εφανερωθη, not θεος; that it omits the passage respecting the woman taken in adultery (Joh 7:53; Joh 8:11); agrees with B in omitting εν εφεσω in Eph 1:1 (a prima manu); wants the doxology in Mat 6:13, as do B D Z; agrees with B in reading την εκκλησιαν του Θεου (Act 20:28); with B C D\*\* in having ουδενος λογου ποιουμαι την ψυχην τιμιαν εμαυτω (Act 20:24), and has μονογενης Θεος with B C L in Joh 1:18 a reading undoubtedly wrong. The MS. has been published at St. Petersburg in facsimile (4 vols. fol.), the edition being limited to 300 copies. In 1863 the New Test. part was published in ordinary type at Leipsic, 4to, with columns the same as the original, and in 1865 Tischendorf issued a new edition in 8vo. Scrivener has also printed its readings in a small vol. (1863), and Hansell has added them to his edition of the New Test. (1864). See Amer. Theol. Rev. April, 1861; Princeton Rev. Jan. 1861; Lond. (Wesl.) Rev. Oct. 1863; Brit. Quar. Rev. Oct. 1863; Stud. u. Krit. 1864, 3; Zeitschr. f. wissensch. Theologie, 4, 1864. SEE MANUSCRIPTS, BIBLICAL.

## Sincerity[[@Headword:Sincerity]]

             (from sincerus, “without wax ;” honey separated from the wax, perfectly pure). In Scripture sincere (ἄδολος, εἱλικρινής) signifies pure, without mixture. Sincerity is opposed to double-mindedness, or deceit, when the  sentiments of the heart are contrary to the language of the lips. Paul (Php 1:10) would have the Philippians to be pure, their behavior innocent, free from offense, “that ye may be sincere and without offense till the day of Christ.” Peter (2Pe 3:1) exhorts the pure, sincere mind of the faithful. Paul speaks (1Co 5:8) of sincerity and truth, or of purity and truth, in opposition to the leavened bread of iniquity. He reproaches the false apostles with not preaching Jesus Christ sincerely, purely, with upright and disinterested sentiments (Php 1:15). The reader is referred to a discussion of this subject by Guruall, Christian Armor, 2, 121-148.

## Sinclair[[@Headword:Sinclair]]

             a Scotch prelate, was dean of Restabrig and Edinburgh, and put into the see of Brechin in the 16th century. He died in 1566. See Keith, Scottish Bishops, page 165.

## Sinclair, Henry[[@Headword:Sinclair, Henry]]

             a Scotch prelate, was rector of Glasgow in 1539, and in 1541 abbot of the abbey of Kilwinning, which last benefice he exchanged for the deanery of Glasgow in 1550, where he had ministered two years before. He was bishop of Ross in 1561. He died in France, January 2, 1564. See Keith, Scottish Bishops, page 193.

## Sinclair, John[[@Headword:Sinclair, John]]

             a minister of the Methodist Episcopal Church, was born in Loudon County, Va., April 9, 1793. In his twenty-first year, while residing in Lexington, Ky., he professed conversion and joined the Church. He was received on trial in the Kentucky Conference in September, 1824, but was transferred to the Illinois Conference in 1830. Here he labored as pastor amid presiding elder until 1844, when he was superannuated. This relation he sustained until 1846, when he again became effective, serving as presiding elder eight years and pastor two. He again took a superannuated relation in 1857, and made his home in Evanston until his death, in 1860 or 1861. He was delegate to the General Conference of 1844. See Minutes of Annual conferences, 1861, p. 206.

## Sinclair, William[[@Headword:Sinclair, William]]

             a Scotch prelate, was made bishop of Dunkeld in 1312. He probably died in 1337. See Keith, Scottish Bishops, page 82.

## Sind[[@Headword:Sind]]

             a fabulous hero of the Oriental mythology, who is said to have migrated with his brother Hind to India, and to have there founded several empires.

## Sindhee Version[[@Headword:Sindhee Version]]

             Sindhee is a dialect spoken by the inhabitants of Sinde, an extensive country of Western India, and attached since 1839 to the Bombay presidency. As early as 1815 a translation of the Scriptures was commenced by the Serampore missionaries, but it was not till 1825 that the Gospel of Matthew was committed to press. A translation of the same gospel was also made by Capt. G. Stack, and an edition of 500 copies printed by the Bombay auxiliary of the British and Foreign Bible Society. In 1859 an edition of 580 copies of John's Gospel issued from the same source, having been executed under the care of Rev. A. Burn, 280 copies  of this edition were printed in the Arabic character, and 300 copies in the Gurmukhi. In 1860 the book of Genaesis, in the Arabic character, was printed, together with 600 copies of the Gospel of John, while the printing of the Acts of the Apostles was commenced by the Rev. Mr. Sheldon. According to the report of 1878 of the British and Foreign Bible Society, besides Genesis, the four Gospels and the Acts are the only parts printed, and all copies distributed amounted to 44, 734. See The Bible of Every Land, and the Annual Reports of the British and Foreign Bible Society. (B.P.)

## Sindhit[[@Headword:Sindhit]]

             in Hindu mythology, one of the companions of Ganga, and, like the latter, a river.

## Sindon[[@Headword:Sindon]]

             (literally a cotton cloth), a word having several ecclesiastical meanings:

1. A napkin;

2. A cloth for holding and enclosing the bread offered for the holy eucharist in the Eastern church;

3. A term sometimes applied to the communion cloth which the faithful, in certain parts of the Church, hold before them when partaking of the sacrament;

4. In the Liturgy of the Church of Milan this term is applied to the linen cloth which covers the altar slab.

## Sindonary[[@Headword:Sindonary]]

             SEE SINDON.

## Sindri[[@Headword:Sindri]]

             an abode in Gimle — the Scandinavian heaven — which is constructed entirely of gold.

## Sindur[[@Headword:Sindur]]

             in Norse mythology, was one of the nine giant virgins who together became the mothers of Heimdal by Odin.

## Sinecure[[@Headword:Sinecure]]

             (sine cura, “without care,” i.e. of souls), in ecclesiastical usage, may be either

1. A benefice of pecuniary value, a rectory, or vicarage, in which there is neither church nor population;

2. A benefice in which the rector receives the tithes, though the cure of souls, legally and ecclesiastically, belongs to some clerk; or

3. A benefice in which there are both rector and vicar, in which case the duty commonly rests with the vicar, and the rectory is called a sinecure; but no church in which there is but one incumbent is properly a sinecure.

A church may be down, or the parish become destitute of parishioners; but still there is not a sinecure, for the incumbent is under an obligation of performing divine service if the church should be rebuilt or the parish become inhabited.

## Sinecurist[[@Headword:Sinecurist]]

             one who holds a sinecure or is an advocate for sinecures (q.v.).

## Siner[[@Headword:Siner]]

             in Norse mythology, was one of the twelve famous asa horses employed by the gods when they rode to the place of judgment by the fountain of Urdar.

## Sinew[[@Headword:Sinew]]

             (once for עֹרֶק, a gnawer, i.e. pain [Job 30:17]; elsewhere גַּיד, gid) occurs especially in the phrase גַּיד הַנָּשֶׁה, gid han-nasheh, “the sinew that shrank” (Genesis 32:33), i.e. the nervus ischiadicus, or thigh cord (Gesenius, Thesaur. p. 921). Josephus renders it the broad nerve (νεῦρον πλατύ, Ant. 1, 10, 2), being that which is on the thigh (עִל כִּ הִיָּרֵךְ), extending from the knee upwards, and in fact but a continuation of that along the shin (Rosenmuller, Hand. d. Anatomie, 6th ed. p. 519). Many understand by it the hamstring, or tendo Achillis; but this is no proper nerve nor muscle. Modern Jews, in general, regard this part, even of clean animals, to be inedible, although the Mosaic law contains no prohibition on  the subject. For the Talmudic prescription see the Mishna (Cholin, 7). The rabbins mostly understand the sinews of the hips to be intended (see Philippson, ad loc.),

## Sinfioetli[[@Headword:Sinfioetli]]

             in Norse mythology, was a son of Sigmund by his sister Signy (q.v.). The latter had, without being recognized, submitted herself to the embraces of her brother in order that she might obtain a son in whose veins should flow the unmixed blood of Wolsung's race. That son was intended to become the avenger of her father's murder, and he justified his mother's expectations by the utmost boldness and fearlessness.

## Singer[[@Headword:Singer]]

             (properly שָׁר, shar, or some other form of שַׁיי, to sing; occasionally of זָמִר, to play an accompaniment; but the “chief singer” is styled מְנִצֵּחִ, menatstseach, the proecentor of the Levitical orchestra). Singing was always natural to the Hebrews, and formed part of the Levitical worship (see Schmid, De Cantoribus Eccl. V. et N.T. [Helmst. 1708]). SEE HYMN; SEE MUSIC.

## Singers, In Christian Worship[[@Headword:Singers, In Christian Worship]]

             one of the subordinate orders of the clergy in the early Church, which seems to have taken its rise about the beginning of the 4th century. Mentidn is made of them by the Council of Laodicea; and the reason assigned for instituting them seems to have been to regulate and encourage the ancient psalmody of the Church. They were afterwards called canonical or registered singers. They were also called ὑποβολεῖς, monitors, or suggesters, from their office, which was to act as precentors of the people. Their ordination required no imposition of hands, nor solemn consecration, and might be conferred by a presbyter using this form of words: “See that thou believe in thy heart what thou singest with thy mouth, and approve in thy works what thou believest in thy heart.” “Their station in the church was in the ambo, or readingdesk. See Bingham, Christ. Antiq. 3, 7; 8, 5. SEE SINGING.

## Singhalese Religion[[@Headword:Singhalese Religion]]

             SEE BUDDHISM.

## Singhalese Version[[@Headword:Singhalese Version]]

             This version intended for the inhabitants of the southern part of Ceylon, from Batticaloa on the east to the river Chilaw on the west, and for those of the interior was first made when Ceylon was in the possession of the Dutch. In 1737 the Dutch governor, Van Imhoff, established a printing press at Colombo, with the view of disseminating Christian knowledge among the natives. In 1739 an edition of the four gospels in Singhalese was completed at this press, under the care of the Rev. J. P. Wetzel, a minister at Colombo. The translation was prepared from the original Greek by the Rev. W. Konym, and was published under the title Het Heylige Evangelium onses Heeren en Zaligmakers Jesu Christi na de Beschryvinge van de Marmen Gods en H. Evangelisten Mattheus, Marcus, Lucas, en Johannes, uyt het Oorspronkelyke Grieks in de Singaleese Tale Overgebracht, etc. A revised and corrected edition was published in 1780 by the Revs. Fybrands and Philipsz, who also superintended an edition of the Acts printed in 1771, and published under the title De Handelingen der Apostelen Beschreven door den Evangelist Lucas. For this part of the New Test. two learned Singhalese natives were engaged, who prosecuted their translation under the direction of the Rev. S. Cat. In 1776 the whole New Test. was issued, while of the Old Test. only some parts were published. When, in 1812, the Colombo Auxiliary Bible Society was formed, one of the first measures adopted by the society was the examination of the Singhalese version of the New Test. It was found that a thorough revision or a new translation was deemed indispensable. The work of revision progressed but slowly; and it was not till 1817 that the revised New Test. left the Colombo press. Six years later the Old Test. was printed. In the meantime; the Rev. Mr. Lambrick, of the Church Mission at Cotta, a village near Colombo, had undertaken another translation of the Singhalese Scriptures, which was completed in 1834 at the expense of the Church Missionary Society. This version, which is generally distinguished as the “Cotta Version,” differs from the one set forth by the Colombo Bible Society in the following particulars:

1. All the honorific terminations — that is, peculiar terminations of the verbs, nouns, and pronouns indicative of respect — used in books in the high Singhalese dialect are omitted in the Cotta version.

2. Those terminations of nouns, etc., in common use in the colloquial dialect are adopted.

3. One pronoun for the second person singular (there are twelve others in use in Singhalese books) is uniformly used throughout the Cotta version, whoever may be the person spoken to, human or divine.

4. Words in common use are invariably substituted for learned ones.” As both versions had their merits, yet the missionaries of various denominations engaged in Ceylon came to the conclusion that one version should be for common use; and a revision committee was appointed in 1853 to prepare a new translation. In 1857 the revision of the New Test. was completed; but when that of the Old Test. will be completed it is difficult to say. Meanwhile it has been found necessary to print more than one edition of the Old Test. according to the previously existing versions. See Le Long Masch, Bibliotheca Sacra (Hale, 1778), 2, 1, 210 sq.; The Bible of Every Land, p. 147 sq.; the Annual Reports of the British and Foreign Bible Society, 1857 sq. (B.P.)

## Singing[[@Headword:Singing]]

             an ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies. It has always been a branch both of natural and revealed religion in all ages and periods of time. It was a part of the worship of the heathen. It was practiced by the people of God before the giving of the law of Moses (Exodus 15); also under the ceremonial law. Under the Gospel dispensation it is particularly enjoined (Col 3:16; Eph 5:19). It was practiced by Christ and his apostles (Mat 26:30), and in the earliest times of Christianity. The praises of God may be sung privately in the family, but chiefly in the house of God; and should be attended to with reverence, sincerity, joy, gratitude, and with the understanding (1Co 14:15).

From the apostolic age singing was always a part of divine service, in which the whole body of the Church joined together; and it was the decay of this practice that first brought the order of singers into the Church. The Council of Laodicea (canon 15) prohibited singing by the congregation; but this was a temporary provision, designed only to restore and revive the ancient psalmody. We find that in after ages the people enjoyed their ancient privilege of Singing all together.

Among the Anti-Paedobaptists, during the early part of their existence, psalmody was generally excluded as a human ordinance; but some congregations having adopted it about the beginning of the 18th century, a  violent controversy was excited. About the middle of the century, however, the praises of God were sung in every Anti-Paedobaptist church.

It was customary, early in the present century, for the precentor in the Church of Scotland to read the psalm line by line as it was sung., When the practice of continuous singing was introduced, it was a source of great and numerous congregational disturbances, and it was popularly stigmatized as an innovation. As to the use of instrumental music as an accompaniment to singing, SEE CHOIR; SEE MUSIC; SEE SINGER.

## Singing cakes[[@Headword:Singing cakes]]

             a name given formerly among Romanists to the consecrated wafers used in private masses.

## Singing schools[[@Headword:Singing schools]]

             were established for the instruction of the order of singers as early as the 6th century, and became common in various parts of Europe, particularly in France and Germany. These schools were very much patronized by Gregory the Great, under whom they gained great celebrity. From them originated the famous Gregorian Chant (q.v.), a plain system of Church music. The prior, or principal, of these schools was a man of great consideration and influence. The name of this officer at Rome was archicantor ecclesioe Romanoe, and, like that of prelatus cantor in their chapters and collegiate churches, it was a highly respectable and lucrative office. See Coleman, Christian Antiquities.

## Single Combat[[@Headword:Single Combat]]

             has always been, among semicivilized nations, a favorite resort to decide a dispute without the effusion of much blood. Classical history abounds with instances. The Bible also gives a few noteworthy cases, of which the contest between David (q.v.) and Goliath is the most remarkable. Similar customs still prevail among the Arabs (Burckhardt, Notes on the Bedouin, p. 174). The practice has in modern times degenerated into that of duelling. See the monographs on the subject cited by Volbeding, Index Programmatum, p. 160.

## Single Eye[[@Headword:Single Eye]]

             is a phrase used in the A.V. (Mat 6:29; Luk 11:34) for ὀφθαλμὸς ἁπλούς, an unclouded vision, rather than a single aim. See the commentators ad loc., and the monographs of Zorn in the Miscell. Duisb. 2, 240; and Sommel (Lond. and Goth. 1787).

## Singlin, Antoine[[@Headword:Singlin, Antoine]]

             a French theologian, was born at Paris early in the 17th century, and by the advice of Vincent de Paul embraced the monastic life at the age of twenty- two. After learning Latin in the College de Paris, he entered the Hopital de Pitie to teach the catechism to children. Later he attached himself to the abbd of St. Cyran, who induced him to become a priest, and procured him a nomination as confessor to the Port-Royal recluses, to which duty he joined that of superior of two of their houses. His timidity at length caused him to seek a retreat with Madame de Longueville, where he died, April 17, 1664. He was possessed of moderate learning, but sound sense, and a good knowledge of the Scriptures and the fathers — qualities which he showed in his Instructions Chretiennes (Paris, 1671-73, and later), being a collection of his sermons, which are highly spoken of. He is also the author of several letters in the Nouveaux Memoires de Port-Royal. See his Life prefixed to Goujet's edition of the former work.

## Singular[[@Headword:Singular]]

             a word used by old writers in the sense of incomparable, matchless, of unequalled excellence. The following examples are taken from king Edward VI's Primer: “Breathe into my heart by thy Holy Spirit this most precious and singular gift of faith, which worketh by charity,… that When thou shalt call me out of this careful life [a life full of cares], I may enjoy that thy most singular and last benefit, which is everlasting glory through Jesus Christ our Lord.” — Staunton, Dict. of the Church, s.v.

## Sinim[[@Headword:Sinim]]

             (Heb. Sinim', סַינַי, prob. of foreign etymology; Sept. Πέρσαι; Vulg. australis), a people whose country (“the land of Sinim”) is noticed in Isa 49:12 as being at the extremity of the known world, either in the south or east. The majority of the early interpreters adopted the former view, but the Sept., in giving Persians, favors the latter, and the weight of  modern authority is thrown into the same scale, the name being identified by Gesenius, Hitzig, Knobel, and others with the classical Sinoe, the inhabitants of the southern part of China. No locality in the south equally commends itself to the judgment. Sin, the classical Pelusium, which Bochart (Phaleg, 4, 27) suggests, is too near, and Syene (Michaelis, Spicil. 2, 32) would have been given in its well known Hebrew form.

There is no a priori improbability in the name of the Sinae being known to the inhabitants of Western Asia in the age of Isaiah; for though it is not mentioned by the Greek geographers until the age of Ptolemy, it is certain that an inland commercial route connected the extreme east with the west at a very early period, and that a traffic was maintained on the frontier of China between the Sinae and the Scythians, in the manner still followed by the Chinese and the Russians at Kiachta. If any name for these Chinese traders traveled westward, it would probably be that of the Sinae, whose town Thinae (another form of the Sinae) was one of the great emporiums in the western part of China, and is represented by the modern Tsin or Tin, in the province of Shensi. The Sinae attained an independent position in Western China as early as the 8th century B.C., and in the 3d century B.C. established their sway under the dynasty of Tsin over the whole of the empire. The Rabbinical name of China, Tsin, as well as “China” itself, was derived from this dynasty (Gesenius, Thesaur. s.v.). This ancient people were known to the Arabians by the name of Sin, and to the Syrians by that of Tsini; and a Hebrew writer may well have heard of them, especially if sojourning at Babylon, the metropolis, as it were, of all Asia. This name appears to have been given to the Chinese by other Asiatics; for the Chinese themselves, though not unacquainted with it, do not employ it, either adopting the names of the reigning dynasties, or ostentatiously assuming high sounding titles, e.g. Tchungkue, “central empire.” But when the name was thus given by other nations, and whence it was derived, is uncertain. The opinion of those writers is possibly correct Who suppose that the name, סיני, Sineses, came from the fourth dynasty, called Tshin, which held the throne from B.C. 249 to 206 (Du Halde, Descript. de la Chine,1, 1, 306; A. Rdmusat, Nouv. MAlanges Asiatiques, 2, 334 sq.; Klaproth, Journ. Asiat. 10, 53 sq.). A people called Tshinas are spoken of in the laws of Menu, and the name of this dynasty may have been known among foreign nations long before it acquired the sovereign power over all China. See the Zeitschr. fur wissensch. Theol. 1863, vol. 4. SEE CHINA.

## Sinir[[@Headword:Sinir]]

             in Norse mythology, was one of the asahorses.

## Sinis[[@Headword:Sinis]]

             two characters in Grecian mythology.

1. The son of Polypemon, Pemon, or Poseidon, by Sylea, who was surnamed Pityocampes (fir bender), or Procrustes. He dwelt on the isthmus of Corinth as a robber, and destroyed the travelers who fell into his power by fastening them to the tops of two fir trees which he had bent down, and which he then permitted to spring back to their upright condition. He was himself killed by Theseus in the same manner.

2. A son of Neptune and Anaxo, and brother to Cercyon. His mother dwelt in Troezen. Theseus murdered her sons and deflowered her daughters, in accordance with the custom of victors at that day.

## Sinite[[@Headword:Sinite]]

             (Heb. collectively with the art. has-Sini', הִסַּינַי, probably of local etymology; Sept.Α᾿σενναῖος; Vulg. Sinoeus), a tribe of Canaanites (Gen 10:17; 1Ch 1:15) whose position is to be sought for in the northern part of the Lebanon district. Various localities in that district bear a certain amount of resemblance to the name, particularly Sinna, a mountain fortress mentioned by Strabo (15, 755); Sinum or Sini, the ruins of which existed in the time of Jerome (Quoest. Gen. loc. cit.) Syn, a village mentioned in the 15th century as near the River Arca (Gesenius, Thesaur. p. 948); and Dunniyeh, a district near Tripoli (Robinson, Researches, 2, 494). The Targums of Onkelos and Jonathan give Orthosia, a town on the coast to the northeast of Tripolis. SEE CANAANITE.

## Sinlessness Of Christ[[@Headword:Sinlessness Of Christ]]

             SEE CHRIST, SINLESSNESS OF.

## Sinoe[[@Headword:Sinoe]]

             in Greek mythology, was an Arcadian nymph who brought up the god Pan, and from whom he was named Sinoeis.

## Sinold, Philip Balthasar[[@Headword:Sinold, Philip Balthasar]]

             a German jurist, was borni near Giessen, May 5, 1657, studied at Jena, and died at Laubach, March 6, 1742. He wrote many devotional books under the assumed name Ludwig Ernst von Faramund and Amadeus Kreuzberg. His Gottselige Betrachtungen auf alle Tage des ganzen Jahres has been edited anew by Rev. C. J. Heinersdorf, with a preface of Dr. Ahlfeld (Halle, 1856). He also composed about seventy-two hymns, one of which, Lebst du in mir, o wahres Leben, has been translated into English, “If Thou, True Life, wilt in me live,” by Miss Winkworth, in Lyra German. 1, 19. See Wezel, Hymnop. 4, 87, 91; Neubaur, Nachrichten (Zullichau, 1743), p. 1119 sq.; Jocher, Allgem. Gelehrten-Lexikon, s.v.; Koch, Gesch. d. deutsch. Kirchenliedes, 5, 404 sq.; Knapp, Evangel. Liederschatz, p. 1345, s.v. (B.P.)

## Sinon[[@Headword:Sinon]]

             in Grecian mythology, was a son of Aesimus or Sisyphus, grandson to Autolycus, and related to Odysseus, and was said to have permitted the Trojans to make him prisoner in order to persuade them to admit the wooden horse within their walls. He represented that it had been constructed in atonement for the robbery of the Palladium, and succeeded in obtaining its admission into Troy, after which he gave the preconcerted signal and opened the door in the horse through which the Greeks poured forth and took possession of the city.

## Sinope[[@Headword:Sinope]]

             in Grecian mythology, was a daughter of Asopus and Metope, or of Ares and Aegina or Parnassa. Apollo became enamoured of her beauty and carried her off from Boeotia to Paphlagonia, where she brought forth Syrus and gave her name to the town of Sinope.

## Sinriod[[@Headword:Sinriod]]

             in Norse mythology, was one of the four wives of king Hioward, who were accounted the most beautiful women on the earth. She became the mother of Hylming.

## Sinsart, Benoit[[@Headword:Sinsart, Benoit]]

             a French controversialist, was born at Sedan in 1696, and after having served as an engineer in Holland, embraced a monastic life in 1716, entering the congregation of the Benedictines at St. Vaune. He taught philosophy and theology at the abbey of Senones, passed into that of St. Gregory at Munster, and became abbot of the latter in 1745, where he died June 22, 1776. Sinsart was a well-educated, laborious man. He wrote several religious works, which are enumerated in Hoefer, Nouv. Biog. Generale, s.v.

## Sintenis[[@Headword:Sintenis]]

             a name common to a number of German theologians, of whom we mention the following:

1. CHRISTIAN FRIEDRICH, was born at Zerbst in 1750, where he was appointed deacon in 1773. In 1791 he was made professor of theology and metaphysics, and died in 1820 as member of consistory and pastor of Trinity Church. He published, Theologische Schriftagendefuir Prediger (Leipsic, 1808): — Elpizon, oder meine Fortdauer nach dem Tode (Dantzic, 1792, 3 pts.), and a number of other books. See Von Schuitz's biography of Sintenis (Zerbst, 1820); Winer. Handbuch, 1, 290, 410, 413, 470, 477, 840; 2, 90, 138, 141, 227, 280, 353, 356, 366, 398, 779; Theol. Universal-Lexikon, s.v.; Regensburt et Conversatidns-Lexikon, s.v.; Furst, Bibl. Judaica, 3, 340.

2. JOHANN CHRISTIAN SIGISMUND, brother of Christian, was born at Zerbst ini 1752. In 1785 he vas appointed pastor at Dornburg in Anhalt; in 1794 he was called to Roslau; in 1798 he was appointed inspector of church and school, and died in 1829. He published, Oeffentliche katechetische Prufungen nebst Schlussreden (Halle, 1803-6, 3 vols.). See the Regensburger Consversations-Lexikon, s.v.; Winer, Handbuch, 2, 269, 780; Theol. Universal-Lexikon, s.v.

3. KARL HEINRICH, brother of the above, was born in 1744 at Zerbst, and appointed in 1771 rector at Torgau. In 1783 he was called to Zittau, and died at Zerbst in 1816., He wrote, Theophron (Zerbst, 1800): — Lehrbuch der moralischen Vernunftreligion (Altenburg. 1802): — Geron und Palamon (Zerbst, 1803). See the Regensburgers Conversations-Lexikon, s.v.; Theol. Universal Lexikon, s.v.

4. WILHELM FRANZ, son of Johann Christian Sigismund, was born April 26, 1794, at Dornburg in Anhalt. He studied at Zerbst and Wittenberg., In 1824 he was called to Magdeburg as second preacher of the Church of the Holy Ghost, and in 1831 he was made pastor primarius. His rationalistic views brought him in conflict with his ecclesiastical superior. The consequence was that the rationalistic preachers organized a union of so called Friends of Light in 1841. Sintenis died Jan. 29, 1859, having retired some years before from the ministry. He published a great many sermons and discourses, which are enumerated in Zuchold, Bibliotheca Theologica, 2, 1231 sq. See also Theol. Universal-Lexikon, s.v.; Kurtz, Lehrbuch der Kirchengeschichte, § 175, 1. (B.P.) .

## Sinto, Sintuism[[@Headword:Sinto, Sintuism]]

             SEE SHINTO.

## Siofn or Siofna[[@Headword:Siofn or Siofna]]

             in Norse mythology, was the goddess of youth, gracefulness, and the first motions of love. She excites love in the breasts of young men and maidens and disposes them to mutual affection; but she is not to be confounded with Freya, the proper goddess of love.

## Sion, Mount[[@Headword:Sion, Mount]]

             the name of two hills in the Scriptures.

1. (Heb. har Sion', ]הִר שַׂיאֹ; Samar.]הר שיאי; Sept. τὸ ὄρος τοῦ Σηών; Vulg. mons Sion.) One of the various names of Mount Hermon which are fortunately preserved, all not improbably more ancient than “Hermon” (q.v.) itself. It occurs in Deu 4:48 only, and is interpreted by the lexicographers to mean “lofty.” Furst conjectures that these various appellations were the names of separate peaks or portions of the mountain. Some have supposed that Zion in Psa 133:3 is a variation of this  Sion; but there is no warrant for this beyond the fact that so doing overcomes a difficulty of interpretation in that passage.

2. (τὸ ὄρος Σιών) The Greek form of the Hebrew name Zion (Tsion), the famous Mount of the Temple (1Ma 4:37; 1Ma 4:60; 1Ma 5:54; 1Ma 6:48; 1Ma 6:62; 1Ma 7:33; 1Ma 10:11; 1Ma 14:27; Heb 12:22; Rev 14:1). In the books of Maccabees the expression is always “Mount Sion.” In the other Apocryphal books the name “Sion” is alone employed. The New Test. usually employs the simple form “Sion” (Mat 21:5; Joh 12:15; Rom 9:33; Rom 11:26; 1Pe 2:6); Further, in the Maccabees the name unmistakably denotes the mount on which the Temple was built; on which the Mosque of the Aksa, with its attendant mosques of Omar and the Mogrebbins, now stands. The first of the passages just quoted is enough to decide this. If it can be established that Zion in the Old Test. means the same locality with Sion in the books of Maccabees, one of the greatest puzzles of Jerusalem topography will be solved.

## Sion, Nuns Of[[@Headword:Sion, Nuns Of]]

             These nuns belonged to the order of St. Bridget, and had their house at Sion, near Brentford, Middlesex. It was broken up by Henry VIII, reassembled by Mary, and finally dispersed under Elizabeth. Many of the nuns settled in Lisbon. In 1810 the house there was broken up, and many of its members sought a refuge in England, some of whom were living in 1825 in Staffordshire.

## Sionita[[@Headword:Sionita]]

             SEE GABRIEL SIONITA.

## Sionites[[@Headword:Sionites]]

             a sect which arose in Norway iln the first half of the 18th century. They called themselves Sionites, as professing to set forth the reign of the king of Sion, of whom they claimed to be children, and with whom they were in such close communion that their acts were identified with his. They also took the name of Pilgrims and Strangers. It was their custom to wear long beards, a linen girdle, and to have the word “Sion,” with some mystical character, embroidered in red on their sleeves. They delivered passports to their emissaries, whom they charged to aid in establishing the kingdom of Sion. One of their number, George Kleinon, gave out that he was inspired  with the spirit of prophecy, and under his guidance they repudiated the baptism of their converts, and rebaptized them when they entered their community. Jeren Bolle, who had studied theology at Copenhagen, was their minister, and celebrated their marriages. Their principal residence in Norway was Bragernes, from which they were exiled in 1743, and obliged to settle at Altona. King Christian VI, in August of the same year, issued orders for dissolving the community on account of its disobedience to the laws, and its pretensions of setting up a kingdom which claimed to be independent. Some chose to emigrate, while others gave up their peculiar customs and adopted those of the country. See Gregoire, list. des Sectes Relig.; Blunt, Dict. of Sects, s.v.; Gardner, Faiths of the World, s.v.

## Siphmoth[[@Headword:Siphmoth]]

             (Heb. Siphmoth', שַׂפַמוֹת, fruitful [Furst]; Sept. Σαφεί v.r. Σαφαμώς; Vulg. Sephamoth), one of the places in the south of Judah which David frequented during his freebooting life, and to his friends in which he sent a portion of the spoil taken from the Anmalekites (1Sa 30:28). It is not named by Eusebius or Jerome. It is perhaps the present ruined site Kasi es-Sir in a wady of the same name not far southeast of Arair, or Aroer (Palmer, Desert of the Exodus, p. 341).

## Siphori[[@Headword:Siphori]]

             a sect found under this name in Gennadius Massiliensis, but it is supposed to be a misreading for SACCOPHORI SEE SACCOPHORI (q.v.).

## Siphra[[@Headword:Siphra]]

             (also compounded BE-SIPHRA, DE-SIPHRA), from the Heb. סֶפֶר, “a book,” is an expression used by the Masorites to denote a certain book to which reference is made, and it is generally quoted with the prefix בand דספרא בספרא ד, and is also abbreviated in בס8 בספ8. Thus, on וכלin Gen 2:5, the Masora Parva remarks ה ר פ בספרא, i.e. ובל occurs five times as the beginning of a verse in this book, viz. Genesis. Where books consist of two, as Samuel, Kings, Ezra, and Chronicles [Ezra and Nehemiah forming, according to the Jewish canon, but one book], they are only quoted as one. Thus, on הלואin 1 Kings 2, the Masorah remarks י ז מלאי םבספרא, i.e. “the word הלואoccurs seventeen times written plene in that book,” i.e. in 1 and 2 Kings. The same is the  case with the twelve minor prophets, which are also regarded as one book. Thus, כה אמרin Amo 3:12, the Masoretic note is ה8בטע םבספרא, i.e. “the word כה אמרoccurs five times in that book [viz. in the twelve minor prophets] with the accent.” Hence the Masora Magna laid down the following rule בספרא פירושו כל נקוט האי כללא בידכִל היכא ספר תרי עשר׃ דאמריןבמסרה בתרי עשר, i.e. “take this rule into thine hand where in the Masorah the twelve minor prophets are spoken of as ‘in the book,' the whole book of the minor prophets is to be understood.”

Thus on, ארותיכ in Zec 1:2 the note is ג מלאי םבספרא, i.e. “the word, אבותיכis written three times plene in the book,” viz. in the minor prophets; or, וא in Zec 14:18, בספרא ג ר פ, i.e. “ וא ם occurs three times at the beginning of a verse in the book,” i.e. not in Zechariah alone) but also in all the other books constituting the minor prophets. It must, however, be observed that when the Masora Parva on the word , אותin Lev 15:29 remarks ט ל מלאי םבספרא, i.e. “there are thirty-nine instances where ten is written plene in this book,” viz. in the Pentateuch, this is a mistake, since בספראis never used for the “Pentateuch,” but always בתורהWith the servile ד= דספראwe read on Gen 34:25, on the word חד מןפתחיןבאתנחתא דספרא בּטִֵח, i.e. “it is one of the words written with a Pattach and Athnach in that book.” To understand this remark, we must call attention to the laws of the vowel-points, viz. that when Athnach and Soph-pasuk come under Pattach and Segol, they convert the latter into a long Kamets. Some instances, however, are left in each book of the Bible which have not been thus converted and these are called פתח דספרא= Pattach de-Siphra, i.e. “Pattach of the book;” and to this the Masoretic remark alludes. See Buxtorf, Tiberias seu Commentarius Massoreticus, p. 262 sq.; Levita, Massoreth Ha-Massoreth (ed. Ginsburg), p. 234 sq., 197; Frensdorff, Massora Magna, p. 9 sq. (B.P.)

## Sippai[[@Headword:Sippai]]

             (Heb. Sippay', סַפִּי, my bowls or sills; Sept. Σαφούτ v.r. Σεφφί; Vulg. Saphai), one of the sons of the Rephaim, or “the giants,” slain by Sibbechai the Hushathite at Gezer (1Ch 20:4), called in the parallel passage (2Sa 21:18) by the equivalent name SAPH SEE SAPH (q.v.).

## Siproetes[[@Headword:Siproetes]]

             in Grecian mythology, was a Cretan youth who accidentally observed Diana while the goddess was bathing, and who was accordingly transformed into a girl.

## Sipylus[[@Headword:Sipylus]]

             in Grecian mythology, was one of the sons of Amphion and Niobe, who vainly tried to avoid the fatal arrows of Apollo (Apollod. 3, 5, 6; Ovid, Met. 6, 231).

## Sir[[@Headword:Sir]]

             (as the English of dominus) was the title adopted by priests, as “dom” by monks, and in consequence they were commonly called Sir Johns. There were three sirs — sir king, sir priest, and sir knight. At the Reformation it was the title of those in orders, but not graduated — those who had graduated being known as magisters (masters).

## Sir (2)[[@Headword:Sir (2)]]

             SEE THORN.

## Sira (Ben-), Alphabet Of[[@Headword:Sira (Ben-), Alphabet Of]]

             Under the title of “Alphabet of Ben-Sira” (אלפאביתא דבןסירא)? there exists a collection of proverbs in Hebrew and Chaldee, which is of a later date than those commonly ascribed to Joshua ben-Sirach. In the preface ben-Sira is called the son of Jeremiah. Among these sayings there are some genuine fragments, with much that is worthless. As they offer parallels to the book known under the name of “Ecclesiasticus” (q.v.), we will give them here:

THE FIRST OR CHALDEE ALPHABET OF BEN-SIRA.

1. Give care no place in thy heart, for many has care slain (comp. Sir 30:23).

2. Let a son who does not conduct himself as a son swim away on the water (i.e. leave him to himself).

3. Pick the bone which has fallen to thy share, whether it be good or bad (i.e. be content with what thou hast).

4. Gold requires to be beaten, and a boy requires chastisement.

5. Be good, and withdraw not thine hand from him who is good.

6. Woe to the wicked, and woe to his companions.

7. Cast thy bread on the waters or cast it on the dry land; at last thou wilt find it again (comp. Sir 11:1).

8. Hast thou seen a black donkey? Neither a black nor a white one (i.e. do not be inveigled in matters of which you are ignorant).

9. Do not good to the evil (person), and evil will not be done thee.

10. The bride enters her chamber, and knows not what may happen to her.

11. To a wise man a nod, to a fool a kick.

12. He who honors a person that despises him is like an ass.

13. One burning light sets fire to many fields of corn.

14. You must run a hundred times to a good and one hundred thousand times to a bad cautioner.

15. Separate your table, and quarrels will cease.

16. May good sons fall to thy lot, if thou art obliged to carry on business.

17. If your goods are at hand, you may eat of them; if they are at a distance, they will eat you.

18. Deny not an old friend (comp. Sir 9:14).

19. You may have sixty counsellors, but do not give up your own countasel.

20. Always appear to be full, and not to have been hungry and afterwards to have become full.

THE SECOND OR HEBREW ALPHABET OF BEN-SIRA.

1. Woe to him who follows his eyes, although he knows that they are the children of seduction, and that he will gain nothing by them.

2. Every person likes male children, but alas for the parent of daughters!

3. Keep at a distance from a bad woman, who by her tongue rules over thee, for a bad woman is like to rabid dogs. Her gates are closed even when she talks mildly.

4. Withdraw thy countenance from evil companions; walk not in the way with them; refrain thy foot from their path, lest thou be caught in their snare.

5. My son, conceal thy money during thy life; keep it secret, and give it not to thine heirs till the day of thy death (comp. Sir 33:20; Sir 33:24).

6. Procure property, a good wife who fears the Lord, and increase thy children even though they were a hundred.

7. Withdraw from bad neighbors and be not reckoned one of their company, for their feet run to evil and make haste to shed blood. But still have pity on thy companions, even if they are wicked, and give them part of thy food, for they will bear witness for thee when thou standest in the judgment.

8. Gain gold and goods, but tell not thy wife where they are, even although she be a good wife (comp. Sir 33:20).  (We have omitted three proverbs belonging to the second alphabet as being more or less unfit for translation.) The alphabet was first published at Constantinople, s.a.; then at Venice (1544, and often). In Hebrew and Latin they are given in Bartolocci Bibl. Rabbinica, 1, 684, and were also edited in Hebrew and Latin with annotations by Fagius (Isny, 1542); in Latin they are given in Von Stein, Comment. ad Ecclesiast. p. 29; in Judaeo-German they were published by Salomo ben-Jacob (Amst. 1660). They are also given by Duke, Rabbinische Blumenlese (Leips. 1844), p. 31 sq. See also Zunz, Gottesdienstliche Vortrage, p. 105. (B.P.)

## Sirach[[@Headword:Sirach]]

             (Σειράχ, Σιράχ; in Rabbinic writers Sira, סַירָא), the father of Jesus (Joshua), the writer of the Hebrew original of the book of Ecclesiasticus (Ecclus. prol. 1, 1; 1, 27). See Winer, De Utriusque Siracidoe, Aetate (Erlang. 1832). SEE ECCLESIASTICUS; SEE JESUS THE SON OF SIRACH.

## Sirah[[@Headword:Sirah]]

             (Heb. with the art. has-Sirah/', הִסַּרָה, the turning [perhaps, as Filrst suggests, from a khan in the vicinity]; Sept. ὁ Σειράμ; Vulg. Sira), a well (בֹּר; Sept. φρεάρ; Vulg. cistern) marking the spot from which Abner was recalled by Joab to his death at Hebron (2Sa 3:26). It was apparently on the northern road from Hebron that by which Abner would naturally return through Bahurim (2Sa 3:16) to Mahanaim. There is a spring and reservoir on the western side of the ancient northern road, about one mile out of Hebron, which is called Ain Sara, and gives its name to the little valley in which it lies (see Dr. Rosen's paper On Hebron in the Zeitschrift der deutschen morgentl. Gesellschaft, 12, 486, and the excellent map accompanying it). This may be a relic of the well of Sirah. It is mentioned as far back as the 12th century by rabbi Petachia, but the correspondence of the name with that of Sirah seems to have escaped notice. — Smith. Lieut. Conder suggests that the modern Arabic name, like the Hebrew, means withdrawn, and the title is due to, the fact that the spring is under a stone arch at the end of a little alley with dry stone walls, and is thus withdrawn from the high road” (Tent Work in Palest. 1, 86). Josephus, however, says (Ant. 7, 1, 5) that the place was twenty furlongs from Hebron, and was called Besira (βησιρά).

## Sirani, Giovanni Andrea[[@Headword:Sirani, Giovanni Andrea]]

             an Italian painter, was born in 1610 at Bologna, where he also died in 1670. He was a pupil of Guido, some of whose works he finished. His own paintings are of a similar style, being on religious subjects, and found in several churches in Italy.

Sirani's three daughters were among his pupils, the eldest of whom, Elisabetta (born at Bologna in 1638, and died there in 1665), left a considerable number of paintings on religious subjects, after the style of Guido, which are quite celebrated even beyond the limits of her own; country. See Hoefer, Nouv. Biog. Generale, s.v.

## Sirath[[@Headword:Sirath]]

             in Islamism, is a bridge, narrower than a hair and sharper than a sword, which passes over the abyss of hell, and which all human beings must attempt, to cross after their death. Moslems are enabled, by sustaining angels, to pass over safely; but Christians, Jews and other unbelievers fall into the abyss below.

## Sireda[[@Headword:Sireda]]

             in Indian religion, is a name for chief priests among the Burmese, who enjoy the veneration of other priests and the people generally to a high degree. Their bodies are embalmed after death, and interred in the Convent of Immortality. — Vollmer, Worterb. d. Mythol., s.v.

## Siren[[@Headword:Siren]]

             a name for fabulous beings occurring in Grecian mythology and first mentioned in the Odyssey of Homer, who enticed seamen by the magic sweetness of their songs and then slew them. Ulysses escaped their power by stopping the ears of his companions with wax and causing himself to be bound to the mast of his vessel until beyond the reach of their musical charms; and the Argonauts were preserved by the singing of Orpheus, which excelled that of the Sirens. The number of the Sirens was at first two; but afterwards three. Their names were said to be Aglaiopheme (clear voice) and Thelxiepea (magic song), Pisinoe being afterwards added, and others being substituted by different writers — e.g. Parthenope, Ligea, and  Leucosia. They were fabled to have descended from Achelous, a river god, by the muse Terpsichore or Calliope, or by Sterope, daughter of Porthaon, from Phorcys, or from the earth. Their form was also variously represented — part woman and part fish or bird, endowed with wings, etc., the latter conception leading to their being sometimes identified with the Harpies. The place of the abode of the sirens was also uncertain — the Sicilian headland Pelorum, the island of Capraea, the Sirenusian isles, the island Anthemusa, and the coast of Parthenope (the modern Naples) all having been so designated. At Parthenope the tomb of the siren of that name was shown; and a temple dedicated to the worship of these beings stood near Surrentum. See Vollmer, Worterb. d. Mythol. s.v.; Smith, Dict. of Mythol. s.v.; Anthon, Classical Dict. s.v.

## Siret, Pierre Hubert Christopie[[@Headword:Siret, Pierre Hubert Christopie]]

             a French preacher, was born at Rheims, Aug. 3, 1754, and was admitted to the Congregation of the Canons of St. Genevieve, where he taught theology. He became prior of the abbey of the Val des Ecoliers; afterwards he devoted himself to preaching, and he has left some remarkable productions in that line. At the time of the Revolution he was curate of Sourdin, near Provins; but he renounced the priesthood and held several civil offices. He died at Paris, May 19, 1834. See Hoefer, Nouv. Biog. Generale, s.v.

## Siri, Victor[[@Headword:Siri, Victor]]

             an Italian historian, was born in 1608, and was a monk of Parma, where he employed his leisure hours in writing a history of his times. Of the writings of Siri cardinal Mazarin held a very high opinion, and persuaded Louis XIV to invite him to Paris. On his arrival he was preferred to a secular abbey; and, quitting his ecclesiastical functions, lived at court in great intimacy and confidence with the king and his ministers. He was made almoner and historiographer. Siri died in Paris, Oct. 6, 1685. He published a kind of political journal, Memorie Recondite, afterwards collected into volumes, running up to the eighth (4to): — Il Mercurio, ovvero Istoria de' Correnti Tempi (1647-82, 15 vols. 4to). He also published some mathematical works, and replies to his critics (1653, 1671). See Chalmers, Biog. Dict.; Hoefer, Nouv. Biog. Generale, s.v.

## Siric[[@Headword:Siric]]

             archbishop of Canterbury, was educated at Glastonbury, and, having been a monk there, was removed to St. Augustine's, at Canterbury, where he became abbot. Siric was consecrated archbishop in 990, and went to Rome for his pallium. He was fond of pomp and display. He died in 994. See Hook, Lives of the Archbishops of Canterbury, 1:432.

## Siricius[[@Headword:Siricius]]

             pope from 384 to 398, was a firm defender of the orthodox faith and a zealous promoter of the power of the Church through the exercise of a rigid discipline. He condemned the monk Jovinian and bishop Bonosus of Sardica (q.v.) as heretics, and zealously prosecuted the suppression of the Manichaean and Priscillianist heresies at Rome. By carefully making use of circumstances he succeeded in attaching Eastern Illyria to the see of Rome, and induced the bishop of Thessalonica to acknowledge himself the vicar of Rome for that province. He was the first to make celibacy a law of the Church, and furnished in his Epist. ad Himerium Episc. Turraconensem the earliest decretal to this end. Epistles from his pen are still extant. See Petr. Conistant. Epist. Rom. Pontificum in Gieseler's Lehsrbuch d. Kirchengeschichte, 1, 2; Bonn, p. 333, and comp. p. 199, 276. See Herzog, Real-Encyklop. s.v.

## Sirion[[@Headword:Sirion]]

             (Heb. Siryon', ]שַׂרְוֹ, in Deuteronomy, but in Psalms 29 Shiryon', שַׁרְיוֹ; Samar'. שרין; Samuel Ver. רב; Sept. Σανιώρ; Vulg. Sarion), one of the various names of Mount HERMON SEE HERMON (q.v.), that by which it was known to the Zidonians (Deu 3:9). The word is almost identical with that (סרין) which in Hebrew denotes a breastplate, or “cuirass;” and Gesenius therefore expresses his belief that it was applied in this sense to the mountain just as the name Thorax (which has the same meaning) was given to a mountain in Magnesia. This is not supported by the Samuel Ver., the rendering in which –Rabban — seems to be equivalent to Jebel esh-Sheik, the ordinary, though not the only modern, name of the mountain.

## Sirius[[@Headword:Sirius]]

             a name which occurs in both mythology and astronomy — the dog which stands near Orion in the skies, and which belonged either to that hero, to Cephalus, to Isis, or to Erigone; the dog star.

## Sirleto, Guglielmo[[@Headword:Sirleto, Guglielmo]]

             a learned Italian, was born in 1514 at Guardavalle, near Stiro, in Calabria, of a poor but honorable family, and was early destined to the Church. His intelligence and prodigious memory enabled him to make remarkable  progress in study, and he soon gained influential friends, who at length procured him the position of librarian of the Vatican in 1549. Successive popes added to his honors and emoluments, including the cardinalate (1565), and the bishopric of San Marco in Calabria (1566), then that of Squillaci (1568), which he resigned in 1573, to devote himself wholly to the Vatican library. He died at Rome, Oct. 8, 1585, leaving some religious works, which are enumerated in Hoefer, Nouv. Biog. Generale, s.v.

## Sirmium, Councils Of[[@Headword:Sirmium, Councils Of]]

             (Concilium Sirmiense).

I. The first Synod of Sirmium was held in 351 against Photinus, bishop of that see. His heresy was similar to that of Paul of Samosata. He denied the existence of our Lord before his birth of the Virgin, and maintained that he was merely man; but admitted that the Holy Spirit descended into him, and that he might in a subordinate sense be called the Son of God. After having been condemned in the Council of Milan in 347, he betook himself to Constantius, and demanded a fresh hearing before judges to be appointed by the emperor. This was granted to him; and he pleaded his cause against Basil of Ancyra in the presence of certain judges, all laymen, nominated by the emperor. He was, however, again condemned in the Synod of Rome (A.D. 349), in which Valens and Ursaces embraced the communion of Athanasius. An information of the decree against him having been forwarded to the East, the Oriental bishops met at Sirmium this year to confirm the act of condemnation, and to pass sentence of deposition upon Photinus, which was accordingly done. There seems to be some question about the orthodoxy of the bishops who composed this council, as they drew up a formulary of faith which is denounced by Athanasius as erroneous. Hilary, however, commends it as Catholic. It is not to be confounded with the confession which Hosius of Cordova was, by threats and violence, compelled to sign in a subsequent council, held in 357, from which the words οὐσία, ὁμούσιον, were rejected. See Mansi, 2, 729; Pagi, in Baronii Ann. (A.D. 351), note 12; Cave, Apostolici, P. 406.

II. The second Council of Sirmium was held by order of the emperor Constantius, who was at the time in Sirmium, at the instigation of the Arian bishops, who, having drawn up a new formulary of faith, rejecting the words οὐσία, ὁμοουσία, and ὁμοιουσία, in which the Father was declared to be greater than the Son, endeavored to force the Catholic  bishops to subscribe it, and especially Hosius of Cordova. The old man, yielding to torture and imprisonment, at last consented, and signed the confession of faith; but Athanasius testifies that before his death he anathematized the Arian heresy (Cave, Apostolici).

## Sirmond, Antoine[[@Headword:Sirmond, Antoine]]

             a French Jesuit, nephew of the following, was born at Riom in 1591, and admitted at the age of seventeen to the Order of the Jesuits, in which he taught philosophy, and afterwards devoted himself to preaching. He died at Paris, Jan. 12, 1643, leaving several religious works, which are mentioned in Hoefer, Nouv. Biog. Generale, s.v.

## Sirmond, Jacques[[@Headword:Sirmond, Jacques]]

             a learned French Jesuit, was born at Riom, Oct. 12, 1559, being the son of the provost of that place. At the age of ten he was sent to the College of Billon, entered the Society of Jesuits in 1576, and took the vows two years after. He was sent to Paris, where he taught classical literature two years and rhetoric three, having Francis de Sales as one of his pupils. During this time he acquired his knowledge of the Greek and Latin languages. In 1586 he began his course of divinity, which lasted four years. In 1590 he was sent to Rome by the general of the order, Aquaviva, to become his secretary, which office he filled for sixteen years. The study of antiquities was at that time his principal object, and he became noted as an antiquarian. He returned to Paris in 1608. Pope Urban VIII had a desire to draw him again to Rome, and caused a letter for that purpose to be sent to him by father Vittelleschi, general of their order; but Louis XIII retained him, and in 1637 appointed him his confessor. In 1643, after the death of Louis XIII, he left the court and resumed his ordinary occupations. In 1645 he went to Rome, for the sake of assisting at the election of a general, upon the death of Vittelleschi; and then returned to France and resumed his studies. But, having engaged in a warm dispute in the College of the Jesuits, the exertion brought on a disorder which carried him off in a few days. He died Oct. 7, 1651. Much of Sirmond's life and the better part of his reputation relate to his labors as an editor. His works, as author and editor, amount to fifteen volumes, folio, five of which contain his original productions. They were printed at the royal printing house, Paris, 1696, under the title Jacobi Sirmondi Opera Varia, nunc primum Collecta, ex  ipsius Schedis Emendatiora, Notis Posthumis, Epistolis, et Opusculis aliquibus Auctiora. See Hoefer, Nouv. Biog. Generale, s.v.

## Sirname[[@Headword:Sirname]]

             SEE SURNAME.

## Sirona[[@Headword:Sirona]]

             in Roman mythology, is a name designating a goddess mentioned in several inscriptions in connection with Apollo Grannus. Some writers regard the name as a local appellative of Diana, while others think that it designates a Gallic divinity. The most recent inscription was discovered by the side of a mineral spring at Nierstein, on the Rhine, which is accordingly known as the Sirona spring. Another inscription in stone, having the names of both Apollo and Sirona, and dating from A.D. 201, was dug up at Grossbottwar, in Wurtemberg.

## Sirpad[[@Headword:Sirpad]]

             SEE BRIER.

## Sis[[@Headword:Sis]]

             SEE CRANE.

## Sisamai[[@Headword:Sisamai]]

             [most Sisanm'ai', some Sisama'i] (Heb. Sismay', סַסְמִי, of uncertain ctymology, perhaps distinguished; Sept. Σοσομαϊ), son of Eleasah, and father of Shallum, descendants of Sheshan, of the line of Jerahmeel, the grandson of Judah (1Ch 1:40). B.C. apparently not long ante 1618.

## Siscidenses[[@Headword:Siscidenses]]

             a sect of the Waldenses which is mentioned by Reinerius as agreeing with them in everything except that they received the sacrament of the eucharist (Reiner. Contr. Waldens. in Bibl. Max. Lugd. 25, 266 sq.). Gieseler (Eccl. Hist. 3, 446, n. 6, Clark's ed.) thinks that their name is properly spelled Sifridenses, and that they took it from some local leader named Sifred.

## Sisera[[@Headword:Sisera]]

             (Heb. Sisera', סַיסְרָא, battle-array [Gesenius], or lieutentant [Furst]; Sept. Σισάρα v.r. [in Ezra and Nehemiah] Σισαρίθ, etc.; Josephus, ὁ Σισάρης. [Ant. 5, 5, 4]), the name of two men.

1. Captain (שִׂר) of the army of Jabin, king of Canaan, who reigned in Hazor. He himself resided in Harosheth of the Gentiles. As this is the only instance in those early times of armies being commanded by other than kings in person, the circumstance, taken in connection with others, intimates that Sisera was a general eminent for his abilities and success. All that we really know of him is stated in the Biblical account of the battle under the conduct of Barak and Deborah (Judges 5). B.C. 1409. SEE JABIN.

The army was mustered at the Kishon, on the plain at the foot of the slopes of Lejjun. Partly owing to the furious attack of Barak, partly to the impassable condition of the plain, and partly to the unwieldy nature of the host itself, which, among other impediments, contained 900 iron chariots — a horrible confusion and rout took place. Sisera deserted his troops and fled on foot. He took a northeast direction, possibly through Nazareth and Safed, or, if that direct road was closed to him, stole along by more circuitous routes till he found himself before the tents of Heber the Kenite, near Kedesh, on the high ground overlooking the upper basin of the Jordan valley. Here he met his death from the hands of Jael, Heber's wife, who, although “at peace” with him was under a much more stringent relation with the house of Israel (Jdg 4:2-22; Jdg 5:20; Jdg 5:26; Jdg 5:28; Jdg 5:30). His name long survived as a word of fear and of exultation in the mouths of prophets and psalmists (1Sa 12:9; Psa 83:9). SEE JAEL.

The number of Jabin's standing army is given by Josephus (Ant. 5, 5, 1) as 300,000 footmen, 10,000 horsemen, and 3000 chariots. These numbers are large, but they are nothing to those of the Jewish legends. Sisera “had 40,000 generals, every one of whom had 100,000 men under him. He was thirty years old, and had conquered the whole world; and there was not a place the walls of which did not fall down at his voice. When he shouted, the very beasts of the field were riveted to their places. Nine hundred horses went in his chariot” (Jalkut, ad loc.). “Thirty-one kings (comp. Jos 12:24) Went with Sisera and were killed with him. They thirsted after the waters of the land of Israel, and they asked and prayed Sisera to take them with him without further reward” (Ber. Rab. c. 23; comp. Jdg 5:19). See Stanley, Hist. of the Jewish Church, lect. 14.  It is remarkable that from this enemy of the Jews should have sprung one of their most eminent characters. The great rabbi Akiba, whose father was a Syrian proselyte of justice, was descended from Sisera of Harosheth (Bartolocci, 4, 272). The part which he took in the Jewish war of independence, when he was standardbearer to Bar-cocheba (Otho, Hist. Doct. Misn. 134, note), shows that the war-like force still remained in the blood of Sisera.

2. After a long interval the name reappears in the lists of the Nethinim as the head of one of the families who returned from the captivity with Zerubbabel (Ezr 2:53; Neh 7:55). B.C. ante 536. Sisera is another example of the foreign names occurring in these lists, and doubtless tells of Canaanitish captives devoted to the lowest offices of the Temple, even though the Sisera from whom the family derived its name were not actually the same person as the defeated general of Jabin. It is curious that it should occur in close companionship with the name Harsha (Ezr 2:52), which irresistibly recalls Harosheth.

## Sisinnes[[@Headword:Sisinnes]]

             (Σισίννης), the form in which the name of TATNAI SEE TATNAI (q.v.) of the Heb. text (Ezr 5:3; Ezr 5:6; Ezr 6:6; Ezr 6:13) appears in the Apocrypha (1Es 6:3; 1Es 6:7; 1Es 7:1) and Josephus (Ant. 11, 4, 5, 7), being that of the governor of Syria and Phoenicia under Darius, and a contemporary of Zerubbabel, who attempted to stop the rebuilding of the Temple, but was ordered by Darius, after consulting the archives of Cyrus's reign, to adopt the opposite course, and to forward the plans of Zerubbabel.

## Sisinnius[[@Headword:Sisinnius]]

             pope, was born in Syria, and elected to the pontificate Feb. 7, 708, in place of John VII. He died twenty-eight days afterwards, and was succeeded by Constantine. See Artaud de Montor, Hist. des Popes, 1.

## Sisson, George L.[[@Headword:Sisson, George L.]]

             a Methodist Episcopal minister, was born in Fairfax County, Va., Jan. 5, 1811; converted in 1829; admitted on trial in the Pittsburgh Conference in 1833, and appointed to Connellsville Circuit; in 1834, Braddocksfield Circuit; in 1835, Burgettstown; in 1836, again on Connellsville Circuit; in 1837-38, Chattiers Circuit; in 1839, supernumerary; in 1840-41,  Birmingham; in 1842-43, West Newton Circuit, where he died, April 1, 1843. He was a devout Christian man — faithful, zealous, and successful as a minister, and an excellent preacher. See Minutes of Annual Conferences, 3, 451.

## Sister[[@Headword:Sister]]

             (אָחוֹת, achoth'; ἀδελφή), a term often having, in the style of the Hebrews, equal latitude with brother (q.v.). It is used, not only for a sister by natural relation from the same father and mother, but also for a sister by the same father only, or by the same mother only, or a near relation only (Mat 13:56; Mar 6:3). Sarah is called sister to Abraham (Gen 12:13; Gen 20:12), though only his niece according to some, or sister by the father's side according to others. By the Mosaic law (Lev 18:18) it is forbidden to wed the sister of a wife, i.e. to marry two sisters; or, according to some interpreters, to marry a second wife, having one already; literally, “Thou shalt not take a wife over her sister to afflict her,” as if to forbid polygamy. Sometimes the word sister expresses a resemblance of conditions and of inclinations. Thus the prophets call Jerusalem the sister of Sodom and of Samaria, because that city delighted in the imitation of their idolatry and iniquity (Jer 3:8; Jer 3:10; Eze 16:45). So Christ describes those who keep his commandments as his brothers and his sisters (Mat 12:50).

## Sisterhoods[[@Headword:Sisterhoods]]

             associations of women, in the Roman Catholic Church, devoted to the attainment of ascetic perfection and works of charity, and bound together by religious vows. SEE NUNS. Some of these congregations devote themselves exclusively, or in a very special manner, to hospital work, and the care of aged or infirm poor, orphans, and penitent women; others devote themselves entirely, or in a great degree, to the instruction of the young. Such associations of women date back as far as the 5th century, when we find mention made of them at Rome, Milan, and other chief cities of the Roman empire, as giving up their time and riches for the relief of the suffering poor. Of the many orders in the Church of Rome, some have already been given. SEE AUGUSTINIAN NUNS; SEE BENEDICTINE NUNS; SEE BRIGITTINES; SEE CALVARY, CONGREGATION OF OUR LADY OF; SEE CAPUCHINS; SEE CARMELITES; SEE CARTHUSIANS; SEE CHARITY, SISTERS OF; SEE CISTERCIAN NUNS; SEE CLARE,  ST

., NUNS OF; SEE CROSS, ORDERS OF THE; SEE DOMINICAN NUNS; SEE ELIZABETHINES; SEE GENEVIEVE, ST

., DAUGHTERS OF; SEE IMMACULATE CONCEPTION OF MARY, NUNS OF THE; SEE JESUS, SACRED HEART OF, CONGREGATION OF; SEE MINIMS; SEE NOTRE DAME, CONGREGATION OF; SEE PROVIDENCE, NUNS OF; SEE SCHOOL SISTERS; SEE SHEPHERD, ORDER OF THE GOOD.

Of the very many orders of these sisterhoods we here mention the following:

1. Adoration, Perpetual, Sisters of. — This order was founded at Avignon by Antoine Lequien, a Dominican friar, in 1639, and in 1659 the first regular house was established at Marseilles. The members follow the rule of Augustine, and wear the Dominican habit. They continued to be a congregation until 1674, when they were raised to an order, and placed under the jurisdiction of Marseilles. After the suppression of the convents in France, some fled to Rome and others were condemned to die, but escaped through the death of Robespierre. They returned to Marseilles in 1816, and in 1836 erected a new convent. There are five houses of this order in France, viz. at Marseilles, Bollene, Aix, Avignon, and Carpentras.

2. Adoration Reparatrice, Congregation of the, was founded at Paris in 1848, with the object of making reparation for the many evils existing in the world and Church. It was approved by pope Pius IX in 1853, and special privileges were granted for the dispensing of indulgences, etc. With this Congregation is associated another, that of the Oeuvres des Tabernacles. It has only one house, located in Paris.

3. Agnes, St., The Sisters of. — This order was founded at Arras in 1636 by Jeanne Biscot, and was specially engaged in hospital work. It escaped entire destruction in the Revolution, and was reestablished by Napoleon. It had in the United States in 1890 (see Sadlier, Catholic Directory) 11 convents and about 215 sisters.

4. Ann, St., Daughters of. — This order was founded in 1848 by the bishop of Montreal, and has its motherhouse at Lachine, with 343 sisters and novices. It had in 1891 (see Sadlier, Catholic Directory) 83 sisters, 11 schools, and about 50 pupils in the United States, 19 houses in the diocese of Montreal, and 8 in Vancouver's Island and British Columbia.

5. Assumption, Daughters of the, called also Haudriettes, were founded by Etienne Haudry in the time of St. Louis of France. Their habit consists of a blue dress and mantle, a sash of white linen, and a scapulary. A new convent building was erected during the last century in Paris which was called the Convent of the Assumption, from which the order has taken its name. It has in British America 12 convents, 77 sisters and novices, and teaches about 1390 pupils (see Sadlier, Catholic Directory, 1891);. and in the U.S. 2 convents and 27 sisters.

6. Augustine, Sisters of, a congregation of Hospitallers, were founded at Arras in 1178. Their house was broken up in 1550, but reopened in 1563 as the Hospital of St. John. They experienced much persecution during the Revolution; but in 1810 they were reorganized, with a slight change of their rules.

7. Calvary, Daughters of. — This congregation was founded at Genes, France, by Virginie Centurion, in, 1619, and approved by pope Pius VII in 1815. Gregory XVI bestowed upon it a yearly endowment. The work of this order is similar to that of the Order of St. Vincent de Paul, with the exception that the Daughters are employed only in hospitals, and do not attend the sick at their homes. They are also called Brignole Sisters.

8. Childhood of Jesus, Sisters of the, were founded in Rome, Oct. 15, 1835, by canon Triest, and on July 20, 1836, recognized as a regular religious community. Their special object is to care for poor and sick children under ten years of age. They have only one house, situated at Rome.

9. Cross, Holy, Sisters of the, have their motherhouse at Le Mans, France. They have a convent at St. Laurent, near Montreal, with 171 sisters and novices; and in the United States (see Sadlier, Cath. Directory, 1891), 7 convents, 175 sisters, 33 schools, with 512 pupils, and 5 asylums, etc., with 150 inmates.

10. Cross, our Lady of the, Sisters of, were founded by M. Buisson at Murinais, Grenoble, France, in 1832. Their constitution was approved by the bishop of Grenoble, and they had in 1859, 6 establishments and 97 sisters.

11. Father, Eternal, Sisters of the. — This order was founded at Vannes, France, by Jeanne de Queler, in the latter part of the 17th century. It was  only a secular community until 1701, when the bishop of Vannes gave it a regular constitution. It was the sole order in Brittany in, which the perpetual adoration was established. It is not now in existence.

12. Holy Family, Sisters of the. — This congregation was founded by Madame Rivier about 1827, and was in reality an outgrowth of the Sisters of the Presentation of Mary. It has in the United States (see Sadlier, Cath. Directory, 1891) 3 convents, with 26 sisters.

13. Holy Names, Sisters of the, were founded in 1843 in the diocese of Montreal, and have their headquarters at Longueil. They have in the diocese 12 houses, 511 sisters, novices, etc., and 2839 pupils; in the diocese of St. Hyacinth, 2 houses, with 232 pupils; in the diocese of Sandwich, 3 houses, with 865 pupils; and in the United States, 15 houses, with 2990 pupils (see Sadlier, Cath. Directory, 1891).

14. Humility of Mary, Sisters of the. — There is a convent of the Sisters of the Humility of Mary at New Bedford, Pa., which had (according to Barnum, Romanism as It Is) 18 sisters, 8 pupils, and 20 orphans; also communities at Newburg, Louisville, and Harrisburg, O. Beyond this no information is given, except that they how have in the United States (Sadlier, Cath. Directory, 1891) 3 houses, 120 sisters, and 400 pupils.

15. Incarnate Word, Sisters of the, have in the United States (Sadlier, Cath. Directory, 1891) 6 houses, 179 sisters, and 400 pupils.

16. Jesus, Daughters of, founded in 1820 by the bishop of Cahors, France, and recognized by the government in 1853. Their vows are taken annually for the first eight years of their profession, after which they are taken for five years.

17. Jesus, the Child, Sisters of, founded at Paris by Nicolas Barre in 1678. They are dependent on their superiors for their support, not even being allowed to dispose of any property without their consent. They are engaged in teaching from place to place under the direction of their superiors. They confess twice a week before the assembled community. There are several of these establishments in France. In the United States (see Sadlier, Cath. Directorya) in 1891 they had 3 houses, with 71 sisters and 75 pupils.

18. Jesus and Mary, Sisters of. — This congregation was founded in Lyons, France, in 1816, by Andre Coindre, assisted by Mlle. Claudine  Thevenet. The Sisters employ themselves in the education of young children. A branch establishment was founded in Puy, Haute Loire, in 1822; and in 1842 sisters went to Hindostan, and founded schools in several cities. In 1849 they founded an establishment in Barcelona, Spain, from which have arisen several others. In 1854 they came to America, and opened a school in Quebec, in which diocese they have 4 houses, with 102 sisters and novices, and 643 pupils. In the United States they haven 5 houses, 47 religions, and 1101 pupils (see Sadlier, Cuth. Directory).

19. St. John of Penitence, Sisters of. — The two monasteries of this name were founded in Spain by cardinal Ximenes, the one at Alcala in 1504, and the other at Toledo in 1511. Pope Leo X approved the order in 1514, and granted it liberal benefices, which were increased by Philip II. The house at Alcala was removed to Madrid, and transferred from the Franciscan rule to that of the Augustines.

20. St. Joseph, Sisters of. — This order was founded at Puy, France, by father Medaille, in 1650, confirmed by the bishop of the diocese in 1661, and received the royal sanction in 1665. In 1667 an Asylum of Penitence was established in connection therewith. Another congregation was founded at Bourg in 1823. The principal house is at Clermont. In the United States the order has (see Sadlier, Cath. Directory, 1891), 85 houses, with 1335 sisters and novices; 77 schools, with 7847 pupils; and 21 asylums, etc., with about 2400 inmates.

21. St. Louis, Sisters of, an order founded in 1808 by Madame Malesherbes and her daughter, Madame Mole. There are four establishments, devoted to instruction and religious contemplation.

22. St. Madeleine, Sisters of. — This order was founded at Strasburg in 1225, and approved by pope Gregory IX in 1257. It is under the Augustinian rule. In 1474, during the wars, it was broken up, and the buildings destroyed. The order was afterwards restored, and largely beneficed by the pope. In 1523, so greatly had its income increased that the magistrates obliged it to contribute largely of its revenue for civil purposes, and in 1525 its entire income was confiscated.

23. St. Martha, Sisters of, an order that was founded in 1813 by Mlle. Edwige de Vivier at Romans. In 1815 it was settled into a community, having had a house built for its accommodation. It was confirmed by the  government in 1826, and in 1848 had 30 establishments and about 4500 sisters.

24. St. Martha, Sisters of, at Perigueux, founded in 1643, and approved by the bishop in 1650. In 1701 a general hospital was established, and another in 1711. During the Revolution the Sisters were nearly destroyed, being expelled from their house. Afterwards they were allowed to return, but in 1839 took possession of a new convent. At present they have 30 houses. Another branch of this order, called the Sisters of the Orphans, was founded at Gras in 1831. It has 9 houses and about 45 sisters.

25. Modesty, Sisters of, founded at Venice about 1573 by Dejanara Valmarana, under the rule of St. Francis. Their employment consists in teaching, visiting the poor, and religious exercises. They have several houses.

26. Nativity of our Lord, Sisters of the, founded at Crest, France, in 1813, and a second house at Valence in 1814. The order was approved by the king in 1826, and by pope Pius IX in 1855.

27. Nativity of the Virgin, Sisters of the, founded at Saint-Germain-en- Laye, France, in 1818. They are under the Augustinian rule, and devote themselves to the education of girls, having a large boarding school. They have also a free school for poor children.

28. Nazareth, Holy Family of, Sisters of the, founded in 1851. Their object is principally to prepare girls for vocations by religious instruction. They were approved by the bishop in 1855. Another house, Notre Dame of Nazareth, was founded at Marseilles about 1840 by brother Olivier. It was established for the purpose of instructing slave girls purchased in the markets of the Levant. The Society of Ladies of Nazareth was formed at Montmirail, France, in 1822. In 1853 the Ladies founded a house at Nazareth, in Palestine. They now have three houses.

29. Paul, St., Daughters of, founded at Treguier, France, in 1699. Their several establishments were broken up during the Revolution, and their convents are now occupied by the Ursulines.

30. Paul, St., Hospital Sisters of, called Sisters of St. Maurice de Chartres, were founded in 1690, reestablished in 1808, and approved by the government, and also by an imperial edict, in 1811. They had in 1859  38 establishments in the diocese of Chartres, and 67 in the remainder of France; in England, 9 houses, and 1 in Hong Kong.

31. Paul, St., Sisters of. — This congregation was founded at Angouleme, France, in 1826, and was under the Franciscan rule. The Sisters are sometimes called Ladies of Doyenne, and have three houses in France.

32. Philippines, Oblate Sisters of, were founded at Rome by Rutilio Brandi in 1620, and confirmed by Urban VIII. The object of the sisterhood was the education of poor girls, and they were under a cardinal protector.

33. Philomene, St., Sisters of, were established at Poitiers, France, in 1835, and approved in 1838. They founded a small agricultural college for boys, and in 1859 had about 56 sisters.

34. Poor, Little Sisters of the, were founded at Saint-Servan, Brittany, by the abbe Le Pailleur in 1840. Much opposed at first, they soon opened houses in all the cities of France. They were approved by Pius IX, July 9, 1854, and recognized by the French government in 1856. In 1868 they came to Brooklyn, N.Y., and now have houses in Cincinnati, New Orleans, Baltimore, St. Louis, New York, Philadelphia, Louisville, and Boston. There is another community, styled Sisters of the Poor of St. Francis, which originated at Aix-la-Chapelle in the present century, and came to the United States in 1857. They have many establishments in the large cities.

35. Presentation, Sisters of the. — Under this general name were several congregations. That of Notre Dame, founded in the diocese of Digne, France, by Mgr. Miolliss, bishop of Digne, was recognized by royal ordinance in 1826. In 1859 they had 3 establishments and 100 sisters.

36. Presentation of the Virgin, Sisters of the. — This order was founded at Tours, France, in 1684 by Marie Poussepin. It has been a flourishing community, having a large number of establishments, with about 1200 sisters, who are chiefly engaged in hospital work. The Presentation of Mary was founded at Bourg Saint-Andeol, France, by Madame Rivier, in 1796, and approved by Gregory XVI in 1836. Several other establishments exist in France. In 1853 an establishment was formed at Sainte-Marie-de- Monnoir, Canada, which has now (1891) in the diocese of St. Hyacinth, 12 houses, 129 sisters, and 2065 pupils. Of the Order of the Presentation there are in the United States 13 houses, 96 sisters, and 1000 pupils.

37. Savior, Good, Sisters of the, were founded at Caen, Normandy, in 1720, by two poor girls, who in 1730 opened asylums for homeless children and others. They were suppressed in 1789, but persevered in their labor until May 22, 1805, when 15 sisters met in community. They were charged with the care of insane women in 1817, and soon after with that of insane men. In 1874 the mother house numbered 300 sisters, and upwards of 1000 insane patients. They have 3 establishments — Albi, Pont l'Abbe, and Brucourt. In Canada, the care of the insane at Quebec devolved on the Sisters of the general hospital till 1844.

38. Solitaires, nuns of the Order of St. Peter of Alcantara, instituted by cardinal Barberini in 1670. They imitate the austere practices of their patron saint, observe perpetual silence, and employ their time wholly in spiritual exercises; they go barefoot, gird themselves with a cord round the waist, and wear no linen.

39. Trinity, Holy, Sisters of the, founded at Valence, France, by mother Andrean de Sainte-Esprit in 1685. The congregation suffered much during the Revolution, but was not expelled from its home. In 1837 it received the royal approval, since which time it has largely increased in establishments and numbers.

40. Union, Christian, Sisters of, founded at Fontenay-le-Comte, France, by Madame Polaillon in 1652, and confirmed by the archbishop of Paris in the same year. This order is under the protection of the Holy Family Jesus, Mary, and Joseph. Dispersed by the Revolution, the Sisters were authorized, to reunite themselves into a community. The order is very flourishing, having houses in many of the provinces of France.

41. Virgin, Holy, Sisters of the, or Ladies of Budes, an order founded at Rennes, France, in 1676, and authorized by Louis XIV in 1678. It was founded for the reception of girls who had been converted from Calvinism to the Church of Rome, but has not grown much since the general decline of the Reformation in France.

See Appletons' American Cyclop. s.v.; Barnum, Romanism as It Is; Migne, Dict. des Ordres Religieux, vol. 1-4; Sadlier, Catholic Directory, 1879.

## Sisterhoods, Protestant[[@Headword:Sisterhoods, Protestant]]

             In the Church of England, several communities of women devoted to works of charity have been organized in the present century.

1. Sisters of Mercy were founded at Devonport, about 1845, by Miss Lydia Sellon, and were at first under the visitorial control of the bishop of Exeter. The society is composed of three orders, viz. those living in the community and leading an active life; those unable to take work, but who wish to lead a quiet, contemplative life; and married and single women who live in the world, but are connected with and assist the community. The Sisters are bound only by the vow of obedience to the superior, and are free to abandon their vocation at will.

2. A sisterhood for nursing the sick at their homes, or in hospitals, etc., was founded at East Grinstead by Dr. John Mason Neale in 1855. In 1874 it had houses in London, Aberdeen, Wigan, and Frome-Selwood.

3. Sisterhood of St. John the Baptist was founded at Clewer in 1849, and embraces

(1) choir and lay sisters living in community;

(2) a second order (formed in 1860) of those who enter for periods of three years, to be renewed at their own desire and with the consent of the Sisters;

(3) associates, who live in their own home and render such assistance as they may.

4. Sisterhood of St. Mary, Wangate, was established in, 1850, and has branch houses at Bedminster, Plymouth, and other places.

5. Sisterhood of St. Mary the Virgin was established at Wymering in 1859, and consists of sisterhood (residents) and ladies of charity (associates). It has branches at Manchester and Aldersholt.

6. Sisterhood of St. Thomas the Martyr has its parent house at Oxford, and branches at Liverpool and Plymouth,

7. Sisters of the Poor were founded in 1851, and have their parent house in London, with branches at Edinburgh, Clifton, Eastbourne, and West Chester. In the Protestant Episcopal Church, the Sisters of the Holy Communion were founded by the exertions of the Rev. W.A. Muhlenburg, in connection with the Church of the Holy Communion in New York. They are under no vows, and leave whenever they please. They are usually received between the ages of twenty-five and forty years; if under twenty-  five, they must secure the consent of their parents or guardians. Since 1858 they have had charge of St. Luke's Hospital, New York.

There is also a community of four or five sisters associated with the “House of Prayer,” Newark, N.J.

## Sistrum[[@Headword:Sistrum]]

             (Gr. σεῖστρον), a mystical instrument of music used by the ancient Egyptians in the worship of Isis. Its most common form is seen in the annexed wood cut, which represents an ancient sistrum formerly belonging to the library of St. Genevieve, at Paris. Apuleius (Met. 11, 119, 121, ed. Ald.) describes the sistrum as a bronze rattle, consisting of a narrow plate curved like a sword belt, through which passed a few rods that rendered a loud, shrill sound. He says that these instruments were sometimes made of silver, or even of gold. Plutarch says that the shaking of the four bars within the circular apsis represented the agitation of the four elements within the compass of the world, by which all things are continually destroyed and reproduced, and that the cat sculptured upon the apsis was an emblem of the moon.

## Sisty, John[[@Headword:Sisty, John]]

             a minister of the Baptist denomination, was born near Newark, N.J., March 26, 1783, and became a member of the First Baptist Church in Philadelphia, July 4, 1803. For some years he was engaged in a successful business in Philadelphia, being a manufacturer of pocket books. His heart being set upon the preaching of the Gospel, he was licensed by the Church in Mount Holly, N.J., whither he had removed, Aug. 13, 1814. For a time he preached without ordination. A congregation having been formed in Haddonfield, he was ordained as its pastor. in August, 1819, and held that office for nineteen years, not only without charge to the Church, but proving his love for it by contributing liberally to the erection of a house of worship for his people from his own funds. He resigned Sept. 30, 1838, and removed to Philadelphia, where he died, Oct. 2, 1863. He was a member of the body which in 1814 organized the Baptist General Convention, and was the last of the thirty-three who were the constituent. members of that important society. See The Missionary Jubilee, p. 118. (J.C.S.) .

## Sisyphus[[@Headword:Sisyphus]]

             in Grecian mythology, was a son of Aeolus and Enarete, though authorities differ, who married Merope, the daughter of Atlas and a Pleiad, and became the father of Glaucus. He is said to have built the town of Ephyra, or Corinth. He was noted for craftiness, and numerous instances of this quality are preserved respecting him. Autolycus, the son of Mercury, the celebrated cattle stealer of Parnassus, had robbed the herds of Sisyphus among others, and defaced the marks by which they might be distinguished; but Sisyphus was able to select his own from the herds on Parnassus, because the initial of his name had been stamped under the hoof. In revenge, Sisyphus violated Anticlea, according to a later tradition, and thus became the real father of Ulysses. When Jupiter carried off Aegina, the daughter of Asopus the river god, Sisyphus informed the father who the ravisher was, and the king of gods punished him in Tartarus by compelling him to roll a stone up a hill, from which it incessantly rolls back as soon as it reaches the summit. Innumerable reasons are, however, given for the infliction of this punishment. See Vollmer, Worterb. d. Mythol. s.v.; Anthon, Class. Dict. s.v.; Smith, Dict. of Mythol. s.v.

## Sita[[@Headword:Sita]]

             in Hindu mythology, was an avatar of the goddess Lakshmi, in which she emerged from the blood exacted as a tribute from holy devotees who had nothing else, by the tyrant of Lanka. Sita was made the consort of Rama or Vishnu. According to others, she was the daughter of Janaka, a king of Mithila. The word means literally “furrow,” as she was not born in the usual sense of this word, but arose from a furrow when her father was ploughing the ground, whence she is also called Parthivi (from pr'thivi, “the earth”).

## Sitalcas[[@Headword:Sitalcas]]

             in Grecian mythology, was a surname of the Delphian Apollo.

## Site of Churches[[@Headword:Site of Churches]]

             By the Christian religion the worship of God is not limited to place, and yet from a very early period a preference was manifested for certain favorite situations. The primitive Christians selected the summit of some high hill or elevated ground, unless compelled, for the sake of concealment, to resort  to some less conspicuous place. They also erected their churches over the tombs of martyrs and confessors. Not unfrequently they built subterranean churches and oratories; but this was always on account of some local and special reason. Such churches were called κρύπται, cryptoe.

## Siteresia[[@Headword:Siteresia]]

             (Σιτηρέσια, ἐτήσια), an annual allowance of corn granted (out of the yearly tribute of every city) to the clergy, virgins, and widows of the Church. This grant was ordered by Constantine, and continued to the time of Julian, who withdrew the whole allowance. Jovian restored it in some measure, granting a third of the former allowance, and promising the whole as soon as the public storehouses were better replenished. See Bingham, Christian Antiq. bk. 5, ch. 4 p. 7.

## Sith[[@Headword:Sith]]

             in Norse mythology, was one of the streams which flow down from the antlers of the stag Aejkthyrner.

## Sithinides[[@Headword:Sithinides]]

             in Grecian mythology, were nymphs who were highly venerated at Megara, insomuch that Theagenes surrounded their fountain with a magnificent enclosure of columns. One of them became, by Jupiter, the mother of Megarus, ancestral hero of the Megarians.

## Sithon[[@Headword:Sithon]]

             in Grecian mythology, was represented as the son of Poseidon and Assa, or of Ares and Achiroe, and as married to the nymph Mendeis, by whom he had Pallene and Rhoeteia. He was king of the Hadomantes in Macedonia, or of Thrace. Pallene, being sought by many suitors, was by Sithon promised to the aspirant who should successfully wage a single combat with him, and eventually to either Dryas or Cleitus, as the duel might determine. By the connivance of Pallene, Dryas was overcome and killed; but her trick having been discovered by Sithon, he built a pyre on which to  burn her with the body of Dryas. Aphrodite, however, extinguished the already blazing pile, and so caused Sithon to change his mind and give Pallene to Cleitus. See Smith, Dict. of Gr. and Rom. Mythol. s.v.

## Sithsekur[[@Headword:Sithsekur]]

             in Norse mythology, the long beard, was a surname of Odin.

## Sitnah[[@Headword:Sitnah]]

             (Heb. Sitnah', שַׂטְנָה; Sept. ἐχθρία; Josephus, Σιτεννά, Ant. 1, 18, 2; Vulg. Inimicitioe), the second of the two wells dug by Isaac in the valley of Gerar, and the possession of which the herdmen of the valley disputed with him (Genisis 26:21). Like the first one, Esek, it received its name from the disputes which took place over it, Sitnah meaning, as is stated in the margin, “hatred,” or more accurately “accusation,” but the play of expression has not been in this instance preserved in the Hebrew. The Sept., however, has attempted it ἐκρίνοντο...ἐχθρία. The root of the name is the same as that of Satan, and this has been taken advantage of by Aquila and Symmachus, who render it respectively ἀντικειμένη and ἐναντίωσις. SEE ISAAC.

## Sito[[@Headword:Sito]]

             an appellative of Ceres in Grecian mythology, particularly prevalent in Syracuse.

## Sitrangaden[[@Headword:Sitrangaden]]

             in Hindu mythology, was a son of Santanen and Satiawedi, who suspected his mother of criminal intercourse with her stepson, but, on the manifestation of her innocence and virtue, atoned for his suspicion by causing himself to be burned to death in a hollow tree.

## Sitsi Siki[[@Headword:Sitsi Siki]]

             the evening festival, is celebrated in Japan on the seventh day of the seventh month.

## Sitting[[@Headword:Sitting]]

             (prop. יָשָׁב, yashab, καθέζομαι). This is the favorite posture of Orientals. In the absence of chairs, it becomes a necessity to sit upon the floor with  the feet crossed under one. “In Palestine people sit at all kinds of work. The carpenter saws, planes, and hews with his hand adze sitting upon the ground or upon the plank he is planing. The washerwoman sits by the tub; and, in a word, no one stands where it is possible to sit. Shopkeepers always sit, and Levi sitting at the receipt of custom (Mat 9:9) is the exact way to state the case” (Thomsoft, Land and Book, 1, 191). “No Moslem will move when he can stand, or stand when he can sit. We observed three men in a farrier's shop devoting their combined energies to the shoeing of a little mule. One sat under the mule's nose, and held it down with a halter; another sat with its foot turned up in his lap; and a third sat alongside while he fitted and nailed the shoe. Even the masons must sit on their haunches, and fill their panniers with lime; and a little farther on, where some new pavement was in progress, all the paviors sat at their work, from the boys lolling on their hams, who passed the stones from the heap, to the two men who sat vis-a-vis with a great mallet between them, and in that posture lazily poised and let it fall. But the acme of the art of sitting seemed to have been reached by a party of reapers in a wheat field through which we rode. All in a long row, men and women, sat to reap, and jerked themselves forwards or sideways as their work progressed” (Tristram, Land of Israel, p. 616). SEE ATTITUDE; SEE BED; SEE EATING.

## Sitting (2)[[@Headword:Sitting (2)]]

             as a posture of Christian adoration, never had (according to Bingham) any allowance in the practice of the ancient Church, being considered by them as very irreverent. Neither did they ever receive sitting the sacrament of the Lord's supper, but always kneeling or standing. It was quite a general custom in the early Church for the people to stand while listening to the sermon. This custom was most observed in Africa, France, and some of the Greek churches, while in the churches of Italy the contrary custom prevailed. This posture is allowed in the Church of England at the reading of the lessons in the morning and evening prayer, and also of the first lesson or epistle in the communion service, but at no other time except during the sermon. Some of our Protestant denominations use sitting as the posture of prayer, and of receiving the Lord's supper. Some Arians in Poland have done this for the avowed reason of showing that they do not believe Christ to be God, but only their fellow creature. See Bingham, Christ. Antiq.; Hook, Church Dict. s.v.

## Siva[[@Headword:Siva]]

             in Hindu mythology, is the third member of the Hindu trinity, the terrible destroyer. According to the doctrine of the Sivaites, he is, next to Brahm, the highest god, to whom Brahma and Vishnu are subordinate; but the worshippers of Vishnu and Brahma rank Siva lower than either of these deities. He is commonly represented as riding on the ox Nundi (the symbol of wisdom), and holding his beautiful consort Parvati on his lap. Painters and sculptors have sought to introduce into his countenance every imaginable repulsive element, and he is regarded as cruel and bloodthirsty, so as to require the most terrible sacrifices; but he is nevertheless filled with tenderest love towards his wife, and has established her in one half of his own body, to the end that she need never be separated from him. He is, accordingly, the god who presides over the generation of all living beings. To renounce the joys of love is to act contrary to his will; for he himself passed a hundred celestial years in the arms of the fascinating Uma, an earlier form of Parvati. He consequently awakens all, life, as he destroys it — a contradiction whose solution must be found in the fact that the natural and religious teachings of the Hinduis do not recognize any real annihilation, but simply a transformation, change, the passing from one condition into another. Siva appears as an immeasurable pillar of fire whose dimensions Vishnu and Brahma cannot estimate, and as Mahadeva (the great god); and also in a large number of additional avatars, in all of which he promotes the welfare of the world by means of destruction. The worship paid him is accordingly both cruel and lascivious. The frequent devedashies celebrated in the pagodas of India are chiefly in his honor.

## Sivabramnals[[@Headword:Sivabramnals]]

             in Hinduism, are Brahmins of the sect of Sivaites, who recognize Siva as the supreme deity..

## Sivan[[@Headword:Sivan]]

             (Heb. Sivan', ]סַיוָ; Sept. Νισάν), the third month of the Hebrew year, from the new moon of June to the new moon of July. The name admits of a Hebrew etymology; but as it occurs only in Est 8:9, it is better to regard it as of Persian origin, like the other names of months; the corresponding Persian month being Sefend-armed; Zend, Cpenti Armaiti;  Pehlvi, Sapand- omad (Benfey, Monatsnamen, p. 13, 41 sq., 122 sq.; Gesenius, Thesaur. p. 946). SEE CALENDAR; SEE MONTH.

## Sivpasadana[[@Headword:Sivpasadana]]

             a term employed by the Buddhists in Ceylon to denote almsgiving when practiced in relation to the priests. Of this almsgiving there are four divisions: 1. Chiwara-dana, the gift of robes; 2. Aharadana, the gift of food; 3. Sayanasana-dana, the gift of a pallet on which to recline; 4. Gilanapratya-dana, the gift of medicine or sick diet. See Hardy, Eastern Monachism.

## Six-Principle Baptists[[@Headword:Six-Principle Baptists]]

             SEE BAPTISTS, SIX-PRINCIPLE.

## Sixt, Christian Heinrich, D.D.[[@Headword:Sixt, Christian Heinrich, D.D.]]

             a German theologian, member of consistory, and dean of Nuremberg, who died Aug. 20, 1866, is best known as the biographer of Paul Eber (q.v.) (Heidelberg, 1843; Ansbach, 1857). He also wrote, Petrus Paulus Bergerius, papstlicher Nuntius, katholischer Bischof und Vorkampfer des Evangeliums (Brunswick, 1855); the same in a popular edition (ibid. 1856). See Zuchold, Bibliotheca Theol. 3, 1233; Literarischer Handweiser, 1866, p. 356. (B.P.)

## Sixtus I (St.)[[@Headword:Sixtus I (St.)]]

             pope, was born at Rome, of a senatorial family, near the close of the 1st century, and succeeded Alexander I in 119. We know little of his life, except that he perished in 127 during the persecution ordered by the emperor Hadrian. He was canonized, and his day was fixed as Aug. 6, although he appears in the martyrologies likewise under April 3 or 6. There have been attributed to him two decretal Letters, which are spurious; there is also a Commentary under his name in the patristic collections. He was succeeded in the episcopal office by Telesphorus.

## Sixtus II (St.)[[@Headword:Sixtus II (St.)]]

             pope, was born at Athens about the year 180, and was originally a philosopher. Being elected (Aug. 24, 247) to succeed Stephen I, he was accused, during the persecution under Valerian, of preaching Christianity, and was brought to the Temple of Mars to offer sacrifice, but, refusing, he was martyred, Aug. 6, 258. Two of the false decretals, SEE DECRETALS, PSEUDO-ISIDORIAN, are attributed to him. He was succeeded by Denis.

## Sixtus III (St.)[[@Headword:Sixtus III (St.)]]

             pope, was born at Rome about the beginning of the 5th century. He became a priest under Zosimus, whose decree against the Pelagians he wrote in 418, and to him Augustine directed his celebrated letter on grace. He was elected (July 31, 432) to succeed Celestine I, and labored with more zeal than success to reconcile Cyril of Alexandria, with John of Antioch. Sixtus built several churches, adorned others, and enlarged the  basilica of Tiberius (now St. Mary Major), as well as of St. John Lateran. He died at Rome, Aug. 18, 440, and was succeeded by Leo the Great. There remain of this pope eight Letters, some poems, and a few supposititious works.

## Sixtus IV[[@Headword:Sixtus IV]]

             pope (originally Francesco della Rovere), was born July 22, 1414, it is said of the family of Rovere; but, according to the bat historians, he was the son of a poor fisherman. He was brought up by cardinal Bessarion, and entered the Order of the Minorites, whose head he eventually became. Paul II made him a cardinal, and he succeeded him as pope, Aug. 9, 1471. His pontificate was occupied with schemes of reform, and with expeditions against the Turks; but he also engaged earnestly in efforts for the maintenance of the privileges of the Holy See, laying the city of Florence under an interdict, and finally Venice likewise. Being of a weak and unprincipled character, he wasted the public and papal resources in his extravagant intrigues. He died at Rome, Aug. 18, 1484, and was succeeded by Innocent VIII. It was he who built the Sistine Chapel and founded the Festival of the Conception of the Virgin. There are a few theological treatises by him, also some Letters, etc., for which see Hoefer, Nouv. Biog. Generale, s.v.

## Sixtus Senensis[[@Headword:Sixtus Senensis]]

             an Italian convert from Judaism, was born at Sienna in 1520. After his conversion to Christianity he joined the Order of Franciscans, and distinguished himself by his preaching in many cities of Italy. Having been accused of heterodoxy, the Inquisition condemned him to the stake, but he was saved through the intervention of the cardinal Michael Ghislieri, afterwards pope Pius V, with whose aid he joined the Dominicans. He now betook himself to the study of Greek, Hebrew, history, and philosophy, and distinguished himself both as a writer and a preacher. He died in 1569. The work which immortalized his name is his Bibliotheca Sancta ex Proecipuis Catholicoe Eccl. Auctoribus Collecta (Venice, 1566, and often; lastly Naples, 1742), which he dedicated to pope Pius V, and in his dedication he states, “Me, quem tu olim, ab inferis revocatum et errorum tenebris erutum, sincero veritatis lumine illustrasti,” etc. The Bibliotheca is divided into eight books the first treats of the division and authority of the  Scriptures; the second contains a historical and alphabetical index of the matter; the third treats of the interpretation of the Holy Writings; the fourth gives an alphabetical list of Catholic interpreters; the fifth (published also separately with the title Ars Interpretandi S. Scripturas Absolutissima [Cologne, 1577-88]) contains a hermeneutic of the Scriptures; the sixth and seventh contain exegetical disquisitions; and the last an apology of the Scriptures. The work was highly esteemed among both Catholics and Protestants. Besides this, he also published homilies and mathematical writings. See Kalkar, Israel u. die Kirche, p. 72 sq.; Theologisches Universal-Lexikon, s.v.; Dupin, Bibl. vol. 16; Wolf, Bibl. Hebroea, 1, 930; Simon [R.], Histoire Critique, p. 457 sq.; Fabricii Delectus Argumentorum et Syllabus, p. 516; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Sixtus V[[@Headword:Sixtus V]]

             one of the most celebrated of the popes of Rome, was descended from Slavonian parents, who had fled to Italy at the period of the Ottoman conquest of their country. His father, Pereto Peretti, was a vine dresser in the humblest circumstances, but so hopeful of the fortunes of his son that he named him Felix, or Felice. This child was born in 1521, and educated by his uncle, Fra Salvatore, who had fortunately joined the Franciscan order of friars. Before passing under his care, however, the young Felix had acted as swineherd, or in any field occupation by which a scanty addition could be made to his parents' income. Felix Peretti made great progress in scholarship and dialectics, and being ordained priest acquired a valuable reputation by his oratory as Lent preacher in Rome in the year 1552. His firmness in the Catholic faith at this time. under trying circumstances, procured him also the friendship of the grand inquisitor, and the now rising churchman attached himself to the severe party of Ignatius and others, whose influence was then beginning to be felt. In quick  succession he became commissary general at Bologna, inquisitor at Venice, and procurator-general of his order; and these steps gained, by dint of a pushing and resolute ambition, he is said to have assumed the greatest humility, and affected the infirmities of old age.

The truth of such statements, however, is denied by Ranke. who justly observes that the highest dignities are not to be won by such means. It is much more probable that Peretti's energy as a reformer of his order, and the discriminating friendship of the pope, Pius V, marked him out as the man for the epoch, and we know that he stood firmly by his favorite, whom he clothed with the purple in 1570. The son of the vine dresser was now ranked with the princes of Italy by the title of cardinal Montalto, and he still varied his public labors by rural occupations. We are not informed of all the circumstances attending his election to the papacy, but he succeeded Gregory XIII in 1585, and at once commenced the administrative and social reforms in Italy that he had so long contemplated. Unlike a recent example, he carried his measures with a high and firm hand, and so vigorously enforced justice that the instances often read more like cold- blooded cruelty. His measures had the desired effect, however, of extirpating the bandits who had so long overrun the country, and of bringing some show of order out of the general lawlessness of society.

We cannot enumerate here his great enterprises in administrative reform, or the magnificence of his public works, but they all mark his passion for order and completeness. His foreign policy was of the same trenchant description; no half measures or vaporings were to be tolerated. For examples of this spirit it may be sufficient to name the great Catholic league, and the invasion of England by the Spanish Armada. Still more surprising and gigantic were his conceptions as he grew old, as his rigid financial system enabled him to amass a large public treasure in the vaults of St. Angelo. His designs now were sufficient to prove that he had perfected the government of his own states and improved the discipline of the Church as an instrument of a more universal dominion than the papacy had ever reached; even the Greek Church and the empire of Mohammed were destined to be transformed under his hand. Sixtus V breathed his last amid these visions of grandeur Aug. 27, 1590. A storm burst over the palace of the Quirinal at the moment of his death, and it became an article of the popular faith that he had achieved his enterprises by a compact with the evil one, which had then expired. See Hoefer, Nouv. Biog. Generale, and the literature there cited.

## Sjobu-no-sit[[@Headword:Sjobu-no-sit]]

             is a martial and religious festival in which the male youth of Japan engage; the Kalamus festival.

## Sju-go-zin[[@Headword:Sju-go-zin]]

             is a subordinate or adjunct deity of the Japanese mythology, who, in the form of a fox, accompanies the moon god in his travels. He was highly venerated, but even more greatly feared. His form, however, was changed, and he now enjoys the high regard of the people as a protector, though he sometimes appears as the attendant spirit of Inari as well. In the latter character he is honored in the form of a fox, and his image of clay is sold at the annual fairs which fall on the days of the Inari festival, to serve as the patron of the common people. It may be found in every house and in the little temples throughout the land. The belief is still common that the foxes assemble once a year in some unknown place where a flame bursting from the earth foretells the fruitfulness of the year.

## Sjugo-Nitsi Adsugi Kaju Kurahi[[@Headword:Sjugo-Nitsi Adsugi Kaju Kurahi]]

             is a Japanese popular festival, observed on the fifteenth day of the first month, and in connection with which it is customary to serve a favorite dish of beans.

## Skade[[@Headword:Skade]]

             in Norse mythology, was the wife of Njord and daughter of the giant Thjasse. She lives in her father's dwelling, Thrymheim, and hunts the wild boar with bow and arrow as she rides on snowshoes down the mountain. SEE NORSE MYTHOLOGY.

## Skalds (Or Scalds)[[@Headword:Skalds (Or Scalds)]]

             were the poets, reciters, and singers, and also the historiographers, of the ancient Scandinavians. Like the Celtic bards, they went before the heroes to battle with inspiring war cry, and observed the warriors' deeds, recounted them in song, and transmitted their fame to succeeding generations. As the insurers of posthumous fame and as divinely inspired wise men and prophets, they were in high esteem at the courts of princes. They were known throughout Norway, Sweden, Iceland, Denmark, and  the north of Germany. The legends of the Edda, preserved for us by Snorre Sturleson, were the work of these Skalds.

## Skanda[[@Headword:Skanda]]

             in Hindu mythology, was the child of Rudra (Siva) and the sisters Ganga and Uma, the former of whom was the consort of all the gods, the latter of Rudra alone. Skanda was taken in charge at his birth by the stars Kartigas, who were six nymphs, and thus obtained his other name, Kuartikeya. He was washed and nourished, and became so bright that he eclipsed the brilliancy of the sun. He received six heads and twelve arms, and was appointed leader of the heavenly armies when they should march against the evil demons and spirits of the underworld. Numerous pagodas were erected to him in India, in which he was always represented as accompanied by his consorts Devanei and Velliamen. The name Skanda signifies the rapidly conquering one.

## Skapidur[[@Headword:Skapidur]]

             was one of the celebrated skilled dwarfs, in Norse mythology, who came from Swains Haugi to Orwanga on Jornwall.

## Skatalundr[[@Headword:Skatalundr]]

             in Norse mythology, was the grove where Odin caused the beautiful Brynhildur to fall into a magic sleep and encased her with shields, leaving her in that condition until Sigurd wrought her deliverance.

## Skaugul[[@Headword:Skaugul]]

             in Norse mythology, was one of the battle virgins, the beautiful Valkyrias.

## Skeggoeld[[@Headword:Skeggoeld]]

             in Norse mythology, was a Valkyria. The name signifies time of axes.

## Skeidbrimer[[@Headword:Skeidbrimer]]

             was one of the asa-horses, in Norse mythology, on which the asas (excepting Thor, who walked) rode to the place of daily judgment.

## Skelton, Philip[[@Headword:Skelton, Philip]]

             a worthy and learned clergyman of Ireland, was born in the parish of Derryaghy, near Lisburn, February, 1707, and educated at Trinity College, Dublin. Soon after graduation he went to reside with his brother John at Dundalk, and was ordained deacon for the cure of Newtown-Butler, Fermanagh Co., about 1729. This, after two years, he resigned and returned to his brother's, where he remained until 1732, when he settled on the curacy of Monaghan, in the diocese of Clogher. In 1750 the living of Pettigoe, County Donegal, was given to him; and in 1759 he received the living of Devenish, Fermanagh Co., worth about three hundred pounds a year. In 1766 he removed to Fintona, in the County of Tyrone, from which, in 1780, he took his final leave and removed to Dublin to end his days. He died May 4, 1787. Mr. Skelton was somewhat eccentric, but was a very charitable, unassuming, and useful minister. He published, A Vindication of the Bishop of Winchester (1736): — Some Proposals for the Revival of Christianity (1736): — Dissertation on the Constitution, etc., of a Petty Jury (1737): —Necessity of Tillage and Granaries (1741): — Truth in a Mask (1743): — The Candid Reader (1744): — The Chevalier's Hopes (1745): — Deism Revealed (1749, 2 vols. 8vo; 2d ed. 1751, 2 vols. 12mo): — The Consultation (1753): — Discourses, Controversial and Practical (1754, 2 vols.). He published his works by subscription in 1770, 5 vols. 8vo; in 1784 vol. 6, and in 1786 vol. 7; also in the same year A Catechism. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Darling, Cyclop. Bibliog. s.v.; London Monthly Review, Dec. 1792; London Gent. Mag. 81, 104; 82, 349; 87, 58; Southey [R.], Life and Correspondence, ch. 32; Chalmers, Biog. Dict. s.v.

## Skevi-Kare[[@Headword:Skevi-Kare]]

             a small sect in Sweden. In 1734 a little society of Pietists, driven from Denmark and other countries, took shelter on the little isle of Wermdoc, near Stockholm. Their contempt for the established worship had drawn them into disagreeable circumstances, but in 1746 they were permitted to fix themselves on this island, where their descendants still remain. Having taken the domain of Skevic, they are called Skevi-Kare.

## Skew Or Askewtable[[@Headword:Skew Or Askewtable]]

             The term skew is still used in the north of England for a stone built into the bottom of a gable or other similar situations to support the coping above it. It appears formerly to have been applied to the stones forming the slopes of the set offs of buttresses and other projections. Skewtable was probably the course of stone weathered, or sloped, on the top, placed over a continuous set off in a wall.

## Skialgr[[@Headword:Skialgr]]

             (the bent one) was the name of the moon in Norse mythology.

## Skidbladner[[@Headword:Skidbladner]]

             in Norse mythology, was a splendid ship belonging to the god Frey. It was built by skilful dwarfs, the sons of Iwald, and was made large enough to hold all the asas with their armor, but is nevertheless capable of being reduced to so small dimensions that it may be carried away in one's pocket. It also commands favorable winds, whatever may be the destination of its voyage.

## Skidmore, Jeremiah[[@Headword:Skidmore, Jeremiah]]

             an eminent elder in the, Presbyterian Church, was born at Rockaway, L.I., March 23, 1797. He came to New York at the age of sixteen, where for fifty-seven years he was engaged in business. He was senior member of the firm of Jeremiah Skidmore & Sons. He early became a member of the Rutgers Street Presbyterian Church, and removed with it to its present location on Madison Avenue, filling successively the office of deacon and elder. He often represented the Church in her higher judicatories, and in Church matters his judgment was highly prized. He maintained an unspotted and honorable business reputation. In social life he was regarded with the highest esteem, and in the domestic circle his Christian Virtues were still more prized because better known. His example and influence were an untold blessing to society, and his death was a great loss to the Church. He died in New York, November, 1877. (W.P.S.)

## Skierstuves[[@Headword:Skierstuves]]

             among the ancient Prussians, was a sausage festival celebrated in memory of the dead.

## Skilfingr[[@Headword:Skilfingr]]

             in Norse mythology, was a surname of Odin.

## Skillman, Isaac, D.D[[@Headword:Skillman, Isaac, D.D]]

             a Baptist minister, was born in New Jersey in 1740, and graduated from the College of New Jersey in 1766. He was sent into the ministry by the First Baptist Church of New York; in 1773 became pastor of the Second Baptist Church at Boston and in 1787 returned to New Jersey. On September 18, 1790, he was called to the pastoral charge of the Baptist Church at Salem, entered upon his duties the November following, and continued there until his death, June 8, 1799. Dr. Skillman was a man of learning and abilities, but never very popular as a preacher. See Sprague, Annals of the Amer. Pulpit, 1:453.

## Skin[[@Headword:Skin]]

             (prop. עוֹר, or, so called, perhaps, from its nudity; once גֶּלֶד, geled, so called from its smoothness [Job 16:15]; once improperly for בָּשָׂר, basar [Psa 102:5], flesh, as elsewhere rendered; δέρμα), the cuticle of man (Exo 34:29; Lev 13:2; Job 7:5, etc.), or the hide of an animal (Job 40:31); the latter chiefly as taken off (Gen 3:21; Gen 27:16; Lev 4:10; Lev 7:8), also as prepared or wrought into leather (Lev 11:32; Lev 13:48; Num 31:20). So in the plur. (Exo 26:14; Exo 39:34). For the tachash-skins (Num 4:8; Num 11:12), SEE BADGER. For the use of holding water, SEE SKIN BOTTLE. The word in Heb. is poetically put for body (Job 18:13). The phrase “skin for skin” (Job 2:4) means like for like, or what is intimate and dear as the skin. “Skin of the teeth” (Job 19:20) is evidently a proverbial phrase for the barest nothing.

## Skin bottle[[@Headword:Skin bottle]]

             The people of Asia west of the Indus use the skins of animals, on a journey, for carrying water and other liquids, as well as, in general, other articles of provision which they are obliged to take with them in their journeys across the deserts or thinly inhabited plains. The preference of such vessels is well grounded. Earthen or wooden vessels would soon be broken in the rough usage which all luggage receives while conveyed on the backs of camels, horses, or mules. And if metal were used, the contents would be boiled or baked by the glowing heat of the sun. Besides, such skins exclude the encroachments of ants, which swarm in those countries, and also effectually guard against the admission of fine impalpable dust. The scarcity of streams and wells renders it indispensable for all travelers to carry water with them. When a party is large, and the prospect of a fresh  supply of water distant, large skins of the camel or ox, two of which are a good load for a camel, are used. Goatskins serve in ordinary circumstances. Individual travelers, whether in large or small parties, mounted or on foot, usually carry a kidskin of water, or else a sort of bottle of prepared leather shaped something like a powder flask. The greater portability of such skins is another advantage. The skins of kids and goats are those used for ordinary purposes. The head being cut off, the carcass is extracted without opening the belly, and the neck serves as the mouth of the vessel. SEE BOTTLE.

## Skinfaxi[[@Headword:Skinfaxi]]

             (bright mane), in Norse mythology, was the steed of Dagur (day), with which he makes his daily progress round the earth. The glitter of its mane gives light to the world.

## Skinner, Ezekiel[[@Headword:Skinner, Ezekiel]]

             a Baptist preacher, was born in Glastenbury, Conn., June 27, 1777. He was apprenticed to a blacksmith, but bought the last year of his apprenticeship and studied medicine. He received his license to practice medicine in 1801, and settled at Granville, Mass. Here he professed religion and united with the Congregational Church; but afterwards adopting the views of the Baptists, he was immersed and joined the Baptist Church in Lebanon. He enlisted, in the army in the war of 1812; but was discharged in a few months on account of the failure of his health, and removed to Stafford, Conn. While there he began to preach, and was licensed in 1819 by the Baptist Church in that place. In 1822 he was ordained pastor of the church in Ashford, where he officiated nine years; and also pastor at Westford, where he officiated seventeen years, including a period of four years which were spent in the service of the Colonization Society. In the summer of 1834 he went to Liberia, and rendered important services to that colony. On his final return in 1837, he resumed his pastoral relations with his former charge, which he resigned in April, 1855, and went to reside with his son (Dr. E.D. Skinner, Greenport, L.I.), where he died, Dec. 25, 1855. Mr. Skinner published a series of articles On the Prophecies, in the Christian Secretary (1842). See Sprague, Annals of the Amer. Pulpit, 6, 694.

## Skinner, James[[@Headword:Skinner, James]]

             a missionary of the Presbyterian Church, was born in Dundee, Scotland, in 1801. His parents were members of the Secession Church of Scotland. He was educated at St. Andrew's College and at Marischal College; studied divinity under John Mitchell, D.D., and John Dick, at Glasgow; was licensed in the summer of 1832; was accepted by the Mission Committee of the United Associate Synod, and designated to go to Canada; and was ordained for that work by the Presbytery of Forfar March 31, 1834. He landed at Montreal in May, 1834, and immediately directed his steps westward to the township of Southwold, on Lake Erie, where he began a series of itinerancies and explorations, setting up regular stations and starting new congregations in every direction. He died Oct. 17, 1865. Mr. Skinner was emphatically a missionary. See Wilson, Presb. Hist. Almanac, 1867, p. 481. (J.L.S.)

## Skinner, John (1)[[@Headword:Skinner, John (1)]]

             a Scotch Episcopal clergyman, was born at Balfour, Aberdeenshire, in 1721, studied at Marischal College, taught at Kenmay and Moneymusk, and in 1742 became minister at Longside. He died in 1806. In his early years he obtained considerable reputation as a Scotch poet, his poems forming volume 3 of his posthumous works (Edinburgh, 1809). His son edited his theological works, which were published with a memoir (Aberdeen, eod. 2 volumes, 8vo). These works contain Letters to a  Candidate for Orders, Dissertation on the Shechinah, Literal and True Radical Exposition of the Song of Songs, and Psalms 8, 23, , 45, done into Latin verse.

## Skinner, John (2)[[@Headword:Skinner, John (2)]]

             primus of the Scotch Episcopal Church, son of the foregoing, was born May 17, 1744. He was educated at Echt, by his grandfather, and at Marischal College, University of Aberdeen. In 1761 he became private tutor, and in 1763 was ordained by bishop Gerard. He was settled at Ellon, and in 1775 was preacher in a chapel at Aberdeen. In 1782 he was consecrated coadjutor to bishop Kilgour, of that see, and in 1784, on the elevation of Kilgour to the primacy of Scotland, Dr. Skinner was invested with the full honors of the episcopate. In 1788 he succeeded as primus praeses of the Episcopal College. He died at Aberdeen, July 13, 1816.. Under the fostering hand of this benevolent and untiring bishop, the Scotch Episcopal Church, from obscurity and depression, arose to respectability and distinction. It was bishop John Skinner who, with two other Scottish bishops, in an upper chamber of a mean dwelling-house in a lane in Aberdeen, consecrated the first bishop of the United States, in 1784. He wrote, A Course of Lectures for the Young (Aberdeen, 1786): — An Ecclesiastical History of Scotland (Lond. 1788, 2 volumes, 8vo; a vindication of the Episcopal party): — A Layman's Account of his Faith and Practice (Edinburgh, 1801, 12mo): — Primitive Truth and Order Vindicated (Aberdeen, 1803, 8vo).

Bishop Skinner's elder son, JOHN, ordained in 1790, was a minister at Forfar, and the author of Annals of Scottish Episcopacy from 1788 to 1816, with a Brief Memoir of Bishop Skinner (Edinburgh, 1818, 8vo). See the (N.Y.) Christian Journal, February and March 1820, volume 4; Darling, Cyclop. Bibl. s.v.

## Skinner, Robert, D.D[[@Headword:Skinner, Robert, D.D]]

             an English prelate of the 17th century, was born at Pisford, Northamptonshire, where his father was a clergyman. He became a fellow of Trinity College, Oxford; was rector at Launton, Oxforlshire; bishop of Bristol in 1636, translated to Oxford in 1640 and to Worcester in 1663, and died June 14, 1670. He is said to have been an eminent preacher. See Fuller, Worthies of England (ed. Nuttall), 2:507.

## Skinner, Thomas E.[[@Headword:Skinner, Thomas E.]]

             a minister of the Methodist Episcopal Church, was born on Kent Island, Queen Anne Co., Md., April 26, 1838. He was educated at Baltimore (where he was converted in his sixteenth year) at Dickinson College, and graduated as Doctor of Medicine at the Maryland University of Baltimore. In 1859 he abandoned the profession of medicine, and entered the Philadelphia Conference. Consumption soon began to prey upon him, and he died June 14, 1862. See Minutes of Annual Conferences, 1863, p. 45.

## Skinner, Thomas Harvey, D.D., LL.D[[@Headword:Skinner, Thomas Harvey, D.D., LL.D]]

             a Presbyterian minister, was born in Philadelphia, Pennsylvania, October 6, 1820. After graduating from the University of the City of New York in 1840, and Union Theological Seminary in 1843, he entered the pastorate and served various churches until 1881, when. he became professor of Didactic and Polemic Theology in McCormick Theological Seminary, where he remained until his death, January 4, 1892.

## Skinner, Thomas Harvey, D.D., LL.D.[[@Headword:Skinner, Thomas Harvey, D.D., LL.D.]]

             a Presbyterian minister, was born at Harvey's Neck, Perquimans Co., N.C., March 7, 1791. He graduated at Princeton in 1809, and commenced the study of law in his native state. After pursuing this study for eighteen months, he experienced religion, and determined to preach. He returned to Princeton, where he remained one year. The year 1812 was mainly spent with Rev. John McDowell at Elizabeth, N.J., and he was licensed to preach in December of that year. He was ordained co-pastor with Dr. Janeway, Philadelphia, June 10, 1813, and in, 1816 became pastor of the Fifth Presbyterian Church in Locust Street. He remained in Philadelphia until 1832, when he accepted the chair of Sacred Rhetoric in Andover Seminary. He occupied. this for three years, and then became pastor of the Mercer Street Church, New York. After thirteen years of service he became professor of sacred theology in the Union Theological Seminary, N.Y., and  continued to discharge the duties of this professorship until his death, Feb. 1, 1871. He published, Religion of the Bible (1839): — Aid in Preaching and Hearing (1839): — Hints to Christians (1841): — Thoughts on Evangelizing the World: — Religious Life of Francis Markoe: — Vinet's Pastoral Theology, and Vinet's Homiletics (1854): — Discussions in Theology (1868). See Plumley, Presb. Church throughout the World, p. 410.

## Skinner, William, D.D[[@Headword:Skinner, William, D.D]]

             a bishop in the Church of Scotland, was born at Aberdeen in 1778, and died there. April 15, 1857. He was educated at Wadham College, Oxford; was ordained priest in 1802, when he became curate to his father at St. Andrew's Church, Aberdeen; in 1816 he was consecrated bishop of Aberdeen, and in 1841 elected primus of the Church in Scotland. See Amer. Quar. Church Rev. 1857, page 314.

## Skiold[[@Headword:Skiold]]

             in Norse mythology, was a son of Odin, who obtained for his consort the beautiful Gefion after she, aided by the giants' sons in the form of oxen. had ploughed Zealand off from Sweden. Skiold was ancestor of the Danish kings, traces of whose graves and monuments yet occur near Leira. Leira was the early Hleidra, or Lethra, the principal place of sacrifice among the heathen Danes.

## Skirner[[@Headword:Skirner]]

             in Norse mythology, was an intimate friend and companion of the god Frey.

## Skirt[[@Headword:Skirt]]

             is the rendering in the A.V. properly of שׁוּל, shul (so called as being pendulous), the flowing train of a female dress (“skirts,” Jer 13:22; Jer 13:26; Lam 1:9; Nah 3:5; “train,” Isa 6:1; elsewhere “hem”); more vaguely of כָּנָ, kanaph (literally a wing), the flap of a robe (Deu 22:30; Deu 27:20; Rth 3:9; 1Sa 15:27; 1Sa 24:4-5; 1Sa 24:11; Eze 5:3; Hag 2:12; Zec 8:23); improperly of פֶּה, peh (literally the mouth, as usually rendered), the upper opening of a garment around the neck (Psa 133:2; “hole,” Exo 28:32; Exo 39:23; “collar,” Job 30:18). To raise the skirts of a female's garment is put for a symbol of the greatest insult and disgrace (Jer 13:22; Jer 13:26; Nah 3:5; comp. Isa 57:2); whereas to cover her with one's skirt was a token of matrimony (Rth 3:9), or to remove it was preliminary to sexual intercourse (Deu 23:1); the wide Oriental outer garment serving as a coverlet by night. SEE DRESS.

## Skjoeldr[[@Headword:Skjoeldr]]

             in Norse mythology, is the name of a famous Danish king who, after many conquests and great deeds, caused himself to be placed with his treasures on board a ship and exposed to the mercy of the winds.

## Skoll (Or Skoell)[[@Headword:Skoll (Or Skoell)]]

             in Norse mythology, was the terrible son of Fenris and Gyge, whose form was that of a monstrous giant resembling a wolf. He steadily pursues the sun in order to devour it, and in this purpose he will eventually succeed. His brother Hate will, in like manner, devour the moon in the end of the world.

## Skoptzi[[@Headword:Skoptzi]]

             SEE RUSSIAN SECTS.

## Skuld[[@Headword:Skuld]]

             in Norse mythology, was

(1) the youngest of the three Norns, or Fates, who guide the life of men. The gods often seek counsel from them; and even Odin has not the power to alter their decrees.

(2) A Valkyria who, accompanied by two others, rides to the battlefield to invite the heroes to Odin's banquet in Valhalla.

## Skull[[@Headword:Skull]]

             (גֻּלְגֹּלֶת, gulgoleth, so called from its round form [2Ki 9:35; “head,” 1Ch 10:10; elsewhere “poll;” κράνοιν; the Lat. cranium, Mat 27:33; Mar 15:22; Luk 23:33; Joh 19:17]). SEE CALVARY.

## Sky[[@Headword:Sky]]

             stands in the A.V. as the rendering only of שִׁחִק. shachak (Deu 33:26; 2Sa 22:12; Psa 18:11; Psa 77:17; Isa 45:8; Jer 51:9), the thick black clouds (as elsewhere rendered) spread over the whole firmament; and thrice (Mat 16:2-3; Heb 11:12) of οὐρανός, the visible expanse of air (elsewhere  “heaven”). In Scripture phraseology the heavens (שָׁמִיַ ם), as the opposite of the earth (Gen 1:8; Gen 1:10), constitute with it the world (Gen 1:1; Gen 2:1; Deu 30:19; Psa 1:4), for which idea the Heb. had no other proper expression. According to the Mosaic cosmogony, the sky seems to have been regarded as physical, being a space between the upper and lower waters, or rather as a fixed expanse (רָקַיעִ, “firmament”) which separates these (Gen 1:6; Gen 1:8; Psa 104:3; Psa 148:4). Through this oceanic heaven were poured upon the earth rains, dews, snow, and hail (Job 38:2) by means of openings, which were under the divine control, and which are sometimes called windows (אִרְבּוֹת, Gen 7:11; Gen 8:2; 2Ki 7:2; 2Ki 7:19) or doors (דְּלָתִיַ ם, Psa 78:23). In the sky hung the sun, moon, and stars as lights for the inhabitants of the earth (Gen 1:14 sq.), and above it sat Jehovah as on a throne (Psa 10:3; comp. 29:3; Eze 1:26). These, however, were rather poetical than literal representations (comp. Exo 24:10; Dan 12:3; Job 37:18; Eze 1:22; Rev 4:6), for there are not wanting evidences of a truer conception of the cosmical universe (Job 26:7; Job 36:7). SEE EARTH.

## Skyndir[[@Headword:Skyndir]]

             in Norse mythology, is an additional name for the moon, signifying the hastening one.

## Slack, Comfort I.[[@Headword:Slack, Comfort I.]]

             a Presbyterian minister, was born in Mexico, N.Y., Aug. 12, 1835. He graduated at Hamilton College, Clinton, N.Y., studied theology in Auburn Seminary, was licensed to preach by the Cayuga Presbytery, and in 1863 was ordained and installed pastor of Westminster Church at Newton, Jasper Co., Ia. This was his only charge, and here he labored faithfully till his death, Feb. 24, 1865. Mr. Slack was distinguished for his fidelity as a student, his interest in the missionary cause, and his devoted piety. The Rev. George Ransom, of Muir, Mich., writes of him: “He brought into the work of the ministry an accuracy of judgment, a perspicuity of reasoning, and a safety in his conclusions which are rarely achieved save by the discipline of a long and trying experience.” See Wilson, Presb. Hist. Almanac, 1866, p. 224. (J.L.S.)

## Slack, Elijah, LL.D.[[@Headword:Slack, Elijah, LL.D.]]

             a Presbyterian divine, was born in Lower Township, Bucks Co., Pa., Nov. 24, 1784. He professed religion in 1801, attended the grammarschool at Trenton, N.J., from 1803 to 1806, and graduated at the College of New Jersey, Princeton, in 1808. He was principal of the Trenton Academy three years, during which time he studied theology privately; was licensed by the New Brunswick Presbytery in 1811; was elected vice-president of the College of New Jersey and professor of natural philosophy and chemistry in 1812, and continued to discharge the appertaining duties for five years; removed to Cincinnati, O., in 1817, and was elected superintendent of the Literary and Scientific Institute in that city in 1819, the Cincinnati College being established, he was appointed president and professor of natural philosophy and chemistry, in which position he remained until 1828, when, from deficient endowment, the college closed. During this time he had, in connection with Dr. Daniel Drake, established the Cincinnati Medical College and Commercial Hospital. In 1837 he removed to Brownsville, Tenn., and established a high school for young men, which was very successful; but in 1842 returned to Cincinnati, and retired from public life. He died May 29, 1866. Dr. Slack was very closely identified for several years with the early educational interests of the West. A short time before his death his alma mater conferred upon him the title of Doctor of Laws. See Wilson, Presb. Hist. Almanac, 1867, p. 197. (J.L.S.)

## Slade, John[[@Headword:Slade, John]]

             a minister of the Methodist Episcopal Church, was born on Beech Branch, Beaufort District, S.C., April 7, 1790. He joined the Church when about thirty years of age, and was licensed to preach in 1822. In 1823 he was admitted on trial in the South Carolina Conference, and was received in full connection in 1825. In 1828 he was ordained elder but his health having been impaired by excessive labors and exposure, he was made superamnuated. In 1830 he was located, and held this relation until 1845, When upon the organization of the Florida Conference he was readmitted into the travelling connection. He continued his ministerial labors until he was stricken with paralysis, which in a few days resulted in death, June 25, 1854. Mr. Slade possessed an intellect of high order, and was endowed with great courage, both physical and moral. He was distinguished for his humility, his self denial, his devotedness to Christ, and his fidelity to all his Christian obligations. See Sprague, Annals of the Amer. Pulpit, 7, 682.

## Slafter, Coroden H.[[@Headword:Slafter, Coroden H.]]

             a Baptist missionary, was born in Norwich, Vt., Jan. 31, 1811. He removed with his parents to the town of Lawrence, St. Lawrence Co, N.Y., and remained there until 1831. Soon after his hopeful conversion, he felt it to be his duty to preach the Gospel. Like so many other young men whom God calls to be his servants in the ministry, he was poor, and saw no way by which he could obtain the funds necessary to procure an education. Trusting, however, in him who, he believed, had chosen him to enter upon what proved to be his life work, he went to Hamilton, and entered the Baptist institution in that place. His frank statement of his feelings and wishes won the confidence of sympathizing friends, and, along with what he was able to earn by his own efforts, he was supplied with an amount of funds sufficient to carry him through his studies. On leaving the institution, he carried with him the sincere esteem of friends who had given him their love and their aid to fit him for the service upon which he purposed to enter. The cause of Christian missions had taken strong hold upon the mind of Mr. Slafter.

It is related of him that “even before his conversion what he had heard and read on the subject had made a deep impression upon his mind, and while pursuing his studies, on looking over the field, the condition of the ‘poor perishing heathen' presented a claim which he could not resist.” Having decided what was the path of duty, he offered himself as a missionary, and was appointed to the Siam field. He sailed from Boston in December, 1838, and arrived at Bangkok via Singapore Aug. 22, 1839. The hopes which had been raised with reference to Mr. Slafter's qualifications for his work were not disappointed. Having acquired the language, he entered upon his missionary labors with characteristic zeal and energy. Having in his mind made a survey of the great field of his missionary operations, he determined in person to see as much of it as it was possible for him to visit. In order that he might carry out his purpose, he procured and had fitted up a family boat, in which he and his companion made several excursions upon the River Meinaur, and the canals which connect this with the other principal rivers. He penetrated farther into the interior of the country than any other Protestant missionary has ever done. It was his earnest desire to do a work which no other one had done before him, and it was his delight to distribute tracts and such portions of the Bible as had been translated into Siamese where the good news of salvation through Christ had never before been proclaimed. While thus engaged, the messenger of death came to him, and he was removed from the scene of his  earthly toils April 17, 1841. It seemed a dark and mysterious Providence which thus early in his career brought to a termination so many cherished plans. But the cause was God's, not man's, and “he doeth all things well.” See The Baptist Memorial, 1, 82. (J.C.S.)

## Slagfidr (Or Finnr)[[@Headword:Slagfidr (Or Finnr)]]

             in Norse mythology, was a prince of Finnish race, who was a great hero or singer, and whom the Valkyria Swanwit chose for her consort. She forsook him after eight years, and he now seeks her incessantly, but in vain. — Vollmer, Worterb. d. Mythol. s.v.

## Slander[[@Headword:Slander]]

             according to Dr. Barrow, is uttering false speeches against our neighbor, to the prejudice of his fame, safety, welfare, and that out of malignity, vanity, rashness, ill nature, or bad design. The principal kinds of slander are these:

(1) charging others with faults they are not guilty of;

(2) affixing scandalous names and odious characters which they deserve not;

(3) aspersing a man's actions with foul names, importing that they proceed from evil principles, or tend to bad ends, when it does not or cannot appear;

(4) perverting a man's words or acts disadvantageously by affected misconstruction;

(5) partial or lame representation of men's discourse or practice, suppressing some part of the truth or concealing some circumstances which ought to be explained;

(6) instilling sly suggestions which create prejudice in the hearers;

(7) magnifying and aggravating the faults of others;

(8) imputing to our neighbor's practice, judgment, or profession evil consequences which have no foundation in truth.

## Slater (Or Slatyer), William[[@Headword:Slater (Or Slatyer), William]]

             a learned English divine and poet, was born in Somersetshire in 1587, entered St. Mary's Hall, Oxford, in 1600, removed to Brasenose College in 1607, took his degree of Bachelor of Arts the following year, and was chosen to a fellowship. In 1611 he entered holy orders, and was beneficed. In 1623 he took his degrees in divinity, and had acquired considerable reputation as a poet. He died in Otterden, Kent, where he was beneficed, October (or November), 1647. His works are, Threnodia, sive Pandionium, being elegies and epitaphs on queen Anne of Denmark, to whom he had been chaplain: — Paloe-Albion, or History of Great Britain (Lond. 1621, fol.): — Genethliacon, sive Stemma Regis Jacobi (ibid. 1630, fol.): — The Psalms of David, in Foure Languages — Hebrew, Greek, Latin, and English (1652, 16mo), in four parts, set to music, etc. See Burney, Hist. of Music; Chalmers, Biog. Dict. s.v.

## Slater, Richard, D.D[[@Headword:Slater, Richard, D.D]]

             a Congregational minister, was born in Boston, Massachusetts, in 1723. He graduated from Harvard College in 1739, studied medicine and became a skilful practitioner; then studied theology, and for some time supplied one of the pulpits in Boston. He was ordained pastor at Mansfield, Connecticut, June 27, 1744, and died there, April 14, 1789. See Sprague, Annals of the Amer. Pulpit, 1:421.

## Slaughter, Devereaux J.C.[[@Headword:Slaughter, Devereaux J.C.]]

             a minister of the Methodist Episcopal Church, South, was born in Dinwiddie County, Va., Nov. 8, 1817. He was converted Aug. 16, 1835, joined the Church May, 1836, was licensed to preach Sept. 25, and received on trial into the Virginia Conference in November, 1842. He received deacon's orders in November, 1844, and elder's in November, 1846. He was effective and very useful until 1862, when, because of ill health, he obtained a supernumerary relation which he retained until his death, Nov. 6, 1870. See Minutes of Annual Conferences of M.E. Church, South, 1870, p. 403.

## Slaughter, W.B., D.D[[@Headword:Slaughter, W.B., D.D]]

             a Methodist Episcopal minister, was born in New York city in 1823. He was converted early in life; graduated from Genesee Wesleyan Seminary, Lima, N.Y., and entered the Genesee Conference, in which he served Palmyra, Carlton, and Old Niagara Street Methodist Episcopal Church, Buffalo; then accepted a call to the principalship of the Academy at Condersport, Pennsylvania, and later to that of the Genesee Model School, Lima, N.Y. Removing westward, he became pastor of Wabash Avenue Church, Chicago, Illinois. He served in one of the Illinois regiments as an officer during the early part of the civil war. His next field of labor was in the Rocky Mountain Conference, he being appointed one of its two presiding elders. The rigor of the climate being too severe for his constitution, he was transferred to the Nebraska Conference, and stationed as pastor at Omaha, then at Lincoln, and three years later was made presiding elder of Omaha District. He died at Omaha, July 26, 1879. He published in 1876 a work of great ability, entitled Modern Genesis. He was a patient and thorough student, an affectionate father and friend, and a devoted and successful minister. See Minutes of Annual Conferences, 1879, page 101.

## Slave Version Of The Scriptures[[@Headword:Slave Version Of The Scriptures]]

             The Slave is spoken by the Indians of Mackenzie River, Canada. A translation of the gospels into Slave was made by bishop Bompas, and printed by the British and Foreign Bible Society in 1883 in the syllabic character, the proofs having been read by the Reverend W.D. Reeve, archdeacon of Chippewyan Fort. The syllabic character was adopted because, as Mr. Reeve says, "the Roman character is useful for those who have learned English, for whites and others desirous of teaching the Indians, but for the Indians themselves the syllabic edition is the more useful." (B.P.)

## Slavery, Biblical[[@Headword:Slavery, Biblical]]

             In the discussion of this question we endeavor to bring together all the ancient information together with the best results of modern examination.

I. Terms Employed to Designate this Condition. — The word “slavery” does not occur in the English Bible, and the word “slave” is but rarely used, once (in italics) to supply a noun to the adj. phrase יְלַיד בֵּית, yelia beyth, “home-born” (Jer 2:14, “servant” having been already used in the former clause); once (Rev 18:13) by way of paraphrase for the peculiar use of σῶμα, body, i.e. person; and four times in the Apocrypha (Jdt 5:11; Jdt 14:13; Jdt 14:18; 1Ma 3:41) for δοῦλος, which is then appropriate classical word. The Hebrew and Greek terms designating servitude are, for the male, עֶבֶד, ebed, δοῦλος; for the female, אָמָה, amah, or שַׁפְחָה, shiphkah, δούλη, usually rendered “bondman,” “servant, etc., which our translators have instinctively felt were more euphonious and appropriate words. Indeed, the regular term for bondman in the Hebrew tongue, עֶבֶד(ebed), is used in a far greater variety of applications than our word slave; and collateral circumstances are always needed to determine the nature and extent of the service which it denotes. The term is used to describe individuals viewed as the servants of God, as when David and Daniel, speaking of themselves in prayer to the Most High, say, “Put not away thy servant in anger” (Psa 27:9); “Now, therefore, O our God, hear the prayer of thy servant” (Dan 9:17). It is also applied to the relation of men to one another who occupied high positions, as to Eliezer, who had a place in Abraham's household something similar to that of a prime minister at court (Gen 15:2; Gen 24:2), and to Jacob with reference to his brother Esau (Gen 33:5). See the Bibl. Sac.. 12, 740-743; Gesenius, Thesaur. p. 978, 979.

It thus appears that the term slavery, though frequently applied to the Jewish system of servitude, is not wholly appropriate. Among the Greeks and Romans it properly expressed the legal condition of captives taken in war, or the victims of the existing slave trade and the offspring of female slaves. Those slaves were held to be the absolute property of their masters, and their slavery was regarded as perpetual and hereditary. Nor does Jewish servitude bear any resemblance to modern slavery, which, however it may differ from the Greek and Roman in some of its minor incidents, resembles it in its essential principles. If under the Roman law slaves were  held “pro nullis, pro mortuis, pro quadrupedibus,” so, until lately, under the laws of several of the United States, they were adjudged to be chattels personal in the hand of their owners, to all intents, constructions, and purposes whatsoever; and their slavery, like that of the ancient Romans, was, as a necessary consequence, perpetual and hereditary.

In the heat of modern controversy, indeed, some writers have been led to deny that the Hebrew and Greek words noticed above necessarily, or in point of fact ever do, designate a condition of absolute bondage; but whatever may be said of עֶבֶד, it is certain that δοῦλος, both from its etymological signification (from δέω, to bind), and its, classical usage, is the prevalent and appropriate word for slave in the current acceptation of the term. SEE SERVITUDE.

II. Forms of Scriptural Slavery. — It is difficult to trace the origin of slavery. It may have existed before the Deluge, when violence filled the earth, and drew upon it the vengeance of God. But the first direct reference to slavery, or rather slave trading, in the Bible is found in the history of Joseph, who was sold by his brethren to the Ishmaelites (Gen 37:27-28). In Eze 27:12-13 we find a reference to the slave trade carried on with Tyre by Javan, Tubal, and Meshech. In the Apocalypse we find enumerated in the merchandise of pagan Rome (the mystic Babylon) slaves (σώματα) and the souls of men (Rev 18:13). The sacred historians refer to various kinds of bondage:

1. Patriarchal Servitude. — The exact nature of this service cannot be defined there can be no doubt, however, that it was regulated by principles of justice, equity, and kindness. The servants of the patriarchs were of two kinds, those “born in the house” and those “bought with money” (Gen 17:13). Abraham appears to have had a large number of servants. At one time he armed three hundred and eighteen young men, “born in his own house,” with whom he pursued the kings who had taken “Lot and his goods, and the women also, and the people,” and recaptured them (Gen 14:16). The servants born in the house were, perhaps, entitled to greater privileges than the others. Eliezer of Damascus, a home born servant, was Abraham's steward, and, in default of issue, would have been his heir (Gen 15:2-4). This class of servants was honored with the most intimate confidence of the masters. and was employed in the most important services. An instance of this kind will be found in Gen 24:1-9, where the eldest or chief servant of Abraham's house, who ruled  over all that he had, was sent to Mesopotamia to select a wife for Isaac, though then forty years of age. The authority of Abraham was that of a prince or chief over his patriarchate or family, and was regulated by usage and the general consent of his dependents. It could not have been otherwise in his circumstances; nor, from the knowledge which the Scriptures give of his character, would he have taken advantage of any circumstances to oppress or degrade them: “For I know him,” saith the Lord, “that he will command his children and his household after him and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him” (Gen 18:19), The servants of Abraham were admitted to the same religious privileges with their master, and received the seal of the covenant (Gen 17:9; Gen 17:14; Gen 17:24; Gen 17:27).

There is a clear distinction made between the “servants” of Abraham and the things which constituted his property or wealth. Abraham was very rich in cattle, in silver, and in gold (Gen 13:2; Gen 13:5). But when the patriarch's power or greatness is spoken of, then servants are spoken of as well as the objects which constituted his riches (Gen 24:34-35). It is said of Isaac, “And the man waxed great, and went forward, and grew until he became very great, for he had possession of flocks, and possession of herds, and great store of servants” (Gen 26:13-14; Gen 26:16; Gen 26:26; Gen 26:28-29). When Hamor and Shechem speak to the Hivites of the riches of Jacob and his sons, they say, “Shall not their cattle and their substance and every beast of theirs be ours?” (Gen 34:23). Jacob's wives say to him, “All the riches which God hath taken from our father, that is ours and our children's.” Then follows an inventory of property: “all his cattle,” “all his gods,” “the cattle of his getting.” His numerous servants are not included with his property (comp. Gen 31:43, and also Gen 31:16; Gen 31:18).

When Jacob sent messengers to Esau, wishing to impress him with an idea of his state and sway, he bade them tell him not only of his riches, but of his greatness, and that he had oxen and asses and flocks, and men servants and maid servants (Gen 32:4-5). Yet in the present which.he sent there were no servants, though he manifestly selected the most valuable kinds of property (Gen 32:14-15; see also Gen 34:23; Gen 36:6-7). In no single instance do we find that the patriarchs either gave away or sold their servants, or purchased them of third persons. Abraham had servants “bought with money.” It has been assumed that they were bought of third parties, whereas there is no proof that this was the case. The probability is  that they sold themselves to the patriarch for an equivalent; that is to say, they entered into voluntary engagements to serve him for longer or shorter period of time, in return for the money advanced them. It is a fallacy to suppose that whatever costs money is money or property. The children of Israel were required to purchase their firstborn (Num 18:15-16; Num 3:45; Num 3:51; Exo 13:13; Exo 34:20).

They were, moreover, required to pay money for their own souls; and when they set themselves or their children apart by vow unto the Lord, the price of release was fixed by statute (Lev 27:2-8). Boaz bought Ruth (Rth 4:10). Hosea bought his wife (Hos 3:2). Jacob bought his wives Rachel and Leah, and, not having money, paid for them in labor, seven years apiece (Gen 29:16-23). That the purchase of wives, either with money or by service, was the general practice is plain from such passages as Exo 22:17 and 1Sa 18:25. But the idea of property does not appear in any of these purchases. For the various ways in which the terms “bought,” “buy,” and “bought with money” are used, consult Neh 5:8; Gen 47:18-26, etc. In Lev 25:47 will be found the case of the Israelite who became the servant of the stranger. The words are, “If he sell himself unto the stranger.” Yet the 51st verse says that this servant was “bought,” and, that the price of the purchase was paid to himself. For a further clue to Scripture usage, the reader is referred to 1Ki 21:20; 1Ki 21:25; 2Ki 17:17; Isa 55:1; Isa 52:3; see also Jer 34:14; Rom 6:16; Rom 7:14; Joh 8:34. Probably Job had more servants than either of the patriarchs to whom reference has been made (Job 1:2-3). In what light he regarded, and how he treated, his servants, may be gathered from Job 31:13-23. That Abraham acted in the same spirit we have the divine testimony in Jer 22:15-17, where his conduct is placed in direct contrast with that of some of his descendants, who used their neighbor's service without wages, and gave him not for his work (Jer 22:13).

2. Egyptian Bondage. — The Israelites were frequently reminded, after their exode from Egypt, of the oppressions they endured in that “house of bondage,” from which they had been delivered by the direct interposition of God. The design of these admonitions was to teach them justice and kindness towards their servants when they should have become settled in Canaan (Deu 5:15; Deu 8:14; Deu 10:19; Deu 15:15; Deu 23:7, etc.), as well as to impress them with gratitude towards their great deliverer. The Egyptians had domestic servants, who may have been slaves (Exo 9:14; Exo 9:20-21; Exo 11:5). But the Israelites were not dispersed among the families of  Egypt; they formed a special community (Gen 46:34; Exo 2:9; Exo 4:29; Exo 6:14; Exo 8:22; Exo 8:24; Exo 9:26; Exo 10:23; Exo 11:7; Exo 16:22; Exo 17:5). They had exclusive possession of the land of Goshen, “the best part of the land of Egypt.” They lived in permanent dwellings, their own houses, and not in tents (12:22). Each family seems to have had its own house (Exo 17:4; comp. Act 7:20); and, judging from the regulations about eating the Passover. the houses could scarcely have been small ones (Exodus 12, etc.). The Israelites appear to have been well clothed (Exo 12:11).

They owned “flocks and herds, and very much cattle” (Exo 12:4; Exo 12:6; Exo 12:32; Exo 12:37-38). They had their own form of government, and although occupying a province of Egypt and tributary to it, they preserved their tribes and family divisions, and their internal organization throughout (Exo 2:1; Exo 3:16; Exo 3:18; Exo 5:19; Exo 6:14; Exo 6:25; Exo 12:19; Exo 12:21). They had to a considerable degree the disposal of their own time (Exo 2:9; Exodus 3, 16, 18; Exo 4:27; Exo 4:29; Exo 4:31; Exo 12:6). They were not unacquainted with the fine arts (Exo 32:4; Exo 35:22; Exo 35:35). They were all armed (Exo 32:27). The women seem to have known something of domestic refinement. They were familiar with instruments of music, and skilled in the working of fine fabrics (15:20; 35:25, 26); and both males and females were able to read and write (Deu 11:18; Deu 11:20; Deu 17:19; Deu 27:3). Their food was abundant and of great variety (Exo 16:3; Num 11:4-5; Num 20:5). The service required from the Israelites by their taskmasters seems to have been exacted from males only, and apparently a portion only of the people were compelled to labor at any one time. As tributaries, they probably supplied levies of men, from which the wealthy appear to have been exempted (Exo 3:16; Exo 4:29; Exodus 5, 20). The poor were the oppressed, “and all the service wherewith they made them serve was with rigor” (1:11-14). But Jehovah saw their “afflictions and heard their groanings,” and delivered them after having inflicted the most terrible plagues on their oppressors,

3. Jewish Slavery. — The institution of slavery was recognized, though not established, by the Mosaic law with a view to mitigate its hardships and to secure to every man his ordinary rights. Repugnant as the notion of slavery is to our minds, it is difficult to see how it can be dispensed with in certain phases of society without, at all events, entailing severer evils than those which it produces. Exclusiveness of race is an instinct that gains strength in proportion as social order is weak, and the rights of citizenship are regarded with peculiar jealousy in communities which are exposed to contact with aliens. In the case of war carried on for conquest or revenge,  there were but two modes of dealing with the captives, viz. putting them to death or reducing them to slavery. The same may be said in regard to such acts and outrages as disqualified a person for the society of his fellow citizens. Again, as citizenship involved the condition of freedom and independence, it was almost necessary to offer the alternative of disfranchisement to all who through poverty or any other contingency were unable to support themselves in independence. In all these cases slavery was the mildest of the alternatives that offered, and may hence be regarded as a blessing rather than a curse. It should further be noticed that a laboring class, in our sense of the term, was almost unknown to the nations of antiquity. Hired service was regarded as incompatible with freedom; and hence the slave in many cases occupied the same social position as the servant or laborer of modern times, though differing from him in regard to political status. The Hebrew designation of the slave shows that service was the salient feature of his condition; for the term ebed, usually applied to him, is derived from a verb signifying, “to work,” and the very same term is used in reference to offices of high trust held by free men. In short, service and slavery would have been to the ear of the Hebrew equivalent terms, though he fully recognized grades of servitude, according as the servant was a Hebrew or a non-Hebrew, and, if the latter, according as he was bought with money (Gen 17:12; Exo 12:44) or born in the house (Gen 14:14; Gen 15:3; Gen 17:23). We shall proceed to describe the condition of these classes, as regards their original reduction to slavery, the methods by which it might be terminated, and their treatment while in that state.

(I.) Hebrew Slaves. —

(1.) The circumstances under which a Hebrew might be reduced to servitude were (a) poverty; (b) the commission of theft; and (c) the exercise of paternal authority. In the first case, a man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew, with a view both to obtain maintenance and perchance a surplus sufficient to redeem his property (Lev 25:25; Lev 25:39). It has been debated whether, under this law, a creditor could seize his debtor and sell him as a slave. The words do not warrant such an inference for the poor man is said in Lev 25:39 to sell himself (not as in the A.V., “be sold;” see Gesenius, Thesaur. p. 787); in other words, to enter into voluntary servitude, and this under the pressure, not of debt, but of poverty. The instances of seizing the children of debtors in 2Ki 4:1  and Neh 5:5 were not warranted by law, and must be regarded as the outrages of lawless times, while the case depicted in the parable of the unmerciful servant is probably borrowed from Roman usages (Mat 18:25). The words in Isa 1:1, “Which of my creditors is it to whom I have sold you?” have a prima facie bearing upon the question, but in reality apply to one already in the condition of slavery. The commission of theft rendered a person liable to servitude, whenever restitution could not be made on the scale prescribed by the law (Exo 22:1; Exo 22:3). The thief was bound to work out the value of his restitution money in the service of him on whom the theft had been committed (for, according to Josephus, Ant. 16, 1, 1, there was no power of selling the person of a thief to a foreigner); when this had been effected he would be free, as implied in the expression “sold for his theft,” i.e. for the amount of his theft. This law contrasts favorably with that of the Romans, under which a thief became the actual property of his master. The exercise of paternal authority was limited to the sale of a daughter of tender age to be a maid servant, with the ulterior view of her becoming a concubine of the purchaser (Exo 21:7). Such a case can perhaps hardly be regarded as implying servitude in the ordinary sense of the term.

(2.) The servitude of a Hebrew might be terminated in three ways: (a) by the satisfaction or the remission of all claims against him; (b) by the recurrence of the year of Jubilee (Lev 25:40), which might arrive at any period of his servitude; and (c), failing either of these, the expiration of six years from the time that his servitude commenced (Exo 21:2; Deu 15:12). There can be no doubt that this last regulation applied equally to the cases of poverty and theft, though Rabbinical writers have endeavored to restrict it to the former. The period of seven years has reference to the sabbatical principle in general, but not to the sabbatical year, for no regulation is laid down in reference to the manumission of servants in that year (Lev 25:1 sq.; Deu 15:1 sq.). We have a single instance, indeed, of the sabbatical year being celebrated by a general manumission of Hebrew slaves, but this was in consequence of the neglect of the law relating to such cases (Jer 34:14). To the above modes of obtaining liberty the Rabbinists added, as a fourth, the death of a master without leaving a son, there being no power of claiming the slave on the part of any heir except a son (Maimonides, Abad. 2, § 12).

If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges  (or, more exactly, at the place of judgment), and then the master was to take him to the door post, and to bore his ear through with an awl (Exo 21:6), driving the awl into or “unto the door,” as stated in Deu 15:17, and thus fixing the servant to it. Whether the door was that of the master's house, or the door of the sanctuary, as Ewald (Alterth. p. 245) infers from the expression el ha-elohim, to which attention is drawn above, is not stated; but the significance of the action is enhanced by the former view; for thus a connection is established between the servant and the house in which he was to serve. The boring of the ear was probably a token of subjection, the ear being the organ through which commands were received (Psa 40:6). A similar custom prevailed among the Mesopotamians (Juvenal, 1, 104), the Lydians (Xenophon, Anab. 3, 1, 31), and other ancient nations. A servant who had submitted to this operation remained, according to the words of the law, a servant “forever” (Exo 21:6). These words are, however, interpreted by Josephus (Ant. 4, 8, 28) and by the Rabbinists as meaning until the year of Jubilee, partly from the universality of the freedom that was then proclaimed, and partly perhaps because it was necessary for the servant then to resume the cultivation of his recovered inheritance. The latter point no doubt presents a difficulty, but the interpretation of the word “forever” in any other than its obvious sense presents still greater difficulties.

(3.) The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not “as a bond servant, but as a hired servant and as a sojourner;” and again, “not to rule over him with rigor” (Lev 25:39-40; Lev 25:43). The Rabbinists specified a variety of duties as coming under these general precepts for instance, compensation for personal injury, exemption from menial duties, such as unbinding. the master's sandals or carrying him in a litter; the use of gentle language on the part of the master; and the maintenance of the servant's wife and children, though the master was not allowed to exact work from them (Mielziner, Sklaven bei den Hebr. p. 31). At the termination of his servitude the master was enjoined not to “let him go away empty,” but to remunerate him liberally out of his flock, his floor, and his wine press (Deu 15:13-14). Such a custom would stimulate the servant to faithful service, inasmuch as the amount of the gift was left to the master's discretion; and it would also provide him with means wherewith to start in the world afresh.  In the event of a Hebrew becoming the servant of a “stranger,” meaning a non-Hebrew, the servitude could be terminated only in two ways, viz. by the arrival of the year of Jubilee, or by the repayment to the master of the purchase money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev 25:47-55). The servant might be redeemed either by himself or by one of his relations, and the object of this regulation appears to have been to impose upon relations the obligation of effecting the redemption, and thus putting an end to a state which must have been peculiarly galling to the Hebrew.

A Hebrew woman might enter into voluntary servitude on the score of poverty, and in this case she was entitled to her freedom after six years' service, together with the usual gratuity at leaving, just as in the case of a man (Deu 15:12-13). According to Rabbinical tradition, a woman could not be condemned to servitude for theft; neither could she bind herself to perpetual servitude by having her ear bored (Mielziner, p. 43).

Thus far we have seen little that is objectionable in the condition of Hebrew servants. In respect to marriage, there were some peculiarities which, to our ideas, would be regarded as hardships. A master might, for instance, give a wife to a Hebrew servant for the time of his servitude, the wife being in this case, it must be remarked, not only a slave, but a non- Hebrew. Should he leave when his term had expired, his wife and children would remain the absolute property of the, master (Exo 21:4-5). The reason for this regulation is, evidently, that the children of a female heathen slave mere slaves; they inherited the mother's disqualification. Such a condition of marrying a slave would be regarded as an axiom by a Hebrew, and the case is only incidentally noticed. Again, a father might sell his young daughter to a Hebrew, with a view either of the latter's marrying her himself or of his giving her to his son (Exo 21:7-9). It diminishes the apparent harshness of this proceeding if we look on the purchase money as in the light of a dowry given, as was not unusual, to the parents of the bride; still more, if we accept the Rabbinical view (which, however, we consider very doubtful) that the consent of the maid was required before the marriage could take place. But even if this consent were not obtained, the paternal authority would not appear to be violently strained; for among ancient nations that authority was generally held to extend even to the life of a child, much more to the giving of a daughter in marriage. The female  slave was in this case termed אָמָה, as distinct from שַׁפְחָה, applied to the ordinary household slave. The distinction is marked in regard to Hagar, who is described by the latter term before the birth of Ishmael, and by the former after that event (comp. Gen 16:1; Gen 21:10). The relative value of the terms is expressed in Abigail's address, “Let thine handmaid (amah) be a servant (shiphkah) to wash,” etc. (1Sa 25:41). The position of a maiden thus sold by her father was subject to the following regulations:

[1] She could not “go out as the men servants do;” i.e. she could not leave at the termination of six years, or in the year of Jubilee, if (as the regulation assumes) her master was willing to fulfil the object for which he had purchased her.

[2] Should he not wish to marry her, he should call upon her friends to procure her release by the repayment of the purchase money (perhaps, as in other cases, with a deduction for the value of her services),

[3] If he betrothed her to his son, he was bound to make such provision for her as he would for one of his own daughters.

[4] If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first.

[5] If neither of the three above specified alternatives took place, the maid was entitled to immediate and gratuitous liberty (Exo 21:7-11).

The custom of reducing Hebrews to servitude appears to have fallen into disuse subsequently to the Babylonian captivity. The attempt to enforce it in Nehemiah's time met with decided resistance (Neh 5:5), and Herod's enactment that thieves should be sold to foreigners roused the greatest animosity (Josephus, Ant. 16, 1, 1). Vast numbers of Hebrews were reduced to slavery as war captives at different periods by the Phoenicians (Joe 3:16), the Philistines (ibid.; Amo 1:6), the Syrians (1Ma 3:41; 2Ma 8:11), the Egyptians (Josephus, Ant. 12, 2, 3), and, above all by the Romans (War, 6, 9, 3). We may form some idea of the numbers reduced to slavery by war from the single fact that Nicanor calculated on realizing 2000 talents in one campaign by the sale of captives at the rate of ninety for a talent (2Ma 8:10-11), the number required to fetch the sum being 180,000. The Phoenicians were the most active slave dealers of ancient times, purchasing of the Philistines (Amo 1:9), of the  Syrians (2Ma 8:21), and even of the tribes on the shores of the Euxine Sea (Eze 27:13), and selling them wherever they could find a market about the shores of the Mediterranean, and particularly in Joel's time to the people of Javan (Joe 3:6), it being uncertain whether that name represents a people in South Arabia or the Greeks of Asia Minor and the peninsula. It was probably through the Tyrians that Jews were transported in Obadiah's time to Sepharad, or Sardis (Oba 1:20). At Rome vast numbers of Jews emerged from the state of slavery and became freedmen. The price at which the slaves were offered by Nicanor was considerably below the ordinary value either in Palestine or Greece. In the former country it stood at thirty shekels (=about $18), as stated below; in the latter at about one and a quarter mina (=about $20), this being the mean between the extremes stated by Xenophon (Mem. 2, 5, 2) as the ordinary price at Athens. The price at which Nicanor offered them was only about $12 a head. Occasionally slaves were sold as high as a talent (about $1058) each (Xenophon, loc. cit.; Josephus, Ant. 12, 4, 9).

(II.) Non-Hebrew Slaves. —

(1.) The majority of non-Hebrew slaves were war captives, either the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Num 31:26 sq.). Besides these, many were obtained by purchase from foreign slave dealers (Lev 25:44-45); and others may have been resident foreigners who were reduced to this state either by poverty or crime. The Rabbinists further deemed that any person who performed the services of a slave became ipso facto a slave (Mishna, Kedush. 1, 3). The children of slaves remained slaves, being the class described, as “born in the house” (Gen 14:14; Gen 17:12; Ecc 2:7), and hence the number was likely to increase as time went on. The only statement as to their number applies to the post-Babylonian period, when they amounted to 7337, or about one to six of the free population (Ezr 2:65). We have reason to believe that the number diminished subsequently to this period, the Pharisees in particular being opposed to the system. The average value of a slave appears to have been thirty shekels (Exo 21:32), varying, of course, according to age, sex, and capabilities. The estimation of persons given in Lev 27:2-8 probably applies to war captives who had been dedicated to the Lord, and the price of their redemption would in that case represent the ordinary value of such slaves.

(2.) That the slave might be manumitted appears from Exo 21:26-27; Lev 19:20. As to the methods by which this might be effected, we are told nothing in the Bible; but the Rabbinists specify the following four methods:

[1] redemption by a money payment; [2] a bill or ticket of freedom; [3] testamentary disposition; or [4] any act that implied manumission, such as making a slave one's heir (Mielziner, p. 65, 66).

(3.) The slave is described as the “possession” of his master, apparently with a special reference to the power which the latter had of disposing of him to his heirs as he would any other article of personal property (Lev 25:45-46); the slave is also described as his master's “money” (Exo 21:21), i.e. as representing a certain money value. Such expressions show that he was regarded very much in the light of a mancipium, or chattel. But, on the other hand, provision was made for the protection of his person wilful murder of a slave entailed the same punishment as in the case of a free man (Lev 24:17; Lev 24:22). So, again, if a master inflicted so severe a punishment as to cause the death of his servant he was liable to a penalty, the amount of which probably depended on the circumstances of the case; for the Rabbinical view that the words “he shall be surely punished,” or, more correctly, “it is to be avenged,” imply a sentence of death, is wholly untenable (Exo 21:20). No punishment at all was imposed if the slave survived the punishment for a day or two (Exo 21:21), the loss of the slave being regarded as a sufficient punishment in that case. There is an apparent disproportion between this and the following regulation, arising probably out of the different circumstances under which the injury was effected. In this case the law is speaking of legitimate punishment “with a rod;” in the next, of a violent assault. A minor personal injury, such as the loss of an eye or a tooth, was to be recompensed by giving the servant his liberty (Exo 21:26-27). The general treatment of slaves appears to have been gentle --occasionally too gentle, as we infer from Solomon's advice (Pro 29:19; Pro 29:21), nor do we hear more than twice of a slave running away from his master (1Sa 25:10; 1Ki 2:39). The slave was considered by a conscientious master as entitled to justice (Job 31:13-15) and honorable treatment (Pro 30:10). A slave, according to the Rabbinists, had no power of acquiring property for himself; whatever he might become  entitled to, even by way of compensation for personal injury, reverted to his master (Mielziner, p. 55). On the other hand, the master might constitute him his heir either wholly (Gen 15:3), or jointly with his children (Pro 17:2); or, again, he might give him his daughter in marriage (1Ch 2:35).

The position of the slave in regard to religious privileges was favorable. He was to be circumcised (Gen 17:12), and hence was entitled to partake of the Paschal sacrifice (Exo 12:44) as well as of the other religious festivals (Deu 12:12; Deu 12:18; Deu 16:11; Deu 16:14). It is implied that every slave must have been previously brought to the knowledge of the true God, and to a willing acceptance of the tenets of Judaism. This would naturally be the case with regard to all who were “born in the house,” and who were to be circumcised at the usual age of eight days; but it is difficult to understand how those who were “bought with money,” as adults, could always be induced to change their creed, or how they could be circumcised without having changed it. The Mosaic law certainly presupposes a universal acknowledgment of Jehovah within the limits of the promised land, and would therefore enforce the dismissal or extermination of slaves who persisted in heathenism.

The occupations of slaves were of a menial character, as implied in Lev 25:39, consisting partly in the work of the house and partly in personal attendance on the master. Female slaves, for instance, ground the corn in the handmill (Exo 11:5; Job 31:10; Isa 47:2), or gleaned in the harvest field (Rth 2:8). They also baked, washed, cooked, and nursed the children (Mishna, Kethub. 5, 5). The occupations of the men are not specified; the most trustworthy held confidential posts, such as that of steward or major-domo (Gen 15:2; Gen 24:2), of tutors to sons (Pro 17:2), and of tenants to persons of large estate; for such appears to have been the position of Ziba (2Sa 9:2; 2Sa 9:10).

In Mohammedan Asia the slaves termed “houseborn” are regarded with peculiar esteem. They form part of their master's family, and their welfare is an object of his peculiar care. They are the most attached of his adherents, and often inherit a large share of his wealth. It is sometimes the practice of childless persons to adopt a favorite slave of this class as their own child and heir, or sometimes they purchase promising boys when young; and, after having brought them up in theia own faith, formally adopt them as their children.

4. Gibeonitish Servitude. — The condition of the inhabitants of Gibeon, Chephirah, Beeroth, and Kirjathjearim, under the Hebrew commonwealth, was not that of slavery; it was voluntary (Jos 9:8-11). They were not employed in the families of the Israelites, but resided in their own cities, tended their own flocks and herds, and exercised the functions of a distinct, though not independent, community (Jos 10:6-18). The injuries inflicted on them by Saul were avenged by the Almighty on his descendants (2Sa 21:1-9). They appear to have been devoted exclusively to the service of the “house of God,” or the Tabernacle; and only a few of them, comparatively, could have been engaged at any one time. The rest dwelt in their cities, one of which was a great city, as one of the royal cities. The service they rendered may be regarded as a natural tribute for the privilege of protection. No service seems to have been required of their wives and daughters. On the return from the Babylonian captivity they dwelt at Ophel (Neh 3:26; see also 1Ch 9:2; Ezr 2:43; Neh 7:24; Neh 8:17; Neh 10:28; Neh 11:21). SEE NETHINIM.

5. Roman Slavery. — Our limits will not allow us to enter into detail on the only kind of slavery referred to in the New Test., for there is no indication that the Jews possessed any slaves in the time of Christ. Suffice it, therefore, to say that, in addition to the fact that Roman slavery was perpetual and hereditary, the slave had no protection whatever against the avarice, rage, or lust of his master. The bondman was viewed less as a human being, subject to arbitrary dominion, than as an inferior animal, dependent wholly on the will of his owner. The master possessed the uncontrolled power of life and death over his slave — a power which continued, at least, to the time of the emperor Hadrian. He might, and frequently did, kill, mutilate, and torture his slaves, for any or for no offense, so that slaves were sometimes crucified from mere caprice. He might force them to become prostitutes or gladiators; and, instead of the perpetual obligation of the marriage tie, their temporary unions (contubernia) were formed and dissolved at his command, families and friends were separated, and no obligation existed to provide for their wants in sickness or in health. But, notwithstanding all the barbarous cruelties of Roman slavery, it had one decided advantage over that which was introduced in modern times into European colonies — both law and custom being decidedly favorable to the freedom of the slave (Blair, Inquiry into the State of Slavery among the Romans [1833]). The  Mohammedan law, also, in this respect, contrasts favorably with those of the European settlements. Although the condition of the Roman slaves was no doubt improved under the emperors, the early effects of Christian principles were manifest in mitigating the horrors, and bringing about the gradual abolition, of slavery.

Onesimus, according to the concurrent testimony of antiquity, was liberated by Philemon (Neh 11:21); and in addition to the testimonies cited in Wright's Slavery (ut infra, p. 60), see the preface of Euthalius to this epistle. The servile condition formed no obstacle to attaining the highest dignities of the Christian priesthood. Our space will not allow us to pursue this subject. “It was,” says M. Guizot, “by putting an end to the cruel institution of slavery that Christianity extended its mild influence to the practice of war; and that barbarous art, softened by its humane spirit, ceased to be so destructive” (Milman's Gibbon, 1, 61). “It is not,” says Robertson, “the authority of any single detached precept in the Gospel, but the spirit and genius of the Christian religion, more powerful than any particular command, which has abolished the practice of slavery throughout the world.” Although, even in the most corrupt times of the Church, the operation of Christian principles tended to this benevolent object, they unfortunately did not prevent the revival of slavery in the European settlements in the 16th and 17th centuries, together with that nefarious traffic the suppression of which has rendered the name of Wilberforce forever illustrious. Modern servitude had all the characteristic evils of the Roman, except, perhaps, the uncontrolled power of life and death, while it was destitute of that redeeming quality to which we have referred, its tendency being to perpetuate the condition of slavery. It has also been supposed to have introduced the unfortunate prejudice of color, which was unknown to the ancients (Linstant, Essai [1841]). It was the benevolent wish of the philosophic Herder (History of Man [1788]) that the time might come” when we shall look back with as much compassion on our inhuman traffic in Negroes as on the ancient Roman slavery or Spartan helots.” This is now legally, if not actually, the case in all civilized countries. SEE SLAVERY, MODERN.

III. Ethical Considerations. — These have been incidentally touched upon in the foregoing discussion; but their importance in connection with the occurrence of slavery in the Bible requires a fuller notice, especially as it has been boldly claimed that the above facts justify the detention of human beings in menial servitude.

1. The circumstances of patriarchal slavery were so very different from those of modern times that no argument in this regard can fairly be drawn from a comparison of the two. It is obvious, for example, that if Abraham's “servants” had chosen to run away, there was no power by which they could have been compelled to return. But even if there had been, and if their state could be proved to be ever so severe, there is no evidence that this condition of society had the approval, much less the authority, of God, either in its institution or its continuance. There were many social usages in those days which were only tolerated for a time, until a better economy should supervene.

2. This last consideration likewise applies, in part, to the whole system of Jewish slavery. But we are not left to this mode of vindicating Mosaism on the point in question. The moral law is a revelation of great principles. It requires supreme love to God and universal love among men; and whatever is incompatible with the exercise of that love is strictly forbidden and condemned. Hence, immediately after the giving of the law at Sinai, as if to guard against all slavery and slavetrading on the part of the Israelites, God promulgated this ordinance: “He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death” (Exo 21:16; Deu 21:7). The crime is stated in its threefold form-- man-stealing, selling, and holding the penalty for either of which was death. The law punished the stealing of mere property by enforcing restitution; in some cases twofold, in others fivefold (Exo 22:14). When property was stolen the legal penalty was compensation to the person injured; but when a man was stolen no property compensation was allowed: death was inflicted, and the guilty offender paid the forfeit of his life for his transgression, God thereby declaring the infinite dignity and worth of man and the inviolability of his person. The reason of this may be found in the great fact that God created man in his own image (Gen 1:26-28)--a high distinction, more than once repeated with great solemnity (5:1; 9:6). Such was the operation of this law, and the obedience paid to it, that we have not the remotest hint that the sale and purchase of slaves ever occurred among the Israelites. The cities of Judea were not, like the cities of Greece and Rome, slave markets, nor were there found throughout all its coasts either helots or slaves.

3. It has been made a question whether servitude, even of the modified kind described in the Old Test., existed in Palestine in the days of our Lord. There is some reason to believe that after the return from Babylon the  system gradually lost ground and disappeared. Certainly there is nothing in the Gospel history to indicate the existence of what could with any propriety be called slavery. It admits of no doubt, however, that slavery of the most obnoxious type did prevail in Italy and Greece and Asia Minor; and it has been argued that since the apostles did not everywhere openly denounce it, therefore it cannot be viewed as inconsistent with the principles of the Gospel. But there is a wide, unbridged interval here between the premises and the conclusion. The whole spirit and precepts of Christianity are quite opposed to the idea of the subjugation of one man to the arbitrary will of another. The mutual love which it enjoins, the brotherhood of believers which it establishes, the golden rule of doing to other's as we would have them do to us, the model of self-sacrificing love exhibited by the blessed Savior himself, are all utterly repugnant to the practice of stealing men, buying and selling them, and holding them to enforced labor; and accordingly it has ever been found that just in proportion to the footing which the Gospel has obtained in any country the system of slavery has declined and in the end died out. This unjust system has its root in the evil passions of depraved human nature, and in certain states of society it flourishes but the moral and spiritual renovation effected by the merciful religion of Jesus gradually brings a withering blight upon it which ultimately quite destroys it.

Why, then, it may be asked, did not the apostles place themselves in more direct and obvious opposition to it while visiting the cities and countries of heathen nations? Why did they not everywhere denounce it and command the whole world to relinquish it? Now such questions betray a total ignorance of the whole circumstances of the case. Who were the apostles in the estimation of mankind in that age? They were men of no worldly influence, few, and poor, and despised, strangers wherever they appeared; and the effect of their entering into a hand-to-hand fight with any of the institutions of society would have been to throw an insuperable barrier in the way of the progress of the Gospel. This course, moreover, would have manifested the folly of expecting to reap before the seed was sown. First of all, it was indispensable that men's moral notions should be rectified; that the principles of love and universal brotherhood should be inculcated upon them; that they should discover in the one sacrifice of Christ for rich and poor, for bond and free, for men of all colors and climes, that God looked upon them all with equal favor; and not until these ideas were embraced by multitudes, and, in fact, permeated the great mass of society, was it  possible that a system so rooted as slavery could be plucked up or even much changed.

The laws which the great Deliverer and Redeemer of mankind gave for the government of his kingdom were those of universal justice and benevolence, and as such were subversive of every system of tyranny and oppression. To suppose, therefore, as has been rashly asserted, that Jesus or his apostles gave their sanction to the existing systems of slavery among the Greeks and Romans is to dishonor them. That the reciprocal duties of masters and servants (δοῦλοι) were inculcated admits, indeed, of no doubt (Col 3:22; Col 4:1; Tit 2:9; 1Pe 2:18; Eph 6:5-9). But the performance of these duties on the part of the masters, supposing them to have been slave masters, would have been tantamount to the utter subversion of the relation. There can be no doubt either that “servants under the yoke,” or the slaves of heathens, are exhorted to yield obedience to their masters (1Ti 6:1). But this argues no approval of the relation; for

(1) Jesus, in an analogous case, appeals to the paramount law of nature as superseding such temporary regulations as the “hardness of men's hearts” had rendered necessary (see Wright [Rev. W.], Slavery at the Cape of Good Hope [1831], p. 58); and

(2) Paul, while counselling the duties of contentment and submission under inevitable bondage, inculcates at the same time on the slave the duty of adopting all legitimate means of obtaining his freedom. (1Co 7:18-20). We are aware that the application of this passage has been denied by Chrysostom, Photius, Theodoret, and Theophylact, who maintain that it is the state of slavery which Paul here recommends the slave to prefer. But although this interpretation is indeed rendered admissible by the context, yet the more received meaning, or that which counsels freedom, is both more easily connected with the preceding phrase, “if thou mayest he made free, use it rather,” and is, as Neander observes, “more in accordance with the liberal views of the free-minded Paul” (Bilroth, Commentary on Corinthians, in Bib. Cab.). Besides, the character of the existing slavery to which we now refer was utterly inconsistent with the entire tenor of the moral and humane principles of the precepts of Jesus.

But it has been alleged that as Paul sent back Onesimus to Philemon, he thus not only testified his approbation of slavery, but even countenanced the principles of modern fugitive-slave law. This is one of the weakest  arguments that could well be employed. Did Paul send back Onesimus against his will, bound hand and foot, and labelled as a piece of property? On the contrary, he sent him as one brother to another — a convert, like his master, to Christianity; and the whole epistle implies that Onesimus returned with his own free consent, because persuaded that he would now be more happy with Philemon than anywhere else. What countenance is there here for a fugitive-slave law to enforce the restoration of runaways? Can we imagine that Paul would have spontaneously acted upon the principle of such a law when it was in direct contradiction to the religion he had been reared in, which expressly forbade that any servant who had fled from his master should be sent back to him? This would have been not only to ignore the benign spirit of the Gospel, but even to fall below the lower platform of the preparatory dispensation. This would have been to follow the advice of the foolish counsellors of Rehoboam, and to exchange the whip of Solomon's gentle reign for the scorpion of intolerable oppression. The return of Onesimus to Philemon was the return of one friend to another with the congratulations of a common friend who was unspeakably dear to both. Slavery finds no support at all in the Word of God, and the attempt to deduce its principles from Scripture does the utmost dishonor to the benign and merciful spirit of the Gospel.

IV. Literature. — A calm and complete view of Hebrew servitude is given in the above-mentioned treatise of:Mielzin.er, Die Verhaltnisse der Sklaven bei den alten Hebrlern, nach biblischen und talmudischen Quellen dargestellt (Copenhag. and Leips. 1859), which. was translated by Prof. Schmidt in the (Gettysburg) Evangelical Review, Jan. 1862, p. 311-355. Older treatises are those of Abicht, De Servis Hebr. (Lips. 1704); Mieg, Constitutiones Servi Heb. ex Script. et. Rabbin. (Herb. 1785). See also Barnes, Scriptural Views of Slavery (Phila. 1846); Raphall, Bible View of Slavery (N.Y. 1861); Tour. Sac. Lit. Oct. 1859; Jan. 1860; New Englander, May, 1860; Amer. Theol. Rev. April, 1861; Amer. Presb. Rev. July, 1861; Bibliotheca Sacra, Jan. and July, 1862; Row, Bampton Lectures for 1878, p. 147. Comp. the numerous earlier controversial articles cited by Poole, Index, s.v. See also the two articles immediately following.

## Slavery, Modern[[@Headword:Slavery, Modern]]

             Ancient slavery, especially among the Romans and Greeks, became a system of extreme cruelty. Christianity, though it did not do away with  slavery, tended to ameliorate the condition of the slave. SEE SLAVERY, RELATION OF, TO CHRISTIANITY.

1. In Asia and Europe. — Justinian did much to promote the eventual extinction of slavery, and the Church excommunicated slave owners who put their slaves to death without warrant from the judge. But the number of slaves again increased, multitudes being brought by the barbarian invaders, and in the countries which had been provinces of the empire slavery continued long after the empire had fallen to pieces. It eventually merged into the mitigated condition known as serfdom, which prevailed all over Europe in the Middle Ages. The contact between Christianity and Mohammedanism during the Crusades gave a new impulse to slavery, neither party having scruples about the enslaving of those belonging to the other. From the 10th to the 14th century there grew up a considerable slavetrade, of which Rome was the center. The great commercial republics of Italy engaged largely in slavetrading, the Venetians even selling Christiains to Moslems. Slavery also existed in Florence, the slaves being, however, mostly Moslems and other unransomed prisoners of war. Under the; Saxons, the slave trade flourished in England, Bristol being the chief market, whence many slaves were exported to Ireland. But in England slavery was never very popular, and the Irish early emancipated their bondmen. Slavery still exists in most Mohammedan countries, but in a very mild form. It being a political rather than a social institution, it is possible for the slave not only to obtain liberty, but also to secure the highest social position. For a long time the Algerine corsairs took large numbers of captives from among the Christian nations around the Mediterranean, and sailed as far north as Ireland, seizing people whom they reduced to slavery. The European powers made frequent wars on the Barbary states, and the United States also resorted to force to secure the liberty and commerce of its citizens. The successful bombardment of Algiers in 1816 by an English fleet commanded by lord Exmouth put an end to white slavery in Barbary.

2. Negro Slavery. — The slave trade in negroes existed three thousand years ago, at least, and the Carthaginians brought numbers of black slaves from Central and Southern Africa. The Venetians, no doubt, distributed some negro slaves over the various European nations which they visited. Black slaves have been found in Mohammedan countries since the time of the prophet, but they have often risen very high, both in the state and in the household. The negro formerly was sold, not because he was a negro, but under the same conditions as the Greek or rab. The initiative in the African  slave trade was taken by the Portuguese, who in 1444 formed a company at Lagos, although it is doubtful whether it was organized expressly for the trade in men. In 1445 four negroes were taken by the Portuguese, but rather accidentally than of set purpose to make them slaves. The trade quickly increased, and another factory was established in one of the Anguin islands, which sent from seven to eight hundred black slaves to Portugal every year. The discovery of America (1492) gave a new impetus to the trade, which had declined fully one half. The Spaniards, finding the Indians unable to do the work required of them, soon began to import nemgroes into the New World, and were encouraged by the priest. Las Casas and other Roman Catholic leaders on the plea of preventing the extinction of the natives. The trade, under the stimulus afforded by the American demand, rapidly increased, and was engaged in by the English, who had already brought negroes into their own country and sold them as early as 1553.

In the time of the Stuarts four companies were formed for carrying on the traffic, which furnished negroes to America. In 1713 the privilege of supplying negroes to the Spanish colonies was secured by the English for thirty years, during which time 144, 000 were to be landed. Other European nations engaged in the commerce, and the first slaves brought to the old territory of the United States. were sold from a Dutch vessel. which landed twenty at Jamestown, Va., in 1620. The Continental Congress, in 1776, resolved that no more slaves should be imported; but when the American Constitution was formed, in 1788, Congress was prohibited from interfering with the traffic until 1808, at which time it was abolished. In 1820 it was declared to be piracy. The State of Georgia prohibited the traffic in 1798. In England, as early as 1702, chief-justice Holt ruled that “as soon as a negro comes into England he is free: one may be a ville in England, but not a slave;” and later, “In England there is no such thing as a slave, and a human being never was considered a chattel to be sold for a price.” In 1772 lord Mansfield decided, in the case of Sharp vs. Somerset SEE SHARP, GRANVILLE, that a slave could not by force be compelled to go out of the kingdom. The first legislative action in favor of the abolition of the slave trade was in 1793, when the Commons passed an act for its gradual abolition, which failed in the House of Lords. In 1806 abolition was brought forward as a government measure, and was carried in 1807. It received. the royal assent on March 25, and made all slave trading illegal after Jan. 1, 1808. British subjects, however, continued to carry on the trade under cover of the Spanish and Portuguese flags. The ships were more crowded than ever, through fear of capture; and the  negroes were often thrown overboard when the vessel was pursued. In 1811 an act of Parliament made the trade felony, punishable with fourteen years' transportation, or from three to five years' imprisonment with hard labor. An act of 1824 declared it piracy, and as such a capital crime if committed within the admiralty jurisdiction, but the statute of 1837 left it punishable with transportation for life. In the course of time the slave trade was abolished by Venezuela, Chili, Buenos Ayres, Sweden, Denmark, Holland, and France. The accession of Portugal and Spain to the principle of abolition was obtained by the treaties of 1815 and 1817; and by a convention concluded with Brazil in 1826 it was declared piratical for the subjects of that country; to be engaged in the slavetrade after 1830. By treaties with different countries various steps have been taken for its suppression, which have resulted in its almost entire extinction.

Having secured the suppression of the slave trade, philanthropists turned their attention to efforts to secure the emancipation of the slave himself. After considerable agitation, an emancipation bill passed both. houses of the English Parliament, and obtained the royal sanction Aug. 28, 1833. Slavery was to cease Aug. 1, 1834, but the slaves were for a certain duration of time to be apprenticed laborers to their former owners. This was objected to and the complete disfranchisement took place in 1838. The slave owners were indemnified in the sum of £20,000,000. The French emancipated their negroes in 1848, as did most of the new republics of South America at the time of the Revolution, while the Dutch slaves received their freedom in 1863.

In Hayti slavery ceased in 1791, its abolition being the result of an insurrection of that year. In Brazil a law for the gradual emancipation of slaves was passed in 1871. A recent treaty between Great Britain and the sultan of Zanzibar secures in promise the speedy abolition of the slave trade on the opposite eastern coast of Africa. In the United States the feeling was generally averse to slavery at the time of their founding, and in some of the Southern states that feeling was stronger than in most of the Northern. Vermont abolished slavery in 1777, before she joined the Union; Pennsylvania, in 1780, provided for general emancipation. In Massachusetts the abolition of slavery was provided for by the constitution of 1780. Rhode Island gradually emancipated her slaves, and had but five left in 1840; New York adopted a gradual emancipation act in 1799, and in 1817 passed another act declaring all her slaves free on July 4, 1827. New Jersey pursued the same course in 1804. The increase in the demand for cotton and the invention of the cotton-gin  made slavery very profitable, and probably prevented voluntary emancipation by the Southern: states. In 1820, when Missouri was admitted into the Union as a slave state, the “Missouri Compromise” was entered into, by which slavery was legalized to the:south, but prohibited to the north, of 36° 30' N. lat. The South obtained in compensation an amendment of the Fugitive slave Law, making it penal to harbor runaway slaves or aid in their escape. In Boston, Mass., Jan. 1, 1831, William Lloyd Garrison began to oppose slavery in The Liberator, and on Jan. 1, 1832, the first emancipation society was formed, on the basis that “slaveholding is a sin against God and a crime against humanity; that immediate emancipation was the right of every slave and the duty of every master.” This society was organized in Boston, by twelve men, with Arnold Buffum as president. Very soon the results of their efforts were manifest in the religious sects and parties.

In 1840 some of its members seceded and formed the “American and Foreign Antislavery Society,” and the same year the “Liberty party” was organized, which was mostly absorbed b the “Free- soil party” in 1848. This party was in turn absorbed by the Republican party, which in 1860 elected Abraham Lincoln president. The “American Abolition Society” was formed in Boston in 1855, to advocate the view that the national government had the constitutional right to abolish slavery from every part of the Union. In 1859 the “Church Antislavery Society” was organized for the purpose of convincing ministers and people that slavery was a sin. In the same year an attempt was made by John Brown and his followers to subvert slavery, but it was defeated. The secession of the states forming the Confederate States (1861) wholly changed the relation of the government towards slavery. War soon followed, notwithstanding the assurances of Mr. Lincoln of his purpose to abide faithfully by all constitutional compromises relating to slavery. In May, 1861, majorgeneral Butler, of the department of Eastern Virginia, declared all slaves who had, been employed for military purposes of the confederacy to be contraband of war. The president recommended, March 2, 1862, that Congress adopt a resolution “that the United States, in order to cooperate with any state which may adopt gradual abolition of slavers, give to such state pecuniary aid, to be used by such state in its discretion, to compensate it for the inconvenience, public and private, produced by such change of system.” The resolution was adopted, but produced no effect., Mr. Lincoln issued a proclamation on Sept. 22, 1862, declaring his intention to announce that on Jan. 1, 1863, all persons held by any state, or part of a state, which should then be in rebellion, should be free. The final  proclamation of freedom was issued Jan. 1, 1863.

On June 9, 1862, Congress passed an act declaring that “from and after the passage of this act there shall be neither slavery nor involuntary servitude in any of the territories now existing,” etc. On June 23, 1864, all laws for the rendition of fugitive slaves to their masters were repealed. On Jan. 31, 1865, the vote was taken submitting to the several states for ratification the 13th amendment to the Constitution: “Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction.” This amendment was approved by twenty-seven of the states, and consequently adopted. The 14th amendment, adopted in 1867-68, absolutely forbade compensation for loss of slaves being made either by the United States or by any state.

3. In Egypt and Africa. — Slavery has existed in Egypt through all its known history. In modern slavery there has not been very great severity, the male black slave being treated with more consideration than the free servant. He leads a life well suited to his lazy disposition, and if discontented with his situation, can easily compel his master to sell him. The female slaves are generally negroes, Abyssinians, Georgians, or Greeks. They occupy all positions from that of the lowest menial to the favorite companion, and. even wife, of the master (Lane, Manners and Customs of Modern Egyptians, 1, 275 sq.). Slavery has been nominally abolished in Egypt, although it still exists to a large degree in Nubia and Upper Egypt. In the interior of Africa the slave-traffic is still carried on with much severity, principally by Arab traders. See Chambers's Encyclop. s.v.; Johnson's Cyclop. vs. For literature, see Appletons' Cyclop. s.v.

## Slavery, Relation Of, To Christianity[[@Headword:Slavery, Relation Of, To Christianity]]

             This topic has necessarily been touched upon in the preceding articles, but its importance justifies a fuller consideration separately. (In doing this we avail ourselves in part of the treatment in Herzog's Real Encyklop.)

The New Test. teaches that salvation is the common privilege of all mankind, and that all men have an equal right to the benefits it confers (Tit 2:11; 1Ti 2:4). This principle alone would, of necessity, determine the Christian view of slavery and lead to the extinction of that state (Gal 3:28; Col 3:11). Christianity, moreover, does not deal with nations and masses of people, but with individuals, whom it severally invites, exhorts, and receives into its  communion. It sets forth faith as an inward liberating life principle (Joh 8:36), through which the individual lays hold on Christ and becomes united with him. This involves a recognition of the rights of the inner man, which the heathen nations never apprehended, and which were veiled from sight even in the Old Test., though clearly stated in the New (Gal 2:19-21; Act 2:41; Act 13:46), and which in their progress and complete realization under Protestantism must ultimately bring about the utter extirpation of slavery from the earth. Christ postulated the law of liberty, and made freedom the privilege of believers (Joh 8:32; Jam 1:25; Jam 2:12; Rom 8:2), thereby accomplishing the predictions of the Old Covenant (comp. Luk 4:18-21 with Isa 61:1 sq.); and, though the proclamation of liberty by the apostles had primary reference to the inward states of the soul (1Co 7:23; Gal 5:1; 1Pe 2:16; comp. Gal 2:4-5; Gal 2:13; 2Pe 2:19), it necessarily led to the great principle that with Christ liberty in general had come to man (see Luk 1:79; 2Co 3:17).

They taught that while freedom begins in the religious consciousness, it is not restricted to that field, but involves consequences in other departments of human life as well, even as the saving of the soul involves that of the body likewise (Rom 8:23); and that the Christian is a freeman, and entitled to all the blessings which God sheds abroad in the earth (1Co 3:21-23). The realization of that ideal, however, was shown to be the work of a progressive Christianity, advancing in knowledge and in influence over the conditions of the world; and they consequently discountenanced all tendency to rebellion against the properly constituted and existing authorities of the nations of the earth. It is evident from Rom 13:1 sq. that a disposition to refuse obedience to governments existed to some extent in apostolic times, and, from the case of Onesimus, that bondmen sometimes broke away from their masters' rule. In the latter instance Paul- succeeded in effecting the voluntary return of the fugitive Christian slave by imparting to him a deeper and more correct knowledge of the nature and aims of Christianity (Phm 1:10-16).

A similar principle is embodied in the important passage 2 Corinthians 7:21: existing conditions, however adverse to the spirit of Christianity, are not to be subverted by outward force, but are to be displaced by new conditions whose root is the principle of Christian freedom implanted in the human heart. As a rule, converts to Christianity are exhorted to continue in the station and condition of life to which the Providence of God has assigned them. The argument by which that rule is enforced, that the present is a  time of distress in which it becomes prudent for the unmarried to retain their virgin:state and the slave to remain contentedly in his bondage, indicates its primary reference to the Corinthian Christians of that day; but the further considerations adduced, that the time is short, the work to be done is all-important, and the grand catastrophe through which the world's conditions shall be changed is drawing near, have universal force, and adapt the rule to the conditions of all Christians. It is, however, evident that the apostle does not strike at the. right to liberty and personal independence in these instructions. 1Co 7:23 asserts that right most forcibly, and shows that the saving grace of the Lord involves a setting-aside of all human bondage. A denial of that right would bring him into conflict with his own claim to freedom (1Co 9:1), and with his fundamental statement that in Christ all things shall become new (2Co 5:17).

From the opposite point of view, Christianity is seen to be equally opposed to slavery. Masters are to treat their slaves kindly, and as brothers (Eph 6:9; Col 4:1; Phm 1:16). In practice, the early Christians were accustomed to give freedom to their slaves, and to purchase the freedom of the slaves of others: witness the action of Gregory the Great in the 6th century in purchasing a number of British captives and returning them in freedom to their native land, that they, aided by the monk Augustine, might carry the blessings of Christianity to their countrymen. Where slavery exists in a Christian land in any pronounced. form, it is because Christianity itself has remained in a low state of development — as, for instance, in Russia — or because it has relapsed into such a state, as was the case in Europe during the Middle Ages. In its fundamental nature, Christianity is the law of liberty. and, therefore, opposed to the enslaving of individual men, on the one hand, and to the exercise of absolutism and despotism in the government of states, on the other.

The extirpation of slavery has been made a part of the mission of Protestantism. It is among Evangelical Christians alone that the evils of slavery have arrested attention, and it is chiefly through their influence that its sway has been contested. The attitude of the Papal Church has been that of indifference or of impotency. The first place among the opponents of human slavery belongs to Great Britain, whose West Indian colonies and naval supremacy compelled a recognition of responsibility in the matter; but the Christian spirit ruling in Protestant lands will allow none of the  nations which they shelter to rest until the last vestige of human slavery is wiped from the face of the earth.

The earliest endeavors for the overthrow of slavery date back to A.D. 1270, when an alliance between England and France was formed to punish the pirates of the Barbary states. The object was to compel the liberation and subsequent immunity from slavery of white persons. Philip the Bold attacked Tunis with this intention, and England repeated the attack in 1389, in each instance compelling the liberation of all Christian slaves; but the states of Oran, Algiers, Tunis, and Tripoli, nevertheless, devoted themselves, from the close of the. 15th.century, to piracy as their leading industry. Repeated inflictions of punishment were received by them at the hands of England, France, and America; but they continued at the same time to exact tribute and ransom from the subjects of those powers. The first effectual hindrance to this business was realized in the present century through the conquest and colonization of Algiers by the French.

The idea of breaking up the trade in negro slaves is of much more recent birth. The Pennsylvania Quakers passed resolutions against slavery in 1696. and repeatedly afterwards, and enforced them practically since 1727. George Fox and William Penn. were especially active in this movement. The earliest authors who wrote against slavery were William Burlin (1718) and afterwards Thomas Lay. John Woolman became prominent in this wirk, as did his friend Anthony Benezet, who was connected with John Wesley, George Whitefield, and the Countess of Huntingdon. In 1751 the Quakers gave up the trade in slaves among themselves, which led Sidmouth, Wellesley, and others to advocate in Parliament the abrogation of trade in negroes generally. It was, however, chiefly, through the efforts of Granville Sharp that the principle was established, in 1772, that “a slave who treads on English soil is free.” Public opinion was now with him, and Sharp; proceeded to demand the closing of the slavetrade, and the liberation of the slaves in all the colonies of England. Clarkson's prize- essay on the question “Is it right to make slaves against their will?” appeared in 1785. Wilberforce, Pitt, and Fox were gained. over to the cause of abolition soon afterwards; and in 1788 a petition by the first of these men led to an official inquiry into the slave trade and its consequences by a commission raised by the privy-council. Facts were accumulated which caused the passage of the first bill for the restriction of the slave trade in 1789.

The Commons passed a bill for the abolition of slavery in 1792 by a majority of nineteen votes; and in 1807 the definitive  “Abolition Act of Slavery” became a law. In 1811 conscious participation in the slave trade. was made a penal offense, to be punished with banishment, or hard labor for fourteen years and in 1827 Canning's resolution, which declares the slave trade to be piracy, was adopted. Treaties for the suppression of the traffic were entered into at various times with other nations; expeditions were repeatedly sent into the heart of the African continent charged to make every effort to secure the cooperation of the native kings in the work of stopping the supply of slaves; and fleets were sent out and kept on the African coast,. at great expense, to prevent their exportation. Negroes rescued from their captors were sent to the colony of Sierra Leone, where they have made most rapid progress in civilization under the influence of Christian teaching. Denmark and France were equally prompt in their action. The former in 1793 restricted the slave trade in its West-Indian colonies, and in 1804 forbade it entirely; and the latter liberated all slaves within its colonial territories by act of the National Convention. The earliest negro slaves were introduced into Europe by the Portuguese, though Spanish historians claim the unenviable distinction for their own nation; and these nations likewise introduced them into America.

The first slaves found in an English colony were obtained by Virginia from a Dutch vessel in 1620. The Puritans in the Northern colonies enslaved the native Indians at first, and displayed no repugnance to the idea of negro slavery, though the nature of their soil and the conditions of their life prevented any considerable employment of such bondmen. In the South, James Oglethorpe, the founder of the colony of Georgia, interdicted the holding of slaves; but when, in 1752, Georgia became a royal colony, its inhabitants were freed from all restrictions of this kind, and slave holding became general. After the Revolutionary War, in 1790, the census reported 657,527 slaves in the United States,. of whom 40,370 were in the North; but in the latter section interest combined with a growing moral sentiment to excite hostility against any increase in the number of slaves or the permanent retention of slavery as an institution. The situation of the Southern States, on the other hand, was entirely favorable to the development of slavery. The cultivation of tobacco and cotton, the great staples of that section, afforded opportunity for the profitable employment of the slaves. Gradually the dislike of slavery felt by the more intelligent of the early Southern statesmen and clergymen. died out, and a sentiment favorable to its existence arose; and the reaction was carried so far that the pulpits devoted their powers to the demonstration of a divine origin and a divine character for slavery. The slave trade had, however, come to a close  by act of Congress on Jan. 1, 1808 — the passing of the measure preceding that of the British Parliament by seven days. But the interstate trade in slaves continued. The breeding of negroes for the slave market became a regular business, whose proportions enlarged with the extension of the slave using territory.

The political measures of the Southern States were wholly designed to promote the interests and the extension of slavery, culminating in the Fugitive slave Law of 1850, by which any slave-owner was authorized to follow an escaped slave into any part of the Union, and compel the assistance of citizens for the recovery of the bondman. The operation of this law outraged the moral sense of the world, and led to the initiation of antislavery efforts by which the sentiment of the free states was thoroughly revolutionized. In these agitations the names of Garrison, Wendell Phillips, and others became prominent as the leaders of the abolition movement. which realized its object when, on Jan. 1, 1863, the emancipation of slaves went into effect wherever the authority of the United States was recognized. The success of the Northern arms soon made that proclamation universally prevalent.

The relation of the churches to the question of slavery involved grave inconsistencies of practice, among Evangelicals, at least. The Roman Catholic and Protestant Episcopal churches never expressed an authoritative condemnation of slavery, and in the war for the Union the influence of the Papal Church was emphatically favorable to the South; but other churches were opposed in principle to slavery, while they tolerated it in practice, and tried hard to persuade themselves that slavery is right. The Methodist Episcopal Church was set right by the separation of 1844; the Presbyterian Church by the New school Assembly's declaration of 1857, and by the separation, consequent on the war, in 1861. In each denomination of Protestants, except the Protestant Episcopalian, the remarkable fact came to pass that the churches in slave holding communities became the defenders, while those in free territory became the determined opponents, of slavery. The progress of events has, however, wrought a great change of opinion among the more influential classes of the South. The extinction of slavery in the United States is, at any rate, a fact whose influence over the ideas of the people cannot be resisted. For the attitude of each: particular Church towards this subject, see the articles devoted to the several denominations.

The latest aspect of the relation of slavery to Christianity appears in connection with the planting of Christian missions in the interior of Africa,  as one of the consequences of the recent explorations of Livingstone, Stanley, and others. The Christian communities of Liberia and Sierra Leoine afford opportunity for an invasion of African heathendom from the west, which is expected to be made sooner or later. The day is evidently near when the superior might of Christian principles shall control the world, to the exclusion of all trade in human flesh when it shall be impressed on the entire human family that to every individual man belongs the right “to life, liberty, and the pursuit of happiness.”

See Hune, Vollst. Darstellung aller Verander. d. Negersklavenhandels (Gott. 1820); Wadstrom, Observations of the Slave trade; Clarkson, Hist. of the Abolition of the Slave trade; Burkhardt, Evangel. Mission unter d. Negern in West-Afrika (Bielefeld, 1859); Wilson,. Rise and Fall of the Slave Power in America; Greeley, The American Conflict (Hartford, 1866).

## Slaves In The Early Christian Church[[@Headword:Slaves In The Early Christian Church]]

             labored under several disabilities as regarded their Church relations and privileges. This did not arise from any hostility or desire to oppress on the part of the Church, but rather from the necessity of respecting the legal rights of the master.

1. They were debarred from the privilege of ordination, for the reason that; being originally tied by birth or purchase to their patron's or master's service, they could not be legally ordained; the service of the Church being incompatible with their other duties, and no man was to be defrauded of his right under pretence of ordination. If, however, a slave was found worthy, and his master gave consent, then he might be ordained.

2. If the master of a slave was a Christian, his testimony concerning the life and conversation of the. slave was required before the latter could be admitted to the privilege of baptism. The design of this course was to enlist the interest of the master, and prevent the over-hasty admission of unfit persons.

3. The slave could not marry without his master's consent. being. looked upon in this respect as a child; nor could he enter a monastery without this permission, because this would deprive his master of his legal right of service.

4. The privilege of sanctuary was also denied them if it would excuse them from the proper duties of their station. If they fled to a church, they might be reclaimed and brought out immediately. Other facts relating to slaves may not be uninteresting: e.g. exception was made in their favor so that the judge might on Sunday go through the civil process of law necessary for their emancipation. It was thought a highly proper and commendatory act to celebrate Easter by granting freedom to slaves. Further, if the slave of an apostate or. a heretic fled from his master and took sanctuary in the church, he was not only to be protected, but to have his manumission or freedom granted him likewise. See Bingham, Christ. Antiq.

## Slavic Mythology[[@Headword:Slavic Mythology]]

             This term may cover the religions of the early Poles, Russians, Wends, Bohemians, Moravians, Servians, Masuri, and Silesians. The teaching of these systems is based on the idea of dual principles, a race of good and another of evil deities, with whom are associated numerous inferior gods. The principal divinities may be connected with a tree whose root is God — called Bog or Swantewit. All the subordinate gods are in pairs, as Belbog and Czernebog, good and evil, and Razi and Zirnitra, counsellors and magicians, as follows:

This plan assumes that the principal seat of the Slavonic religions was at Arcona, since Swantewit was there only venerated as the supreme divinity; at Kief and Romowa the lightning darting Perun, or Perkun, stood first, and at Rhetra Radegast; but Swantewit was at all events the chief deity worshipped among all the Western Slavs, and was esteemed as one of the chief gods among the Eastern Slavs as well. The Russians and the Poles residing nearest. to Kief or Novogorod distinguished the gods into four classes, which contrasted with each other, and whose respective members were similarly various in their natures. There were, for instance, gods of men and of beasts. In the former class, were found gods of love and of pain; in the latter, gods of growth. and of destruction. The other classes were that of the. nation and that of inanimate nature — the one including gods of war and of peace; the other, gods of the land and of the water, of the house and of the field. To these deities of the general populace must be added innumerable private and local gods, especially among the Poles, each tribe, town, or institution having its own patron divinity, and each one  regarding its own god as superior to. others of his class. The most insignificant duties, such as the lighting of lamps, the cutting of bread, the. tapping of a fresh barrel, etc., were under the guidance of the gods. A numerous priesthood conducted the religious rites, which generally took; place in front of the temples, and sometimes involved bloody sacrifices. of human beings. Princes were accustomed to devote prisoners of war in this way, though the interested priests would sometimes spare the latter for a life of servitude; and the people were in the habit of contributing material of every kind and in lavish quantity to the support of their religion. Such contributions afforded the support by which the priestly class was sustained. The temples were rude structures of logs and were surrounded by hanging cloths. The devastating campaigns of Henry the Lion destroyed the temples of the western Slavonian tribes and brought the prevalent paganism to an end, though certain superstitious customs have been preserved in the regions of their former occupancy to this day.

## Slavonians[[@Headword:Slavonians]]

             is the general designation of a race of great antiquity, who were found on the Don among the Goths, and afterwards on the Danube among the Huns and the Bulgarians. Their ancient religion was a system of unmixed paganism, their chief god being Perun (thunder), while the other principal deities were Lada (goddess of love and pleasure), Kupala (god of the fruits of the earth), and Koleda (god of festivals). From Procopius we learn that they worshipped also rivers, nymphs, and other deities, to whom they offered sacrifices, making divinations at the same time. The most celebrated deity of the Baltic Slavonians. was Swantewit, whose temple was at Arcoha, the capital of Rigen. For a lengthened and graphic account of the temple and worship of Swantewit, see Gardner, Faiths of the World, s.v. Each of the different Slavoniai nations had its own special deities. At. Plon, in Holstein, there was an idol called Podaga, and at Stettin there was a temple dedicated to the Slavic god Triglaf, whose image was triple- headed. Notwithstanding the numbers of their deities the Slavonians seem to have believed in a supreme God in heaven, and held that all other gods issued from his blood. In addition to their gods, they believed in good and evil spirits and daemons of different kinds, in the immortality of the soul, and in a: retribution after death. Worship was held in forests and temples, and sacrifices of cattle and fruit were offered. The dead were burned and their ashes preserved in urns. For literature, see Miklosich, Vergleichende Grammatik der slavischen Sprachen Wien, 1852-71); Naake, Slavonic  Fairy Tales (Lond. 1874); Schafarik, Slavische Alterthumer (Leips. 1843, 2 vols.); Talvi, Historical View of the Languages and Literature of the Slavic Nations (N.Y. 1850). SEE SERVIA.

## Slavonic Versions[[@Headword:Slavonic Versions]]

             Under this head. we shall have to speak of different versions, all belonging to one and the same family. The oldest of these is —

1. The Slavonic Version, which was executed during the 9th century by Cyril (q.v.) and Methodius. (q.v.), the first missionaries to the Slavonians, and who, contrary to the course pursued by Xavierbut anticipating the labors of modern and Protestant missions and Bible societies, conferred on that half savage nation the inestimable blessing of a valuable translation of the Bible. The first portion of the Slavonic version which was printed was the Psalter, published in 1491 at Cracow, Poland; and reprinted in 1495 in Montenegro, The four gospels were printed in 1512 at Ugrovallachia, which edition was followed by another in 1552 at Belgrade, and a third, in Montenegro, in 1562. In 1581 the first edition of the Slavonic Bible was published, at Ostrog, a number of Greek MSS. having been used for this edition. In 1633 a second edition of the Bible was published at Moscow. In 1712 the czar Peter the Great issued a ukase ordering the printed Slavonic text to be carefully compared, with the Greek of the Sept., and rendered in every respect conformable to it. The revision was not completed till the year 1723, having occupied nearly twelve years. In the following year Peter the Great ordered the revised copy to be put to press, but his death in that year greatly retarded the progress of its publication. Besides the death of the czar, other obstacles occasioned still further delay, and it was not till 1751 that this revised edition was published in a ponderous folio form, containing, besides the text, long and elaborate prefaces, with tables of contents and other useful additions. This edition, which served as the basis of all subsequent ones, has often been printed by the Russian Bible Society; and up to the year 1816 not fewer than twenty-one editions of the whole Bible, besides many others of the New Test., were put into circulation. According to the last report (1878) of the British and Foreign Bible, Society, about 246,418 copies of the Bible have been distributed. Owing to the comparatively late date of this version, it has no claim as a critical authority. Of late, parts of the New Test. have been published based on the oldest manuscript text, as Ostromirovo Evangelie, edited after a MS. of 1056 by Vostokov (St. Petersburg, 1843); Evangelium Matthei  Paloeoslovenioe, e codd. ed. Fr. Miklosich (Vindob. 1856); Mark 1-10, by the same, in Altslovenische Formenlehre (ibid. 1874); John, by Leskien, in Bandbuch der altbulgarischen Sprache (Weimar, 1871). See the Introductions by Hug, Eichhorn, Kaulen, Scholz; the art. “Slavonic Version” in Kitto's Cyclop. and Smith's Dict. of the Bible; Davidson, Biblical Criticism, p. 238 sq.; Kohl, Introductio in Hist. et Rem Litt. Slavorum; Dobrowsky, Slavin: Beitraige zur Kenntniss der slavischen Literatur (Prague, 1808); The Bible of Every Land, p. 292 sq.; Dalton, Das Gebet des Herrn in den Sprachen Russlands, p. 37 sq.

2. Russian Version (q.v.).

3. Polish Version. — A translation of the Scriptures into Polish is said to have been made prior to 1390 by order of queen Hedwig, the first wife of Jagello. Since the middle of the 16th century no fewer than six different versions have been executed. The first in order of time was a translation of the New Test., made by Seklucyan, a Lutheran, and a competent Greek scholar. It was printed at Konigsberg in 1551, and was thrice reprinted before 1555. The first version of the entire Old Test. appeared at Cracow in, 1561. It was translated from the Vulg. by Leonard, and reprinted in 1575 under the title Biblia, to jest Ksiegi Starego y Noweqo Zakonu, na Polski jezyk, etc.; w Krakowie. w druk. Mik. Szarffenbergera (1575, and again in 1577). Although designed for Roman Catholics, it never received the sanction of the pope, because many passages had been taken from the Bohemian Bible. It is known as the “Old Cracow Bible,” and copies are now very rare. The New Test. of this version first appeared at Cracow in 1556, and in the course of time other translations were published. Thus in 1563 the famous Radziwill Bible was published at Brzesc, under the title Biblia Swieta, to jest, Ksiegi Starego y Nowego Zakonu, wlasnie z Zydowskiego, Greckiego, y Latinskiego, nowo na Polski jezyk z pilnoscia y wiernie wylozone. This edition was executed from the original texts by an anonymous translator for the Calvinists, and printed at the expense of prince Radziwill; but his son, who became a Roman Catholic, carefully bought up all the copies he could find and burned them. In 1570 the Socinian Bible, translated from the original texts by Budny, a Unitarian clergyman, was published at Nieswicz, in Lithuania, and was reprinted at the same place in 1572. Only three copies are said to be extant. The authorized Polish Bible was first printed in Cracow in 1599, with the title Biblia, to jest Ksiegi Starego y Nowego testamento; przez D. Jak. Woyka, w Krakowie, w druk. Lazarzowey (1599, fol). This edition, having been  designed for Roman Catholics, was sanctioned by Clement VIII. The translation is accounted one of the best of European versions of the Vulg. the language being pure and classical, though in some places slightly antiquated. It was executed by the Jesuit Jacob Wuyck. At present a copy of this edition is sold at Leipsic for 360 marks, or about $90. Two other editions followed in 1740 and 1771. In 1632 the Dantzic Bible, translated by Paliurus, Wengierscius, and Micolaievius, from the original texts, was sent forth by the Reformed Church at Dantzic, under the title Biblia Sacra, to jest Ksiegi Starego y Nowego Przymierza z Zydowzskiego y Greckiego jezyka na Polski pilnie y wiernie przetlumaczone; we Gdansku w druk. Andrzeja Hunefelda. This Bible had passed through many editions before the British and Foreign Bible Society commenced its operations. In 1808 the Berlin Bible Society projected an edition of the Polish Scriptures. The text selected was that of the Dantzic edition. In 1813 the St. Petersburg Bible Society commenced an edition of the New Test. from the text of Jacob Wuyck. Other editions from both of the above texts were issued by the Berlin society with the aid of the British and Foreign Bible Society, which are at present in circulation. According to the latest report (1878) of the latter society, a revision committee is engaged to prepare a translation of the New Test. from the original, the work to be completed in three years.

4. Bohemian Version. — It seems that the greater part of a Bohemian version of the Scriptures was extant at the close of the 14th century. When Huss began to preach against the evils of Rome, the several portions of Scripture that had been translated into Bohemian were. for the first time collected together. After his martyrdom, in 1415, copies of this Bible were greatly multiplied by his followers, and from A.D. 1410 to 1488 (when this Bible was first printed), no less than four different recensions of the entire Scriptures can be distinctly traced, and many more of the New Test. From the date of the first publication of this Bible in 1488 to the year 1804, fourteen editions of the same left the press. Between the years 1.579 and 1601, a version of the Scriptures executed by the United (or Moravian) Brethren from the original texts was published in six quarto volumes at Kralitz, in Moravia: Biblij Ceske dil prvnisetsy. Fourteen translators are said to have been engaged on this splendid work (the price of which is given in a Leipsic catalogue at 510 marks, or about $128), and the whole was executed at the expense of baron John Zerotimus. This edition is now very scarce, most of its copies having been destroyed by the Jesuits. As to  the translation and the notes accompanying the same, Schafarik has remarked that “they contain a great deal of that which, two hundred years later, the learned coryphaei of exegesis exhibited to the world as their own profound discoveries.” A third edition of this Kralitz Bible was published in 1613 under the title Biblij Svatd, to jest, Kniha, v niz se vsecka Pjsma S. Stareho y Noveho Zakona obsahuji; v nove vytistena, a vydana, which is also remarkable for its high price ($90) given in a Leipsic catalogue. In addition to the two versions above mentioned, a translation of the entire Scriptures from the Vulg. into Bohemian was published in 1804 by Prochazka and Durich, under the title Biblij Ceska…. podle stareho obecneho Latinskeho od svate rjmske Katolicke Cyrkve ivdleneho vikladu (Prague, 2 vols.). The design of issuing an edition of the Bohemian Bible was entertained by the Berlin society as early as 1805. The current of political events, however, impeded the progress of the edition, which was not completed till 1807. In 1808 an edition of the Bible, carefully printed from the text of 1593, was edited by Prof. Palkovitch, of Hungary, with a list of obsolete words. After one hundred copies had been circulated, the British and Foreign Bible Society purchased in 1812 the whole stock for distribution. Numerous other editions have been issued since that time by the same society, and, in spite of the great opposition to the circulation of the Scriptures among the Bohemians, the latest report (1878) of that society shows that up to March 30, 1878, all in all, 402,096 portions of the Holy Scriptures have been disseminated.

5. Servian Version. — The Servian approximates more closely to the Old Slavonic than to any modern idiom, and its chief characteristic is the softness of its sound. Schafarik, in comparing the various Slavonic languages, fancifully but truly said, “Servian song resembles the tone of the violin; Old Slavonic, that of the organ; Polish, that of the guitar. The Old Slavonic, in its psalms, sounds like the loud rush of the mountain-stream; the Polish, like the bubbling and sparkling of a fountain; and the Servian, like the quiet murmuring of a streamlet in the valley.” As to the version into that language, it is of a comparatively recent period, since the ancient Slavonic version, more intelligible to the Servians than to any other members of the Slavonic family, has always been in use. We are told that in 1493 a translation of the Pentateuch into Servian was printed at Zenta, in Herzegovina; but it is probable that the language of this version approached nearer to the Old Slavonic than to the modern idiom. In 1815 a communication from Mr. Kopitar, of Vienna, was addressed to the  committee of the British and Foreign Bible Society through baron De Sacy, of Paris, calling attention to the necessity of furnishing Servia with a version intelligible to the mass of the people. A Servian, by name Vuc Stephanovitch, was engaged to prepare an edition of the New Test. in Servian, which was not completed at press until 1824. As his translation was written in the common dialect of the people, many objections were made to it by those who preferred a more elevated style, bearing a stricter conformity to the Old Slavonic idioms. Soon after the appearance of this version, Prof. Stoikovitch was appointed by a committee of the St. Petersburg society to prepare a new version, holding a middle course between the common and the more ancient and classical phraseology of the language. This edition was printed at St. Petersburg. When a second edition of the New Test. became necessary for Servia, the committee of the British and Foreign Bible Society, having ascertained that the latter edition proved more acceptable to the people, resolved to take Stoikovitch's text, and issued an edition of 2000 copies at Leipsic in 1830, which was followed by other editions published at different times. In 1864 the same society purchased the manuscript translation of the Psalms prepared by Prof. Danipi9, which was published in 1865. From that time on, different parts of the Old Test. were published as soon as their translation was approved, and in 1869 the Servian Bible was completed. As to the merit of this translation, we will mention the fact that the bishop of Pakrac, in Slavonia, the most talented of the Servian hierarchy, and in former days a strong opponent, has written to Mr. Danipic, the translator, in the following terms: “I am more pleased with your translation of the Bible than with any other. I only regret that I cannot express my approbation of your glorious work as freely as you deserve and as I wish.” “Danicic's version,” as the Zagrebaki Katholiqke List (a Roman Catholic periodical) states, “is a valuable addition to our national literature. The clergy of both churches (Greek and Roman) can avail themselves of it with advantage; but, although the translation is an honest one, neither the Greek Oriental nor the Catholic Church can approve of it in its present state, nor can it be recommended to the people. What is to be done in the case? The Greek Oriental Church, unless it desire to abide by its custom of using the ancient Slavonic and quoting from that, might easily bring Danicic's version into conformity with its rules. The Catholic Church may do the same. It is not worthy of praise that, with so many bishops of both churches, it should have been left to the British and Foreign Bible Society to produce a more popular translation than we have had hitherto. If things are allowed to  remain as they are now, no prohibitions will be of any avail. The people will grasp at this translation, unless an authentic one be provided for them. That the writer in that journal was correct in his anticipation may be seen from the fact that up to March 30, 1878, 132,109 copies of the Servian version had been distributed.

6. Croatian Version. — The Servians and Croatians. speak the same language, the only difference being in the written characters. The Servians belong almost without exception to the Greek Church, and use a modified Cyrillian character, while the Croats, having received instruction in the Christian religion originally from Latin priests, belong in general to the Roman Catholic Church, and use the Roman character. A translation of the gospels into Croatian, or Dalmato-Servian, by Bandulovitch, appeared at Venice in 1613, but never obtained much circulation. In 1640 a Jesuit, by name Bartholomew Cassio, prepared a translation of the entire Scriptures, but it never was printed. After the lapse of another century, Stephen Rosa, a Roman Catholic priest, executed a new translation, which he forwarded to the pope with the request that it might be used in all the churches instead of the Old Slavonic version; but at the consideration of a committee appointed by the pope, the project was formally rejected in 1754. At length, in 1832, by the renewed efforts of the Romish Church and the zealous aid of the deceased primate of Hungary, cardinal Rudnay, another version was completed and permitted to pass through the press. It was printed in Roman letters, and was at once adopted by the Roman Catholics of Dalmatia and Croatia. This version, translated from the Vulg., and rendered conformable in all points to the dogmas of the Romish Church, was executed by Katancsich, a Franciscan monk and professor. An entire new translation was commenced by Mr. Karadcic, completed by Mr. Danicic in 1868, and published in 1869. In 1877 an edition of the Old and New Tests. was commenced by Dr. Sulek, with the orthography revised and obsolete words changed. Of this revised edition the New Test. was published in 1878, which proves to be more acceptable because more intelligible than formerly. Altogether the British and Foreign Bible Society had circulated up to March 30, 1878, 52,025 copies of the Croatian version.

7. Slovenian Version. — Slovenian is a dialect spoken in the Austrian provinces of Carinthia, Carniola, and Styria, and has been the vernacular of these regions since the 5th century, but was never embodied in a written form till towards the epoch of the Reformation. The first who wrote in this  dialect was Truber, a canon and curate of several places in Carniola and Carinthia. In his endeavors to give to his people the Bible in the vernacular, he met with so much discouragement and opposition that he was obliged to take refuge with Christopher, duke of Wurtemberg. Here he completed his translation, the first portion of which was the Gospel of Matthew, published at Tubingen in Roman letters in 1555, while the entire New Test. was completed at press in 1557. Dalmatin, who assisted Truber, translated the Old Test., and an edition of the entire Scripturps in Slovenian was printed under his direction, with the aid of Melancthon, in 1584. This edition was designed for the Protestants of Carinthia and Carniola, who were then very numerous; but they have been exterminated by the Jesuits, and almost all the copies of this edition seem to have been destroyed. In 1784 a version of the Scriptures for the use of Roman Catholics was printed at Laybach, it being executed from the Vulg. by George Japel. This version has since, been reprinted. About the year 1817 another version is said to have been prepared by Ravnikar, a Roman Catholic divine at Laybach. Of late, however, the British and Foreign Bible Society has undertaken a new translation of the New Test. into this dialect, made directly from the Greek. In 1870 the sixty-sixth Annual Report of that society announced the publication of the gospels of Matthew and Mark. Although the most violent opposition has been awakened by the circulation of these gospels, not a word has been uttered which could lead to the supposition that the translation is in any degree a failure. In 1871 an edition of the four gospels and the Acts of the Apostles was published, which was followed in 1875 by an edition of 2000 copies of the Epistle to the Romans, and in 1877 by the publication of three additional epistles. Of the Old Test. the Psalms are prepared for publication. Altogether the British and Foreign Bible Society has circulated in about eight years 23,500 copies of the New Test., the best evidence of the timely undertaking of this version.

8. Slovakian Version. — This dialect is spoken in the northwest of Hungary. It approximates closely to the Servian, but has been greatly influenced by the Bohemian, which the, Slovaks have adopted as their literary language. A translation of the Bible, made by the canon G. Palkowic, was printed in 1831.

9. Bulgarian Version. — The first translation into this dialect was commenced in 1820 by the archimandrite Theodoseos, and completed in 1822. Only the Gospel of Matthew was printed at St. Petersburg in 1823.  In 1827 another translation of the New Test. was completed by Sapounoff, of which the four gospels only were printed. In 1836 the British and Foreign Bible Society set an entirely new translation on foot, and the complete New Test. was published at Smyrna in 1840. Other editions have since been issued from the London press, and up. to March 30, 1878, 51,918 copies of the New Test. had been distributed. The earnest demand for the Word of God evinced by the Bulgarian population encouraged the British and Foreign Bible Society to take steps for obtaining a translation of the entire Old Test., and this work was completed in 1858, under the superintendence of Dr. Riggs, of the American mission. It was printed at Smyrna, and left the press in September, 1863. In 1873 the report of the British and Foreign Bible Society stated that a new edition of the Bulgarian Bible was in course of preparation by the Rev. Dr. Long, introducing some small corrections in order to make the whole work uniform in: style and phraseology. Since 1875 this. new edition has been in circulation.

10. Wendish Version. — The Latin term Venedi, German Wenden, is the specific appellation of a Slavonic tribe located in Upper and Lower Lusatia. Two dialects are predominant among them-that of Upper Lusatia and that of Lower Lusatia, the former resembling more the Bohemian, the latter the Polish. At an early period attempts seem to have been made to translate portions of the Bible into Wendish. In 1728 a version of the entire Scriptures in Upper Wendish appeared at Budissen, or Bautzen, in Upper Lusatia, which was followed by an emended edition in 1742, and a third edition in 1797. All these editions strictly follow the German version of Luther. With the aid of the British and Foreign Bible Society, the Dresden society published an edition of 3000 copies of the version of 1728 in 1817. For Lower Lusatia an edition was also published in 1818. New editions soon followed, and in 1860 an edition of 5000 copies, carefully revised by the Rev. Mr. Teschner, was published at Berlin.

11. Wendish-Hungarian Version. — A peculiar dialect of the Wendish is spoken by about 15,000 Protestant Slavonians in the Szala and other districts of Hungary. The New Test. has been translated for this race by Stephen Kuznico, or Kugmits, an edition of which has been printed by the. British and Foreign Bible Society, together with a version of the Psalms by the Rev. Mr. Trplan.

12. Lettish or Livonian Version. — The maritime portion of Livonia bordering on the Baltic, and also part of Courland, are occupied by a small  nation to whom this dialect is vernacular. According to Dalton, their number amounted in 1870 to about 900,000 souls, of whom 150,000 belong to the Church of Rome and the remainder to the Lutheran Church. The Livonians are indebted for their version of the Bible to Ernest Gliick, dean of the Lutheran Church in Livonia. He was a native of Saxony, and bestowed eight years upon this version. After it was revised by John Fischer, a German professor of divinity and general superintendent of Livonia, it was printed at the command and expense of Charles XI in 1689. This edition was so favorably received that a second was soon demanded, and in 1739 a second and revised edition, consisting of 9000 copies, was printed at Kinigsberg, the New Test. having previously been published at Riga in 1730. In 1815 another impression of the New Test., according to the received edition of Fischer, was printed by the Courland section of the St. Petersburg Bible Society at Mittau, consisting of 15, 000 copies. Numerous copies of the Lettish Testament have also within a recent period been distributed in the province by the agency of the American Bible Society. An edition of 20,500 New Tests. was printed in 1854 at the expense of the British and Foreign Bible Society. In 1866 another edition, together with the Psalms, was issued, under the title Ta Jauna Derriba muhsu Kunga Jesus Kristus jeb Deewa swehti wahrdi Kas pehz ta Kunga Jesus Kristus peedsimschanas no teem swehteem preezas-mahzitajeem un Apustuteem irr usrakstiti. The seventieth report (1874) of the British and Foreign Bible Society stated that “a revision of the Lettish Scriptures is in progress, partly at the expense of the Livonian and Courland synods, the principal reviser being Prof. Bielenstein. The committee have ordered an edition of the New Test. according to this version. It is expected that the Old Test will also be revised shortly.” Altogether, the British and Foreign Bible Society had distributed up to March 30, 1878, 158,750 New Tests. with Psalms.

13. Lithuanian Version. — The Lithuanian dialect is now spoken only by the peasantry, Polish being the language of the middle and upper classes. It is interesting that the dialect used by the Protestant Lithuanians differs from that spoken by the Roman Catholic Lithuanians. This difference is not to be traced back to any confessional quarrel, but rather to territorial influences — the Lutherans and Reformed living more in the northern part (Kovno, Wilna, Courland), the Catholics more in the southern part (Poland). Hence Lithuanian proper is spoken by the former, while the latter use the Shamaitic or Samogitian dialect. SEE SAMOGITIAN VERSION.

The first translation into this dialect was made at the close of the 16th century by John Bretkius, of Bammeln, near Friedland, and pastor of Labiau. He afterwards became pastor of the Lithuanian Church at Konigsberg, and there he commenced his version in 1579, which he completed in 1590. From the MS., which was deposited in the Royal Library at Konigsberg, the New Test. was printed at Strasburg in 1700, by order of Frederick I, king of Prussia. A new translation was undertaken by Rev. John Jacob Quandt, at the order of Frederick William, king of Prussia. The New Test. and the Psalms were completed in 1727, and the entire Bible in 1735, in which year it was also printed, with the title Biblia, tai esti: Wissas szwentas rasztas, seno ir Naujo Testamento. A second edition of the Bible, with Luther's German text, was published at Konigsberg in 1755. In 1806 the British and Foreign Bible Society was informed that, although the province of Lithuania possessed 74 churches and 460 schools, the people were almost destitute of the Scriptures. An edition of 3000 copies of the Bible was accordingly printed by the society at Konigsberg in 1816, which was followed by other issues. The New Test. now in circulation has the title Naujas Testamentas musit Wieszpaties ir Iszganytojo lezaus Kristaus i sietuwiszkqje Kalba iszwerstas. Up to March 30, 1878, the British and Foreign Bible Society had distributed 13,000 Bibles and 53,111 New Tests. with the Psalms.

14. Samogitian Version (q.v.). See The Bible of Every Land; Dalton, Das Gebet des Herrn in den Sprachen Russlands; but more especially the Annual Reports of the British and Foreign, Bible Society. (B.P.)

## Sleep[[@Headword:Sleep]]

             (properly יָשֵׁ, καθεύδω) is taken in Scripture either (1) for the sleep or repose of the body (Jon 1:5-6; Psa 4:8) or (2) the sleep of the soul, i.e. supineness, indolence, or stupid inactivity of the wicked (Rom 13:11-12; Eph 5:14; 1Co 15:34), whose “damnation slumbereth not” (2Pe 2:3); or (3) for the sleep of death (Jer 51:39; Dan 12:2; Joh 11:11; 1Co 15:51; 1Th 4:13-14). SEE DEATH. The early Christians looked upon the death of the body as a sleep from which they should awake to inherit glory everlasting. In the Greek word cemetery, signifying a sleeping place, applied by them to the tomb, there is a manifest sense of hope and immortality, the result of Christianity. In the catacombs of Rome, where.multitudes of the early Christians rest in hope, among the  inscriptions may be read, in a Latin dress, “Victorina Sleeps;” “Zoticus laid here to Sleep;” “The Sleeping place of Elpis;” “Gemella sleeps in Peace.” Emblems of their sure and certain hope of a resurrection abound; such as a vessel supporting a burning flame, and the palm branch and wreath; signifying victory over death. SEE INSCRIPTIONS.

The manner of sleeping in Eastern climates is very different from that in colder regions. The present usages appear to be the same as those of the ancient Jews. Beds of feathers are altogether unknown, and the Orientals generally lie exceedingly hard. Poor people who have no certain home, or when on a journey, or employed at a distance from their dwellings, sleep on mats, or wrapped in their outer garment, which, from its importance in this respect was forbidden to be retained in pledge over night (D'Arvieux, 3, 257; Gen 9:21; Gen 9:23; Exo 22:26-27; Deu 24:12-13). Under peculiar circumstances a stone covered with some, folded cloth or piece of dress is often used for a pillow (Gen 28:11). The wealthy classes sleep on mattresses stuffed with wool or cotton, which are often no other than a quilt thickly padded, and are used either singly or one or more placed upon each other. A similar quilt of finer materials forms the coverlet in winter, and in summer a thin blanket suffices; but sometimes the convenient outer garment is used for the latter purpose, and was so among the Jews, as we learn from 1Sa 19:13, where Michal covers with a cloak or mantle (corresponding to the modern abba or hyk) the im, age which was to represent her husband sleeping. SEE BOLSTER.

The difference of use here is, that the poor wrap themselves up in it, and it forms their whole bed; whereas the rich employ it as a covering only. A pillow is placed upon the mattress, and over both, in good houses, is laid a sheet. The bolsters are more valuable than the mattresses, both in respect of their. coverings, and material. They are, usually stuffed with cotton or other soft substance (Eze 13:18; Eze 13:20); but instead of these, skins of goats or sheep appear to have been formerly used by the poorer classes and in the hardier ages. These skins were probably sewed up in the natural shape, like water skins, and stuffed with chaff or wool (1Sa 19:13). SEE PILLOW.

It is evident that the ancient Jews, like the modern inhabitants of their land. seldom or never changed their dress on going to bed. Most people only divest themselves of their outer garment, and loosen the ligatures of the waist, excepting during the hottest part of the summer, when they sleep almost entirely unclad. SEE COUCH.  As the floors of the better sort of Eastern houses were of tile or plaster and were covered with mats or carpets, and as shoes were not worn on them, and the feet were washed, and no filthy habits of modern times prevailed, their floors seldom required sweeping or scrubbing; so that frequently the thick, coarse mattresses were thrown down at night to sleep upon (Hackett, Illust. of Script. p. 104). SEE BEDCHAMBER. The poorer people used skins for the same purpose, and frequently they had but a simple mattress, or a cloak, or a blanket, which probably also answered to wrap themselves in by day (Exo 22:26-27; Deu 24:12-13). Hence it was easy for the persons whom Jesus healed “to take up their beds and walk” (Mat 9:6; Mar 2:9; Joh 5:8). SEE BEDSTEAD.

To be tormented in bed, where, men seek rest, is a symbol of great tribulation and anguish of body and mind (Job 33:19; Psa 41:3; Isa 28:20). SEE BED.

## Sleeper, Joseph Jonathan[[@Headword:Sleeper, Joseph Jonathan]]

             a minister of the Methodist Episcopal Church, was born in Vincenttown, N.J., Jan. 24, 1793, and was converted Aug. 31, 1812, uniting with the Methodist Episcopal Church in Burlington. In 1823 he received a local preacher's license, and in 1837 was admitted into the New Jersey Conference. In 1857 he took a supernumerary relation, in which, and that of a superannuate, he remained until his death in Pemberton, N.J., Feb. 27, 1873. See Minutes of Annual Conferences, 1873, p. 25.

## Sleepers, Seven, The[[@Headword:Sleepers, Seven, The]]

             SEE SEVEN SLEEPERS.

## Sleidan (Originally Philippson), Johann[[@Headword:Sleidan (Originally Philippson), Johann]]

             a celebrated historian of the Reformation in Germany, and an actor in the scenes he describes, was born in 1506 at Schleiden, in the present governmental district of Aix-la-Chapelle, Prussia, and educated at Liege and Cologne. At the age of eighteen he became private tutor to a son of count Mandersheid, in whose domain the village of Schleiden was situated, and in that capacity visited France, where he devoted himself to the study of jurisprudence and became licentiate of that faculty (at Orleans, 1525). Through the influence of cardinal John du Bellay of Paris, Sleidan was appointed by king Francis I interpreter to the embassy which attended the  diet at Hagenau in 1540; and in the following year the landgrave Philip of Hesse secured his appointment as messenger, interpreter, and historiographer to the Smalcald League (see Von Rummel, Philipp d. Grossmiithige, etc. [Giessen, 1830], 2, 439). It is evident, therefore, that Sleidan was by that time an adherent of the evangelical faith; and he soon afterwards proved himself a determined opponent of the Church of Rome by publishing two addresses, the one to the princes of the empire and the other to the emperor (Orationes Dues [Argent. 1544, and in German, 1567]). He also left the service of king Francis, and established his home permanently at Strasburg. In 1545 he published a Latin version of Philip Comines history of Louis XI and of the duke Charles of Burgundy; and in the same year he was instructed by the Smalcald League “to write a complete history of the renewed religion.” He therefore began his famous work De Statu Relig. et Reipubl. Carolo Quinto Ceasare Commentarii.

He also, in that year, accompanied the Protestant embassy to England, in order to negotiate a peace with France, and on his return in 1546 he married Jola von Nidbruck, who bore him three daughters and lived with him in wedlock to her death, in 1555. In 1548 he published a Latin edition of Comines' Charles VIII, and in 1550 a Summa Doctr. Platon. de Republica et Legibus (Argent.), and a Latin edition of De Seysel on the French State and the duty of kings. He attended the Council of Trent in 1551 in the capacity of representative of the city jof Strasburg, but was not received, and in 1552 he went to the camp of king Francis, near Saverne, for the purpose of inducing the king to modify his demands for the support of the army. In 1554 he visited the Conrent of Naumburg as the ambassador of Strasburg (Salig, Hist. d. Augsb. Conf. 1, 682; 2, 1043). The somewhat noted work De Quatuor Summis Imperiis Libri Tres (Argent. 1557) was probably written in the last year of the author's life. He died in 1556. Sleidan was characterized by frankness and a love for the truth. His style as an author was natural and easy, his Latin classical; his sources well chosen. His works accordingly commanded attention at an early period. and will always be important for the history of the Reformation. They were published in numerous editions, that of 1785 and 1786 (Frankfort-on-the-Main) being the best in German. See Dr. Theod. Paur, J. Sleidan's Comment. uber d. Regierungszeit Karls V, etc. (Leips. 1843), where a rich literature relating to Sleidan is given.

## Sleipner[[@Headword:Sleipner]]

             in Norse mythology, was the famous eight-footed horse of Odin. SEE SVADILFAR.

## Sleipnisfraendi[[@Headword:Sleipnisfraendi]]

             in Norse mythology, was a surname of Loke, who assumed the form of a mare and enticed the steed Svadilfar away from his lord, afterwards giving birth to the eight-footed horse Sleipner (q.v.).

## Slicer, Henry, D.D.[[@Headword:Slicer, Henry, D.D.]]

             a distinguished minister of the Methodist Episcopal Church, was born in Annapolis, Md., March 27, 1801. He joined the Church in Baltimore in his seventeenth year, and was licensed to preach in his twentieth year. He was received into the Baltimore Conference in 1822, and his appointments (from 1822 to 1874) may be thus classified: seven years on circuits; twenty years in stations; two years agent of the Metropolitan Church, Washington, D. C.; eight years chaplain of the Seamen's Union Bethel, Baltimore; and fifteen years as presiding elder. He was a member of eight General Conferences — namely, 1832, 1840, 1844, 1852, 1856, 1860, 1868, 1872. When the East Baltimore Conference was formed he became a member of it, and continued such until 1868, when he returned to the Baltimore Conference. He died April 23, 1874. Mr. Slicer was a man of vigorous intellect, self reliant and indefatigable. His ministry is an instructive example of devotion to primitive Methodist usage, of sympathy with judicious changes, and of punctilious discharge of official duties. See Minutes of Annual Conferences, 1875, p. 16.

## Slidrugtanni[[@Headword:Slidrugtanni]]

             in Norse mythology, was a surname of the golden boar, Gullin Bursti, made by the dwarfs.

## Slidur[[@Headword:Slidur]]

             in Norse mythology, was one of the Elivogs, rivers which flow from the well Hoergelmer.

## Slime[[@Headword:Slime]]

             is the constant rendering in the A.V. of the Heb. חֵמָר, chenmir, the hommar of the Arabs, translated ἄσφαλτος by the Sept., and bitumen in the Vulg. That our translators understood by this word the substance now known as bitumen is evident from the following passages in Holland's Pliny (ed. 1634): “The very clammy slime Bitumen, which at certaine times of the yere floteth and swimmeth upon the lake of Sodom, called Asphaltites in Jury” (7, 15; vol. 1, p. 163). “The Bitumen whereof I speake is in some places in manner of a muddy slime; in others, very earth or mineral” (35, 15; vol. 2, p. 557).

The three instances in which it is mentioned in the Old Test. are abundantly illustrated by travelers and historians, ancient and modern. It is first spoken of as used for cement by the builders in the plain of Shinar, or Babylonia (Gen 11:3). The bitumen pits in the vale of Siddim are mentioned in the ancient fragment of Canaanitish history (14:10); and the ark of papyrus in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Exo 2:3).

Herodotus (1, 179) tells us of the bitumen found at Is, a town of Babylonia, eight days' journey from Babylon. The captive Eretrians (Herod. 6, 119) were sent by Darius to collect asphaltum, salt, and oil at Ardericca, a place two hundred and ten stadia from Susa, in the district of Cissia. The town of Is was situated on a river or small stream of the same name which flowed into the Euphrates and carried down withit the lumps of bitumen which were used in the building of Babylon. It is probably the bitumen springs of Is which are described in Strabo (16, 743). Eratosthenes, whom he quotes, says that the liquid bitumen, which is called naphtha, is found in Susiana, and the dry in Babylonia. Of the latter there is a spring near the Euphrates, and when the river is flooded by the melting of the snow the spring also is filled and overflows into the river. The masses of bitumen thus produced are fit for buildings which are made of baked brick. Dioddrus Siculus. (2, 12) speaks of the abundance of bitumen in Babylonia. It proceeds from a spring, and is gathered by the people of the country, not only for building, but, when dry, for fuel instead of wood. Ammianus Marcellinus (23, 6, 23) tells us that Babylon was built with bitumen by Semiramis (comp. Pliny, 35, 51; Berosus, quoted by Josephus, Ant. 10, 11, 1; Contra Apion. 1, 19; Arrian, Excp. A. 7, 17, 1, etc.).

The town of Is, mentioned by Herodotus, is, without doubt, the modern Hit, on  the west, or right, bank of the Euphrates, and four days' journey northwest, or rather west northwest, of Bagdad (Sir R. Ker Porter, Trav. 2, 361, ed. 1822). The principal bitumen pit at Hit, says Mr. Rich (Memoir on the Ruins of Babylon, p. 63, ed. 1815), has two sources, and is divided by a wall in the center, on one side of which the bitumen bubbles up, and on the other the oil of naphtha. Sir R. K. Porter (2, 315) observed “that bitumen was chiefly confined, by the Chaldmean builders, to the foundations and lower parts of their edifices, for the purpose of preventing the ill effects of water.” “With regard to the use of bitumen,” he adds, “I saw no vestige of it whatever on any remnant of building on the higher ascents, and therefore drier regions.” This view is indirectly confirmed by Mr. Rich, who says that the tenacity of bitumen bears no proportion to that of mortar. The use of bitumen appears to have been confined to the Babylonians, for at Nineveh, Mr. Layard observes (Nin. and Bab. 2, 278), “Bitumen and reeds were not employed to cement the layers of bricks as at Babylon; although both materials are to be found in abundance in the immediate vicinity of the city.” At Nimrud bitumen was found under a pavement (ibid. 1, 29), and” the sculpture rested simply upon the platform of sun-dried bricks without any other substructure, a mere layer of bitumen about an inch thick having been placed under the plinth” (ibid. p. 208). In his description of the firing of the bitumen pits at Nimrfd by his Arabs, Mr. Layard falls into the language of our translators. “Tongues of flame and jets of gas, driven from the burning pit, shot through the murky canopy. As the fire brightened, a thousand fantastic forms of light played amid the smoke. To break the cindered crust and to bring fresh slime to the surface, the Arabs threw large stones into the spring. In an hour the bitumen was exhausted for. the time, the dense smoke gradually died away, and the pale light of the moon again shone over the black slime pits” (ibid. p. 202). SEE BABYLON.

The bitumen of the Dead Sea is described by Strabo, Josephus, and Pliny. Strabo (16, 763) gives an account of the volcanic action by which the bottom of the sea was disturbed and the bitumen thrown to the surface. It was at first liquefied by the heat, and then changed into a thick, viscous substance by the cold water of the sea, on the surface of which it floated in lumps (βῶλοι). These lumps are described by Josephus (War, 4, 8, 4) as of the size and shape of a headless ox (comp. Pliny, 7, 13). The semi-liquid kind of bitumen is that which Pliny says is found in the Dead Sea, the earthy in Syria about Sidon. Liquid bitumen, such as the Zacynthian, the  Babylonian, and the Apolloniatic, he adds, is known by the Greeks by the name of pis-asphaltum (comp. Exo 2:3, Sept.). He tells us, moreover, that it was used for cement. and that bronze vessels and statues and the heads of nails were covered with it (Pliny, 35:51). The bitumen pits by the Dead Sea are described by the monk Brocardus (Descr. Terr. Sanct. c. 7, in Ugolino, 6, 1044). The Arabs of the neighborhood have perpetuated the story of its formation as given by Strabo. “They say that it forms on the rocks in the depths of the sea, and by earthquakes or other submarine concussions is broken off in large masses and rises to the surface” (Thomson, Land and Book, 1, 336). They told Burckhardt a similar tale. “The asphaltum, hommar, which is collected by the Arabs of the western shore is said to come from a mountain which blocks up the passage along the eastern Ghor, and which is situated at about two hours south of Wady Mojeb. The Arabs pretend that it oozes up from fissures in the cliff, and collects in large pieces on the rock below, where the mass gradually increases and hardens until it is rent asunder by the heat of the sun with a loud explosion, and, falling:into the sea, is carried by the waves in considerable quantities to the opposite shores” (Trav. in Syria, p. 394). Dr. Thomson tells us that the Arabs still call these pits by the name biaret hummar, which strikingly resembles the Heb. beeroth chemar of Gen 14:10 (ut sup.). SEE SALT SEA.

Strabo says that in Babylonia boats were made of wicker work and then covered with bitumen to keep out the water (16, 743). In the same way the ark of rushes or papyrus in which Moses was placed was plastered over with a mixture of bitumen and pitch or tar. Dr. Thomson remarks (p. 224): “This is doubly interesting, as it reveals the process by which they prepared the bitumen. The mineral, as found in this country, melts readily enough by itself; but then, when cold, it is as brittle as glass. It must be mixed witl tar while melting, and in that way forms a hard, glossy wax perfectly impervious to water.” We know from Strabo (16, 764) that the Egyptians used the bitumen of the Dead Sea in the process of embalming, and Pliny (6, 35) mentions a spring of the same mineral at Corambis in Ethiopia. SEE BITUMEN.

## Sling[[@Headword:Sling]]

             (קֶלִע, kela; Sept. σφεδόνη; Vulg. funda), an implement which has in all ages been the favorite weapon of the shepherds of Syria (1Sa 17:40), and hence was adopted by the Israelitish army as the most effective  weapon for light armed troops. The Benjamites were particularly expert in their use of it; even the left handed could “sling stones at a hair and not miss” (Jdg 20:16; comp. 1Ch 12:2). According to the Targum of Jonathan and the Syriac, it was the weapon of the Cherethites and Pelethites. It was advantageously used in attacking and defending towns (2Ki 3:25; Josephus, War, 4, 1, 3), and in skirmishing (ibid. 2, 17, 5). Other eastern nations availed therhselves of it, as the Syrians (1Ma 9:11), who also invented a kind of artificial sling (1Ma 6:51), the Assyrians (Jdg 9:7; Layard, Nin. and Bab. 2, 344), the Egyptians (Wilkinson, 1, 357), and the Persians (Xenophon, Anab. 3, 3, 18). The construction of the weapon hardly needs description. It consisted of a couple of strings of sinew, or some fibrous substance, attached to a leathern receptacle for the stone in the center, which was termed the kaph (כִּ), i.e. pan (1Sa 25:29). The sling was swung once or twice round the head, and the stone was then discharged by letting go one of the strings. Sling stones (אָבְנֵיאּקֶלִע) were selected for their smoothness (1Sa 17:40), and were recognized as one of the ordinary munitions of war (2Ch 26:14). In action the stones were either carried in a bag round the neck (1Sa 17:40), or were heaped up at the feet of the combatant (Layard, Nin. and Bab. 2, 344). The violence with which the stone was projected supplied a vivid image of sudden and forcible removal (Jer 10:18). The rapidity of the whirling motion of the sling round the head was emblematic of inquietude (1Sa 25:29, “the souls of.thine enemies shall he whirl round in the midst of the pan of a sling”), while the sling stones represented the enemies of God (Zec 9:15, “they shall tread under foot the sling stones”). The term margemah (מִרְגֵמָה) in Pro 26:8 is of doubtful meaning. Gesenius (Thesaur. p. 1263) explains of “a heap of stones,” as in the margin of the A.V., the Sept.; Ewald and Hitzig, of “a sling,” as in the text. The simple weapon with which David killed the giant Philistine was the natural attendant of a shepherd, whose duty it was to keep at a distance and drive off anything attempting to molest his flocks. The sling would be familiar to all shepherds and keepers of sheep, and, therefore, the bold metaphor of Abigail has a natural propriety in the mouth of the wife of a man whose possessions in flocks were so great as those of Nabal (1Sa 25:29).

Later in the monarchy, slingers formed part of the regular army (2Ki 3:25), though it would seem that the slings there mentioned must have been more ponderous than in earlier times, and that those which could break down the fortifications of so strong a place as Kir-haraseth must have been more like the engines which king Uzziah contrived to “shoot great stones” (2Ch 26:15). In 2Ch 26:14 of the same chapter we find an allusion (concealed in the A.V. by two interpolated words) to stones specially adapted for slings, “Uzziah prepared throughout all the host shields and spears, bows and sling stones.”

Shepherd life in Syria and Arabia affords peculiar facilities for the cultivation and acquirement of this art; and Burckhardt notes of the modern Bedawin that” the shepherds who tend flocks at a distance from the camp are armed with short lances, and also with slings, which they use very dexterously in throwing stones as large as a man's fist” (Notes on the Bed. 1, 57). Thomson speaks of the extraordinary skill of the lads of Hasbeya with this weapon (Land and Book, 2, 372). In various other countries the use of the sling was much practiced in ancient times; the inhabitants of the Baleares (Majorca and Minorca) were particularly distinguished for it. SEE ARMOR.

## Slith[[@Headword:Slith]]

             in Norse mythology, was one of the thirty-seven rivers of Hell, which rise in the well Hoergelmer, and flow around Niflheim.

## Sloane Codex (Heb.)[[@Headword:Sloane Codex (Heb.)]]

             This codex, formerly known as Kenn. 126, is now designated as Sloane 4708. It originally belonged to Da Costa of Amsterdam, and is now in the library of the British Museum. It contains the later prophets. It has no Masoretic notes; but the Keri, vowels, and accents have been added by a later hand. According to Heidenheim, this codex was written between the 6th and 8th centuries; but Strack says, “Hunc codicem esse antiquum libenter concedimus, minime vero plus undecim saecula eum habere demonstratum est, cum e sola literarum figura de librorum Hebraicorum aetate accurate concludi nequeat.” Whatever may be the age, the Sloane  codex contains a great many various readings as well as omissions. Thus, e.g., we notice:

Isa 1:30, עליה, V.D.H. עלה. Isa 2:6, וכילדי, V.D.H. ובילדי. Isa 3:6,!ידי, V.D.H.!יד. Isa 3:18, יסיר אדני יסיר יהוה Isa 4:4, יהוה אדני, V.D.H. אדני. Isa 6:5, ובתיעִ םטמא שפתי omitted. Isa 7:14, הנה omitted. Isa 11:11, אדני omitted. Isa 17:10, נעמוני, V.D.H., נעמָני. Isa 20:1, סרגי omitted. Isa 25:11, השחה omitted. Isa 27:9, יעקב omitted. Isa 51:18, אשר ילדה, V.D.H. ידרה. Isa 53:11, יראה and צדיק omitted. Isa 56:2, שומר שבת מחללי omitted. Isa 56:7, ביתomitted. Isa 56:11, שבעה והמה דעי םלא ידעו omitted. Isa 57:7, ש, V.D.H. שמת. Isa 57:15, לבomitted. Isa 57:18, לוomitted. Isa 60:10,! ישרתונomitted. Isa 60:19,! ל omitted. Isa 64:8, נה omitted. Isa 65:3, אתי omitted. Isa 65:8, עבדי omitted.

These readings we have taken from Heidenhem's Deutsche Vierteljarsschrift fur engilsch-theologische Forschung und Kritik, where in 1, 268-274, 398-405, 553-562; 2, 73-79, the variations and omissions of this codex are noted down. See also Strack, Prolegomena Critica (Lips. 1873), p. 47. (B.P.)

## Sloss, James Long[[@Headword:Sloss, James Long]]

             a Presbyterian minister, was born in the parish of Bellaghy, County of Derry, Ireland, March 13, 1791. He enjoyed good opportunities for early education in his native country, emigrated to the United States with his father's family in 1803, and settled in Lexington, Va. He was apprenticed to the printer's trade for seven years; after this he pursued his studies under private instruction, at the same time teaching as an assistant, and completed his preparatory course for the ministry under the care of Rev. Dr. Moses Waddel, of Willington, S.C. He was licensed by the Presbytery of South Carolina Nov. 18, 1817; the next day received a commission as a missionary through portions of Georgia and the newly formed settlements of the then Alabama Territory; and was ordained Oct. 3, 1818. Subsequently he became pastor of the following charges: The Church at St. Stephens, Clarke Co., Ala., for three years; the three churches of Selma, Pleasant Valley, and Cahawba, three years; at Somerville, Morgan Co., six years; at Florence, Lauderdale Co., eleven years, where he died, Aug. 5, 1841. Mr. Sloss was a man of fine intellectual abilities — every exercise of his mind evincing a clear, logical, and discriminating judgment. As a pastor he had few, if any, equals, being always intensely devoted to the spiritual interests of his people. See Sprague, Annals of the Amer. Pulpit, 4, 581. (J.L.S.)

## Slovakien Version[[@Headword:Slovakien Version]]

             SEE SLAVONIC VERSIONS.

## Slovenian Version[[@Headword:Slovenian Version]]

             Slovenian is a South-Slavic dialect, spoken in parts of Styria, and in Carinthia, Carniola, Croatia, etc. In all the southern provinces of the present empire of Austria, the doctrines of the Reformation made rapid progress in the beginning of the 16th century. In 1599, according to a letter written by a Romish bishop to pope Paul V, only one fifth of the population of the capital city of Laybach was left to the Romish Church, and that small portion consisted mainly of the poor and ignorant. In 1572 primus Truber, once a Romish priest, afterwards a minister of the Gospel, completed the first translation of the New Test. into the Slovenian, which was published in 1577. In 1584 Truber's successor, George Dalmatin, published at Wittenberg the first entire Slovenian Bible, based on Luther's translation. In 1628 the empress of Austria peremptorily ordered “all non- Catholic gentlemen and farmers, and all nobles (male and female),” to leave the realm within the space of one year. This was the end of the Reformation in those parts, and Rome succeeded in putting out the light of  the glorious Gospel. The Slovenian language, never fully developed, but since then greatly neglected, has of late years revived in a remarkable degree. One sign of this revival appears in the translation into this dialect of the gospels of Matthew and Mark, which were printed in 1869.

The Roman Catholic priests, who for the last two hundred years have had things all their own way, did certainly not look with a kindly eye on this small book; but the success which attended the circulation of these two gospels encouraged the committee of the British and Foreign Bible Society to go on, and subsequently, in 1871, the remaining gospels and the Acts of the Apostles, forming together the first volume of the New Test., were added. As to the translation itself, and its effect, the sixty-seventh Annual Report (1871) of the British and Foreign Bible, Society states: It would be idle to set up a plea for perfection in a first translation; but the fruits. of honest and competent criticism will be available for improvement in subsequent editions, which, it is hoped, may be speedily in demand. The appearance of the version has produced some consternation, and it is regarded as an uncomfortable sign that, after the Bible had been successfully suppressed for ages, it should again emerge in the 19th century clothed in the vernacular of the Slovenian race.” But the consternation thus produced seems to be without any effect upon. the arduous and important task of rekindling this lamp of life; for not only is the New Test. almost complete, but the Psalms also are in preparation. That there is a great demand for this translation may be seen from the fact that from the publication of the parts of the New Test. up to March 30, 1878, 23, 500 copies had been disposed of. For this version comp. the Annual Reports of the British and Foreign Bible Society since 1869. (B.P.) SEE SLAVONIC VERSIONS.

## Sluice[[@Headword:Sluice]]

             is in Isa 19:10 the improper rendering of the A.V. for שֶׂכֶר, seker, hire (“reward,” in Pro 11:18).

## Sluyter, Richard[[@Headword:Sluyter, Richard]]

             a minister of the Reformed (Dutch) Church, born at Nassau, N.Y., 1787. He graduated at the New Brunswick Theological Seminary in 1815, and became pastor at Claverack, Columbia Co., N.Y., from 1816 to 1843, when he died. He served also, in connection with his Claverack Church, one or two neighboring churches for some years. He was eminent as an  apostolic spirit, and for the numerous remarkable revivals that blessed his labors. In some of these the converts were numbered by hundreds. He wore himself out in the work. His memory, as a man of God, is still fresh in the hearts of the people of all that region, which was spiritually transformed by his labors.” He had “a fine, and even martial, appearance, great conversational powers, energy, hopefulness, courage, simplicity, and generosity. He was an unusually excellent singer. He was incessantly visiting his people and talking about their souls. He was active, self denying, in the establishment of new churches, in whole or part formed out of his own. His death bed was a scene of great spiritual beauty and power.” His Memoir was prepared by Rev. R.O. Currie, D.D. See Corwin, Manual, p. 209. (W.J.R.T.)

## Smalbroke, Richard[[@Headword:Smalbroke, Richard]]

             an English prelate, was born at Birmingham in 1672, and graduated from Magdalen College, Oxford, in 1694. He took his degree of Bachelor of Divinity in 1706 and of Doctor of Divinity in 1708. He was chaplain to archbishop Tenison, treasurer of Llandaff in 1712, and afterwards prebendary of Hereford. He was consecrated bishop of St. David's Feb. 2, 1723; whence he was translated to the see of Lichfield and Coventry Feb. 20, 1730. He died Dec. 12, 1749. He published, Inquiry into the Authority of the Primitive Complutensian Edition of the New Test. (Lond. 1722, 8vo): — Reflections on Mr. Whiston's Conduct: — and Animadversions on the New Arian Reproved. His great work was A Vindication of our Savior's Miracles (ibid. 1728, 8vo): — also Sermons and Charges (ibid. 1706-32). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Darling, Cyclop. Bibliog. s.v.; Lardner, Works; London Gent. Mag. 75; Nichol, Lit. Anec.; Shaw, Staffordshire; Chalmers, Biog. Dict. s.v.

## Smalcald, Articles of[[@Headword:Smalcald, Articles of]]

             SEE ARTICLES OF SCHMALKALD.

## Smalcald, League of[[@Headword:Smalcald, League of]]

             SEE SCHMALKALD, LEAGUE OF.

## Small, Arthur M.[[@Headword:Small, Arthur M.]]

             a Presbyterian minister, was born in Charleston, S.C. He was converted in early life, and, after an academical training in his native city, he graduated  at Oglethorpe University, Milledgeville, Ga.; studied theology in the Columbia Seminary, S.C.; was licensed by Charleston Presbytery in 1854, and ordained by Harmony Presbytery in 1857. He preached for some time at Liberty Hill, S.C., then two years at Tuskegee, Ala., and finally at Selma, in the bounds of South Alabama Presbytery. During one of the raids made by portions of the United States army in the suppression of the rebellion, the town of Selma was attacked, and, with others, Mr. Small Tallied to its defense, and was instantly killed in the fight, on April 2, 1865. Mr. Small's talents were of a high order. As a preacher of the Gospel, he was universally and greatly admired, always aiming to present its plain, simple truths with great distinctness. See Wilson, Presb. Hist. Almanac, 1866, p. 362. (J.L.S.)

## Small, Samuel M.[[@Headword:Small, Samuel M.]]

             a minister of the Methodist Episcopal Church, was born a slave in Maryland about 1803. He was converted when twenty-six, and in 1836 was taken to New Orleans, where, in 1850, he was licensed to preach by the Rev. (now bishop) N.H. M'Tyeire, of the Methodist Episcopal Church, South. During the war he was removed to Alabama, but returned to New Orleans when peace was restored. He was sent by the Rev. J.P. Newman as a missionary among the freedmen, and upon the organization of the Louisiana Conference in 1865 was admitted on trial. In 1871 he was granted a superannuated relation, and settled in East Feliciana Parish, where he died, Oct. 12, 1873. See Minutes of Annual Conferences, 1873, p. 16; Simpson, Cyclop. of Methodism, s.v.

## Smalley, Elam, D.D.[[@Headword:Smalley, Elam, D.D.]]

             a Presbyterian divine, was born in Dartmouth, Mass., Oct. 27, 1805. He graduated at Brown University, Providence, R.I., studied theology privately, was licensed by the Mendon Congregational Association of Massachusetts, and ordained, June 17, 1829, as colleague with the Rev. Dr. Emmons, over the Church at Franklin, Mass. In 1838 he became pastor of Union Church. Worcester, Mass., and in 1854 of the Second Presbyterian Church, Troy, N.Y., as successor of the Rev. Charles Wadsworth. He died July 30, 1858. Dr. Smalley was a man of decided piety and ability, and was the author of The Worcester Pulpit, with Notices Historical and Biographical (Boston, 12mo). See Wilson, Presb. Hist.  Almanac, 1860, p. 78; Allibone, Dict. of Brit. and Amer. Authors, s.v. (J.L.S.)

## Smalley, Henry[[@Headword:Smalley, Henry]]

             a Baptist preacher, was born in Piscataway, N.J., Oct. 23, 1765, and was admitted by baptism to the communion of the Baptist Church there when about sixteen years old. He was educated first at Queen's College, New Brunswick, and then at Princeton, where he graduated in 1786. He was licensed to preach in 1788, and in 1790 he began to preach for the Cohalsey Baptist Church, Cumberland Co., N.J., and on Nov. 8 of the same year was ordained its pastor. In this charge he continued forty-nine years, until removed by death, Feb. 11, 1839. See Sprague, Annals of the Amer. Pulpit, 6, 281.

## Smalley, John, D.D.[[@Headword:Smalley, John, D.D.]]

             a Congregational minister,. was born in Lebanon, Conn., June 4, 1734; graduated at Yale College in 1756; studied theology under the Rev. Joseph Bellamy; was ordained pastor of the New Britain Society, Berlin, Conn., April 19, 1758; and died June 1, 1820. He was a distinguished theologian, and a faithful and successful preacher. He published, Sermons on Natural and Moral Inability (1769): — Eternal, Salvation not a Just Debt (1785), against John Murray: Concio ad Clerum: At the Election (1800): — Sermons, on Connected Subjects (1803): — Sermons (1814). See, Sprague, Annals of the Amer. Pulpit, 1, 559.

## Smallwood, William A., D.D[[@Headword:Smallwood, William A., D.D]]

             a Protestant Episcopal clergyman, was born in Washington, D.C., in 1805. He graduated from Columbian College, Washington; studied law at Litchfield, Conn., and theology at Alexandria, Virginia; was ordained in 1829, and took charge of St. Matthew's Church, Bladensburg, and of Zion's Church, Prince George County, Maryland; in 1836 became rector of St. James's parish, in Zanesville, Ohio, where he remained seventeen years; in 1853 was pastor of Trinity Church, Chicago, Illinois; took charge, in 1857, of Zion and St. Paul's parishes, in Frederick County, Maryland; in 1861 became rector of a church in Cincinnati, Ohio, and in 1865 of Holy Trinity parish, St. Anthony's Falls, Minnesota, where he died, January 2, 1867. See Amer. Quar. Church Rev. April 1867, page 153.

## Smalridge, George[[@Headword:Smalridge, George]]

             a learned English prelate, was born in Lichfield, Staffordshire, in 1663. He was sent to Westminster School in 1678 by Ashmole, the celebrated antiquary. In May, 1682, he was elected to Christ Church, Oxford, where, having taken his degree of B.A., he became tutor. In July, 1689, he entered holy orders, and about 1692 was appointed minister of Tothill Fields Chapel. In 1693 he was collated to a prebend in the cathedral of Lichfield. He was chosen lecturer of St. Dunstan's in the West, London, in 1708, which he resigned in 1711, when he was made one of the canons of Christ Church, and succeeded Atterbury in the deanery of Carlisle, as he did likewise in the deanery of Christ Church in 1713. In 1714 he was consecrated bishop of Bristol, and queen Anne soon after appointed him her lord-almoner, in which capacity he for some time served her successor,  George I. Refusing to sigi the declaration which the archbishop of Canterbury and the bishops in and about London had drawn up against the rebellion in 1715, he was removed from that place. He soon regained the favor of the princess of Wales, afterwards queen Caroline, who was his patron until his death, in 1719. He published, Animadversions on the Eight Theses, etc., in 1687, having for its full title Church Government, Part V, a Relation of the English Reformation,: etc.: — Actio Davisiana (1689, 4to): — -Twelve Sermons (1717, 8vo). Also Sixty Sermons published by his widow (1726 fol.; 2d ed. 1727; new ed. Oxf. 1832, 2 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Darling, Cyclop. Bibliog. s.v.; Chalmers, Biog. Dict. s.v.

## Smaltz, John H.[[@Headword:Smaltz, John H.]]

             a Presbyterian minister, was born in Philadelphia, Pa., Feb. 17, 1793. He enjoyed the advantages of an early religious training; graduated at Rutgers College, New Brunswick, N.J.; studied theology in the seminary in that place; was licepsed by the Classis of New Brunswick, May 27, 1819; entered upon his work as a missionary in New Jersey, and for three years performed the toilsome duties of his calling. In 1822 he connected himself with the Presbyterian Church; was ordained by the Philadelphia Second. Presbytery over the Third Presbyterian Church, Baltimore, Md., and subsequently was settled in Germantown, Pa.; Frederick City, Md.; Trenton, N.J.; and Harrisburg, Pa. He died July 30, 1861. Mr. Smaltz was a plain, practical preacher, and conscientious in the discharge of al his duties. See Wilson, Presb. Hist. Almanac, 1862, p. 118. (J.L.S.)

## Smara[[@Headword:Smara]]

             in Hindu mythology, is a surname of the love god, Kamadeva. SEE KAMA.

## Smaragdus[[@Headword:Smaragdus]]

             the name of several monkish writers in the Middle Ages.

1. An abbot of the Convent of St. Michael, in the diocese of Verdun, who was one of the most learned of Frankish theologians in the Carlovingian period. He stood high in the regard of the emperor Charlemagne, as appears from the fact that in A.D. 810 he was associated with a commission to convey to pope Leo III the decisions of the Synod of Aix- la-Chapelle of 809 with regard to the Filioque dispute, and served as its  secretary (comp. the record from his pen entitled Acta Collationis Romanoe, in Baronius, Ann. ad ann. 809, No. 54-63; Labbe, Coll. Concil. tom 7; and in Migne's complete ed. of Smaragdus [Paris, 1852], p. 971 sq.). Louis the Pious also esteemed Smaragdus highly, and not only gave donations and immunities to St. Michael's Convent (see the Chartoe Ludovici... et Lotharii... pro Monast. S. Michaelis, in Baluze, Miscell. lib. 4, and Migne, p. 975 sq.), but also constituted him one of the arbitrators in the quarrel of the abbot Ismund of Milan with his monks (see the Epist. ad Ludov. August. in Duchesne, Script. Rer. Franc. 2, 71 sq.). The year of Smaragdus's death is not known, though he does not seem to have outlived the king, Louis the Pious. His writings, now very largely accessible in Migne, as above, give evidence of considerable familiarity with patristical lore and of a pious and practical mind, somewhat influenced by the healthful and sober tendency of the Frankish-German theology of the time. There is, however, no sign of originality in them. His principal exegetical work the Comment. s. Collect. in Evangel. et Epist. etc. (1st ed. Strasburg, 1594) — is a mere compilation, without other method than the mere concatenation of opinions expressed by older writers, and without a definite adhesion to either historico-grammatical interpretation or excessive allegorizing. His second important work — Expositio s. Comment. in Reg. S. Bened. — is more independent. In it Smaragdus appears as a supporter of the strict principles of monastic reform advocated by his contemporary Benedict of Aniane. A similar tendency is displayed, in Diadema Monachorum, a collection of ascetic rules for the government of monks, compiled from the Church fathers. The Via Regia is essentially an extract from the last mentioned work. The above, with others of minor importance, are printed in Migne; and, together with certain unprinted manuscripts (concerning which, see Mabillon, Annal. p. 350 sq.), constitute all of the works of Smaragdus which have been preserved to us.

2. A friend and pupil of Benedict of Aniane, whose real name was Ardo. Having witnessed the death of Benedict, he was appointed to write his biography (see the work, Vita S. Benedicti Anianensis, in Mabillon, Acta SS. O.S.B. Saec. 4, pt. 1, p. 191 sq.; and Migne, pt. 103, p. 354 sq.). Smaragdus died in 843, aged sixty years.

3. The abbot of a monastery at Luneburg, Saxony, which was founded in 972 by the duke Hermann Billung, so that he could not belong to a period earlier than about A.D. 1000. Nothing is known with regard to literary labor performed by his hand, though he may be the author of a  Grammatica Major s. Comment. in Donatum, from which Mabillon gives citations (Annal. p. 358 sq.), and which is sometimes ascribed to Smaragdus No. 1. See D'Achery, Spicileg. 1, 238.

## Smart, James P.[[@Headword:Smart, James P.]]

             a Presbyterian minister, was born in Huntingdon, Pa., July 14, 1814. He received a careful home training, graduated in Jefferson College, Pa., studied divinity in the Associate Seminary in Canonsburg, was licensed by the Chartiers Presbytery and ordained by the Miami Presbytery in 1839, and his first and only charge was Massey's Creek, O. Here he labored with true apostolic zeal and earnestness, and died Feb. 28, 1861. Mr. Smart was a man of vigorous mind and noble heart. He was for many years stated clerk of the Xenia Presbytery. See Wilson, Presb. Hist. Almanac, 1862, p. 235. (J.L.S.)

## Smart, John G., D.D.[[@Headword:Smart, John G., D.D.]]

             a Presbyterian divine, was born in Huntingdon, Pa., Aug. 3, 1804. He graduated at Jefferson College, Pa., in 1826, studied theology privately, was licensed by the Associate Presbytery of Philadelphia, Aug. 17, 1826, and ordained pastor of the Associate Church in Johnstown, N.Y., Nov. 5, 1829, where he continued to labor until 1837, when he removed to Baltimore, Md., and in 1838 was installed pastor of the Church in that city. This relation was dissolved in 1850, and he removed to Cambridge, N.Y., where he continued without a charge, but was engaged in preaching almost constantly in the many vacancies which occurred in the Presbytery of Cambridge, to which he belonged. He died July 8, 1862. Dr. Smart was a man of very superior mental power. He was well skilled in the languages, particularly the Latin, and while a student of theology edited the Orations of Cicero for Tower & Hogan, publishers in Philadelphia. His distinguishing characteristic was his acquaintance with the rules of Church order. Such was his reputation as an ecclesiastical disciplinarian that he was chosen by the General Assembly of the United Presbyterian Church as chairman of the committee to draft a book of discipline. See Wilson, Presb. Hist. Almanac, 1863, p. 363; The Evangelical Repository, s.v.; Allibone, Dict. of Brit. and Amer. Auth. s.v. (J.L.S.)

## Smectymnuus[[@Headword:Smectymnuus]]

             an answer to bishop Hall's remonstrance to Parliament in defense of his book Episcopacy of Divine Right. The name of the treatise is fictitious, made up of the initial letters of the authors, viz. Stephen Marshal, Edward Calamy, Thomas Young, Matthew Newcornen, and William Spurston. When the bishop replied to their book, these divines published a vindication of their answer to the Humble Remonstranoe. This being an appeal to the legislature on both sides, may be supposed to contain the merits of the controversy. The debate was upon these two heads — (1) of the antiquity of liturgies, or forms of prayer; (2) of the apostolical institution of diocesan episcopacy.

## Smedes, Aldert, D.D[[@Headword:Smedes, Aldert, D.D]]

             a Protestant Episcopal clergyman, was born in New York city, April 29, 1810. He graduated from Transylvania University in 1826, and from the General Theological Seminary in 1832; from 1836 to 1839 was rector of St. George's Church, in Schenectady, N.Y.; in 1842 opened St. Mary's School, in Raleigh, N.C., of which he was rector until his death, April 25, 1877. See Prot. Epsc. Almanac, 1878, page 170.

## Smell[[@Headword:Smell]]

             ( בּשֶֹׁ םor רְיח, fragrance; בַּוֹשׁ, stench). Jacob said to his sons, after the slaughter of the Shechemites (Gen 34:30), “Ye have troubled me, to make me to stink among the inhabitants of the land” Ye have given me an ill scent, or smell among this people. The Israelites, in a similar manner, complained to Moses and Aaron (Exo 5:21), “The Lord look upon you, and judge, because you have made our savor to be abhorred in the eyes of Pharaoh and in the eyes of his servants.” This manner of speaking occurs frequently in the Hebrew. In a contrary sense, Paul says (2Co 2:15-16), “We are unto God a sweet savor of Christ in them that are saved and in them that perish; to the one we are the savor of death unto death, and to the other the savor of life unto life.” In the sacrifices of the old law, the smell of the burned offerings is represented in Scripture as agreeable to God (Gen 8:21), “And thou shalt burn the whole ram upon the altar; it is a burned offering unto the Lord; it is a sweet savor, an offering made by fire unto the Lord.” The same thing, by analogy, is said of prayer (Psa 141:2), “Let my prayer be set forth before thee as incense, and the lifting-up of my hands as the evening sacrifice.” So John, in allusion to this service of the Old Test., represents the twenty-four elders with “golden, vials full of odors, which are the prayers of the saints” (Rev 5:8).

## Smernitza[[@Headword:Smernitza]]

             in Slavic mythology, was an apparition whose coming always occasioned the decease of persons who were sick. The phantom was invisible to the  dying themselves, but neighbors might observe it skulking about and finally entering the house of the victim, whose fate was then inevitable. The spasmodic twitchings and the throat rattle of the last hour were evidences of the force which Smernitza employed to separate the soul from the body.

## Smet, Hans Von Der Ketten[[@Headword:Smet, Hans Von Der Ketten]]

             son of the Dutch antiquarian of the same name, was born in Nimeguen about 1630, and was pastor at Alkmaer until 1684, when he received a call to Amsterdam, where he died May 23, 1710, leaving several religious works.

## Smet, Peter John de[[@Headword:Smet, Peter John de]]

             a Roman Catholic missionary, was born in Dendermonde, Belgium, Dec. 31, 1801. He came to the United States in August, 1821; entered the Jesuit novitiate at Whitemarsh, Md.; went to Missouri in 1823, and aided in founding the University of St. Louis, in which he labored until 1838. He was then sent to found a mission among the Pottawattomies, afterwards laboring among the Flatheads and the Blackfeet. Taking a general superintendence of these missions, he traveled to collect money for them. He died in St. Louis, May 23, 1873. His principal works are, Letters, Sketches, and Residence in the Rocky Mountains (Phila. 1843, 12mo): — Oregon Missions and Travels over the Rocky Mountains (N.Y. 1847): — Western Missions and Missionaries (1863, 12mo): — Reisen in den Felsengebirgen, etc. (St. Louis, 1865). See Appletons' Cyclop.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Smeton, Thomas[[@Headword:Smeton, Thomas]]

             a learned Scotch divine and educator, was born in Gask, near Perth, in 1536. He was educated at the University of St. Andrew's, and afterwards studied in Paris. He went to Rome, and entered the Society of Jesuits; but, going to Geneva, he was confirmed in his intention of leaving the Church of Rome. From Geneva he went to Paris, where he narrowly escaped the massacre. Arriving in London, he publicly renounced popery, and settled at Colchester, Essex, as a schoolmaster. In 1578 he returned to Scotland, joined Knox and the other Reformers, was appointed minister of Paisley and member of the General Assembly which met at Edinburgh the same year, and was chosen moderator in the Assembly of 1579. He was soon after made principal of the College of Glasgow, and died in 1583. His only  publication is entitled Responsio ad Hamiltonii Dialogum (Edinb. 1579, 8vo), a defense of the Presbyterians, to which is added Eximii Viri Joannis Knoxii, Scoticanoe Ecclesioe Instauratoris, etc. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Smiglecius, Martin[[@Headword:Smiglecius, Martin]]

             a learned Jesuit, was born in Poland in 1562. He entered the Society of Jesuits in Rome in 1581, and after making great progress in his studies was sent back to Poland, and taught philosophy at Wilna for four years and divinity for ten. He became rector of several colleges and superior.of the convent at Cracow. He died July 26, 1618. He published many works against the Protestants, but his principal work is his Logic (Ingolst. 1618, 2 vols. 4to).

## Smik[[@Headword:Smik]]

             in Lettish mythology, was a god of the Lithuanians, to whom they dedicated the first furrow turned up by the plough, and whatever should grow on it. To cross such a furrow was regarded as an insult to the god.

## Smilax[[@Headword:Smilax]]

             a young girl in Grecian mythology who tenderly loved Crocus. As their love was hopeless, the gods changed them into flowers bearing their respective names.

## Smiley, George W., D.D[[@Headword:Smiley, George W., D.D]]

             a Presbyterian minister, was born in Perry County, Pennsylvania, in 1818. He studied two years in Dickinson College; removed to Lexington, Kentucky, where he was converted; joined the Methodist Church, and for twenty years served as an itinerant preacher, then as a Reformed Dutch minister at Philadelphia, and finally, for fourteen years, as a Presbyterian minister at Pottsville. He died June 19, 1883. See Nevin, Presbyterian Encyclop. s.v.

## Smintheus[[@Headword:Smintheus]]

             in Grecian mythology, is a surname given to Appllo in the Troad, from the town of Sminthe. It is derived, by some, from sminthos, a mouse.

## Smite[[@Headword:Smite]]

             (נָכָה, ‘ τύπτω, etc.), to stike, is often used in Scripture for to kill. Thus David smote the Philistine, i.e. he killed Goliath. The Lord smote Nabal and Uzziah, i.e. he put them to death. To smite an army is to conquer it, to rout it entirely. To smite with the tongue is to load with injuries and reproaches, with scandalous reflections. To smite the thigh denotes indignation, trouble, astonishment (Jer 31:19).

## Smith[[@Headword:Smith]]

             (חָרָשׁ, charash), a workman in stone, wood, or metal, like the Lat. faber, but sometimes, more accurately defined by what follows, as חָרִשׁ בִּרְזֶל, a workman in iron, a smith; Sept. τέκτων, τέκτων σιδήρου, χαλκεύς, τεχνίτης; Vulg. faber and faberfjrrari-us (1Sa 13:19; Isa 44:12; Isa 54:16; 2Ki 24:14; Jer 24:1; Jer 29:2). In 2Ch 24:12 “workers in iron and brass” are mentioned, The first smith mentioned in Scripture is Tubal-cain, whom some writers, arguing from the similarity of the names, identify with Vulcan (Gerh. Vossius, De Orig. Idolol. 1, 16). He is said to have been “an instructor of every artificer in brass and iron” (Gen 4:22), or, perhaps more properly, a whetter or sharpener of every instrument of copper or iron. So Montanus, “acuentem omne artificium eris et ferri;” Sept. σφυροκόπος χαλκεὺς χαλκοῦ καὶ σιδήρου; Vulg. “fuit malleator et faber in cuncta opera seris et ferri.” Josephus says that he first of all invented the art of making brass (Ant. 1, 2, 2). As the art of the smith is one of the first essentials to civilization, the mention of its founder was worthy of a place among the other fathers of inventions. So requisite was the trade of a smith in ancient warfare that conquerors removed these artisans from a vanquished nation, in order the more effectually to disable it. Thus the Philistines deprived the Hebrews of their smiths (1Sa 13:19; comp. Jdg 5:8). So Nebuchadnezzar, king of Babylon, treated them in later times (2Ki 24:14; Jer 24:1; Jer 29:2). With these instances the commentators compare the stipulation of Porsenna with the Roman people after the expulsion of their kings “Ne ferro, nisi in agricultura, uterentur” (Pliny, Hist. Nat. 31, 14). Cyrus treated the Lydians in the same manner (Herodotus, 1, 142). SEE HANDICRAFT.

מִסְגֵּר, masger, smith, occurs in 2Ki 24:14; 2Ki 24:16; Sept. συγκλείων; Jer 24:1; Jer 29:2; Vulg. clusor, or inclusor. Buxtorf gives “claustrarius, faber ferrarius.” The root סגר, to close, indicates artisans “with busy hammers closing rivets up,” which suits the context better than other renderings, as setters of precious stones, seal engravers, etc.:

In the New Test. we meet with Demetrius, “the silversmith,” at Ephesus, ἀργυροκόπος, “a worker in silver;” Vulg. argentarius; but the commentators are not agreed whether he was a manufacturer of small silver models of the Temple of Diana, ναοὺς ἀργυροῦς, or, at least, of the  chapel which contained the famous statue of the goddess, to be sold to foreigners, or used in private devotion, or taken with them by travelers as a safeguard; or whether he made large coins representing the temple and image. Beza, Scaliger, and others understand a coiner or mint master (see Kuinol, ad loc.). That the word may signify a silver founder is clear from the Sept. rendering of Jer 6:29. From Plutarch (Opp. 9, 301, 473, ed. Reisk.) and Hesychius it appears that the word signifies any worker in silver or money. A coppersmith named Alexander is mentioned as an opponent of Paul (2Ti 4:14).

Other Heb. terms substantially indicating the handicraft of a smith are: לוֹטֵשׁ, lotesh; Sept. σφυροκόπος; Vulg. malleator, a hammerer (A.V. “instructor”); a term applied to Tubal-cain in Gen 4:22 (see Gesen. Thesaur. p. 530, 755; Saalschutz, Arch. Hebr. 1, 143); and, הוֹלֵ, holem; Sept. ὁ τύπτων, he that smites (A.V. “smootheth”) the anvil (פִּעִ ם, σφῦρα, incus), Isa 41:7, A description of a smith's workshop is given in Ecclus. 28:28. SEE MECHANIC.

## Smith (or Smyth), William (1)[[@Headword:Smith (or Smyth), William (1)]]

             an English prelate, was a native of Lancashire, and born about the middle of the 15th century. He took his LL.B. degree at Oxford before 1492, when he was presented to the rectory of Cheshunt, Hertfordshire, by the countess of Richmond. Previous to this (Sept. 20, 1485) he was appointed  clerk of the hanaper, and a few years after was promoted to the deanery of St. Stephen's, Westminster. In 1493 he was consecrated bishop of Lichfield and Coventry. He was shortly afterwards made president of the prince's council within the marches of Wales. There was a renewal of this commission in the seventeenth year of Henry VII, of which Smith was again lord-president. In 1495 he rebuilt the hospital of St. John, Lichfield, and gave a new body of statutes for the use of the society. Bishop Smith was translated to the see of Lincoln in November, 1495. In 1500 he was elected chancellor of Oxford, and in 1507-8 he concerted the plan of Brasenose College, along with his friend Sir Richard Sutton, and lived to see it completed. He died at Buckden, Jan. 2, 1513 (1514), and was interred in Lincoln Cathedral. See Churton, Lives of the Founders; Chalmers, Hist. of Oxford; Hook, Eccles. Biog.; Chalmers, Biog. Dict. s.v.

## Smith, A.B.[[@Headword:Smith, A.B.]]

             a minister of the Methodist Episcopal Church, was born on Bell Creek, Fayette Co., West Va., June 13, 1829. He joined the Church in his thirteenth year. He was received into the West Virginia Conference in the spring of 1859, took a superannuated relation in 1862, but was ordained elder in 1863. He was made effective in 1868, but died in the spring of 1870. See Minutes of Annual Conferences, 1871, p. 40.

## Smith, Albert Patterson, D.D[[@Headword:Smith, Albert Patterson, D.D]]

             a Protestant Episcopal clergyman, was born in New Hampshire in 1809. He graduated from the General Theological Seminary, N.Y., in 1842, served at Camden, N.J., then as rector of St. Peter's Church, Cazenovia, for thirty-three years, until his death, March 14, 1882.

## Smith, Albert, D.D.[[@Headword:Smith, Albert, D.D.]]

             a Congregational minister and teacher, was born in Milton, Vt., Feb. 15, 1804. In 1826 he went to Hartford, Colin., and began a course of study preparatory to entering upon the profession of the law. He soon after experienced a change of heart, which also brought a change in his views of life, and led him to turn his attention to the ministry. He graduated at Middlebury College, Vt., in 1831; also at Andover Theological Seminary in 1835; and in 1836, having been licensed by Andover Congregational Association, he was ordained by the Congregational Council, and became. pastor of the Congregational Church at Williamstown, Mass. In 1839 he was called to the professorship of languages in Marshall College, Mercersburg, Pa., and in 1841 to the chair of rhetoric and oratory in his alma mater at Middlebury, Vt. In 1845 he returned to the ministry, and became pastor of the Church in Vernon, Conn., where he remained till 1854, when, compelled by declining health, he removed to Peru, Ind. In the summer of 1855 he was employed in Duquoin, in the southern part of Illinois, in the service of the Home Missionary Society; and in the fall of that year he settled at Monticello, Il., where he died, April 24, 1863. Dr. Smith was a man of uncommon intellectual power. He was an accurate and eloquent writer, an acute and profound theologian, and a wise, faithful, and  affectionate pastor. See Wilson, Presb. Hist. Almanac, 1864, p. 321; Congregational Quarterly, 1863, p. 349. (J.L.S.)

## Smith, Alexander J.[[@Headword:Smith, Alexander J.]]

             a minister of the Methodist Episcopal Church, was born in South Carolina in 1831. He united with the Church when nine years of age, and was licensed to preach and admitted on trial in the Mississippi Conference, Methodist Episcopal Church, South, in 1855. After being ordained elder, he was located at his own request. He was admitted into the Arkansas Conference of the Methodist Episcopal Church in 1869, and labored faithfully until his death, Feb. 2, 1875. See Minutes of Annual Conferences, 1875, p. 158.

## Smith, Alexander. L.[[@Headword:Smith, Alexander. L.]]

             a minister of the Methodist Episcopal Church, South, was born in Marlborough District, S.C., Dec. 5, 1823, and was received into the South Carolina Conference in 1847. He remained effective for twenty years, supernumerary one year, and superannuated for nearly four years. He died in Spartanburg, S.C., Aug. 25, 1872. See Minutes of Annual Conferences of M.E. Ch., South, 1872, p. 671.

## Smith, Amos[[@Headword:Smith, Amos]]

             a minister of the Methodist Episcopal Church, was born in Frederick County, Va., April 30; 1795, and professed conversion in 1811. He served as a soldier during the war of 1812, after which he studied in Asbury College, Baltimore. In 1820 he was admitted on trial into the Baltimore Conference, and thus commenced a long life of usefulness. He was ordained deacon Sept. 29, 1822, and elder April 10, 1825. In 1839 he was appointed to the office of presiding elder, but was compelled to resign, on account of ill health, in the winter of 1841-42. He became a member of the  East Baltimore Conference upon its formation in 1857, and in 1863 was a superannuate, continuing, however, to preach frequently. He died Jan. 20, 1868. See Minutes of Annual Conferences, 1868, p. 29.

## Smith, Anson C.[[@Headword:Smith, Anson C.]]

             a minister of the Methodist Episcopal Church, was born in Bridgewater, N.H., Dec. 20, 1810, and made profession of religion in 1831. He entered the ministry in 1834 as local preacher, and was admitted into the New Hampshire Conference in 1835, receiving ordination as deacon in 1837, and as elder in 1839. His health failed in 1859, and he died April 23, 1862. See Minutes of Annual Conferences, 1863, p. 103.

## Smith, Archer B.[[@Headword:Smith, Archer B.]]

             a Baptist minister, was born in Georgetown, S.C., and graduated at Brown University in the class of 1828, and pursued his theological studies at Newton. His ministerial life was spent at the South, chiefly in Virginia, where he was highly respected. He died at his residence at Auburn Mills, Hanover Co., Va., Dec. 5, 1877. (J.C.S.)

## Smith, Archibald G.[[@Headword:Smith, Archibald G.]]

             a minister of the Methodist Episcopal Church, was born in New York in 1826, and was admitted into full connection in the Rock River Conference in 1856. He sustained an effective relation for eleven years, and was superannuated four years. He died at Shell Bark, Butler Co., Ill., August, 1870. See Minutes of Annual Conferences, 1870, p. 275.

## Smith, Asa[[@Headword:Smith, Asa]]

             a Methodist Episcopal minister, was received on trial in the Philadelphia Conference in 1800, and appointed to the Northumberland and Wyoming Circuit. He subsequently traveled Salem, Freehold, Gloucester, Bristol, Cecil, Chester, Bohemia, Kent, Dover, Queen Ann's, Lancaster, Northampton, Essex, Staten Island, Somerset, Snow Hill, Annamessex, Dorchester, Accomac, and Salisbury circuits, which terminated his active ministry. He died in April, 1847. Mr. Smith was abundant in labors, and was often denominated “a son of thunder.” See Minutes of Annual Conferences, 4, 203.

## Smith, Asa D., D.D., LL.D.[[@Headword:Smith, Asa D., D.D., LL.D.]]

             a Presbyterian minister, was born in Amherst, Mass., Sept. 21, 1804. At the age of seventeen, while living at Windsor, Vt., he was called by divine grace to a new life, and there he consecrated himself with all his characteristic earnestness to the service of Christ. The vows he then took he most sacredly kept, nor ever turned aside from the one great purpose God had wrought in his soul. He very soon commenced a preparatory study for the work of the ministry, and entered Dartmouth College in 1826. Here the traits of character which distinguished him in after life industry, energy, fidelity, and singleness of purpose to the one great object of his early consecration were made conspicuous. His remarkable power of extemporaneous speech drew to him the marked and admiring attention of the students. He ranked very high as a scholar, and was among the very. first in his class; in some respects he had no superior.

He was a decided Christian, and knew the secret, which so many fail to learn, of living a decidedly godly life at college. He never was more active, or accomplished more for the salvation of souls in his after life, than during his college course of four years. After leaving college he taught an academy one year in Maine. During that year the school was blessed with a revival of religion. From Maine he went to the Theological Seminary at Andover. After completing the course he was ordained to the ministry, and settled as pastor over a church in New York city, in which charge he continued for thirty years. While in that city he was associated with its leading men in all the public, benevolent, and religious movements of the time. His prominent position in the literary and religious world brought many applications for him to leave the pulpit for services in colleges and seminaries for which he was. regarded as so eminently fitted.

From the retirement of Dr. Lord from the presidency of Dartmouth College, attention was directed to him as his successor. He received a unanimous call from the trustees of the college, which, after prayerful deliberation, he accepted. Dr. Smith entered upon his work in the full maturity of life with all the fire and energy of youth. Endowed with every quality which the highest mental culture could give, and freighted with an experience rich in every department of literary, social, and religious life. he resolved to carry out the design of the founders of the college to impart a sanctified learning to all who should gain access to its halls. So thoroughly was he devoted to his great work that every moment was consecrated to the interests of the institution. He knew but one work, and every interest in which he took a part was made to  contribute to the welfare of the college. His life as a pastor was, as it were, acted over again, for, while his care extended to the temporal welfare of his flock, he was, if possible, more anxious about their salvation. He improved occasions to converse with them on the subject of religion, and prayed much for them, while he asked for them an interest in the prayers of others. Dr. Smith not only took an interest in the affairs of the college, but in all things that pertained to the welfare of the community. As a citizen he was public-spirited, always earnest for improvements, quite up to the means of securing them, always willing to bear his full share of labor or expense.

No one in the community was more free, more generous in aid of every good cause, or more ready to contribute of his substance to those in need. By over-exertion his health became somewhat impaired and it was necessary for him to remain abroad during the winter and spring of 1870. With that exception he was rarely laid aside from labor during the thirteen years of his connection with the college. In November of the last year, near the close of the fall term, he was suddenly stricken down by acute disease, and from that blow he never fully recovered, nor had sufficient strength to attend to his official duties. Following the advice of his physician and his own judgment, he tendered, early in the winter, his resignation of the presidency. It was accepted with reluctance on the part of the trustees, but only when they saw there was no hope of his final recovery. He was grateful to God for having permitted him to render so long a service, and, though he could have wished it protracted, yet he was resigned to the divine will. During the last few days he was extremely weak, and at the close, without pain, he gently fell asleep in Jesus to enjoy the “rest that remains for the people of God,” Aug. 17, 1877. Dr. Asa D. Smith was author of the following: Letters to a Young Student: — A Memoir of Mrs. L. A. Leavitt: — Importance of a Scriptural Ministry: — A Discourse on the Life and Character of Charles Hall, D.D.: — The Puritan Church's Stewardship: — Beneficence our Life Work: — Two Baccalaureate Discourses: — Obedience to Heaven's Law: — Death Abolisled: — Introduction to Pioneer American Missions in China: — with numerous articles in the American Theological Review and Biblical Repository. See Allibone, Dict. of Brit. and Amer. Author's, s.v. (W.P.S.)

## Smith, Azariah, M.D.[[@Headword:Smith, Azariah, M.D.]]

             a minister of the Congregational Church, was born in Manlius, N.Y., Feb. 16, 1817. From a very early age he was kept. at school; studying, in addition to the ordinary branches, algebra, Latin, and Greek. In the spring  of 1834 he entered the freshman class in Yale College. In 1835, during a revival, he was the subject of converting grace. Soon after his conversion he became interested in the subject of missions, and made his impressions known to Dr. Armstrong, one of the secretaries of the American Board. Immediately after graduation he went to Geneva, N.Y., where he pursued the study of medicine in the office of Prof. Spencer, attending six lectures a day. He engaged in Sunday school work and was secretary of the village Tract Society. In 1839 he went to Philadelphia, where.he spent three months, enjoying, under the special favor of Prof. Hodge, access to the Pennsylvania Hospital and also to the dispensary and almshouse.

In October he entered the Theological Seminary at New Haven. During the winter he kept up his medical as well as theological studies, and received from the medical school connected with the college the degree of M.D., Jan. 24, 1840. He also, day by day, attended the lectures of the law school on Blackstone's Commentaries. His was not a mere smattering; but his application was such that he thoroughly mastered what he undertook. On Aug. 30. 1842, he was ordained at Manlius, and he embarked for Western Asia in November following, arriving at Smyrna after a voyage of fifty- three days. After residing at Brusa and Constantinople for a few months, he proceeded to Trebizond, where he remained five months, spending the most of his time in studying Turkish and practicing medicine. In 1844 he visited Smyrna, Rhodes, Cyprus, and Beirft, and made a tour in the interior to Aleppo, Orfa, Diarbekir, and Mosul. He was at Mosul when Botta was disentombing one of the palaces of Nineveh; he also traveled for a time with Mr. Lavard. At Mosul it was his sorrowful privilege to attend the dying couch of the excellent Dr. Grant. This year he made a trying and dangerous tour in the mountain Nestorian districts of Kurdistan, going, through much peril, as far north as Julamerk, returning to Mosul, and thence to Alexandretta.

In 1845 he traveled extensively after visiting- Constantinople, including a visit to Trebizond and Erzerum, where he remained a year and a half. This year he was mobbed for affording protection to an Armenian priest who had fled to his house, but by his determined courage and perseverance the offenders were punished and damages were recovered from the Turkish government. His travels were extensive, and he often went many miles out of his way to administer medicine for the cholera at different missionary stations. What was so widely known and extensively used in this country in 1849 as “Dwight's Cholera Mixture” was his own preparation. Once he was attacked with this disease in the wilderness, his only attendant forsaking him through fear; but  after two days' suffering he recovered sufficiently to proceed on his journey. At length, in 1848, he arrived at Aintab, seventy miles north of Aleppo, which he made his missionary home. It had a population of Armenian Christians amounting to 12,000, twice that of the Mohammedan “residents a field large enough to wear out the most untiring energy. He returned to America the same year, was married, and went back to his field. Everything he knew, he knew thoroughly; and everything he did, it was with all his might. As the author of valuable papers on meteorology, Syrian antiquities, and natural history, published in the American Journal of Science, he at once took rank with the best scholars of his own land, thus confirming the declaration that “none have made richer contributions to the material of the naturalist and geographer than are being made by the missionaries of the Cross.” He who lived and labored so faithfully for others was not forgotten by his Lord in the trying hour. When death came, June 3, 1851, it found him prepared. In the midst of painful struggles which amounted almost to agony, he uttered, in Turkisih his last words — “Joy, joy! praise, praise!” (W.P.S.)

## Smith, Bela[[@Headword:Smith, Bela]]

             a Methodist Episcopal minister, was born in 1784, converted when about eighteen years of age, and admitted on trial by the New York Conference in 1809. In 1810 he was ordained deacon as a missionary to Canada; in 1811 admitted into full connection and appointed to Ulster Circuit. He was ordained, in 1812, elder, and appointed to Delaware Circuit; 1813, Newburg Circuit; 1814-15, New Windsor; 1816, Delaware; 1817, Schenectady; 1818, Albany; 1819, Pittsfield; 1820-21. Stratford. In 1822, owing to failing health, he took a superannuated relation, in which he continued to the termination of his life, July 2, 1848. He was a faithful and successful ambassador for Christ, and in all the relations of life he was highly valued and universally esteemed. See Minutes of Annual Conferences, 4, 223.

## Smith, Benjamin A.[[@Headword:Smith, Benjamin A.]]

             a minister of the Methodist Episcopal Church, South, was born in Warren Co., Ga., in 1813. He embraced religion in his seventeenth year and united with the Church. He was licensed to preach in 1848, and in 1849 was admitted into the Georgia Conference. His brief ministry was closed by  death June 13, 1850. See Minutes of Annual Conferences of M.E. Ch., South, 1851, p. 304.

## Smith, Benjamin Coleman[[@Headword:Smith, Benjamin Coleman]]

             a Presbyterian minister, was born in Windsor, Vt., May, 1800. He was educated in the Bloomfield Academy, N. J; graduated at the Theological Seminary at Auburn, N.Y.; and was licensed by Windsor Congregational Association, Vt., and ordained by the same in 1836. He was chaplain of the state prison at Auburn for twelve years, agent for the Western Educational Society for two years, and in 1844 was installed pastor of the Presbyterian Church at Prattsburgh, N.Y., by Bath Presbytery, which relation existed until 1859, when he was disabled by paralysis, and died Oct. 17, 1861. Mr. Smith was a good preacher, decidedly Calvinistic; an excellent pastor, a godly man. See Wilson, Presb. Hist. Almanac, 1863, p. 206. (J.L.S.)

## Smith, Benjamin P.[[@Headword:Smith, Benjamin P.]]

             a minister of the Methodist Episcopal Church, South, was born in Hardin County, Tenn., Oct. 28, 1830. He was brought into the Church in 1848, and admitted into the Tennessee Conference in 1857. During the year 1862 he enlisted in the Confederate army and was killed at Jackson, Tenn., July 13, 1863. “He was a man of sound judgment, deep piety, and a promising preacher.” See Minutes of Annual Conferences of M.E. Ch., South, 1865, p. 545.

## Smith, Benjamnin Bosworth, D.D[[@Headword:Smith, Benjamnin Bosworth, D.D]]

             a Protestant Episcopal bishop, was born at Bristol, R.I., June 13, 1794. He graduated from Providence College (now Brown University) in 1816, was ordained deacon April 27, 1817, and presbyter June 24, 1818. After having a charge at Marblehead for two years, he became rector of St. George's Church, Accomac, Virginia; two years later of Zion's Church, Charlestown, with charge of Trinity Church in Shepherdstown: in 1823 of St. Stephen's Church, Middlebury, Vermont. While there he edited The Episcopal Register. In 1828 he became rector of Grace Church mission, in Philadelphia, and editor of The Episcopal Recorder. In 1832 he was minister of Christ Church, Lexington, Kentucky. On October 30 of the same year he was consecrated first bishop of the diocese of Kentucky from which position he retired in 1880, and spent his remaining days in New York city, where he died, June 1, 1884.

## Smith, Caleb[[@Headword:Smith, Caleb]]

             a Presbyterian minister, was born in Brookhaven, L.I., Dec. 29, 1723. He received good preparatory training, graduated at Yale College in 1743, remained at college for some time as a resident graduate, gave instruction in the languages at Elizabethtown, N.J., and at the same time studied theology under the direction of the Rev. Jonathan Dickinson. He was licensed to preach in April 1747, and was ordained and installed pastor of Newark Mountains (now Orange), N.J., Nov. 30, 1748. In 1750, shortly after his settlement in the ministry, he was appointed a trustee of the College of New Jersey and clerk of the board, and continued as such officer till the removal of the college to Princeton. After the death of president Edwards he was chosen president pro tempore, and for several months continued to discharge the duties of that important position with much dignity and ability. He was for many years stated clerk of the  presbytery, and usually conducted its correspondence. He died Oct. 22, 1762. Mr. Smith ranked among the more popular preachers of his day. His only publication was a Sermon on the Death of Aaron Burr (1757). A Brief Account of his Life from his Diary, etc., was published at Woodbridge, N.J. in 1763. See Sprague, Annals of the Amer. Pulpit, 3, 146; Steam, Hist. of First Church, Newark; Allibone, Dict. of Brit. and Amer. Authors, s.v. (J.L.S.)

## Smith, Carlos, D.D.[[@Headword:Smith, Carlos, D.D.]]

             a Presbyterian minister, was born in Hopkinton, N.H., July 17, 1801. He was graduated at Union College in 1822. He became a teacher in Petersburg, Va., and in Thetford, Vt., going from the latter place to Catskill, N.Y., where he taught six years. He was ordained by Oneida Presbytery at Utica, N.Y., in 1832, and was installed pastor of the Presbyterian Church at Manlins, N.Y. He remained in this charge four years, and then removed to Painesville, O where he was pastor eight years. He next took charge of the Massillon Church, O., where he continued three years. He then accepted a call to Tallmadge, O., and was pastor of that Church fourteen years. His next and last charge was Akron, O., where he remained eleven years, after which he was without charge. Dr. Smith died at Akron, April 22, 1877. He published, Progress and Patience (1847): — God's Voice Misunderstood: — The Pulpit Theme (1854): — Eyes and No Eyes (1855): — Spiritualism, or the Bible a Sufficient Witness (1856): — God's Call to the Nation (1861): — -The Memory of Our Noble Dead (1864): — Christ in the Bible (1870): — Selling of Intoxicating Drinks Immoral (1872): Roman and Grecian Civilization: — To Young Men (1872): — Value of a Good Man (1873): — Historical Discourse (1875): — An Adventure at Sea: — and several minor articles. (W.P.S.)

## Smith, Charles A., D.D.[[@Headword:Smith, Charles A., D.D.]]

             a Presbyterian minister, was born, in the city of New York in 1809. He received a classical education in the Hartwick Seminary, and subsequently passed through a theological course. His early labors were in the Lutheran Church, and at the age of twenty-one he was ordained and installed pastor of the Palatine Church on the Mohawk River, west of Albany. After seven years' service he was called to take charge of a new Church enterprise in Baltimore, Md. While there he was a contributor to the Southern Observer, and in connection with Dr. J.G. Morris he prepared and published a  Popular Exposition of the Gospel in four volumes. He was next called to the rural parish of Wurtemberg and Rhinebeck on the Hudson, where he remained nine years, during which he conducted successfully several controversies in behalf of evangelical religion in opposition to a dead formality. Many, through his faithful ministrations, were brought to a saving knowledge of the truth. After this, he received a call to Christ Church, Easton, and after a few years of successful labor was called to St. Mark's Church, Philadelphia. Here he accepted a call to the Western Presbyterian Church in that city. In this Church he remained seven years, doing effective service. From this charge he was called to the Presbyterian Church at East Orange, N.J. After a successful pastorate of five years, he resigned his charge and returned to Philadelphia, where one of his sons, Rev. Henry A. Smith, has for a long time been pastor of a flourishing Presbyterian Church (Northminster), and another son, E.C. Smith, has for twelve years proved his excellent qualities as an educator as principal of Rugby Academy. Dr. Smith died in Philadelphia, Feb, 15, 1879. He was, in the judgment of those who knew him best, a man of rare attainments. He was frank, ingenuous, unpretending, and manly. His writings were numerous, and his style, especially in translations from the German and in his descriptive works, was remarkably happy. Among these works, besides those already mentioned, were a translation of Krumnnacher's Parables: — Illustrations of Faith: — Men of the Olden Time: — Familiar Talks about the Five Senses: — Among the Lilies: — and last, perhaps best of all, Stoneridge, made up of pastoral sketches and scenes from his early ministry. His contributions to the periodical press were numerous. See Allibone, Dict. of Brit. and Amer. Authors, s.v. (W.P.S.)

## Smith, Charles Mouzon[[@Headword:Smith, Charles Mouzon]]

             a minister of the Methodist Episcopal Church, South, was born June 28, 1841, and joined the Church when he was sixteen. He was licensed to preach in 1859, and the same year entered the Georgia Conference. In 1862, because of the absence of his senior preacher, a chaplain in the Southern army, he was overtaxed, and was taken with a violent hemorrhage of the lungs. From this he never recovered. He was made a superannuate in, 1862, and died Oct. 9, 1863. See Minutes of Annual Conferences of the M.E. Church, South, 1863, p. 454.

## Smith, Clark A.[[@Headword:Smith, Clark A.]]

             a Methodist Episcopal minister, was born in Salem, Washington Co., N.Y., Dec. 3, 1810; converted Sept. 14, 1828; licensed to exhort in 1830, and as local preacher in 1835; received on trial soon after, and traveled Lawrenceville, Loyalsock, Chemung, Towanda, Fairport, and Millmont circuits. He died Sept. 13, 1844. See Minutes of Annual Conferences, 3, 643.

## Smith, Cotton Mather[[@Headword:Smith, Cotton Mather]]

             a Congregational minister, was born in Suffield, Conn., Oct. 26, 1731, and graduated at Yale College in 1751. He studied theology under the direction of the Rev. T. Woodbridge, of Hatfield, but before his course was completed he took charge of a school among the Indians at Stockbridge. He resumed his theological studies at Hatfield, and was licensed to preach in 1753. He was installed pastor of the First Church, Sharon, Conn., Aug. 28, 1755. Mr. Smith served as chaplain in the campaign of general Schuyler in 1755. He preached his last sermon on the first Sunday in January, 1806, but lingered for several months, dying Nov. 27, 1806. He published single Sermons (1770, 1771, 1793). “Mr. Smith was not only a polished gentleman, and a discreet and affectionate pastor, but a devout and earnest Christian, and an instructive and animated preacher.” See Sprague, Annals of the Amer. Pulpit, 1, 500.

## Smith, Daniel (1)[[@Headword:Smith, Daniel (1)]]

             a minister of the Methodist Episcopal Church, was born in Philadelphia in 1769. Although his early educational advantages were small, he had a great taste for knowledge, and acquired a considerable stock of useful information. He was admitted into the travelling connection in 1789, and in 1790 was appointed to Boston with Jesse Lee. In 1791 he was admitted into full connection by the conference. In 1794 Mr. Smith located, and continued in that relation till the close of his life. He settled in New York city, and engaged to some extent in secular business; but continued in the vigorous exercise of his ministry till the close of life. He died Oct. 23, 1815. See Sprague, Annals of the Amer Pulpit, 7, 172.

## Smith, Daniel (2)[[@Headword:Smith, Daniel (2)]]

             a minister of the Methodist Episcopal Church, was born in Salisbury, Conn., Sept. 26, 1806. When nineteen years of age he was converted, and shortly after began to study at the Wilbraham Academy. In 1831 he was admitted on trial into the New York Conference. He labored on the Derby Circuit; at Sag Harbor; Winstead, Conn.; Forsyth Street, New York; Bridgeport, Reading, and Stratford, Conn.; Tarrytown; Seventh Street and Green Street, New York; and at Kingston, N.Y. He was a delegate to the General Conference of 1848, and a reserve in 1852. He died June 23, 1852. He was a plain, practical, earnest preacher. See Minutes of Annual Conferences, 1853, p. 192.

## Smith, Darius[[@Headword:Smith, Darius]]

             a minister of the Methodist Episcopal Church, was born in Pittsford, N.Y., July 19, 1805, and united with the Church in April, 1827. He was licensed to preach in May, 1833, and in 1835 was received on trial by the Pittsburgh Conference. After laboring, with the exception of one year (superannuated), until 1874, he became superannuated, and died in Saybrook, O., May 12, 1875. He was at the time of his death a member of the Erie Conference. See Minutes of Annual Conferences, 1875, p. 139.

## Smith, David[[@Headword:Smith, David]]

             a Presbyterian minister, was born in Wilmington, Del., about the year 1772; graduated at Hampden Sidney College in 1791; studied theology privately; was licensed by Redstone Presbytery Nov. 14, 1792; was ordained and installed by the same presbytery as pastor of the congregations of George's Creek and the Tent in Fayette Co., Pa., Aug. 20, 1794, and of the congregations of Rehoboth and Roundhill. Westmoreland Co., in 1798, where he remained until his death, Aug. 24, 1803. Mr. Smith was a well- read divine, and an earnest and faithful preacher. See Sprague, Annals of the Amer. Pulpit, 3, 280, note. (J.L.S.)

## Smith, David, D.D[[@Headword:Smith, David, D.D]]

             a Congregational minister, was born at Bozrah, Connecticut, December 13, 1767. He graduated from Yale College in 1795; commenced preaching in Durham, February 15, 1799, and was ordained August 15 following; was dismissed January 11, 1832, and died at Fair Haven, March 5, 1862. When ninety years old he was able to act as chaplain to the Cincinnati Society, in Boston, and preached at Washington, in Congress Hall. See Chauncy Memorial, page 170. (J.C.S.)

## Smith, Eben[[@Headword:Smith, Eben]]

             a Methodist Episcopal minister, was born in Lenox, Berkshire Co., Mass., July 18, 1774. His parents were religious persons, and members of the Baptist Church. He was converted at the age of thirteen years, was licensed to preach in 1801, began his itinerant labors in the Litchfield Circuit, Conn.  in November, 1803, was admitted on trial in the New York Conference in 1804, and appointed to Litchfield Circuit. He continued to fill appointments until 1819, when he was made presiding elder of the Hudson River District. In 1823 he was appointed presiding elder of the Saratoga. District; in 1826 without an appointment; six of the years between 1827 and 1840 he held an effective relation and received appointments; seven of these years he was a supernumerary; and from 1840 until his death, May 18, 1844, he was superannuated. Mr. Smith was a member of the General Conference in the years 1812, 1816, 1820, and 1824. He was a man of much zeal, diligence, and usefulness, and a great lover of Methodism. See Minutes of Annual Conferences, 3, 473; Bangs, Hist. of the M.E. Church, 2, 305; 3, 33. (J.L.S.)

## Smith, Edward[[@Headword:Smith, Edward]]

             an Irish prelate, was born in Lisburn, County of Antrim, in 1665, and was educated at the University of Dublin of which he was elected a fellow in 1684. In 1689 he went for safety to England, and was recommended and appointed chaplain to the factories of the Smyrna Company at Constantinople and Smyrna. In 1693 he returned to England, and was made chaplain to William III, whom he attended four years in Flanders. He was promoted to the deanery of St. Patrick's, Dublin, in 1695, and advanced to the bishopric of Down and Connor in 1699, being soon after admitted to the Privy Council. He died at Bath in October, 1720. In 1695 he was elected a member of the Royal Society of London, and contributed papers upon various subjects. He also printed four Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Smith, Edward Dunlap, D.D[[@Headword:Smith, Edward Dunlap, D.D]]

             a Presbyterian minister, was born at Greenwich, N.J., September 17, 1802. He graduated from Princeton College in 1822, and from Princeton Theological Seminary in 1826; was licensed the same year; employed as a home missionary in Georgia in 1828 and 1829, and served as chaplain of the University of Virginia in 1830. In 1831 he was ordained pastor of the Second Presbyterian Church of Washington, D.C., which church he served until 1835. During his pastorate in Washington he was chaplain of the House of Representatives. He next became pastor of the Eighth Street Presbyterian Church, New York city, where he remained until 1842, when he accepted the pastorate of the Chelsea Church, in the same city, and toiled, there faithfillly until his death, March 28, 1883. Dr. Smith was a fine scholar and an able preacher, but his excessive modesty, amounting to  timidity, always kept him in the background. See Necrol. Report of Princeton Theol. Sem. 1883, page 75. (W.P.S.)

## Smith, Edward. Parmelee[[@Headword:Smith, Edward. Parmelee]]

             a Congregational minister, was born in South Britain, Conn., June 8, 1827. He graduated at Yale College in 1849, and went thereafter to Mobile, Ala., where he engaged in teaching, and continued in that occupation for three years, when he returned and entered the New Haven Theological Seminary. After remaining one year, he entered the Union Theological Seminary, which he left in 1854 for the Andover Theological Seminary, where he finished his somewhat erratic course. He was ordained and installed pastor of the Congregational Church in Pepperell, Mass., in 1856, and continued in this relation for six years, when he resigned and became field agent for the United States Christian Union, Philadelphia, Pa. In 1866  he became field agent for the American Missionary Association, and remained such until 1871, when he received the appointment from government of Indian agent in Minnesota. In 1873 he was appointed United States Commissioner of Indian Affairs. From the year last named he was president of Howard University, and continued such until 1876, when he took a voyage to Africa. He died at Accra, Western Africa, June 15, 1876, after a laborious and useful life spent in the service of God and his country. (W.P.S.)

## Smith, Eli, D.D.[[@Headword:Smith, Eli, D.D.]]

             an eminent scholar and missionary, was born in Northfield, Conn., Sept. 13, 1801. He graduated at Yale College in 1821, and at Andover Theological Seminary in 1826. In May of the same year he embarked on his mission to the East, to take charge of the printing establishment of the American Board at Malta. In 1827 he went to Beirut to study Arabic, and in 1828 returned to his work at Malta. In 1829 he made a tour with Dr. Anderson through Greece, and in 1830-31, with Dr. Dwight, of Constantinople, through Armenia and Georgia to Persia, opening the way for the Nestorian mission at Urumiah. He returned to the United States in 1832, and embarked on his return to Syria in September, 1833. Mrs. Smith died at Smyrna, Sept. 30, 1836. Until 1841, with the exception of a second visit to the United States, he was actively engaged in missionary duty, and in the critical study of the Arabic language. Among other important services performed by him in this period was the production of a new and improved font of Arabic type, conformed to the calligraphy of a first-rate manuscript of the Koran, the types being made by Mr. Homan Hallock, the ingenious printer for the mission, from models prepared by Dr. Smith. The first font was cast by Tauchnitz, at Leipsic, under Dr. Smith's superintendence, and others of different sizes have since been cut and cast by Mr. Hallock in the United States. He resumed his missionary work in Syria in the summer of 1841. In the autumn of 1846 he commenced the translation of the Scriptures into the Arabic language. The importance of this work is seen in the fact that that language is spoken by more than sixty millions of the human family. After more than eight years of exhausting and incessant toil, he completed the New Test., the Pentateuch, the minor prophets from Hosea to Nahum, and the greater part of Isaiah. At this stage of the enterprise, he was called from the scene of his earthly labors to his heavenly reward. He died at Beirut on Sabbath, Jan. 11, 1857. Dr. Smith was a thorough scholar and a most laborious missionary. By his wise  counsels and practical and comprehensive views, he, independently of his labors as translator, tendered important service to the American Board, with the operations of which in the Levant he was identified for a quarter of a century. The value and completeness of Dr. E. Robinson's Researches in Palestine are largely due to Dr. Smith's cooperation. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Smith, Eli. Burnham, D.D.[[@Headword:Smith, Eli. Burnham, D.D.]]

             a distinguished minister of the Baptist denomination, was born in Shoreham, Vt., April 16, 1803, and was a graduate of Middlebury College in the class of 1823. He pursued his theological studies at Andover and Newton, Mass., where he was graduated in the class of 1826. He was ordained as pastor of the Baptist Church in Buffalo, N.Y., where he remained three years, and then was pastor at Poultney, Vt., for four years. He was elected president of the New Hampton Literary and Theological Institution (now Fairfax Institution) in 1833. Here he remained for nearly twenty-eight years — 1833-61. In this position he devoted himself with great zeal and self-denial to his work, and sent forth from the seminary under his charge a large number of ministers, who have done good service in the cause of Christ. President Smith died at Colchester, Vt., Jan. 5, 1861. (J.C.S.)

## Smith, Elijah[[@Headword:Smith, Elijah]]

             a minister of the Methodist Episcopal Church, was born in Newport, N.Y., Sept. 4, 1797. He united with the Church in 1820, and in 1832 was admitted on trial into the Oneida Conference. His effective ministry closed in 1855. He was a member of the Black River Conference at the time of his death, which occurred in Le Roy, N.Y., Sept. 30, 1870. See Minutes of Annual Conferences, 1871, p. 144.

## Smith, Ethan[[@Headword:Smith, Ethan]]

             a Congregational minister, was born Dec. 19, 1762, in Belchertown, Mass. He learned the shoemaker's trade, and entered the army in 1780; but after leaving it was converted and determined to preach. Having prepared for college, he entered Dartmouth, and graduated in 1790. He was ordained pastor at Haverhill, N.H., early in 1791, where he remained until 1799, when he was settled in Hopkinton, which place he left in 1818 and became pastor of the Presbyterian Church in Hebron, N.Y. From the latter place he  went to Poultney, Vt., and remained five years as pastor of the Congregational Church, when he went to Hanover, Mass., but left in a short time, and was appointed city missionary in Boston. He died in Boylston, Mass., Aug. 29, 1849. He published, A Dissertation on the Prophecies (1809): — -A Key to the Figurative Language of the Prophecies (1814): — - A View of the Trinity, Designed as an Answer to Noah Worcester's Bible News (1824): — A View of the Hebrews, Designed to Prove, among other Things, that the Aborigines of America are Descended from the Ten Tribes of Israel (1825): — Memoirs of Mrs. Abigail Bailey: — - Four Lectures on the Subject and Mode of Baptism: — A Key to the Revelation (1833): — Prophetic Catechism to Lead to the Study of the Prophetic Scriptures (1839): — and a number of occasional Sermons. See Sprague, Annals of the Amer. Pulpit, 2, 296.

## Smith, Fieldon M.[[@Headword:Smith, Fieldon M.]]

             a minister of the Methodist Episcopal Church, was born near Hodginville, Hardin Co., Ky., June 16, 1833, but removed to Warren Co., Ill., with his father in 1840. He joined the Church Jan. 5, 1851, and was licensed to preach in the conference year 1853-54. He was received on trial by the Rock River Conference in September, 1854, and was ordained deacon at the first session of the Central Illinois Conference in 1856, and elder in 1858. He was superannuated in 1862, but became effective in 1864, and so continued until his death, in Avon, Ill., Dec. 20, 1868. See Minutes of Annual Conferences, 1868, p. 285.

## Smith, Francis[[@Headword:Smith, Francis]]

             a Baptist minister, was born in Wakefield, Mass., July 12, 1812, and was a graduate of Brown University in the class of 1837, and of the Newton Theological Institution in the class of 1840. He was ordained in Providence, R.I., as pastor of the Fourth Baptist Church, and remained there thirteen years — 1841-54. He supplied the Baptist Church in Rutland, Vt., for some time, and then accepted an appointment as district secretary of the American Baptist Publication Society. Having resigned this position, he acted for some time as missionary of the Rhode Island State Convention. He died in Providence, Jan. 29, 1872. (J.C.S.)

## Smith, Friend W.[[@Headword:Smith, Friend W.]]

             a minister of the Methodist Episcopal Church, was born in Lenox, Bucks Co.; Mass., Dec. 4, 1799. He entered the ministry in 1821, and continued to perform efficient service until the day before his semi-centennial conference, when he suddenly died, April 4, 1871. Mr. Smith was attractive and useful in his services, even to the last. See Minutes of Annual Conferences, 1871, p. 102.

## Smith, Gad[[@Headword:Smith, Gad]]

             a Methodist Episcopal minister, was born in Goshen, Litchfield Co., Conn., in 1788; converted in 1807; approved of as an exhorter in 1810; licensed as a local preacher in 1811; received into the itinerancy on trial in June, 1812, and into full connection in 1814, and was stationed as follows: Middletown Circuit; Litchfield Circuit, 1812; New Haven, 1813-14; Hotchkissville, 1815. He died Sept. 24, 1817. He was a man of deep piety, good natural and acquired abilities, and sound and acceptable preaching talents. See Minutes of Annual Conferences, 1, 309; Stevens, Hist. of the M.E. Church, 4, 324; Bangs, Hist. of the M.E. Church, 3, 79.

## Smith, Gad N.[[@Headword:Smith, Gad N.]]

             a Methodist Episcopal minister, was born in Sharon, Litchfield Co., Conn., Dec. 25, 1812; converted in his eighteenth year; received on trial in the New York Conference in June, 1836, and was appointed to Wethersfield Circuit. He subsequently preached at Litchfield in 1837-38; in Burlington Circuit in 1839-40; at Norwalk, Conn., in 1841; supernumerary in 1842; at Sullivan Street Church, New York, in 1843; at Seventh Street Church, New York, in 1845, where he died, Oct. 22 of the same year. Mr. Smith, as a man, was amiable, modest, and unassuming in manners. His preaching was solid and instructive. As a pastor he excelled, always faithful to the personal interests of every one of his flock. See Minutes of Annual Conferences, 4, 30.

## Smith, George (1)[[@Headword:Smith, George (1)]]

             a minister of the Methodist Episcopal Church, South, was born in Litchfield, Conn., in 1801. Of Presbyterian parentage, he, nevertheless, joined the Methodist Episcopal Church in Chenango County, N.Y., in November, 1817. He joined the Pittsburgh Conference in 1832, and was  ordained deacon in 1834 and elder in 1836. He afterwards went West and joined the Missouri Conference. He died Sept. 1, 1872. See Minutes of Annual Conferences of the M.E. Church, South, 1872, p. 737.

## Smith, George (1), D.D[[@Headword:Smith, George (1), D.D]]

             an English Wesleyan author, was born about 1800, of humble parentage. He was educated in a Lancasterian school, and although engaged in secular business, acquired a large fund of information, which he used in the preparation of several historico-religious works, especially a series entitled Sacred Annals, which were reprinted in New York. He died at Camborne, Cornwall, August 30, 1868.

## Smith, George (2)[[@Headword:Smith, George (2)]]

             a minister of the Methodist Episcopal Church, was born in Hampshire Co., Va., in 1810, but was removed in early life to Ohio. In 1830 he was licensed as a local preacher, and joined the Ohio Conference in 1833. He was ordained deacon in 1835 and elder in 1836, at the first session of the Detroit Conference. He served the Church thirty-five years, twenty-two as presiding elder, and died May 4, 1868. He was a member of the General Conference of 1844. He was a man of sound judgment, comprehensive views, and eminently earnest and practical as a preacher. See Minutes of Annual Conferences, 1868, p. 175.

## Smith, George (2), D.D[[@Headword:Smith, George (2), D.D]]

             an English Congregational divine, was born at Poplar, near London, July 31, 1803. After a course of theological instruction, he was sent out to preach under the direction of the "Tent Mission," and in 1827 was ordained pastor of Hanover Chapel, Liverpool. In 1834 he was settled over the New Tabernacle, Plymouth, and in 1842 removed to London as pastor of Trinity Chapel, where for twenty-eight years he preached with great acceptance. He died February 19, 1870. Many large schools, both Sunday and day, were built, and still remain a monument of his labors. Dr. Smith was elected secretary of the Anti-Slavery Society. He was also a director of the London Missionary Society, and secretary of the Irish Evangelical Society and Congregational Union. His published works are, The Pentateuch: — Prayers for Domestic Use: — The Origin of Language: — The Spiritual Life. See (Lond.) Cong. Year-book, 1871, page 346.

## Smith, George (3), D.D[[@Headword:Smith, George (3), D.D]]

             a bishop of the Church of England, was born in 1815, and graduated from Magdalen Hall, Oxford. When China was opened to the residence of Christian missionaries, Mr. Smith offered himself for service there, and was accepted. After spending several years in the work of a missionary, a bishopric was founded in China, to which he was elected. For sixteen years bishop Smith discharged the duties of the episcopate in the British colony of Hong Kong, among the British chaplains, and in the missionary fields occupied by the Church Missionary Society in that vast country. As a preacher he exercised a wide influence for good, as a bishop he ruled wisely, and as principal of St. Paul's College, Hong Kong, he directed the education of many intelligent Chinese youths, who afterwards became  influential members of the native community, not a few of them professing Christianity. The bishop twice returned to England to recruit his health, passing on one occasion through India, and on another by Japan and San Francisco through North America. Of his visit to Japan he published a very interesting journal. He died December 14, 1871. See (Lond.) Christian Observer, February 1872.

## Smith, George (4)[[@Headword:Smith, George (4)]]

             an eminent English Assyriologist, was born about 1840. Originally a bank- note engraver, he began, in 1857, the study of the cuneiform inscriptions, and after publishing several interesting discourses in a German periodical, was called in 1867 to a position in the British Museum, where he rendered important aid to Rawlinson in the preparation of volume three of his Cuneiformn Inscriptions of Western Asia. He made two visits to the ruins in Assyria, one in 1872, and another in 1876, and during the latter died at Aleppo, August 19 of that year. Among his other contributions to antiquarian science are Chaldecean Account of Genesis (1876), and many papers in the Journal of the Society of Biblical Archaeology.

## Smith, George Charles[[@Headword:Smith, George Charles]]

             an English Baptist, known for more than half a century all over England as "Boatswain Smith," was born in London in 1782, brought up religiously by a pious mother, and went to sea while a boy. He was forcibly impressed into the king's service in the last century, and transferred into various ships of war, visiting most of the seaports of Europe. He fought in the battle of Camperdown, the battle of Copenhagen, and was engaged in the mutiny at the Nore. The dreadful scenes of immorality he witnessed on board ship and in seaports impelled him after his conversion to devote his life as a missionary to sailors and soldiers; and with a constancy, a persistency, and a self-denial quite heroic, he spent nearly sixty years of his life in that toilsome work, night and day often, and every day. In 1804 he began his labors at Plymouth, in 1807 was ordained to the ministry at Devonport, and in 1809 established the first Sailor's Gospel Mission at Monnltony. The work was blessed by God with the conversion of sailors, and he began to itinerate to all the British seaports, preaching everywhere, and supporting himself by holding his hat for gifts after he had preached. In 1810 Reverend Dr. John Rippon aided Mr. Smith to establish a Sailor's Mission for London, at his chapel, Carter Lane, by the river Thames. He wrote and  published a dialogue in the sailor's dialect, and also the immensely popular story of The Cabin-boy, Bob. In 1814 he joined the duke of Wellington's army in the Spanish Peninsula as soldiers' missionary. In 1817 he resumed his labors among the sailors, and established the first Floating Chapel and the Bethel Union Society. He also commenced, and edited to the month of his death, The Soldier's and Sailor's Magazine, containing for over forty years some of the most remarkable experiences ever put into print, but it was so genuine and honest, though rough and illiterate, that it led the way for the lords of the admiralty to make many changes and improvements in the navy and in the conduct of ships. He established sailor's homes and seamen's friend societies; he benevolently took charge of numerous orphan children of sailors and soldiers; they travelled with him, he preached for them, mostly in the open air, daily and the boys with their caps collected what was the means of their support for many years. He died at Penzance, Cornwall, January 10, 1862.

## Smith, George R.W.[[@Headword:Smith, George R.W.]]

             a Methodist Episcopal minister, was born in Lincoln Co., Ga., Aug. 8, 1820; converted in October, 1832; licensed to exhort in 1838, and as local preacher in 1839. He was received on trial in the Alabama Conference in January, 1840, and sent to the Tombigbee Circuit; in 1841, the Coosa Circuit. In 1842 he was received into full connection and sent to Pensacola; in 1843 to Apalachicola, where he organized a Church and began the building of a house of worship. He died April 16, 1843. See Minutes of Annual Conferences, 3, 462.

## Smith, George W.[[@Headword:Smith, George W.]]

             a minister of the Methodist Episcopal Church, was born in Nelson, Madison Co., N.Y., in August, 1816, and was licensed to preach in 1854. In 1855 he entered the Oneida Conference; was superannuated in 1858 and made effective in 1859; was appointed in 1863 to the Oneida Indian Mission, and labored efficiently until 1872, when he was granted a superannuated relation, being at the time a member of the Central New York Conference. He died May 12, 1873. See Minutes of Annual Conferences, 1873, p. 130.

## Smith, Gervase, D.D[[@Headword:Smith, Gervase, D.D]]

             an English Wesleyan minister, was born at Langley, Derbyshire, June 27, 1821. In his youth he received a liberal education, and early began, as a local preacher, to invite sinners to repentance. He was accepted as a candidate for the ministry in 1842, and spent three years in study at Didsbury, receiving his first appointment in 1845. His preaching was eminently evangelical, and very attractive from the beginning of his career. He also had a special adaptability to the presentation of the various benevolent enterprises of the Church. In 1873 he was elected secretary of the conference, and two years later its president. In 1874 he was appointed British representative to the first General Conference of the Methodist Church in Canada; and in 1877 to the Australasian Conference, with instructions to visit the districts in Polynesia formerly under the care of the Wesleyan Missionary Society. For nearly twelve years he was secretary of the Metropolitan Chapel Building Fund; and in 1880 became treasurer of the Auxiliary Fund. He died April 22, 1882. See Minutes of the British Conference, 1882, page 26.

## Smith, Giles Chapman[[@Headword:Smith, Giles Chapman]]

             a minister of the Methodist Episcopal Church, was born in Union District, S.C., July 9, 1805. When four years of age his parents settled in Wayne  Co., Ind. He studied one year in Harpeth Academy, Tenn., and graduated at Columbia (now Jackson) University April 3, 1830. His conversion took place while at college, and his ministry was spent in the Indiana and afterwards in the Southeastern Indiana Conference. In 1865 ill health compelled him to take a superannuated relation, and he made his home in Brownstown, Ind., where he resided until his death, April 12, 1870. He represented his conference in the General Conference in 1864. His writings were published in the periodicals of the day. See Minutes of Annual Conferences, 1870, p. 192.

## Smith, Griffin[[@Headword:Smith, Griffin]]

             a minister of the Methodist Episcopal Church, was born in Upper Canada May 14, 1814. Previous to his conversion he was a practicing physician, but was admitted to the ministry by the Genesee Conference in October, 1853. In 1866 he took a superannuated relation, but in 1867 accepted an appointment in Scottsville, Monroe County, N.Y. Here he died April 29, 1868. See Minutes of Annual Conferences, 1868, p. 273.

## Smith, Harvey S.[[@Headword:Smith, Harvey S.]]

             a minister of the Methodist Episcopal Church, was born in Monkton, Vt., in 1820. He was received on trial in the Troy Conference in 1843, and labored faithfully wherever appointed. His work, however, was short, for death overtook him at the early age of thirty-five years. He died in Albany, April 8, 1855. Mr. Smith was deeply pious, an industrious student and a devoted pastor. See Minutes of Annual Conferences, 1855, p. 539.

## Smith, Henry (1)[[@Headword:Smith, Henry (1)]]

             an English clergyman, was born in Withcock, Leicestershire, in 1550, and after pursuing his studies at Oxford entered the Church. His scruples, however, as to subscriptions and ceremonies were such that he resolved not to undertake a pastoral charge, but accepted the office of lecturer of the Church of St. Clement Danes, London. The circumstances of his death are unknown; Fuller thinks that he died about 1600, Wood in 1593. Granger says that “he was called the Silver-tongued Preacher.” His sermons and treatises, published at various times about the close of the 16th century, were collected in one volume, 4to, in 1675, with a life of the author by Fuller. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Smith, Henry (2)[[@Headword:Smith, Henry (2)]]

             a veteran minister of the Methodist Episcopal Church, was born near Frederick City, Md., April 23, 1769. He was admitted into the Church as a seeker of religion in 1790, and soon after experienced a change of heart. In August, 1793, he was licensed to preach, and in the following October was admitted on trial into the conference held in Baltimore. For about ten years he labored in Western Virginia, Kentucky, and the Northwest, in the face of dangers, loss, and extreme hardships. Mr.. Smith was actively employedl in the work of a travelling preacher forty-two years. In 1835 he took a superannuated relation, and settled in Hookstown, Baltimore Co., Md., where he continued to reside until his death, Dec. 7, 1862. Mr. Smith published an autobiography, An Old Itinerant Preacher (New York, 12mo). See Minutes of Annual Conferences, 1863, p. 17.

## Smith, Henry Augustus, D.D[[@Headword:Smith, Henry Augustus, D.D]]

             a Presbyterian minister, was born at Palatine, Montgomery County, N.Y., May 28, 1828. He graduated from Williams College in 1853 and from Union Theological Seminary in 1856; was ordained pastor of the South  Street Church, Philadelphia, in 1858; resigned this charge in 1864 to become pastor of the Northminster Church, West Philadelphia, where he continued eighteen years, until ill-health compelled him to relinquish his work. He died there, March 7, 1883. Dr. Smith was an able, scholarly, eloquent divine, and his labors were attended with success. (W.P.S.)

## Smith, Henry Boynton, D.D., LL.D.[[@Headword:Smith, Henry Boynton, D.D., LL.D.]]

             an eminent Presbyterian minister and educator, was born in Portland, Me., Nov. 21, 1815. He graduated at Bowdoin College in 1834, and remained as tutor in the same for some time. He prosecuted his theological studies at Bangor and at the Andover Theological Seminary. Desiring to pursue them still further, he went to Halle and Berlin, Germany. Here he developed his peculiarly Germanic conception of scholarship in the breadth of scope, and that critical accuracy, that patient and laborious research of study, which marked him so strongly even among the conspicuous American students of that day. In 1842 he became pastor of the Congregational Church at West Amesbury, Mass., which position he held for five years, enjoying happy and affectionate relations with the congregation.

Two years from the above time, he filled the chair of Hebrew in the Andover Seminary in connection with his pastoral duties. In 1847 he accepted the professorship of mental and moral philosophy in Amherst College, whence, after a service of three years, he went, at the anxious solicitation of Dr. Adams and the trustees and faculty, to the Union Theological Seminary, New York city. He was called originally to the professorship of Church history, but it was subsequently exchanged for the chair of systematic theology in 1855, which he held until 1873, a period of eighteen years, when, broken down by unremitting toil, he retired from the chair, but was still retained in connection with the faculty as emeritus professor of apologetics until his death, Feb. 7, 1877. In speaking of himself he said, “My life has been given to the seininary,” and it may be added that it was characterized by a lucid  intensity. To strangers he seemed distant and unapproachable. He was not in any sense of the word magnetic; yet though he did not seem to draw, he never repelled. He took a deep and abiding interest in the students, and held them “ with hooks of steel.”

He was punctual in his attendance at church, being latterly a member of Dr. Prentiss's Church of the Covenant, which he was principally instrumental in organizing in 1862, where on Sabbath and at the week day prayer meetings he was always found, taking an active part when his health would permit. His piety was of a pure, deep, and even kind. He entered into the discussions of the higher judicatories of the Church. In all matters of Church polity he was at home, and in the discussions relating to the contemplated reunion of the New and Old School branches of the Church he took an active interest. As moderator of the New-school General Assembly in 1864, his utterances on Christian union were in the highest degree impressive, and conduced greatly to bring about the happy result which four years later was so successfully accomplished. As a delegate to the General Assembly in 1867 his sound sense as well as modesty was made apparent. On the presentation of the plan of reunion there wanted but a few lines to bind it stronger, and the two lines offered by Prof. Smith and sent up to the Assembly of 1868 became one of the strongest strands of the bond of union.

The words were, “It being understood that this confession is received in its proper — that is, historical — Calvinistic or Reformed sense.” Dr. Jessup, writing from Beirut in 1877, thus speaks of a visit made by Prof. Smith to Syria a few years before: “As I write there rises a vision before my mind of two of the Lord's eminent saints who met on yonder heights of Lebanon, and are now walking the golden streets in the New Jerusalem. I refer to Simeon B. Calhoun and Henry B. Smith. When Profs. Smith, Park, and Hitchcock visited this land a few years ago, they came up to Abeih, on Mt. Lebanon, to meet Mr. Calhoun. Prof. Smith was my guest, and it was a rich treat to me to have a visit from my old teacher. At the time of my graduation in 1855, our class invited him to a social gathering one evening. He made a brief address, but so sententious that it seemed apostolic. He said, ‘When I went to Germany, I passed through an intense struggle with rationalistic doubt and unbelief. But in the midst of it all there came before me a vision of Christ, so distinct, so sweet — of Christ as a Person, a living, divine, and human Savior — that all shadows were driven away, and I never doubted more. This vision of Christ we all must have. No man can be a true and living Christian until he has had this vision of a living Christ.'

The whole sentiment and substance of his theological lectures was permeated  with this glorious conception of Christ. He seemed to lift up his pupils to the same high plane on which he himself stood. It brings heaven nearer to think that such men as Calhoun and Smith are actually there, for heaven seemed to be in them while they were here.” In the April number, 1877, of the Princeton Review is an editorial by Dr. Atwater on Prof. Smith, who was his colleague in the conduct of the Review for a period of nine years. This noble tribute is followed by one from Dr. Sherwood. It contains a reminiscence of Prof. Smith's labors as an editor of the Review, and the largest contributor to its columns. It contains a list of the titles of all his contributions to the several Reviews with which he was connected and the date of their appearance, making five pages of the Review. The record will prove of special interest to many who may wish to read or reread the always interesting, and often elaborate and powerful, productions of his pen. He bequeathed his large and valuable library to the Union Seminary. Dr. Smith's principal publications are as follows: The Relations of Faith and Philosophy: — Nature and Worth of the Science of Church History: — Problem of the Philosophy of History: — The Reformed Churches of Europe and America in Relation to General Church History: — The Idea of Christian Theology as a System; an Argument for Christian Colleges: — History of the Church of Christ: — Chronological Tables: — A Synchronic View of the Events, Characters, and Culture of each Period, including the History of Polity, Worship, Literature, and Doctrines, together with a Supplementary Table on the Church in America, and an Appendix containing the Series of Councils, Popes, Patriarchs, and other Bishops, and a Full Index, making matter for four large volumes of print: — A Translation of Dr. Gieseler's Textbook of Church History: — Translation of Dr. Hagenbach's Christian Doctrines: — A Discourse on Christian Union and Ecclesiastical Reunion before the General Assembly of 1864: — - State of Religion in the United States in a Report made to the Evangelical Alliance: — Numerous contributions to the American Theological Review and to the Bibliotheca Sacra. See Allibone, Dict. of Brit. and Amer. Authors, s.v. (W. P.S.)

## Smith, Henry F.[[@Headword:Smith, Henry F.]]

             a minister of the Methodist Episcopal Church, South, was born Dec. 21, 1818, and entered the Florida Conference in 1857. He died in Ocola, Marion Co., Fla., June 12, 1864. He was a Christian of deep and ardent piety, and an excellent preacher. See Minutes of Annual Conferences of the M.E. Ch., South, 1864, p. 521.

## Smith, Henry H.[[@Headword:Smith, Henry H.]]

             a minister of the Methodist Episcopal Church, was born in Benson, Vt., in 1801; and at the age of fifteen joined the Congregational Church. He prepared for college; but relinquished his studies because of failing health, and engaged in teaching and the study of medicine. In 1834 he united with the Methodist Episcopal Church, was licensed to exhort, and in 1835 joined the New England Conference on trial, and was ordained deacon in 1837. He became a member of the Providence Conference at its formation, laboring until 1870, when he superannuated. He died in South Yarmouth, Mass., Jan. 30, 1871. See Minutes of Annual Conferences, 1871, p. 71.

## Smith, Henry Ryan[[@Headword:Smith, Henry Ryan]]

             a minister of the Methodist Episcopal Church, was born in Canada, April 29, 1812. He was converted at an early age, and commenced to preach when about nineteen. At the age of twenty-six he entered the Genesee Conference; and his ministerial life was interrupted by but one year's superannuation (1847). He died at Wilson, N.Y., April 29, 1873. Before coming to the United States, Mr. Smith occupied an honorable position in his Conference in Canada, filling the two previous years one of the chief pulpits in Hamilton, Canada. He was a man of positive Christian conviction and masterly in his preaching. See Minutes of Annual Conferences, 1873, p. 111.

## Smith, Hervey[[@Headword:Smith, Hervey]]

             a Congregational minister, was born in Granby, Mass., Sept. 19, 1793. He pursued his preparatory studies with Rev. Enoch Hale, of West Hampton; entered Williams College, and graduated in 1819, and studied theology with Mr. Hale and Rev. Moses Hallock, of Plainfield, Mass. He was ordained and installed over the First Church in Stafford, Conn., Oct. 9, 1822, and remained pastor of this Church eight years. He was called to the Feeding Hills Church, West Springfield, Mass., where he remained three years, and was installed pastor of Ireland Parish, now Holyoke, continuing such for eight years. He was without charge while residing at Granby, East: Hampton, and West Hampton until his death, June 4, 1877. For several years he was secretary of Hampden County Home Missionary Society. He published two Sermons, one preached after the death of his wife, and the other after the death of his only daughter. (W.P.S.)

## Smith, Hezekiah, D.D.[[@Headword:Smith, Hezekiah, D.D.]]

             a Baptist minister, was born on Long Island, N.Y., April 21, 1737, and joined the Baptist Church in New York city in his nineteenth year. He began his education at Hopewell Academy, N.J., and graduated from Princeton in 1762. He was ordained in Charleston, S.C., where he preached until the spring of 1764, when he went to New England. He organized the First Baptist Church in Haverill, Mass., May 9, 1765; and was recognized as its pastor Nov. 12, 1766. In 1776 Mr. Smith was appointed chaplain in the American army, and continued to serve until the close of the war. He greatly assisted in the establishment and prosperity of Brown University, and continued to be pastor of the First Church, Haverill, for forty years, when, after preaching from Joh 12:24, he was smitten with paralysis, and died, after a week's illness, Jan. 22, 1805. Dr. Smith was a man of commanding presence and winning manners, and was strictly evangelical. See Sprague, Annals of the Amer. Pulpit, 6, 97.

## Smith, Hugh, D.D.[[@Headword:Smith, Hugh, D.D.]]

             an Episcopal clergyman, was born near Fort Hamilton, L.I., Aug 29, 1795. He was trained for college at the Flatbush Academy; and, graduating from Columbia College, New York, in 1813, he pursued his theological studies under bishop Hobart, from whom he received deacon's orders in 1816 and priest's orders in 1819. In April 1817, he was appointed by Dr. Brown his assistant in Grace Church, and in the same year accepted the rectorship of St. Ann's Church, Brooklyn. In 1819 he became rector of the Episcopal Church in Augusta, Ga. Resigning this charge in 1831, he returned to the North, and was called to the rectorship of Christ Church, Hartford, Conn., where he remained till 1833, when he became missionary of the Church of the Holy Evangelist in New York. St. Peter's Church, his last parish, was offered to him in 1836; and in the same year he became professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, New York.. He died in the St. Peter's rectory, March 25 1849. Dr. Smith published, The Heart Delineated in its State of Nature, and as Renewed by Grace (1834, 12mo): — also Sermons (1827, 1835). See Sprague, Annals of the Amer. Pulpit, 5, 605.

## Smith, Isaac (1)[[@Headword:Smith, Isaac (1)]]

             an eminent early minister of the Methodist Episcopal Church, was born in New Kent Co., Va., Aug. 17, 1758. He had few early educational  advantages; and at the age of thirteen was apprenticed to a house carpenter. Previous to the Declaration of Independence he enlisted as a volunteer, and was for more than four years in active service; and received an honorable discharge at Goshen, N.Y., in August, 1779. At the age of twenty-five he made a public profession of faith, and immediately began to labor as exhorter; and in April, 1784, he was admitted to the travelling connection, on trial, in Virginia, and traveled that year the Salisbury Circuit, N.C.; Tar River Circuit in 1785; Charleston, S.C., in 1786; Santee Circuit in 1787; Edisto Circuit in 1789; Charleston in 1790; Broad River in 1791; Santee Circuit in 1792. He was presiding elder from 1793 to 1795. In 1796 he retired from active work on account of ill health, took a location, and went into the mercantile business. He made his residence at Camden, S.C., where he remained twenty-four years, when (1820) he was readmitted to the Conference. In 1822 he was appointed missionary to the Creek Indians, and remained among them five years. He took a superannuated relation in 1827, left the Creek Nation in February, 1828, and went to Mississippi, where he labored two or three years. He died in Monroe County, Ga., Jul 20, 1834. Mr. Smith was a man of sterling Christian character, and of a sweet and loving disposition. Believing every word of God, meek above the reach of provocation, and thoroughly imbued with the spirit of love and devotion, he was a saint indeed. As a preacher he was earnest in manner, and concise and energetic in language. See Sprague, Annals of the Amer. Pulpit, 7, 102; Minutes of Annual Conferences, 2, 346; Stevens, Hist. of the M.E. Church, 2, 140; 3, 57, 384; Simpson, Cyclop. of Methodism, s.v.

## Smith, Isaac (2)[[@Headword:Smith, Isaac (2)]]

             a minister of the Methodist Episcopal Church, was born in Wilmington, Vt., Nov. 1, 1817. He first joined the Methodist Episcopal Church, but relapsed into a backslidden state. At the age of twenty-one was reclaimed and united with the Baptist Church. He was educated at Oberlin, and at Newbury Seminary, Vt. While in the latter institution he reunited himself with the Methodist Church, and was licensed to preach. In 1843 he joined the New Hampshire Conference, and at its division became a member of the Vermont Conference. In 1852 he was transferred to the New England Conference, in which he continued to render effective service until a few months previous to his death, in Chicopee, Mass., July 16, 1860. See Minutes of Annual Conferences, 1861, p. 54.

## Smith, Israel Bryant[[@Headword:Smith, Israel Bryant]]

             a Presbyterian minister, was born at West Hills or Huntington, Long Island, Sept. 12, 1822. At an early age his father removed to New York, and there the son united with Dr. Hattield's Church in his fourteenth year. After three years spent in business pursuits he determined to study for the ministry, and with this end in view entered the New York University, from which he graduated in 1846. He then entered the Union Theological Seminary, and graduated in 1849. He was ordained July 12 1851; and, with the exception of three years at Mount Pleasant and Uniondale, Pa., he passed his entire ministerial life on Long Island. He supplied successively the churches at East Hampton, Fresh Pond, Northport, and Green Lawn. In 1875 he relinquished his charge, but continued to reside at Green Lawn until his death, which occurred suddenly after an illness of only a few days, July 6, 1878. He was an earnest, hard-working man, and his memory will be tenderly cherished by the churches. (W.P.S.)

## Smith, J. Brinton, D.D[[@Headword:Smith, J. Brinton, D.D]]

             a Protestant Episcopal clergyman, was rector at Kingsessing, Pennsylvania, several years preceding 1856. In 1859 he became rector at Troy, N.Y., whence he removed to Jersey City, N.J., as rector of St. Matthew's Church; in 1866 removed to New York city; in 1867 was elected principal of St. Augustine Normal School and Collegiate Institute, at Raleigh, N.C., and held this position until his sudden death, October 1, 1872. See Paot. Episc. Almanac, 1873, page 134.

## Smith, James (1)[[@Headword:Smith, James (1)]]

             a Methodist Episcopal minister, was born in Virginia in 1782, converted in early youth, and in 1802 received as a travelling preacher into the Virginia Conference. He soon gave evidence of strong powers of mind, and evinced a taste and capacity for intellectual improvement.. On some occasions, especially, he was truly eloquent, and rose far above ordinary speakers in sublimity of sentiment and energy of thought and expression. He died in 1826. See Minutes of Annual Conferences, 1, 542; Stevens, Hist. of the M.E. Church, 3, 401, 402; Sprague, Annals of the Amer. Pulpit, 7, 373- 377; Bangs, Hist. of the M.E. Church, 2, 307; 3, 371.

## Smith, James (2)[[@Headword:Smith, James (2)]]

             a minister of the Methodist Episcopal Church, was born in Kent Co., Del., May 15, 1788. His conversion took place in 1804, and he, was received on trial into the Philadelphia Conference in 1811. He became supernumerary in 1830, but again entered the active work in 1833. He was also presiding elder of the North Philadelphia District and of the Wilmington District. He died March 30, 1852. See Minutes of Annual Conferences, 1852, p. 22.

## Smith, James (3)[[@Headword:Smith, James (3)]]

             a minister of the Methodist Episcopal Church, was born in Washington Co., Pa., in 1791. He was converted in early life, and in 1818 was licensed to preach, and admitted on trial into the Ohio Conference. He was ordained deacon in 1820, and elder in 1822. For thirty years he rendered effective service, and when, in 1852, the conference was divided, he became a member of the Cincinnati Conference, and received a supernumerary relation, which he sustained until his decease. He died in Sidney, O., April 7, 1856. See Minutes of Annual Conferences, 1856, p. 152; Simpson, Cyclop. of Methodism, s.v.

## Smith, James (4)[[@Headword:Smith, James (4)]]

             a minister of the Methodist Episcopal Church, was born in Andover, N.Y., Jan. 21, 1807, and united with the Church in his seventeenth year. He entered the ministry in 1833, and for eighteen years did effective service, and then took a superannuated relation, which he held until his death, at Westfield, Vt., Nov. 20, 1875. He was a member of the Vermont Conference. See Minutes of Annual Conferences, 1876, p. 85.

## Smith, James (5)[[@Headword:Smith, James (5)]]

             a Presbyterian minister, was, born in Scotch Valley, Blair Co., Pa., Sept. 5, 1819. His father was an elder in the Church at Hollidaysburg, of which the son afterwards became a member. He was graduated at Jefferson College in 1843, and entered Princeton Theological Seminary in the autumn. of the same year. After completing the course he graduated, and was licensed by the Presbytery of Huntingdon at Clearfield, Pa., Oct. 8, 1846. The following April he was dismissed to the Presbytery of Clarion, and was ordained as an evangelist by that presbytery Sept. 1, 1847. After preaching one year as an evangelist, he was again received into the Presbytery of Huntingdon in 1848, and in April, 1849, he was called to the pastorate of the Little Valley Church. He did not choose to be installed as pastor, but supplied the pulpit until 1855. Joining the Allegheny Presbytery, he was, soon after leaving his former charge, installed by the last-named presbytery over the Church at Bridgewater. In 1857 he again changed his relation, and was installed pastor of the Church at Mount Joy by the Donegal Presbytery. Here he continued to labor with great acceptability and usefulness among a people strongly attached to him, and he to them, for a period of ten years, when, owing to the failure of his health, he was obliged  to submit to the dissolution of the pastoral relation. For the last eight years of his lite feeble health prevented him from performing ministerial duties, and he gradually declined until his death, Oct. 4, 1875. (W.P.S.)

## Smith, James Bradford[[@Headword:Smith, James Bradford]]

             a minister of the Methodist Episcopal Church, South, was born in Warren Co., Ga., and united with the Church in 1836. He received license to preach in 1845, and in 1846 joined the Georgia Conference. His last appointment was Oglethorpe, where his brief ministry closed with death, July 7, 1853. See Minutes of Annual Conferences of M.E. Ch., South, 1853, p. 470.

## Smith, James C.[[@Headword:Smith, James C.]]

             a minister of the Methodist Episcopal Church, was born in New Liberty, Lycoming Co., Pa., Aug. 31, 1824, and was converted at the age of nine. He was admitted into the Iowa Conference in 1846 (or 1847), and was transferred to the Missouri Conference in May, 1858. After serving in Jefferson City and St. Louis, he was appointed presiding elder of the Kansas City District. Persecuted in the war, he escaped with his family into Iowa, where he continued until the next session of the conference, when he was placed in charge of the St. Louis District. In 1865 he took a supernumerary relation, and died May 8, 1866. See Minutes of Annual Conferences, 1866, p. 264..

## Smith, James M.[[@Headword:Smith, James M.]]

             a Presbyterian minister, was born at Jamaica, N.Y., in 1810. He entered Princeton Theological Seminary in 1837, and, after remaining one year, finished his theological studies in the Union Theological Seminary in 1840. He was ordained and installed-pastor of the Upper Ten-mile Creek and Mount Nebo churches, Pa., remaining such till 1843, when he resigned, and became a stated supply of the churches at Bethlehem and North Branch, Pa. He then became pastor of the Church at Tarentum, Pa., in 1844, and continued in this relation until 1853, a period of nine years, laboring with success and usefulness. He removed to Grand Spring, Wis., and remained without charge until his death, in 1854. (W.P.S.)

## Smith, James William[[@Headword:Smith, James William]]

             a Congregational minister, was born in Stamford, Connecticut, July 8, 1810; graduated from the N.Y. Medical College, and joined the mission of the American Board at Hawaii in 1842; was stationed at Koloa, or Kawai, in 1844, and there remained until his death, December 1, 1887. He was ordained pastor of the Koloa Church in 1854.

## Smith, James, D.D[[@Headword:Smith, James, D.D]]

             a Presbyterian minister, was born in Glasgow, Scotland. He became a deist from reading the works of Volney and Paine, came to America, settled in Tennessee, and edited a paper in Nashville. Soon, however, he was converted, and began to preach. In the winter of 1839, while upon a visit to Columbus, Mississippi, the home of Olmstead, author of the work, The Bible its Own Refutation, he was challenged to a public debate on the evidences of Christianity, and achieved a great victory. He afterwards compiled his argument, and published it in a book entitled Christian. Evidences. Dr. Smith was connected with the Cumberland Presbyterian Church in Kentucky, but was thoroughly Calvinistic in his theology. The Springfield Church, in Illinois, of which he became pastor, April 11, 1849, prospered under his ministry. He was dismissed December 17, 1856; acted for two or three years as agent for Peoria University, and, on Mr. Lincoln's accession to the presidency, was appointed consul to Glasgow. There he spent the closing years of his life, and died at Dundee, but the date does not appear. See Hist. of the Presbyterian Church in Illinois, page 398.

## Smith, Jeremiah[[@Headword:Smith, Jeremiah]]

             an English Dissenting minister, was horn about 1653. It is not known where he received his education. He was first pastor of a Church at Andover, in Hampshire, and afterwards succeeded Mr. Spademan, as co- pastor with Mr. Rosewell, in Silver Street, where he was also one of the Friday-evening lecturers. Amid the theological contentions of the year 1719, he stood forward the champion of the Trinity. He continued to preach with great zeal the faith which others were attempting to destroy until the day of his death, Aug. 29, 1723. He was one of four who composed the work entitled The Doctrine of the Trinity Stated and Defended. The Exposition of the Epistles to Titus and Philemon, in the continuation of Henry's Commentary, was by his pen. He published several separate Sermons (1712 and 1713, 8vo): — Four Sermons (1715 and 1716, 8vo): — On the Death of Sir Thomas Abney (1722, 4to). See Bennett, Hist. of Dissenters, 2, 349.

## Smith, John[[@Headword:Smith, John]]

             an English Wesleyan minister, styled "the revivalist," was born at Cudworth, near Barnsley, Yorkshire, January 12, 1794. Although trained religiously, he became profane, a gambler, and a pugilist. He was converted in 1812, and entered an academy at Leeds, where he enjoyed the  instruction of David Stoner. He was received into the ministry in 1816, and labored on the York, Barnard Castle, Brighton, Windsor, Frome, Nottingham, Preston, Lincoln, and Sheffield Circuits. Like William Carvosso and Bramwell, he was a man of intense zeal and mighty faith. On his circuits the whole vicinity was stirred, the worst men were smitten, and hundreds were. added to the Church. His chapels were crowded, and his prayer-meetings were like the day of Pentecost. But his work wore him out, and in Sheffield, his last circuit, he died in his prime, November 3, 1831. See Treffrey, Memoirs of Reverend John Smith (Lond. 1832, 12to; 2d ed. with introduction by Dr. Dixon); Stevens, Hist. of Methodism, 3:285 sq; 468; Smith, Hist. of Wesleyan Methodism, 3:33, 153, 154; Minutes of the British Conference, 1832; West, Sketches of Wesleyan Preachers, page 33 sq.

## Smith, John (1)[[@Headword:Smith, John (1)]]

             an English clergyman, was born in Warwickshire in 1563, and elected in 1577 a scholar of St. John's College, Oxford, where he also obtained a fellowship. He succeeded Dr. Lancelot Andrews as lecturer in St. Paul's Cathedral, London. In September, 1592, he was presented to the living of Clavering, Essex. He died in November, 1616. His works are, The Essex Dove, etc., in three treatises (1629, 4to): — -Exposition on the Creed, and Explanation of the Articles of our Christian Faith, in seventy-three sermons (1632, fol.).

## Smith, John (2)[[@Headword:Smith, John (2)]]

             an English divine and instructor, was born in Achurch, near Oundle, in 1618. He entered Emmanuel College, Cambridge, in 1636, and in 1644 was chosen fellow of Queen's College. He died Aug. 7, 1652. Certain treatises by Mr. Smith were published by Dr. John Worthington (Cambridge, 1660, 4to) under the title of Select Discourses. A second edition, corrected, with a funeral sermon by Patrick, was published at Cambridge (1673, 4to). One of the discourses, that Upon Prophecy, was translated into Latin by Le Clerc, and prefixed to his Commentary on the Prophets (1731). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Darling, Cyclop. Bibliog. s.v.; Hook, Ecclesiastical Biography, s.v.; Chalmers, Biog. Dict. s.v.  a learned English divine, was born in Lowther, Westmoreland, Nov. 10, 1659. After being under several teachers, he was for some time at the school of Appleby, whence he went to St. John's College, Cambridge, June 11, 1674. He took his degree of A.B. in 1677, and of A.M. in 1681, and was also ordained both deacon and priest. In the same year he was invited to Durham by Dr. Denis Granville, and in July, 1682, was admitted a minor canon of Durham. About the same time he was collated to the curacy of Croxdale, and in July, 1684, to the living of Witton Gilbert. In 1686 he went to Madrid as chaplain to lord Lansdowne, the English ambassador. In 1694 Crew, bishop of Durham, appointed him his domestic chaplain, collated him to the rectory and hospital of Gateshead in June, 1695, and to a prebend of Durham in September following. In 1696 he was created D.D. at Cambridge, and treasurer of Durham in 1699, to which bishop Crew, in July, 1704, added the rectory of Bishop Wearmouth. He died at Cambridge, July 30, 1715. Dr. Smith was learned, generous, and strict in the duties of his profession. Besides his edition of Bede's History, he published four single Sermons. See Allibone, . Dict. of Brit. and Amer. Authors, s.v.; Biog. Brit.; Hutchinson, Durham, 1, 61; Nicholson, Letters, 1, 224; Chalmers, Biog. Dict. s.v.

## Smith, John (4), D.D.[[@Headword:Smith, John (4), D.D.]]

             a Congregational minister, was born in Newbury (Byfield Parish), Mass., Dec. 21, 1752. He entered the junior class in Dartmouth College in 1771, graduating in 1773, and immediately after was appointed preceptor of Moor's School at Hanover. While occupying this position, he studied theology under the direction of president Wheelock. In 1774 he was appointed tutor in the college, continuing in that office until 1778, when he was elected professor of languages. This position he retained until the close of his life, April 30, 1809. He served as college librarian for thirty years (1779-1809). For two years he delivered lectures on systematic theology, and officiated as stated preacher in the village of Hanover. Dr. Smith prepared a Hebrew Grammar (dated May 14, 1772; revised Feb. 11, 1774). He also prepared a Chaldee Grammar: — -a Latin Grammar (1802): — a Greek Grammar (1809): — an edition of Cicero de Oratore, and Sermons. See Sprague, Annals of the Amer. Pulpit, 2, 90.  a Methodist Episcopal minister, was born in Kent Co., Md., March 10, 1758; converted June 9, 1780; received on trial in the travelling connection in 1784, and into full connection in 1786, and afterwards traveled the following circuits:. New Hope, Redstone, Greenbrier, Cecil, Talbot, Milford, Somerset, Annamessex (twice), Caroline, and Dover, when he became supernumerary for several years, and afterwards superannuated until his death, May 10, 1812. See Minutes of Annual Conferences, 1, 224; Stevens, Hist. of the M.E. Church, 2, 147; 4, 281.

## Smith, John (6), D.D.[[@Headword:Smith, John (6), D.D.]]

             a Congregational minister, was born in Belchertown, Mass., March 5, 1766. He graduated at Dartmouth College in 1794, entered the ministry in 1796, and was ordained Jan. 4, 1797, copastor at Salem, N.H., but resigned his charge Nov. 21, 1816. He became pastor in Wenham, Mass., Nov. 26, 1817, but was dismissed Sept. 8, 1819, to accept the professorship of theology in the Theological Seminary, Bangor, Me., which he held until his death, April 7, 1831. He published, Treatise on Infant Baptism: — Two Sermons on the National Fast (1812), and a few occasional Sermons. See Sprague, Annals of the Amer. Pulpit, 2, 389.

## Smith, John (7)[[@Headword:Smith, John (7)]]

             a Presbyterian minister, was born in Hopewell, Pa., May 8, 1776. He was carefully educated by his parents, graduated at Dickinson College; studied theology privately at Princeton, N.J.; was licensed by New Brunswick Presbytery in 1809;. and ordained by Oneida Presbytery as pastor of the Church at Cooperstown, N.Y., in 1810, where, for nearly a quarter of a century he went in and out as a true shepherd before his people. In 1834 he became principal of Cherry Valley Academy, at the same time preaching in the church at Middlefield, a distance of six miles. In 1836 he was stated supply of the Church at Painted Post, in Chemung Presbytery; in 1840 of the Church in Hammondsport, in Bath Presbytery, where he preached as opportunity and his increasing years would permit, until 1855, when he removed to Pen Yan and took up his residence with his son-in-law. He died here, June 17, 1860. On the announcement of Mr. Smith's death, the members of Bath Presbytery held a meeting and passed resolutions in view of his great worth as a Christian and minister. See Wilson, Presb. Hist. Almanac, 1862, p. 195. (J.L.S.)  a minister of the Methodist Episcopal Church, was born in Kirby, Vt., in 1808. He was converted and joined the Church in 1824, was licensed to preach in 1827, and joined the New England Conference in 1829. He labored for about twenty years in the active ministry, and then, compelled by ill health, took a supernumerary relation, which he held until his death, March 27, 1872, in West Burke. See Minutes of Annual Conferences, 1873, p. 58.

## Smith, John Blair, D.D.[[@Headword:Smith, John Blair, D.D.]]

             an eminent Presbyterian divine and educator, and brother of Samuel Stanhope Smith, D.D., was born in Pequea, Lancaster Co., Pa., June 12, 1756. He very early evinced great thirst for knowledge and uncommon facility in acquiring it received most watchful and faithful parental training, and was converted when fourteen years of age. He graduated at the College of New Jersey in 1773 under Dr. Witherspoon; pursued his theological studies under the direction of his brother, was licensed by the Presbytery of Hanover, April 29, 1778, and ordained by the same presbytery, Oct. 26, 1779. He became successor to his brother as president of Hampden Sidney College in the same year, and in the spring of 1780 also as pastor of the churches of Cumberland and Briery, in Prince Edward Co., Va., where he became very popular, and before he left the state is said to have been “at once more attractive and powerful than any other clergyman in Virginia from the time of Samuel Davies.” In 1789 he resigned his position as president of Hampden Sidney College, in 1791 became pastor of the Third Presbyterian Church, Philadelphia, Pa.; in 1795 president of Union College, N.Y., and for three years presided over the infant institution with great credit and success. In May, 1799, he returned to his former charge in Philadelphia, where he died, Aug. 22, of the same year, of yellow fever. Dr. Smith was a fervent and eloquent preacher, earnestly devoted to his work, and drew immense congregations, which would hang upon his lips in breathless silence.

As a patriot and a citizen he also exerted an important influence in the civil concerns of the state, especially as connected with the interests of religion. When the Legislature, in 1776, abolished the establishment of the Church of England in the state, they at the same time passed an act incorporating the Episcopal clergy, and giving them a right to the glebes and churches which had been procured by a tax upon the inhabitants in general, including Dissenters of every  description as well as Episcopalians. Another bill was introduced, but not yet passed, to extend the privileges of the Act of Toleration, as passed by William and Mary, to the State of Virginia. Dr. Smith framed a remonstrance against those acts, which he induced the Presbytery of Hanover to adopt and send to the Legislature, which was a very able State paper and had the desired effect. About this time another great excitement was raised in Virginia by a bill introduced in the Legislature for a general assessment for the support of religion, a scheme which was advocated by Patrick Henry and other popular politicians. An adverse petition was prepared, and it, together with a memorial from the presbytery, was presented to the Legislature by Dr. Smith (whose handwriting the papers show), who was heard for three successive days at the bar of the House in support of them. So decided was the influence of the struggle in Virginia as to procure the withholding from the Federal Constitution of all power to erect a religious establishment of any kind. Dr. Smith's only publication was The Enlargement of Christ's Kingdom, a sermon at Albany in 1797. See Sprague, Annals of the Amer. Pulpit, 3, 397; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Davidson, Hist. of Presb. Ch. in Kentucky, p. 37- 39; Genesis Assemb. Miss. Mag. 1805; Foote, Sketches of Virginia; 1st series; Life of Dr. Ashbel Green; Graham, Lett. 7; Smyth, Eccles. Republicanism, p. 96-103; Baird, Religion in America, p. 109, 110; Lang, Religion and Education in America, p. 94, 115 Rice, Evangel. Mag. 9, 30, 33, 35, 42, 43. (J.L.S.)

## Smith, John Blakely[[@Headword:Smith, John Blakely]]

             a minister of the Methodist Episcopal Church, South, was born in Charlotte, N.C., July 11, 1820. In 1843 he joined the Church, and in December, 1847, was admitted into the Georgia Conference. After its division he became a member of the South Georgia Conference. Besides serving as pastor, he was Sunday school agent of the latter conference, three years agent of the American Tract Society, and three years agent of the Wesleyan Female College. In 1850 he was elected conference secretary, and continued in office for twenty-two years. He died near Americus, Ga., Sept. 30, 1872. See Minutes of Annual Conferences of M.E. Ch., South, 1872, p. 680.

## Smith, John Cotton, D.D[[@Headword:Smith, John Cotton, D.D]]

             all eminent Protestant Episcopal clergyman, son of Dr. Thomas M., of Kenyon College, grandson of Dr. Leonard Wood, and a descendant of Cotton Mather, was born at Andover, Massachusetts, August 4, 1826. He studied at Phillips Academy, graduated from Bowdoin College in 1847, and from the Theological Seminary at Gambier, Ohio; was ordained deacon in 1849, presbyter in 1850, and the latter year became rector of St. John's Church, Bangor, Maine; in 1856 was assistant minister at Trinity Church, Boston, Massachusetts, and in 1860 rector of the Church of the Ascension, New York city, where he died, January 9, 1882. Dr. Smith was a man of great literary acquirements, and of broad and liberal ideas ill religion, without, however, overstepping the pale of the orthodoxy of the creed to which he belonged. He was remarkable not only for his pulpit eloquence, but as an after-dinner speaker. He was a prominent member of the University Club, and of other social and religious associations of the day. The Ascension Church Mission was one of his noblest charitable conceptions, to elevate the tenement-house population, and has been very successful. He was the author of a number of works upon theological and social subjects, among which are, The Charity of Truth: — The Liturgy as a Basis of Union: — The Church's Law of Development: — The Oxford Essays and Reviews: — The Homeric Age: — The Principle of Patriotism: — The United States a Nation: — Evolution and a Personal Creator. He was also the editor of Church and State, an Episcopal journal of high standing. His published works have all been collected in two volumes.

## Smith, John Cross, D.D.[[@Headword:Smith, John Cross, D.D.]]

             a Presbyterian minister, was born in Baltimore, Md., Oct. 29, 1803. He received his classical education in a private school. After studying theology under Dr. Duncan, he entered Princeton Seminary and remained one year. He was licensed in 1828, and soon after began to preach as an evangelist at Fortress Monroe, Va. While here he received a Call from Portsmouth, and he was ordained and installed over that Church. Here he labored with great zeal and success until 1832, when he accepted a call to the Bridge Street Church, Georgetown, D.C. He went to work in his new charge with zeal, clearing his Church of a heavy debt, and securing its prosperity and growth. In 1839 the pastoral relation was dissolved, and he became agent of the American Tract Society; but in a few months he was called to the Fourth Church in Washington, D.C., over which he was installed in September, 1839. Here he labored with untiring zeal and energy for thirty- eight years, and his Church was blessed with numerous and powerful revivals. He was quite successful in building churches free from debt, and still more successful in raising funds to liquidate the debts of others. In 1861 he offered his services gratuitously as chaplain in the Union army, and served with fidelity for more than a year. In 1876 he received an injury in the street from which he never recovered, and his system gradually gave way. He died in Washington, Jan. 23, 1878. (W.P.S.)

## Smith, John G.[[@Headword:Smith, John G.]]

             a minister of the Methodist Episcopal Church, was born in Marlborough, Ulster Co., N.Y., Sept. 30, 1809. He was licensed to preach at the age of twenty-two, and was also admitted into the New York Conference on trial. When this conference was divided, Mr. Smith being stationed at Willett Street, New York city, became a member of the New York East Conference. His last appointment was to the Second Church, New Haven, Conn., where his health failed. He removed to Warwick in July, 1854, and died Sept. 30, in the same year. See Minutes of Annual Conferences, 1855, p. 545.

## Smith, John M.[[@Headword:Smith, John M.]]

             a Methodist Episcopal minister, was born in Brooklyn, N.Y., Oct. 10, 1795. He was converted in the spring of 1810, and immediately joined the Church; graduated at Columbia College in the city of New York; entered upon the study of medicine, but, becoming impressed that it was his duty to preach, relinquished that design and entered the itinerant ministry in 1817, and was stationed on Jamaica Circuit, L.I. He continued in this work until September, 1820, when he was elected by the New York Conference principal of the Wesleyan Seminary in New York city, in which he continued until that institution was removed to White Plains, of which he also took the oversight. From this he was transferred, in May, 1832, to the professorship of languages in the Wesleyan University. He entered upon the duties of his professorship with great ardor of mind and promising hopes of distinguished usefulness; but his days were soon cut off, and he died Dec. 27, 1832. Mr. Smith was a diligent and successful student; a fine classical scholar; sound and systematical as a preacher; meek, modest, and polished as a man. See Minutes of Annual Conferences, 2, 216; Bangs, Hist. of the M.E. Church, 4, 146-151. (J.L.S.)

## Smith, John Paris[[@Headword:Smith, John Paris]]

             a Presbyterian minister, was born in York County, Pa., Jan. 29, 1822. He graduated at Jefferson College, Canonsburg, in 1842, studied theology at Princeton, N.J., was licensed by Donegal Presbytery in 1844, and ordained and installed pastor of Owensborough (Ky.) Church.. He preached successively at Bardstown, Ky.; Vincennes, Richmond, and Hopewell, Ind.; and afterwards undertook a temporary labor in behalf of the United States Christian Commission in the army, whence he returned sick, and died among his kindred in York, Pa., July 4, 1864. The Indianapolis Presbytery recorded the following minute: “Brother Smith was an honored and useful member of presbytery, was well known and greatly confided in in all our ecclesiastical councils. Taken off in the prime of life, while pastor of a flourishing Church, the lamentations of his people follow him to his grave.” See Wilson, Presb. Hist. Almanac, 1865, p. 120;. 1866, p. 170. (J.L.S.)

## Smith, John Pye, D.D., LL.D., F.R.S.[[@Headword:Smith, John Pye, D.D., LL.D., F.R.S.]]

             an eminent English Presbyterian divine, was born in Sheffield, May 25, 1774. He was educated at the Independent Academy at Rotherham, was ordained to the ministry in the Independent Church, and, without entering upon the regular work, he accepted the appointment of resident professor of classical literature and theology in the Theological Seminary at Homerton. Subsequently (in 1815) he became sole professor of divinity, and discharged his duties with acceptability, training hundreds of young  men for the ministry. In 1843 he resigned this post and became president of the institution, and again took the chair of classical literature, which he retained until 1850, when New College, St. John's Wood; was formed by the junction of Homerton, Highbury, and Coward colleges. Dr. Smith retired to private life aided by a testimonial fund of $15,000. For forty- three years he was pastor of the celebrated Gravel Pits Chapel, Homerton. He took a great interest in scientific pursuits and was honored by a membership in the Royal and Geological societies. He died at Guildford, Surrey, Feb. 5, 1851. Dr. Smith wrote, The Scripture Testimony to the Messiah (1818-21, 2 vols. 8vo; 1829, 3 vols.; 1837, 3 vols.; 1847, 2 vols.): — Four Discourses on the Sacrifice and Priesthood of Christ (1828, 3d ed. 1847): — Principles of Interpretation as Applied to the Prophecies of Scripture (1829, 2d ed. 1831): — The Relation between Holy Scripture and Some Parts of Geological Science (1839, 8vo; 4th ed. 1848): — Personality and Divinity of the Holy Spirit: — Mosaic Account of the Creation and Deluge: — Manual of Latin Grammar: — Synoptic Tables: — Reasons of the Protestant Religion; besides many sermons, controversial pieces, and reviews. After his death appeared First Lines of Christian Theology, being notes of his lectures to his students (1854, 2d ed. 1860). He was one of the greatest Biblical scholars of his day; and the works above enumerated are full of most valuable criticism and exegesis. See Medway [J.], Memoirs of the Life and Writings of John Pye Smith (1853); Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Smith, Joseph (1)[[@Headword:Smith, Joseph (1)]]

             an English clergyman, was born in Lowther, Westmoreland, Oct. 10, 1670, and was admitted to Queen's College, Oxford, May 10, 1689. In 1693, being chosen taberder, he took his first degree in arts, but was afterwards removed from college by Sir Joseph Williamson, who appointed him his deputy keeper of the Paper office at Whitehall; and soon after, being made plenipotentiary at Ryswick, he took Mr. Smith with him as secretary. He was created A.M. while abroad, March 1, 1696, and a fellow, Oct. 31, 1698. Desiring to enter the Church, he returned to Oxford in 1700 and was ordained by Dr. Talbot, bishop of Oxford. Not long after he was presented to the donative of Ifley, near. Oxford, . and at the same time was appointed divinity lecturer in the college. In 1704 he served as senior proctor. In 1705 Dr. Lancaster presented him to Russel court Chapel, and then to the lectureship of Trinity Chapel, Conduit Street. Taking up his residence in London, he was soon after appointed chaplain to Edward Villiers, earl of  Jersey, and by him was presented at court. Made D.D. Nov. 2, 1708, he was presented by his college to the rectory of Knights-Emham, and the donative of Upton Gray, both in Southampton County. In 1716 he exchanged Upton Gray for the rectory of St. Dionis Back-church, London, over which he presided for forty years. On the accession of George I he was made chaplain to the princess of Wales. He was. promoted to the prebend of Dunholm, Lincoln; and received the donative of Paddington, near London. He was also promoted to the prebend of St. Mary, Newington, in St. Paul's Cathedral. He was chosen lecturer of St. George's Church, Hanover Square. He had before resigned the lectureship of Trinity Chapel, Conduit Street, and in 1731 resigned also that of St. George's in consequence of having been, on Oct. 20, 1730, elected provost of Queen's College. His provostship, which lasted twenty-six years, was of great financial benefit to the college.. He died in Queen's College, Nov. 23, 1756. He published only two Sermons, and a pamphlet entitled A Clear and Comprehensive View of the Being and Attributes of God, etc. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Smith, Joseph (2)[[@Headword:Smith, Joseph (2)]]

             one of the early ministers of the Presbyterian Church in Western Pennsylvania, was born in Nottingham, Pa., in 1736. Of his early education and religious convictions nothing is known. He graduated at Princeton in 1764; was licensed by the Presbytery of Newcastle at Drawyers, Aug. 5, 1767; was ordained and installed pastor of the Congregation of Lower Brandywine, April 19, 1769; of the united congregations of Wilmington, Del., and Lower Brandywine, Oct. 27, 1774; and of Buffalo and Cross Creek congregations in Westmoreland County, Pa., in December, 1780, where he spent the remainder of his life. He died April 19, 1792. Mr. Smith was an extraordinary preacher and laborious pastor. “I never heard a man,” said the Rev. Samuel Porter, “who could so completely as Mr. Smith unbar the gates of hell and make me look far down into the abyss, or who could so throw open the gates of heaven and let me glance at the insufferable brightness of the great white throne.” See Sprague, Annals of the Amer. Pulpit, 3, 274. (J.L.S.)

## Smith, Joseph (3), D.D.[[@Headword:Smith, Joseph (3), D.D.]]

             a minister of the Presbyterian Church, was born in Westmoreland County, Pa., July 15, 1796. He entered Jefferson College and was graduated in  1815. From thence he went to Princeton Theological Seminary, where he graduated in 1819. He was ordained and commenced preaching in Virginia, where he remained several years. He was principal of the academy at Staunton, Va., and also of that at Frederick City, Md. He subsequently became president of Franklin College, O., and also of a college at Frederick City. After this he became general agent of the Presbyterian synods of Western Pennsylvania, Northern Virginia, and Eastern Ohio. He was pastoi of the churches of Round Hill, and at Greensburg, Pa., at which latter place he died, Dec. 4, 1868. He was the author of Old Red Stone and a History of Jefferson College. He possessed great versatility of talent, and served the Church in the various relations he sustained to it with great acceptability and usefulness. See Plumley, Presbyterian Church, p. 296. (W. P.S.)

## Smith, Joseph (4)[[@Headword:Smith, Joseph (4)]]

             (Mormon prophet). SEE MORMONS.

## Smith, Joseph (5)[[@Headword:Smith, Joseph (5)]]

             a Baptist minister, was born in Hampstead, N.H., Jan. 31, 1808, and pursued his studies at the New Hampton and Newton institutions. Wishing to secure a full collegiate education, he entered. Brown University and was graduated in the class of 1837, and was ordained Sept. 27, 1837. His pastorates were at Woonsocket and Newport. R.I., and at Grafton and North Oxford, Mass. In the latter place he died, April 26, 1866. (J.C.S.)

## Smith, Josiah[[@Headword:Smith, Josiah]]

             a Congregational minister, was born in Charleston, S.C., in 1704, and graduated at Harvard College in 1725. He began to preach within about a year of his graduation, and was ordained July 11, 1726. In 1729 he maintained a learned dispute with Rev. H. Fisher on the right of private judgment, and in 1740 he espoused the cause of Mr. Whitefield. In 1749 he received a stroke of palsy, from which he never recovered so far as to be able to articulate distinctly. He nevertheless continued writing sermons, many of which were published. Mr. Smith was an earnest friend of the cause of American independence, and on the surrender of Charleston became a prisoner of war, but was released on parole. In 1781 he was ordered out of Charleston, and landed in Philadelphia, where he died in October of that year. Mr. Smith was a respectable preacher, a learned  divine, and a writer of considerable reputation. He published, Sermons (1726-45): — -Sermons (1752, 8vo): — The Church of Ephesus Arraigned (1765): — -Letters, etc. See Sprague, Annals of the Amer. Pulpit, 1, 351.

## Smith, Josiah D., D.D.[[@Headword:Smith, Josiah D., D.D.]]

             a Presbyterian divine, was born in Westmoreland County, Pa., Nov. 20, 1814. He was educated in South Hanover College, Ind., studied divinity in the South Hanover Theological Seminary, was licensed by the Madison Presbytery and ordained by the Columbus Presbytery, O., in 1841, and installed pastor of the Truro and Hamilton churches in that state. He subsequently became pastor of the Westminster Presbyterian Church in Columbus, where he died May 29, 1863. Dr. Smith was a man of high intellectual worth. He published, Truth in Love: — Sermons (Phila. 1864), with a biographical preface by the Rev. James M. Platt and an introduction by M. W. Jacobus, D.D. See Wilson, Presb. Hist. Almanac, 1864, p. 193; Allibone, Dict. of Brit. and Amer. Authors. (J.L.S.)

## Smith, Leonard[[@Headword:Smith, Leonard]]

             a minister of the Methodist Episcopal Church, was born in Ancaster, Wentworth Co., Canada, May 2, 1838, and joined the Church there in 1854. He was licensed to preach in 1857, and entered the Illinois Conference. in 1860. In 1873 he was granted a supernumerary relation. and held that position until his death, Nov. 18, 1874. See Minutes of Annual Conferences, 1875, p. 133.

## Smith, Matthew[[@Headword:Smith, Matthew]]

             a Presbyterian minister, was born in Antrim County, near Belfast, Ireland, in 1825, where he received his early education. He studied theology at Paisley, Scotland, and was ordained and installed pastor of a Presbyterian church near Belfast in 1846. In 1850 he emigrated to America, and was stated supply for the Associate Reformed Presbyterian Church at Milton, Pa., where he labored for more than a year, and afterwards removed to Wisconsin as an Associate Reformed missionary. In 1854 he accepted a commission from the Americani Home Missionary Society, and became stated supply of the Presbyterian Church at Centerville, Ia. He died Aug. 13, 1859. Mr. Smith was a faithful minister, attending diligently to all the  duties of his calling, and endearing himself to all his people. See Wilson, Presb. Hist. Almanac, 1861, p. 164. (J.L.S.)

## Smith, Miles[[@Headword:Smith, Miles]]

             an English prelate, was born in the city of Hereford, and about 1568 entered Corpus Christi College, Oxford, but graduated at Brasenose. He afterwards became one of the chaplains or petty canons of Christ Church, where he took his bachelor of divinity degree. In due course he was preferred to the office of residentiary of Hereford Cathedral, was created doctor of divinity in 1594, and on Sept. 20, 1612, became bishop of Gloucester. His knowledge of the Oriental languages was so extraordinary that he was employed by James I upon the translation of the Bible. He began with the first, and was the last man engaged upon that work, having also written the preface. For this service he was appointed bishop of Gloucester, and had leave to hold in commendam his former livings, viz. the prebend of Hinton in the Church of Hereford; the rectories of Upton- upon-Severn and Hartlebury, in the diocese of Worcester; and the first portion of Ledbury, called Overhall. According to Willis, he died Oct. 20, but Wood says in the beginning of November, 1624, and was buried in his own cathedral. His published works are, Sermons (Lond. 1632, fol.): — Sermon (published without his consent by Robert Burhill, 1602). He was the editor of bishop Babington's works, to which he prefixed a preface. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Darling, Cyclop. Bibliog. s.v.; Chalmers, Biog. Dict. s.v.

## Smith, Moses, D.D.[[@Headword:Smith, Moses, D.D.]]

             a minister of the Methodist Episcopal Church, was born in Chatham County, N.C., Feb. 28, 1817. When two years old, his parents moved to Highland County, O., where he was converted, and united with the Church. He graduated from Augusta College in August, 1842; was licensed to preach, Jan. 31, 1843, and admitted into the Ohio Conference on Sept. 27. His ordination as deacon took place in 1844, and that of elder in 1846. For twenty-seven years he was constantly engaged in the work. He died in Newton, Jasper Co., Ia., Aug. 25, 1869. He was twice a delegate to the General Conference. He wrote works on Mental and Moral Science, the former of which was published. See Minutes of Annual Conferences, 1869, p. 282.

## Smith, Noah[[@Headword:Smith, Noah]]

             a minister of the Methodist Episcopal Church, South, was admitted into the Georgia Conference about 1837 or 1838. He was a very popular and useful preacher until 1858, when he took a superannuated relation. He died Sept. 14, 1860. Mr. Smith was a man of right principles, ardent piety, and indefatigable in his labors. See Minutes of Annual Conferences of the M.E. Ch., South, 1860, p. 257.

## Smith, Peyton Pierce[[@Headword:Smith, Peyton Pierce]]

             a minister of the Methodist Episcopal Church, South, was born in Franklin County, Ga., Jan. 12, 1812, and joined the Church in September, 1826. He was licensed to preach by the Gwinnett Circuit Quarterly Conference, Nov. 12, 1831, and at the next session of the Georgia Annual Conference was received on trial. According to his journal, he was a travelling preacher for thirty years and four months, during which time he preached 4414 sermons, baptized 1529 persons, made 5979 visits, wrote 4941 letters, and traveled, chiefly by private conveyance, 123,623 miles. In 1863 he was returned to Madison district as presiding elder, where he labored until the day before his death, May, 1863. Mr. Smith was one of the oldest and most efficient members of the Georgia Conference, and as a minister was eminently successful. See Minutes of Annual Conferences of the M.E. Church, South, 1863, p. 466; Simpson, Cyclop. of Methodism, s.v.

## Smith, Philander, D.D.[[@Headword:Smith, Philander, D.D.]]

             third bishop of the Methodist Episcopal Church in Canada after the separate organization in 1828, was. born in Delaware County, N.Y., in 1796. He was reared a Calvinist, and at an early age settled in. Elizabethtown, near Brockville, Canada. He was converted in 1817 under the preaching of bishop George, and united with the Methodists. In 1820 he joined the Genesee Conference, and was duly ordained deacon and elder. In 1826 he was appointed presiding elder of the Upper Canada work, and labored regularly till the union of the Canada Conference with the British Wesleyans in 1833. Opposing this action, dissatisfied with the abandonment of the episcopacy, and with the terms of the union generally, he ceased travelling for a time. In 1836 he united with the Methodist Episcopal Church, which had again rallied, and in 1862 was elected to the episcopate, which office he held until his death, March 28, 1870. As a preacher he was earnest and effective; as an administrator he was calm and'  judicious; as an overseer in the Church of Christ he was watchful, self- sacrificing, and laborious. See Simpson, Cyclop. of Methodism, s.v.

## Smith, Reuben[[@Headword:Smith, Reuben]]

             a Presbyterian minister, was born in South Hadley, Mass., Sept. 26, 1789. He enjoyed a good academical training, graduated at Middlebury College, Vt., in 1812, and at Princeton Theological Seminary, N.J., in 1816. Licensed by the New York Presbytery, he was ordained and installed pastor of the Church at Ballston Center, N.Y., in 1816, by the Troy Presbytery. He afterwards labored in the Third Presbyterian Church at Albany for some years; in 1829 became pastor of a Congregational Church in Burlington, Vt.; in 1832 of the Church at Waterford, N.Y., where he remained sixteen years.; in 1848 again at Ballston Center. In 1854 he removed West, joining the Winnebago Presbytery, and living at Beaver Dam, Wis.; but increasing age prevented his taking that active part in the ministerial duties which marked his earlier years. He died Nov. 7, 1860. Mr. Smith was a man of deep, earnest piety, a close Biblical student, and in his prime an eloquent preacher. He was the author of Africa Given to Christ (Burlington, Vt., 1860), a sermon: — The Pastoral Office, embracing Experiences and Observations from a Pastorate of Forty Years (Phila. 18mo). See Wilson, Presb. Hist. Almanac, 1862, p. 119; Allibone, Dict. of Brit. and Amer. Authors, s.v. (J.L.S.)

## Smith, Richard (1)[[@Headword:Smith, Richard (1)]]

             a learned Roman Catholic divine of England, was born in Worcestershire in 1500, and educated at Oxford. In 1527 he was admitted a probationary fellow of Merton College, took his degree of A.M. in 1530, and was elected registrar of the university in the following year. He afterwards became rector of Cuxham, Oxfordshire;. principal of St. Alban's Hall, divinity reader of Magdalen College, regius professor of divinity, and took his degree of D.D. in that faculty. In 1537 he was made master of Wittington College, London, but was deprived in the reign of, Edward VI. In the first year of that reign he recanted his opinions at St. Paul's Cross, but was obliged to resign his professorship at Oxford. He went to St. Andrew's, Scotland; thence to Paris in 1550, and then to Louvain, where he was made professor of theology. On the accession of queen Mary he returned to England, was restored to his professorship, made canon of Christ Church, and chaplain to her majesty. He was one of the witnesses  against Cranmer, and at the burning of Ridley and Latimer he preached, from 1Co 13:3, a sermon, lasting about fifteen minutes, full of invective against the martyrs. For this conduct he was deprived of all his preferments upon the accession of Elizabeth, and placed in the custody of archbishop Parker, by whose persuasion he recanted part of what he had written in defense of the celibacy of the clergy. He escaped to Dolay, Flanders, where he obtained the deanery of St. Peter's Church and a professorship. He died in 1563. Smith wrote about sixteen tracts in favor of popery: The Assertion and Defense of the Sacraments (Lond. 1546, sm. 8vo): — A Defense of the Sacrifice of the Masse (1546; 16mo; 1547, 8vo): — Bouclier of the Catholike Fayth of Christe's Church (2 pts. 8vo). The entire list may be seen in Dodd or Wood. See Chalmers, Biog. Dict. s.v.

## Smith, Richard (2)[[@Headword:Smith, Richard (2)]]

             an English Roman Catholic prelate, was born in Lincolnshire in 1566, and educated at Trinity College, Oxford, and afterwards at Rome. He then completed his studies in Spain, taking his doctor's degree at Valladolid, and in 1603 arrived in England as a missionary. He sided against the Jesuit party, and was opposed by them when named for the bishopric of Chalcedon. On Feb. 4 he was, however, appointed bishop of that diocese. A controversy shortly arose between him and the regulars of his own Church, and Smith was ordered to drop the title of Ordinary of England which he had assumed. In 1629 two proclamations were issued against him, which induced him to leave the kingdom and retire to France. There he exercised his jurisdiction over the English Romanists by vicars-general and other ecclesiastical officers. He experienced the kindness of cardinal Richelieu, who bestowed upon him the abbacy of Charroux; but his successor, Mazarin, withdrew his protection, and deprived him of that position. He afterwards retired to an apartment near the convent of some English nuns in the vicinity of Paris, where he died, March 18, 1655. Smith wrote several works in defense of himself and of popery in his dispute with the regulars. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.; Dodd, Church History, vol. 3; Hook, Eccles. Biog. s.v.

## Smith, Robert (1)[[@Headword:Smith, Robert (1)]]

             an English divine and educator, was born in 1689, and educated at Trinity College, Cambridge, where he took his degrees of A.B. in 1711. A.M. in 1715, LL.D. in 1723, and D.D. in 1739. Information respecting Dr. Smith is very meager. He was mathematical preceptor to William, duke of Cumberland, and master of mechanics to George II. In 1716 he became Plumian professor at Cambridge, and afterwards succeeded Bentley as master of Trinity. He died in 1768. Smith's works are, A Complete System of Optics (1728, 2 vols. 4to), and Harmonics, or the Philosophy of Musical Sounds (1760). See Allibone, Dict. of Brit. and Amer Authors, s.v.; Cambridge Graduates; Cumberland, Life; Chalmers, Biog. Dict. s.v.

## Smith, Robert (2), D.D.[[@Headword:Smith, Robert (2), D.D.]]

             an eminent Presbyterian divine, and father of the Revs. John Blair Smith, D.D., and Samuel Stanhope Smith, D.D., was born in Londonderry, Ireland, in 1723. His family came to America when he was seven years old, and settled at the headwaters of the Brandywine River, about forty miles from Philadelphia. At the age of fifteen his mind became deeply impressed with the subject of religion under the preaching of Whitefield, during his first visit to America, and he soon felt a strong desire to devote himself to the ministry. He accordingly placed himself under the instruction of the Rev. Samuel Blair, who was then conducting an institution for the education of young men for the ministry at Fagg's Manor, Chester Co., Pa. There he made very rapid improvement in both classical and theological knowledge; was licensed by the New Side Presbytery of Newcastle Dec. 27, 1749, and ordained and installed pastor of the churches in Pequea and Leacock, Pa., March 25, 1751. Shortly after his settlement he founded a school, designed chiefly for the instruction of youth in the Latin, Greek, and Hebrew languages, which was afterwards resorted to by many who were subsequently greatly distinguished in the different professions. In 1759 he resigned the care of the congregation of Leacock; in 1760 he received the degree of D.D. from the College of New Jersey, and in 1772 he was appointed one of its overseers, and held the office during the rest of his life. He was the second moderator of the General Assembly, and the last public act of his life was to attend a meeting of the board of trustees of the College of New Jersey. He died April 15, 1793. Dr. Smith was distinguished for his activity, being in labors most abundant. “Few men in the holy ministry have been more useful or more esteemed.” He published a  sermon preached on the union of the Old and New Side Presbyteries of Newcastle, entitled A Wheel in the Middle of a Wheel, or the Harmony and Connection of the Various Acts of Divine Providence: — Two Sermons on Sin and Holiness (1767): — A Sermon (1774): — Three Sermons on Saving Faith, in the Amer. Preacher, vol. 4 (1791). See Sprague, Annals of the Amer. Pulpit, 3, 172; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Genesis Assembly Miss. Mag. vol. 2; Timlow, Hist. Serm. (J.L.S.)

## Smith, Robert (3), D.D.[[@Headword:Smith, Robert (3), D.D.]]

             an efficient Episcopal minister in America, and afterwards bishop of South Carolina, was born in Norfolk, England, Aug. 25, 1732. He passed A.B. and A.M. at Cambridge, of which he was also elected fellow, and was ordained in 1756. On his arrival in America he was successively assistant and rector of St. Philip's, Charleston, S.C., and was specially interested in the negro school. He exerted himself in favor of the American cause, and went to the lines as a common soldier at the siege of Charleston. During the Revolutionary war he was chaplain to the Continental Hospital, S.C., and had charge of St. Paul's, Queen Anne's Co., Md. He devoted the remainder of his life to teaching and the care and organization of the Episcopal Church. In 1789 he was made D.D. by the University of Pennsylvania, and in 1795 was elected bishop. He died Oct. 28, 1801. See Sprague, Annals of the Amer. Pulpit, 5, 170.

## Smith, Robert A.[[@Headword:Smith, Robert A.]]

             a Methodist Episcopal minister, was born in Robertson County, Tenn., in 1809; converted in 1828, licensed as a local preacher in 1832, received on trial in the Tennessee Conference in the same year, transferred and stationed on Oakmulgee Circuit in 1833, at Jones's Valley in 1834-35, and admitted into full connection at Montgomery, in 1836, where he died, Oct. 25, 1836. He was a man of deep and ardent piety, a good preacher, and a most agreeable companion. See Minutes of Annual Conferences, 2, 487.

## Smith, Robert D.[[@Headword:Smith, Robert D.]]

             a minister of the Methodist Episcopal Church, South, was born in Lancaster County, Pa., Oct. 21, 1802. In 1813 his family removed to Champaign County, O., where he lived till 1824, when he went to Mississippi to teach school. There he was converted, and united with the  Church Nov. 9, 1824. He was licensed to preach in 1826, and preached under the presiding elder until 1828, when he was received on trial into the Mississippi Conference. He labored as missionary to the Choctaw nation for two years and six months. In 1831 he was stationed in Montgomery, Ala.; 1832, Mobile; 1833, Vicksburg; 1834, New Orleans; 1835, Natchez; 1836, Cole's Creek Circuit; 1837-38, Vicksburg District; 1839, Warren Circuit; 1840-41, appointed president of the Elizabeth Female Academy. at Washington; and in 1842 he was at Centenary College. In 1843-45 he labored as missionary among the colored people in Madison Parish, La., where he closed his life and work, May 16, 1845. See Minutes of Annual Conferences of the ME. Church, South, 1845, p. 33.

## Smith, Samuel[[@Headword:Smith, Samuel]]

             an English clergyman and popular writer of tracts, was born in or near Dudley, Worcestershire, in 1588, and studied for some time at St. Mary's Hall, Oxford. He left without taking a degree, and became beneficed at Prittlewell, Essex, and afterwards, as Wood says, in his own county; but, according to Calamy, he had the perpetual curacy of Cressedge and Cound, Shropshire. On the breaking out of the Rebellion he went to London, and sided with the Presbyterians. On his return to the country he was appointed an assistant to the commissioners for the ejection of scandalous and ignorant ministers and schoolmasters.” At the Restoration he was ejected from Cressedge. The time of his death is unknown, but, according to Wood, he was living near Dudley in 1663. Smith's works are, David's Blessed Man (Lond. 8vo): — The Great Assize (12mo; thirty-one editions of which appeared before 1684): — A Fold for Christ's Sheep (printed thirty-two times): — The Christian's Guide: — besides other tracts and sermons. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Darling, Cyclop. Bibliog. s.v.; Chalmers, Biog. Dict. s.v.

## Smith, Samuel Stanhope, D.D., LL.D.[[@Headword:Smith, Samuel Stanhope, D.D., LL.D.]]

             a distinguished divine and educator of the Presbyterian Church, and son of the Rev. Robert Smith, D.D., was born in Pequea, Lancaster Co., Pa., March 16, 1750. At a very early period he gave indications of possessing a mind of no common order. When he was only six or seven years old he commenced the study of the languages in his father's school. “He made the best of his opportunities, and was distinguished for his improvement in every branch to which he directed his attention.” He became a  communicant in the Church under his father's care while he was yet under the paternal roof; and before he was eighteen years of age graduated at the College of New Jersey under circumstances the most honorable and gratifying. After graduation he returned to his father's house and spent some time “partly in assisting him in conducting his school, and partly in vigorous efforts for the higher cultivation of his own mind.”

In 1770 he became tutor of the classics and of belles lettres in the College of New Jersey, where he remained for upwards of two years, discharging his duties with great fidelity and acceptance, while at the same time he was pursuing a course of theological study privately. In 1773 he resigned the position of tutor, was licensed to preach by the Presbytery of Newcastle, and immediately went as a missionary to the western counties of Virginia, where he soon became an almost universal favorite. So powerful an impression did he make that some of the most wealthy and influential persons soon set on foot a project for detaining him there as the head of a literary institution. A seminary was subsequently chartered under the name of Hampden Sidney College, and he took upon himself the double office of principal of the seminary and pastor of the Church, and the duties of both he discharged with the most exemplary fidelity. In 1779 he accepted the professorship of moral philosophy in the College of New Jersey.

The college was then in ruins in consequence of the uses and abuses to which it had been subjected by both the British and American soldiers; its students were dispersed, and all its operations had ceased; but it is not too much to say that during this whole period, although Dr. Witherspoon's name could not fail to shed glory over the institution, and he was always intent upon the promotion of its interests, it was mainly by the energy, wisdom, and generous self devotion of Dr. Smith that the college was speedily reorganized and all its usual exercises resumed. In 1783 Yale College honored him with D.D., and in 1810 Harvard University with LL.D. In 1785 he was elected an honorary member of the American Philosophical Society in Philadelphia; and the same year was appointed to deliver their anniversary address, and he met the occasion in a manner which, of itself, would have conferred lasting honor upon his name.

The address was afterwards published in the Transactions of the society, and subsequently in an enlarged and improved form in a separate volume. With this work his reputation as a philosopher both at home and abroad is, in no small degree, identified. In 1786 he was associated with several of the most distinguished and venerable men in the Presbyterian Church in preparing the Form of Presbyterial Government. In 1794; Dr. Witherspoon having died, he  became president of the College of New Jersey. He had now acquired a wide reputation as a pulpit orator. His baccalaureate discourses particularly attracted large numbers, even from remote parts of the country, to listen to them; but one of his most splendid performances was his oration, delivered at Trenton, on the death of Washington. The occasion roused his faculties to the utmost, and the result was a production of great beauty and power. In 1802 the college edifice was burned, together with the libraries, furniture, and fixtures of every description. The trustees resolved to rebuild it immediately. Dr. Smith made a begging tour through the Southern States, and returned in the following spring with about one hundred thousand dollars, which, with other liberal aid, enabled him to accomplish vastly more than he had ventured to anticipate. “This was his crowning achievement. He had won new honors and gained many new friends. The college was popular and prosperous, and numbered two hundred students. New buildings were soon erected, and several new professors were added to the faculty.” During the whole period of his presidency he continued to contribute to the elevation of the college to a position of the highest usefulness, and ever proved himself to be one of the ablest and most successful disciplinarians of any age.

In 1812, being too much enfeebled to discharge any longer the duties of his office, he tendered his resignation as president and retired to a place which the board of trustees provided for him, and there spent the remainder of his life. He died, in the utmost tranquillity, Aug. 21, 1819, and his remains were laid by the side of his illustrious predecessors. Dr. Smith was an indefatigable student; conversant with the literature, science, philosophy, and politics of ancient and modern times; a classical scholar in the highest acceptation of the phrase; and wrote and conversed in Latin with great facility and was a first-rate prosodist. As a preacher, the uniform testimony was that his eloquence in his best days had no parallel. His superior talents as professor and principal were everywhere spoken of and acknowledged. As a man, the saintly aspect, the tranquil resignation, the humble faith, the generous sympathy, the comprehensive charity, the modest, \unpretending gentleness of his whole manner, all proclaimed the Christian gentleman and the mature and gifted good man. The following is a list of his publications: Essay on the Causes of the Variety of Complexion and Figure of the Human Species, etc. (Phila. 1787, 8vo; Edin. 1788, 8vo; Lond. 1799, 8vo; 2d ed. New Brunswick, N.J., 1810, 8vo): — -Sermons (Newark, N.J., 1799, 8vo; Lond. 1801, 8vo): — -Lectures on the Evidences of the Christian Religion (Phila. 1809, 12mo): — Lectures on Moral and Political Philosophy  (Trenton, N.J., 1812, 2 vols. 8vo): — Comprehensive View of Principles of Natural and Revealed Religion (New Brunswick, 1815, 8vo). He also published a number of single sermons, orations, and discourses (1781- 1810). After his death appeared Sermons, with a Brief Memoir of his Life and Writings (Phila. 1821, 2 vols. 8vo). See Sprague, Annals of the Amer. Pulpit, 3, 335-345; Life and Works of Philip Lindsey (1866), 3, 652; Life of Dr. Archibald Alexander, p. 265; New York Mfed. and Phys. Journ. 1809; Mitchell [Dr. John], Essay on the Causes of the Different Colors of People in different Climates; Aalec. Mag. 15, 443; 16, 1; Ramsay [Dr. David], Hist. of the United States, 1607-1808; continued to the treaty of Ghent by S. S. Smith, D.D., LL.D., and other literary gentlemen; Allibone, Dict. of Brit. and Amer. Authors; Davidson, Hist. of the Presb. Church in Kentucky, p. 39; Thomas, Biog. Dict. s.v. (J.L.S.)

## Smith, Samuel W. (1)[[@Headword:Smith, Samuel W. (1)]]

             a minister of the Methodist Episcopal Church, was born in England in 1812, and began to preach at the age of nineteen. In 1834 he joined the itinerant ministry, in which he continued to labor until his death, March 16, 1858. See Minutes of Annual Conferences, 1858, p. 99.

## Smith, Samuel W. (2)[[@Headword:Smith, Samuel W. (2)]]

             a minister of the Methodist Episcopal Church, was a native of Ireland, and identified himself with the Wesleyan Methodists in Cork. On May 25, 1831, he reached Quebec, Ca., and shortly after removed to Point of Rocks, Md., still following his profession of teacher. He was licensed to preach in January, 1835, and was received on trial into the Baltimore Conference in March, 1838. After twenty years of active service, he was disabled by an accident, being struck by a fire engine, and soon after died, June 7, 1859. See Minutes of Annual Conferences, 1860, p. 19.

## Smith, Seth[[@Headword:Smith, Seth]]

             a minister of the Methodist Episcopal Church, was born in Bristol County, Me., Feb. 1, 1805, and was converted in Onondaga County, N.Y., June, 1829. He removed to Indiana in 1834, was licensed to preach in 1837, and joined the travelling connection in 1838. He was a member of the Southeast Indiana Conference, and labored faithfully until about a month previous to his death, Oct. 1, 1853. See Minutes of Annual Conferences, 1853, p. 290.

## Smith, Socrates[[@Headword:Smith, Socrates]]

             a minister of the Presbyterian Church, was born in Henniker, N.H., June 16, 1814. He graduated from Dartmouth College in 1842 and entered the Union Theological Seminary, where he took the full course and graduated in 1845. He was soon thereafter ordained, and accepted a call Nov. 23, 1845, to Beardstown, Ill., as a stated supply. After remaining one year, he became a stated supply to the Panther Creek Church, Ill., where he remained until 1849, and then became teacher of a classical school in Greenville, Ill. He continued in this position until 1853, when he received a commission as home missionary, and labored at Jerseyville and Troy, Ill., to 1859. After this he resigned his commission and remained without charge in Greenville, where he died in 1869. (W.P.S.)

## Smith, Stephen[[@Headword:Smith, Stephen]]

             a minister of the Methodist Episcopal Church, South, was born in Hampshire County, Va., Nov. 1, 1802, and united with the Church in 1815. He was received into the Baltimore Conference in 1830. In 1844 he lost his voice while preaching in a new, damp church, and took a superannuated, and afterwards a supernumerary, relation. In 1867 he again became effective, so continuing until his death, Oct. 9, 1871. See Minutes of Annual Conferences of the M.E. Church, South, 1872, p. 648.

## Smith, Sydney[[@Headword:Smith, Sydney]]

             an English clergyman and celebrated humorist, was born in Woodford, Essex, in 1771, and was educated at Winchester School and New College, Oxford, where, in 1790, he obtained a fellowship of one hundred pounds a year. Having entered the Church, he became, in 1794, curate of Amesbury, Wiltshire, but three years later went to Edinburgh as a private tutor to the son of the squire of his parish. During this time, he officiated in the Episcopal chapel there. In 1802, in connection with Jeffrey, Horner, Brougham, Dr. Thomas Brown, Playfair, and others, Smith started the Edinburgh Review, to the first number of which, as editor, he contributed seven articles. In 1803 he went to London, and was soon popular as a preacher, as a lecturer on moral philosophy (1804-6), and as a brilliant conversationalist.

In 1806, during the short reign of the Whigs, he was presented by lord Erskine to the rectory of Foston-le-Clay, Yorkshire, worth about five hundred pounds a year. Failing to exchange this for some more desirable living, he built a pew rectory, and in 1814 moved into it  with his family. Some eighteen years afterwards the duke of Devonshire gave him the living of Londesborough (seven hundred pounds a year) to hold until Mr. Howard, son of the earl of Carlisle, came of age. In 1828 lord chancellor Lyndhurst presented him to a prebendal stall in Bristol, and enabled him to exchange Foston for Combe Florey, Somersetshire. In 1831 earl Grey appointed him one of the canons residentiary of St. Paul's. Having inherited considerable property from his brother Courtenay, he invested largely in the public stock of Pennsylvania; and the neglect of that state to pay the interest on her bonds called out his Petition to Congress and Letters on American Debts. He died in London, Feb. 22, 1845.

Sydney Smith was not only the wittiest, but one of the wisest, men of his age. His life was devoted to the removal of great abuses, and to the exposure of public vices and crimes at a time when vice was enthroned in high places, and when so many perils environed the path of a reformer as to require, in even the mildest innovator, a large stock of humanity and an equal share of courage. Without the power and prestige which in England usually follow high birth or wealth, he exercised a greater influence over the public mind of his day than any man except, perhaps, lord Brougham. He erred at times in treating sacred subjects with levity and seeming irreverence; but this fault was one of natural temperament and had no root in infidelity. Although his Christianity partook of the temper of the time and circle in which he moved, and had, therefore, far less of the evangelical element than could be desired, it is yet clear that his life was mainly regulated by a strong sense of duty and that he found peace and comfort in his abiding faith in the great truths of religion. His writings are, Six Sermons (Edinb. 1800, small 8vo): — contributions to the Edinburgh Review (published 1839): — Peter Plymley's Letters (1807), to promote Catholic emancipation: — Sermons (1809, 2 vols.): — Speeches on Catholic Claims and Reform Bill (1825-31): — Three Letters to Archdeacon Singleton on the Ecclesiastical Commission (1837-39): — -The Ballot (1837): — Letter to Lord John Russell on the Church Bills (1838): — Letters on Railways (1842): — -Letters on American Debts (1843). After his death appeared, Fragments on the Irish Roman Catholic Church (Lond. 1845, 8vo): — Sermons (ibid. 1846, 8vo): — Elementary Sketches of Moral Philosophy (1850, 8vo). See Memoir of Rev. Sydney Smith, by his daughter, lady Holland (N.Y. 1855, 2 vols. 12mo); Allibone, Dict. of Brit. and Amer. Authors, s.v.  a learned English divine and writer, was born in the parish of Allhallows, Barking, Essex, June 3, 1638, and was educated at Queen's College, Oxford, being elected fellow in 1666. In June, 1668, he, as chaplain, accompanied Sir Daniel Harvey, ambassador to Constantinople, and returned in 1671. In 1676 he traveled in France, and returning shortly he became chaplain to Sir Joseph Williamson, secretary of state. In 1683 he took the degree of D.D., and the year following was presented by his college to the rectory of Stanlake, diocese of Oxford, but resigned it in a month. In 1687 he was collated to a prebend in the Church of Heytesbury, Wilts. In August, 1688, he was deprived of his fellowship by Dr. Giffard because he refused to live among the new popish fellows of that college. He was, however, restored in October following; but afterwards, refusing to take the oaths to William and Mary, his fellowship was pronounced void, July 25, 1692. He died at London, May 11, 1710. Among his learned works are the following: Diatriba de Chaldaicis Paraphrastis (Oxon. 1662, 8vo): — Syntagma de Druidum Moribus ac Institutis (Lond. 1664, 8vo): — Epistoloe Duoe, etc. (Oxon. 1672, 8vo): — De Grecoe Ecclesioe Hodierno Statu Epistola (ibid. 1676, 8vo): — Miscellanea (2 vols. 12mo; vol. 1, 1686; vol. 2, 1690): — Epistoloe et Annales Camdeni ab A.D. 1603 ad 1623, etc. (1691, 4to). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Darling, Cyclop. Bibliog. s.v.; Chalmers, Biog. Dict. s.v.

## Smith, Thomas (2)[[@Headword:Smith, Thomas (2)]]

             a Congregational minister, was born in Boston, Mass., March 10, 1702, graduated from Harvard in 1720, and was licensed to preach in April, 1722. On account of his youth he declined a call from the Church in Bellingham, Mass., but preached in various places as a supply. On March 8, 1727, a Church was constituted at Falmouth and Mr. Smith was ordained its pastor, and continued such until 1764, when, on account of infirmity, he received Rev. Samuel Deane as his colleague. He, however, preached in his turn till the close of 1784. His death took place May 23, 1795. The only publications of Mr. Smith are a Sermon (1756) at the ordination of Rev. Solomon Lombard, and a Practical Discourse to Seafaring Men (1771). See Sprague, Annals of the Amer. Pulpit, 1, 326.  a Methodist Episcopal minister, was born in Kent County, Md., June 3, 1776. He was converted in early life, began to preach in his eighteenth year, was received into the Philadelphia Conference May 20, 1798, and. “the demonstrations which had attended Abbott's labors were repeated at almost all his appointments, and hundreds of souls were gathered into the societies.” He labored as follows: Caroline Circuit, 1798; Flanders Circuit, N.J., 1799; Northampton Circuit, Va., 1800-1; Dover, Del., 1802; Annamessex, Md., 1803; Talbot Circuit, 1804; Seneca Circuit, N.Y., 1805; Burlington, N.J., 1806; Asbury, N.J., 1807; Lewiston, Del., 1808; St. George's, Philadelphia, 1809; Cecil, Md., 1810; Smyrna, Del., 18; Kent, Md. 1812; Accomack, Va., 1813; from 1814 to 1816 he was allowed a respite on account of ill health; Kent Circuit, 1817; New Brunswick, 1818; Kensington, 1819; Kent, 1820-21; supernumerary in 1822, in which relation he continued until his death, in May, 1844. Mr. Smith was a man of unquestioned piety, a superior pastor, and a powerful preacher. He preached “with the utmost brevity, but with the utmost power.” He possessed a faith admirable in its earnestness and sublime in its power. See Minutes of Annual Conferences, 3, 595; Experience and Ministerial Labors of the Rev. Thomas Smith, edited by the Rev. David Daily (N.Y. 1848); Stevens, Hist. of the M.E. Church, 3, 379, 415; 4, 269. (J.L.S.)

## Smith, Thomas (4)[[@Headword:Smith, Thomas (4)]]

             a Congregational minister, was born in Litchfield, Me., Aug. 17, 1812. Converted at the age of twenty-one, he set out to prepare himself for the ministry, and, by his own exertions prepared for college, graduated at Bowdoin College in 1840, and at Bangor Theological Seminary in 1843. He preached in Maine at Cherryfield and Orrington, and in 1849 became pastor of Brewer Village, where he continued until his death, April 7, 1861. Mr. Smith was preeminently excellent as a pastor, and was much beloved by his people. He was much attached to his work, and pursued his objects with unconquerable energy. See Congregational Quarterly, 1861, p. 376.

## Smith, Thomas C.[[@Headword:Smith, Thomas C.]]

             a Methodist Episcopal minister, was born Jan. 1, 1807, embraced religion in 1824, was admitted on trial in the South Carolina Conference Feb. 11, 1828, and appointed to Washington Circuit, Ga.; Reedy River Circuit in  1828; received into full connection in 1830, and sent to Morganton Circuit; Cooper River Circuit in 1831-32; supernumerary on Lancaster Circuit in 1833; returned effective and appointed to Lincolnton Circuit in 1834; superannuated in 1835, in which relation he continued until his death, Nov. 27, 1837. As a minister he possessed good preaching abilities, and was much beloved by those with whom he labored. See Minutes of Ann. Conf. 2, 575.

## Smith, Thomas G.[[@Headword:Smith, Thomas G.]]

             a Dutch Reformed minister, was born in Scotland in 1756, came to America in 1774, and enlisted actively in the cause of American independence. After, the Revolutionary war he studied for the ministry under Dr. John Mason, and obtained license to preach in 1791 from the Associate Reformed Church. His ministry covered the period of forty-six years, during most of which (1808 to 1837) he was pastor of the Reformed Dutch Church at Tarrytown, N.Y. He had previously been settled in the Associate Reformed Church in Orange County, and then in Ulster County, in the churches of Esopus, Bloomingdale, and Hurley. He was always a favorite preacher, popular in manner, evangelical in spirit, and Calvinistic in creed, and in the pulpit was particularly practical and experimental, He possessed a sound mind in a sound body, and a warm heart with a vigorous intellect. His ministry was discriminating, and in every respect useful and honored. See Corwin, Manual of the Reformed Church, p. 219, 220. (W.J.R.T.)

## Smith, Thomas Mather, D.D[[@Headword:Smith, Thomas Mather, D.D]]

             a Protestant Episcopal clergyman, was born at Stamford, Connecticut, in 1797. He was a son of Reverend Daniel Smith, who, for fifty years, was pastor of the Congregational Church at Stamford, and a descendant of the Cottons and Mathers of Puritan fame. Thomas graduated from Yale College in 1816, spent the following year in study with his uncle, John Cotton Smith, governor of Connecticut, and graduated from Andover Theological Seminary in 1820. In 1822 he was ordained minister of the Congregational Church at Portland, Maine, but, his health failing, he removed to Fall River, Massachusetts; was next pastor at Catskill, N.Y., and subsequently at New Bedford, Massachusetts. During this period his views of the ministry underwent a change, and he was ordained in the Protestant Episcopal Church. Soon after he was appointed to the Minor professorship of systematic divinity in the Theological Seminary at Gambler, Ohio. He combined with the duties of his professorship the presidency of Kenyon College during four years. In 186-3 he resigned his professorship at Gambier, receiving the appointment of emeritus professor. He died at Portland, Maine, September 6, 1864. See Amer. Quar. Church Rev. October 1864, page 484.

## Smith, Turner H.[[@Headword:Smith, Turner H.]]

             a minister of the Methodist Episcopal Church, South, was born in Buncombe County, N.C., May 15, 1818, and moved to Missouri in 1833. He united with the Church in 1839, was licensed to preach in 1846, and entered the St. Louis Conference in 1851. He was ordained deacon Oct. 1, 1854; and elder Oct. 12, 1856. He died April 20, 1857. See Minutes of Annual Conferences of the M.E. Church, South, 1857, p. 744.

## Smith, William (2)[[@Headword:Smith, William (2)]]

             a learned English divine, was born in Worcester in 1711, and educated at the grammar school of that city, and afterwards at New College, Oxford, from which he graduated in 1732. In 1735 he was presented by James, earl of Derby, to the rectory of Trinity Church; Chester, and by his son to the deanery of Chester in 1758. He held the mastership of Brentwood School, Essex, for one year, 1748; and in 1758 was nominated one of the ministers of St. George's Church, Liverpool, which he resigned in 1767. With his deanery he held the parish churches of Handley and Trinity, but in 1780 resigned the last for the rectory of West Kirkby. He died Jan. 12, 1787. He is known in the literary world chiefly by his valuable translation of Longinus on the Sublime (1738, 8vo): — -Thucydides (1753, 2 vols. 4to; reprinted in 1781, 8vo): — Xenophon's History of the Affairs of Greece (1770, 4to): — Nine Sermons on the Beatitudes (1782, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Darling, Cyclop. Bibliog. s.v.; Gentleman's Magazine, vol. 61; Chalmers, Biog. Dict. s.v.

## Smith, William (3), D.D.[[@Headword:Smith, William (3), D.D.]]

             an Episcopalian clergyman, was born in Aberdeen, Scotland, in 1727, and was graduated at the college in his native city in 1747. For three years he taught a parochial school, and in 1750 came to the United States. He acted as private tutor in the family of Gov. Martin, on Long Island, for two years, when he was invited to take charge of the Seminary in Philadelphia, which has since become the University of Pennsylvania. He accepted, went  to England for holy orders, and being ordained in December, 1753, returned, and in the May following took charge of the institution. In 1759 he returned to England and received his degree of D.D. from the University of Oxford, and about the same time from Aberdeen College. A few years after the same degree was conferred upon him by Trinity College, Dublin. In 1766 the mission in Oxford being vacant, Dr. Smith undertook to supply it twice in three weeks, and was placed by his own request on the list of the society's missionaries the next year. Dr. Smith held a somewhat indecisive attitude in the contest that resulted in the nation's independence. The charter of the College of Philadelphia being taken away in November, 1779, Dr. Smith became rector of Chester Parish, Md. and established a classical seminary, which in June, 1782, was chartered as Washington College, of which he became president. He was president of the convention which organized the Protestant Episcopal Church, and in June following was elected bishop of Maryland; but finding strong opposition to an episcopate in that state, and others elsewhere opposed to his consecration, he gave up the matter altogether. In 1783 he took charge also of St. Paul's Parish, Kent Co., which he held for two years. He was on the committee appointed in 1785 to revise the Prayer book. In 1789, the charter of the College of Philadelphia having been restored, he again became its president. He died at Philadelphia, May 14, 1803. “Dr. Smith was a learned scholar, an eloquent and greatly popular preacher, and distinguished as a teacher of the liberal sciences, and an astronomer.” He was the author of many occasional sermons, addresses, letters, pamphlets, etc., of which a selection was published, with a preface by bishop White, under the title of The Works of William Smith, D.D. (Phila. 1803, 2 vols. 8vo). For a complete list of these works, see Sprague, Annals of the Amer. Pulpit, 5, 161; also Allibone, Dict. of Brit. and Amer. Authors, s.v.; Duyckinck, Cyclop. of Amer. Lit. 1, 388; Rich, Bibl. Amer. Nova, 1, 111, 129, 225, 245, 379.

## Smith, William (4), D.D.[[@Headword:Smith, William (4), D.D.]]

             an Episcopal clergyman, was born in Scotland about 1754, and came, an ordained minister, to the United States in 1785. Shortly after he was settled in Stepney Parish, Md., and after remaining there two years became rector of St. Paul's Church, Narraganset, R.I. He left Jan. 28, 1790, to assume the rectorship of Trinity Church, Newport. R.I. He was instrumental in organizing the Church in Rhode Island. He left Newport April 12, 1797, to take charge of St. Paul's Church, Norwalk, Conn., where he remained until  1800, when he removed to New York, where he opened a grammar school. In 1802 he became principal of the Episcopal Academy at Cheshire, N.Y., which he left in 1806, and returned to New York, where he died, April 6, 1821. He was author of The Reasonableness of Setting Forth the Praises of God (N.Y. 1814, 12mo): — -Essays on the Christian Ministry: — Chants for Public Worship: — Office of Institution of Ministers, in the American Prayer book: — also occasional sermons and articles in periodicals. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Sprague, Annals of the Amer. Pulpit, 5, 345.

## Smith, William (5), D.D.[[@Headword:Smith, William (5), D.D.]]

             a Presbyterian minister, was born in Harrisburg, Pa., July 17, 1793, He entered Jefferson College, and after his graduation was appointed to a tutorship in the same. In 1821 he was inducted into the professorship of ancient languages. He held this position with marked ability for a quarter of a century, when, on the division of the chair and the appointment of a professor of the Latin language, he was made vice-president of the college and professor of the Greek language and literature. Such he continued at the union of the Canonsburg and Jefferson colleges in 1865. Dr. Smith was a profound linguist, and an able teacher of the languages. Preferring retirement after so long a service, he resigned, and was made emeritus professor, the college being unwilling to part with a man of such eminent attainments. He died at Canonsburg, July 17, 1878. (W.P.S.)

## Smith, William (6)[[@Headword:Smith, William (6)]]

             a minister of the Methodist Episcopal Church, was admitted on trial in the Philadelphia Conference in 1802, was ordained deacon in 1804, and elder in 1806. He located in 1819, but in 1825 his name appears on the Minutes as supernumerary, which relation he held until 1832, when he became superannuated, and so continued until his death at Long Branch, N.J. April 8, 1854. See Minutes of Annual Conferences, 1854, p. 352.

## Smith, William (7)[[@Headword:Smith, William (7)]]

             a Methodist Episcopal minister, was born in Niagara, Upper Canada, March 26, 1802, was converted when about twenty years of age, joined the Methodist Episcopal Church in Canada, and prepared himself for the ministry in Cazenovia (N.Y.) Seminary. He was admitted to the Canada Conference in 1827, which he served with fidelity and acceptance during a  period of eight years, filling such responsible stations as Brockville, Kingston, and Toronto. In 1835 he removed to New England, and in 1836 was received into the New England Conference, and preached successively at Williamsburg, Westfield, Charlestown, Lynn, Wood End, and Church Street, Boston, where he died, March 30, 1843. He was a good man, and benevolence, faithfulness, and conscientiousness were among the traits of his character. In doing the work of a pastor he shone preeminently bright. See Minutes of Annual Conferences, 3, 450.

## Smith, William (8)[[@Headword:Smith, William (8)]]

             a minister of the Methodist Episcopal Church, was born in Kenilworth, England, Feb. 26, 1826, was converted at the age of eleven, and was licensed to preach when but sixteen. He came to the United States in 1857, and was received on trial by the Upper Iowa Conference in 1858. In 1871 he was appointed presiding elder, but was prevented from completing his term of four years' service by death, May 20, 1875. See Minutes of Annual Conferences, 1875, p. 128.

## Smith, William (9)[[@Headword:Smith, William (9)]]

             a minister of the Methodist Episcopal Church, was converted and united with the Mount Pleasant (Pa.) Church, Radnor Circuit. In 1856 he was licensed to preach, and received on trial in the Philadelphia Conference. In 1864 his health declined, and he was superannuated. He died June 7, 1864, aged thirty-one. See Minutes of Ann. Conf. 1865, p. 35.

## Smith, William .Robertson, LL.D[[@Headword:Smith, William .Robertson, LL.D]]

             a Scotch Hebraist and author, was born at Keig, Aberdeenshire, Nov. 8, 1846. His education was received at Aberdeen University, New College, Edinburgh, Bonn, and Gottingen. From 1868 to 1870 he was assistant in physics at Edinburgh; 1870-81 professor of Hebrew in the Free Church College, Aberdeen, from which position he was removed for alleged heretical teaching. He next was associate editor of the ninth edition of the Encyclopaedia Britannica; 1883-86, lord almoners' professor of Arabic at Cambridge University; and from 1886 until his death, March 31, 1894, librarian of the university. He was the author of The Old Testament in the Jewish Church: — The Prophets of Israel and their Place in History to the Close of the 8th Century: Kinship and Marriage in Early Arabia..

## Smith, William Andrew[[@Headword:Smith, William Andrew]]

             a minister of the Methodist Episcopal Church, South, was born in Fredericksburg, Va., Nov. 29, 1802. He received a good English education in Petersburg, united with the Church at the age of seventeen, and was admitted into the Virginia Conference in February, 1825. In 1833 he became agent for the Randolph Macon College, and afterwards continued to fill the chief stations in his conference until 1846, when he accepted the presidency of the college. This office he held for twenty years, and acted also as professor of rhetoric, logic, and mental and moral philosophy. In 1866 he resigned the presidency, and was transferred to the St. Louis Conference. He was elected president of Central College, Mo., in 1868. In October of the same year he became the subject of a disease that eventually caused his death, March 1, 1870. Mr. Smith was one of the leading minds  of the Methodist Episcopal Church, South. See Minutes of Annual Conferences of the M.E. Church, South, 1870, p. 479.

## Smith, William Augustus, D.D[[@Headword:Smith, William Augustus, D.D]]

             a minister of the Methodist Episcopal Church, was born at Brockville, Canada, May 27, 1834. In 1863 he was admitted into the Rock River Conference, and served as a pastor until his death, September 30, 1887. For sixteen years he was the secretary of his conference, and was a member of thle General Conference of 1876, and reserve delegate to that of 1880. See Minutes of Annual Conferences, (Fall), 1887, page 354.

## Smith, William R.[[@Headword:Smith, William R.]]

             a Presbyterian minister, and son of Robert Smith; D.D., was born in Pequea, Pa., May 10, 1752. He graduated at Princeton, N.J., in 1773, was licensed to preach by the Presbytery of Newcastle, Del., in 1776, and was settled as pastor of the Second Church in Wilmington about 1786. He resigned his charge in 1796, and became pastor of the Reformed Dutch churches of Harlingen and Shannock, N.J., in which relation he died, about the year 1815. The Rev. Dr. Thomas Dewitt writes, “I remember him while I was studying theology at New Brunswick, 1810-12. He was plain in his manners, a judicious and instructive preacher, without much power of elocution; a faithful pastor, and amiable and exemplary in his spirit and deportment.” See Sprague, Annals of the Amer. Pulpit, 3, 173.

## Smith, Worthington, D.D.[[@Headword:Smith, Worthington, D.D.]]

             a Congregational minister, was born in Hadley, Mass., 1795. He graduated at Williams College in 1816, studied theology at Andover, and was licensed to preach in 1819. He was minister at St. Albans, Vt., 1823-49, and was president of the University of Vermont from 1849 until his death at St. Albans, Feb. 13, 1856., He published separate Sermons (1846, 1848, 1849): — and a volume of Sermons, with a Memoir of his Life by Rev. Joseph Torrey (Andover, 1861, 12mo).

## Smithers, William Collier, D.D.[[@Headword:Smithers, William Collier, D.D.]]

             an English clergyman, was born in 1796, and was educated at Queen's College, Oxford. He served the cure of St. Alphage, Greenwich, for eighteen years, that of Charlton for five years; and was also principal of a school. He died at Maize Hill, Greenwich, Feb. 19, 1861. His works were principally educational, as, The Classical Student's Manual: — On the Particles, the Middle Verb, etc. See Allibone, Dict. of Brit. and Amer. Authors, s..v.

## Smoke[[@Headword:Smoke]]

             (usually]עָשָׁ, ashan, καπνός; but in Gen 19:28; Psa 119:83, the stronger word קַיטוֹר, kitor, is used, like τύφομαι, Mat 12:20). On the expression “pillars of smoke” (Joe 2:30-31; Act 2:19-20) Thomson remarks (Land and Book, 2, 311) that they “are probably those columns of sand and dust raised high in the air by local whirlwinds, which often accompany the sirocco. On the great desert of the Hauran I have seen a score of them moving with great rapidity over the plain.” SEE WHIRLWIND.

## Smotherman, Jesse S.[[@Headword:Smotherman, Jesse S.]]

             a minister of the Methodist Episcopal Church, South, was admitted into the Memphis Conference in 1854. He labored in the regular work of the ministry (with the exception of one year's service in the army during the rebellion) until his death, in 1863. See Minutes of Annual Conferences of the M.E. Church, South, 1863, p. 435.

## Smyrna[[@Headword:Smyrna]]

             (Σμύρνα, myrrh), a city which derived its Biblical importance from its prominent mention as the seat of one of the Apocalyptic churches of Asia Minor (Rev 2:8-11). In the following account we freely condense the ancient and modern information on the subject.

I. History. — This celebrated commercial city of Ionia (Ptol. 5, 2) is situated near the bottom of that gulf of the Aegean Sea which receives its name from it (Mela, 1, 17, 3), at the mouth of the small river Meles, and 320 stadia north of Ephesus (Strabo, 15, 632). It is in N. lat. 38° 26', E. long. 27° 7'. Smyrna is said to have been a very ancient town founded by an Amazon of the name of Smyrna, who had previously conquered Ephesus. In consequence of this, Smyrna was regarded as a colony of Ephesus. The Ephesian colonists are said afterwards to have been expelled by Aeolians, who then occupied the place, until, aided by the Colophonians, the Ephesian colonists were enabled to reestablish themselves at Smyrna (ibid. 14, 633; Steph. B. s.v.; Pliny, 5, 31). Herodotus, on the other hand (1, 150), states that Smyrna originally belonged to the Aeolians, who admitted into their city some Colophonian  exiles; and that these Colophonians afterwards, during a festival which was celebrated outside the town, made themselves masters of the place. From that time Smyrna ceased to be an Aeolian city, and was received into the Ionian confederacy (comp. Paus. 7, 5, 1). So far, then, as we are guided by authentic history, Smyrna belonged to the Aeolian confederacy until the year B.C. 688, when, by an act of treachery on the part of the Colophonians, it fell into the hands of the Ionians and became the thirteenth city in the Ionian League (Herod. loc. cit.; Paus. loc. cit.).

The city was attacked by the Lydian king Gyges, but successfully resisted the aggressor (Herod. 1, 14; Pans. 9, 29, 2). Alyattes, however, about B.C. 627, was more successful; he took and destroyed the city, and henceforth, for a period of 400 years, it was deserted and in ruins (Herod. 1, 16; Strabo, 14, 646), though some inhabitants lingered in the place, living κωμηδόν, as is stated by Strabo, and as we must infer from the fact that Scylax (p. 37) speaks of Smyrna as still existing. Alexander the Great is said to have formed the design of rebuilding the city (Paus. 7, 5, 1) soon after the battle of the Granicus, in consequence of a dream when he had lain down to sleep after the fatigue of hunting. A temple in which two goddesses were worshipped under the name of Nemeses stood on the hill, on the sides of which the new town was built under the auspices of Antigonus and Lysimachus, who carried out the design of the conqueror after his death. The new city was not built on the site of the ancient one, but at a distance of twenty stadia to the south of it, on the southern coast of the bay, and partly on the side of a hill which Pliny calls Mastusia, but principally in the plain at the foot of it extending to the sea. After its extension and embellishment by Lysimachus, new Smyrna became one of the most magnificent cities, and certainly the finest in all Asia Minor.

The streets were handsome, well paved, and drawn at right angles, and the city contained several squares, porticos, a public library, and numerous temples and other public buildings; but one great drawback was that it had no drains (Strabo, loc. cit.; Marm. Oxon. No. 5). It also possessed an excellent harbor which could be closed, and continued to be one of the wealthiest and most flourishing commercial cities of Asia. It afterwards became the seat of a conventus juridicus which embraced the greater part of Aeolis as far as Magnesia, at the foot of Mount Sipylus (Cic. Pro Flacc. p. 30; Pliny, 5, 31). During the war between the Romans and Mithridates, Smyrna remained faithful to the former, for which it was rewarded with various grants and privileges (Liv. 35:42; 37:16, 54; 38:39). But it afterwards suffered much when Trebonius, one of Caesar's murderers, was  besieged there by Dolabella, who in the end took the city, and put Trebonius to death (Strabo, loc. cit.; Cic. Phil. 11, 2; Liv. Epit. 119; Dion Cass. 47, 29). In the reign of Tiberius, Smyrna had conferred upon it the equivocal honor of being allowed, in preference to several other Asiatic cities, to erect a temple to the emperor (Tac. Ann. 3, 63; 4, 56). During the years 178 and 180 Smyrna suffered much from earthquakes, but the emperor M. Aurelius did much to alleviate its sufferings (Dion Cass. 71, 32). It is well known that Smyrna was one of the places claiming to be the birthplace of Homer, and the Smyrnaeans themselves were so strongly convinced of their right to claim this honor that they erected a temple to the great bard, or a ῾Ομήρειον, a splendid edifice containing a statue of Homer (Strabo, loc. cit.; Cic. Pro Arch. 8): they even showed a cave in the neighborhood of their city, on the little river Meles, where the poet was said to have composed his works. Smyrna was at all times not only a great commercial place, but its schools of rhetoric and philosophy also were in great repute. The Christian Church also flourished through the zeal and care of its first bishop, Polycarp, who is said to have been put to death in the stadium of Smyrna in A.D. 166 (Iren. 3, 176). Under the Byzantine emperors the city experienced great vicissitudes. Having been occupied by Tzachas, a Turkish chief, about the close of the 11th century, it was nearly destroyed by a Greek fleet, commanded by John Ducas. It was restored, however, by the emperor Comnenus, but again subjected to severe sufferings during the siege of Tamerlane. Not long after, it fell into the hands of the Turks, who have retained possession of it ever since.

II. Characteristics. — Smyrna contained a temple of the Olympian Zeus, with whose cult that of the Roman emperors was associated. Olympian games were celebrated here, and excited great interest. On one of these occasions (in the year 68), a Rhodian youth of the name of Artemidorus obtained greater distinctions than any on record, under peculiar circumstances which Pausanias relates. He was a pancratiast, and not long before had been beaten at Elis from deficiency in growth. But when the Smyrnaean Olympia next came round, his bodily strength had so developed that he was victor in three trials on the same day — the first against his former competitors at the Peloponnesian Olympia, the second with the youths, and the third with the men; the last contest having been provoked by a taunt (Paus. 5, 14, 4). The extreme interest excited by the games at  Smyina may perhaps account for the remarkable ferocity exhibited by the population against the aged bishop Polycarp. It was exactly on such occasions that what the pagans regarded as the unpatriotic and anti-social spirit of the early Christians became most apparent; and it was to the violent demands of the people assembled in the stadium that the Roman proconsul yielded up the martyr. The letter of the Smyrnaeans, in which the account of his martyrdom is contained, represents the Jews as taking part with the Gentiles in accusing him as an enemy to the state religion-conduct which would be inconceivable in a sincere Jew, but which was quite natural in those which the sacred writer characterizes as “a synagogue of Satan” (Rev 2:9).

In the vicinity of Smyrna was a Macedonian colony settled in the country under the name of Hyrcani. The last are probably the descendants of a military body in the service of Seleucus, to whom lands were given soon after the building of new Smyrna, and who, together with the Magnesians, seem to have had the Smyrnaean citizenship then bestowed upon them. The decree containing the particulars of this arrangement is among the marbles in the University of Oxford. The Romans continued the system which they found existing when the country passed over into their hands. Not only was the soil in the neighborhood eminently productive, so that the vines were even said to have two crops of grapes, but its position was such as to render it the natural outlet for the produce of the whole valley of the Hermus. The Pramnean wine (which Nestor, in the Iliad, and Circe, in the Odyssey, are represented as mixing with honey, cheese, and meal, to make a kind of salad dressing) grew even down to the time of Pliny in the immediate neighborhood of the temple of the Mother of the Gods at Smyrna, and doubtless played its part in the orgiastic rites both of that deity and of Dionysus, each of whom in the times of imperial Rome possessed a guild of worshippers frequently mentioned in the inscriptions as the ἱερὰ σύνοδος μυστῶν μητρὸς Σιπυληνῆς and the ἱερὰ σύνοδος μυστῶν καὶ τεχνίτων Διονύσου. One of the most remarkable of the chefs-d'oeuvre of Myron which stood at Smyrna, representing an old woman intoxicated, illustrates the prevalent habits of the population.

The inhabitants of new Smyrna appear to have possessed the talent of successfully divining the course of events in the troublous times through which it was their destiny to pass, and of habitually securing for themselves the favor of the victor for the time being. Their adulation of Seleucus and his son Antiochus was excessive. The title ο ῾                        θεὸς καὶ σωτήρ is given to  the latter in an extant inscription; and a temple dedicated to his mother, Stratonice, under the title of]Αφροδίτη Στρατονικίς, was not only constituted a sanctuary itself, but the same right was extended in virtue of it to the whole city. Yet when the tide turned, a temple was erected to the city of Rome as a divinity, in time to save the credit of the Smyruaeans as zealous friends of the Roman people. Indeed, though history is silent as to the particulars, the existence of a coin of Smyrna with the head of Mithridates upon it indicates that this energetic prince also, for a time at least, must have included Smyrna within the circle of his dependencies. However, during the reign of Tiberius, the reputation of the Smyrnaeans for an ardent loyalty was so unsullied that on this account alone they obtained permission to erect a temple, in behalf of all the Asiatic cities, to the emperor and senate, the question having been for some time doubtful as to whether their city or Sardis (q.v.) — the two selected out of a crowd of competitors — should receive this distinction. The honor which had been obtained with such difficulty was requited with a proportionate adulation. Nero appears in the inscriptions as σωτὴρ τοῦ σύμπαντος άνθρωπείου γένους.

It seems not impossible that just as Paul's illustrations in the Epistle to the Corinthians are derived from the Isthmian games, so the message to the Church in Smyrna contains allusions to the ritual of the pagan mysteries which prevailed in that city. The story of the violent death and reviviscence of Dionysus entered into these to such an extent that Origen, in his argument against Celsus, does not scruple to quote it as generally accepted by the Greeks, although by them interpreted metaphysically (4, 171, ed. Spence). In this view, the words ὁ πρῶτος καὶ ὁ ἔσχατος, ὅς ἐγένετο νεκρςὸ καὶ ἔζησεν (Rev 2:8) would come with peculiar force to ears perhaps accustomed to hear them in a very different application. The same may be said of δώσω σοι τὸν στέφανον τῆς ζωῆς, it having been a usual practice at Smyrna to present a crown to the priest who superintended the religious ceremonial, at the end of his year of office. Several persons of both sexes have the title of στεφανηφόροι in the inscriptions; and the context shows that they possessed great social consideration. These allusions derive additional force from the superstitious regard in which the Smyrneans held chance phrases (κληδόνες) as a material for augury. They had a κληδόνων ἱερόν just above the city outside the walls, in which this mode of divination was the ordinary one (Pausan. 9, 11, 7).

III. Present Condition. — From the convenience of its situation, Smyrna has still maintained its rank as a great city and the central emporium of the Levantine trade; and seeing the terrible decay which has fallen upon the numerous great and beautiful cities of Asia Minor, its relative rank among the existing cities of that region is probably greater than that which it anciently bore. The Turks call it Izmir. It is a better built town than Constantinople, and in proportion to its size there are few places in the Turkish dominions which have so large a population. It is computed at from 180, 000 to 200, 000, according to the season of the year; and the Franks compose a far greater proportion than in any other town of Turkey; and they are generally in good circumstances. Next to the Turks the Greeks. form the most, numerous class of inhabitants, and they have a bishop and two churches. The unusually large proportion of Christians in the town renders it peculiarly unclean in the eyes of strict Moslems, whence it has acquired among them the name of Giaour Izmir, or Infidel Smyrna. There are in it 20, 000 Greeks, 8000 Armenians, 1000 Europeans, and 9000 Jews: the rest are Moslems.

The prosperity of Smyrna is now rather on the increase than the decline; houses of painted wood are giving way in all directions to mansions of stone; and probably not many years will elapse before the modern town may not unworthily represent that city which the ancients delighted to call “the lovely — the crown of Ionia the ornament of Asia.” It is the seat of a pashalik, and is the center of all important movements in Asia Minor.

Smyrna stands at the foot of a range of mountains which enclose it on three sides. The only ancient ruins are upon the mountains behind the town, and to the south. Upon the highest summit stands an old dilapidated castle, which is supposed by some to mark the previous (but not the most ancient) site of the city; frequent earthquakes having dictated the necessity of removing it to the plain below, and to the lower declivities of the mountains. Mr. Arundell says, “Few of the Ionian cities have furnished more relics of antiquity than Smyrna; but the convenience of transporting them, with the number of investigators, has exhausted the mine. It is therefore not at all wonderful that of the stoas and temples the very ruins have vanished; and it is now extremely difficult to determine the sites of  any of the ancient buildings, with the exception of the stadium, the theater, and the Temple of Jupiter Acraeus, which was within the acropolis” (Discoveries in Asia Minor, 2, 407). Of the stadium here mentioned the ground plot only remains, it being stripped of its seats and marble. decorations. It is supposed to be the place where Polycarp, the disciple of John, and probably “the angel of the Church of Smyrna” (Joh 2:8), to whom the Apocalyptic message was addressed, suffered martyrdom. The Christians of Smyrna hold the memory of this venerable person in high honor, and go annually in procession to his supposed tomb, which is at a short distance from the place of martyrdom.

Smyrna has a deep interest to Christians from this fact. During one of the Roman persecutions many Christians suffered the most dreadful torments here. They were put to death at the stake, or by wild beasts in the amphitheater; and the only test applied to them was whether they would throw a few grains of incense into the fire as a sacrifice to the genius of the emperor, or whether they would refuse. A circular letter addressed to the churches in the Christian world from that of Smyrna gives a most interesting account of Polycarp's death, and Neander has admirably translated, abridged, and systematized it. The proconsul before whom Polycarp was accused did all he could to save the venerable bishop, now in his ninetieth year; and when, like Pontius Pilate before him, he found it impossible to restrain the popular fury, he refused to allow any wild beasts to be let loose, and Polycarp, abandoned to the populace, was fastened to a stake and soon surrounded with flames. An old tradition states that the flames formed an arch above the head of the martyr, and left him uninjured; seeing this, a Roman soldier pierced him to the heart with a spear, and the fire then did its office, and consumed the lifeless body. It is, however, as Neander observes, more rational to believe that Polycarp died as Ridley and Latimer have done in more modern times. It is by no means improbable that Polycarp was confined in some one of the arched vaults within the acropolis, which remain to this day. An ancient mosque is also standing, which is said to have been the Church of St. John; but tradition is not much to be depended upon for assigning the correct site to such buildings, and the edifices of Smyrna are constructed of a white and peculiarly friable marble not adapted for great permanency. The Apocalyptic message to the Church at Smyrna is one which conveys no reproach, and, it has been often brought forward as a proof of the inspiration of the book in which it is found, that Smyrna has been always a flourishing city, and that there has  been, ever since the days of the apostle, a numerous congregation of Christians among her inhabitants. This, however, has not been, strictly speaking, the case, and it is easy to carry such a mode of proving the truth of Scripture too far; but it is satisfactory to know that true religion is greatly on the increase in this important city, and that the labors of Protestant missionaries have been abundantly successful.

IV. Authorities. —

1. Ancient — Strabo, 14, 183 sq.; Herodotus, 1, 16; Tacitus, Annal. 3, 63; 4, 56; Pliny, H.N. 5, 29; Bockh, Inscript. Groec. “Smyrnaean Inscriptions,” especially Nos. 3163-3176; Pausanias, loc. cit., and 4, 21, 5; Macrobius, Saturnalia, 1, 18.

2. Modern. — Rosenmuller, Alterthumsk. 1, 2, 224 sq.; Turner, Travels, 3, 138-141, 285-291; Arundell, ut sup.; Richter, p. 495; Schubert, 1, 272- 283; Narrative of Scottish Mission, p. 328-336; Eothen, ch. 5; M'Farlane, Progress of the Turkish Empire; Prokesch, in the Wiener Jahrb. d. Literatur, 1834; Wrangel, Skizzen aus d. Osten (Dantz. 1839); Murray, Handbook for Turkey in Asia, p. 262 sq. SEE ASIA MINOR.

## Smyrna (2)[[@Headword:Smyrna (2)]]

             in Grecian mythology, was (1) the mother of Adonis, commonly called Myrrha; (2) one of the Amazons from whom the town in Asia Minor derived its name.

## Smyth, Arthur, D.D[[@Headword:Smyth, Arthur, D.D]]

             an Irish prelate, was dean of Derry, and in March, 1752, was promoted to the united bishoprics of Clonfert and Kilmacduagh. In 1753 he was translated to the sees of Down and Connor, and in October 1765, to that of Meath. On April 4, 1766, he was promoted to the archbishopric of Dublin. He died at St. Sepulchre, December 14, 1771. Bishop Smyth amassed property to the amount of £50,000, of which he bequeathed £1000 to augment the funds of Swift's Hospital, £200 to the poor of St. Sepulchre's, and £50 to those of the parish of Tullagh. See D'Alton, Memoirs of the Archbishops of Dublin, page 343.

## Smyth, Thomas, D.D.[[@Headword:Smyth, Thomas, D.D.]]

             a Presbyterian minister, was born in Belfast, Ireland, June 14, 1808. He was educated at Belfast and at London, and came to the United States in 1830. He was graduated at Princeton Theological Seminary, N.J., after which he was pastor of the Second Presbyterian Church at Charleston, S.C., from 1832 until his death, Aug. 20, 1873. He was the author of numerous works, chiefly in illustration and defense of the Presbyterian form of Church government; also of The Unity of the Human Race Proved to be the Doctrine of Scripture, Reason, and Science (1850), and The True Origin and Source of the Mecklenburg Declaration of Independence. (W.P.S.)

## Smyth, William[[@Headword:Smyth, William]]

             SEE SMITH, WILLIAM (1).

## Smytonite Controversy[[@Headword:Smytonite Controversy]]

             was a dispute which arose in the Secession Kirk about the middle of the 18th century respecting the elevation of the elements in celebrating the  Lord's supper. One of the ministers of that body, Mr. Smyton, of Kilmaurs, considered such elevation an essential part of the ordinance, but the synod determined that it should be left an open question.

## Snail[[@Headword:Snail]]

             is the representative in the A.V. of two Hebrew words, which are certainly the names of very different animals.

1. Chomet (חֹמֶט; Sept. σαύρα; Vulg. lacerta) occurs only as the name of some unclean animal in Lev 11:30. The Sept. and Vulg. understand some kind of lizard by the term; the Arabic versions of Erpenius and Saadias give the chameleon as the animal intended. The Veneto-Greek and the rabbins, with whom agrees the A.V., render the Heb. term by “snail.” Bochart (Hieroz. 2, 500) has endeavored to show that a species of small sand lizard, called chulaca by the Arabs, is denoted; but his argument rests entirely upon some supposed etymological foundation. The word chomet in Chaldee is said to signify “to bow down,” and therefore “suggests the Lacerta stellio, which is noted for bowing its head, insomuch that the followers of Mohammed kill it, because they say it mimics them in the mode of repeating their prayers. It is about a foot in length, and of an olive color shaded with black” (Kitto, Pict. Bib. ad loc.).

The lizard referred to appears to be the skink (Scincus officinalis), which is very abundant throughout Northern Africa, Arabia, and Syria. MM. Dumeril and Bibron, in their elaborate work on reptiles, give us the following information of the species: “M. Lefebvre, who collected several of these animals during his excursion to the oasis of Barhriah, has communicated to us several observations on the habits of this species which we cannot omit. According to this zealous entomologist, the skink is found on hillocks of fine light sand, which the south wind accumulates at the bottom of hedges that border on cultivated grounds, and around the roots of tamarisk trees, which grow on the confines of the desert. It may be there seen basking in the rays of the sun, when the heat is intense, and, from time to time, giving chase to beetles and other insects which happen to pass near it. It runs with considerable rapidity, and when alarmed it buries itself in the sand with singular quickness, burrowing in a few moments a gallery of many feet in depth. When caught it struggles to escape, but neither attempts to bite nor to defend itself with its claws.” Col.  H. Smith, without specifying his reasons, takes the chomet to be the true lizard (that is, we presume, the genus Lacerta) as restricted in modern herpetology “several (probably many) species existing in myriads on the rocks in sandy places and in ruins in every part of Palestine and the adjacent countries. There is one species particularly abundant and small, well known in Arabia by the name of sarabandi.” Of these lord Lindsay says, speaking of his approach to Sinai, “hundreds of little lizards, of the color of the sand, and called by the natives sarabandi, were darting about.”

In the present imperfect state of our acquaintance with the reptiles of Western Asia, it is perhaps impossible to determine with satisfaction the actual species intended by some of the ancient Hebrew names, That the chomet was some one or other of the commoner kinds there can be little doubt, and this is all we can venture to say. Lizards of many sorts abound in these lands; they delight in a burning sun, in a dry sandy soil, in stony deserts, in ruined edifices. Moore's picture of

“Gay lizards glitt'ring on the walls

Of ruin'd fanes, busy and bright,

As they were all alive with light,”

is intensely true, and highly characteristic of the sun-scorched East. All travelers are struck with this element of the scene. Major Skinner says of the Syrian desert, “The ground is teeming with lizards: the sun seems to draw them from the earth, for sometimes, when I have fixed my eye upon one spot, I have fancied that the sands were getting into life, so many of these creatures at once crept from their holes.” Lord Lindsay describes the ruins at Jerash as “absolutely alive with lizards.” Bruce says, “I am positive that I can say without exaggeration that the number I saw one day in the great court of the Temple of the Sun at Baalbec amounted to many thousands: the ground, the walls, the stones of the ruined buildings, were covered with them; and the various colors of which they consisted made a very extraordinary appearance glittering under the sun, in which they lay sleeping and basking.” SEE LIZARD.

2. Shablul (שִׁבְלוּל; Sept. κηρός; Aq. ἔντερον; Sym. χόριον; Vulg. cera) occurs only in Psa 58:9 (8, A.V.): “As a shablul which melteth let [the wicked] pass away.” There are various opinions as to the meaning of this word, the most curious, perhaps, being that of Symmachus. The Sept. reads “melted wax,” similarly the Vulg. The rendering of the A.V. (“snail”) is supported by the authority of many of the Jewish doctors, and is  probably correct. The Chaldee Paraphr. explains shablul by thiblala (תיבללא), i.e. “a snail or a slug,” which was supposed by the Jews to consume away and die by reason of its constantly emitting slime as it crawls along. See Schol. ad Gem. Moed Katon, . fol. 6 B, as quoted by Bochart (Hieroz. 3, 560) and Gesenius (Thesaur. p. 212). Snails and slugs are not very common in countries so dry in summer as Palestine. Hence, perhaps, the fact that there is only one allusion to them in Scripture, where the figure seems to be more significant if understood of snails without shells, i.e. slugs, rather than shell snails, though true of both. The name itself, shablul, from a verb signifying “to smear” or “soil,” has reference to the slime and moisture of this animal (like λείμαξ, from λείβω). Probably some species of slug (Limax) is intended which differs from the snails proper (Helix) in being unprotected by an external shell. The slugs delight in dampness, and hence dewy nights and rainy weather are the seasons of their activity. Over a dry surface they cannot crawl without pouring out that copious effusion of mucus which constitutes their shining trail; and every one must have seen some miserable slug which, roving over a stone pavement in the dewy night, has been overtaken by the morning sun. The absorbent surface rapidly becomes dry; in vain the wretched creature pours out its slimy secretion, the sun is drying up its moisture, which at every moment becomes less and less copious with the demands made upon it, and it “melts away as it goes.” We possess no information respecting the pulmoniferous mollusca of Palestine. They do not present many attractions to general travelers, and doubtless are rarely seen. In so dry a country probably the species are few; and it is only in situations permanently humid, and during the night, that they would be likely to occur, at least in any abundance.

## Snake[[@Headword:Snake]]

             (נָחָשׁ, A.V. “serpent”), a creature found in Palestine (Robinson saw some there six feet long [Bibl. Res. 2, 154]), but still more abundantly in the neighboring countries, especially Egypt (Ammian. Marcell. 22, 15; p. 324 ed. Bip.) and Arabia (Herod. 2, 75; 3, 109; Aelian, Anim. 2, 38; Strabo, 16, 759, 778; Diod. Sic. 3, 47; Agatharc. in Phot. Cod. 250, p. 1376; comp. Num 21:6 sq.; Isa 30:6; see Prosp. Alpin. Rer. AEgypt. 4, 4; Burckhardt, Trav. 2, 814; Tischendorf, Reise, 1, 261; Russell, Aleppo, 2, 120 sq.; Schubert, 3, 120; Forskal, Descr. Anim. p. 13 sq.); sometimes in the deserts, frequently of poisonous species. They belonged to unclean  animals according to the Mosaic classification (Lev 11:10; Lev 11:41 sq.). The scientific investigation of the different species in the East is not sufficiently accurate to enable us to determine with any certainty the various kinds mentioned in Scripture. SEE SERPENT.

## Snape, Andrew[[@Headword:Snape, Andrew]]

             a learned English divine, was born at Hampton Court, and educated at Eton and King's College, Cambridge, where he received his degree of A.B. in 1693, of A.M. in 1697, and a fellowship. He went to London, was elected lecturer of St. Martin's in-the-Fields, and afterwards. held the rectory of St. Mary-at-Hill. He was created D.D. in 1705, and represented Cambridge in that faculty at the Jubilee at Frankfort in 1707. In this year, on the breaking out of the Bangorian controversy, he took part against Hoadly; but the latter's interest at court prevailed, and Dr. Snape was removed from the office of chaplain to the king. He had been installed a canon of Windsor in 1713 and on Feb. 21, 1719, was elected provost of King's College. In 1723 he served as vice-chancellor of the university. He was for a short time rector of Knebworth, Hertfordshire, and afterwards (1737) of West Ildesley, Berkshire, which latter he retained until his death, Dec. 30, 1742. Dr. Snape was for several years headmaster of Eton school. He was a man of great learning, of an amiable temper, and had a great zeal for the principles of the Church of England. He was the editor of dean Moss's Sermons: — the author of a Letter to the Bishop of Bangor, during the Bangorian controversy, which passed through seventeen editions in a year: — Sermons (1745, 8vo), by Drs. Berriman and Chapman. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Snare[[@Headword:Snare]]

             (usually the rendering in the A.V. of יִקִשׁ קוֹשׁ, or נָקִשׁ, all kindred roots signifying to catch by the foot in a spring noose; occasionally of פִּח, etc.; βρόχος, παγίς), a gin, net, or trap, especially of the fowler (Isa 8:14; Amos 3, 5); also such a one as seizes and holds beasts or men by the foot (Job 18:9; Jer 18:22). They were set in the path or hidden in the ground (Pro 7:23; Pro 22:5; Psa 140:5; Psa 119:110; Jer 18:22). The form of this spring or trap net appears from the original word pach (Amo 3:5; Psa 69:23). It was in two parts, which, when set, were spread out upon the ground and slightly fastened with a stick (trap stick), so that as soon as a bird or beast touched the  stick, the parts flew up and enclosed the bird in the net or caught the foot of the animal.(Job 18:9). In Psa 69:23, “Let their table before them become a net,” here the shulchan is the Oriental cloth or leather spread upon the ground like a net. The original term is figuratively put for any cause of destruction (Jos 23:13; Hos 5:1; Job 22:10). Thus is usually rendered Psa 11:6, “Upon the wicked God shall rain snares, fire, and brimstone.” But the Hebrew word might here be rendered coals, burning coals, and then lightning. Still the significations nets, snares, may here well be retained as an emblem of destruction to the wicked. The “snares of death” (2Sa 22:6; Psa 18:5) are poetically put in apposition with the cords (A.V. improperly “sorrows”) of Sheol. SEE NET.

## Sneath, Richard[[@Headword:Sneath, Richard]]

             a Methodist Episcopal minister, was born in Ireland, Dec. 2, 1751. He emigrated to America in 1774, embraced religion in 1782, and entered the itinerancy in 1796. For twenty-eight years his labors were unremitting, and he ceased not until he was literally worn down in the glorious work. He died Oct. 24, 1824. He was known for his integrity, benevolence, and Christian character. See Minutes of Annual Conferences, 1, 475; Meth. Mag. 8, 287; Bangs, Hist. of the M.E. Church, 2, 307.

## Sneed, George W.[[@Headword:Sneed, George W.]]

             a minister of the Methodist Episcopal Church, South, was born in Davidson County, Tenn., Dec. 26, 1799, and professed faith in Christ in 1822. Some years subsequently he received a license to preach, and joined the Tennessee Conference within its bounds he labored for many years, and became superannuated about 1848. Removing to Texas, his health failed, and he died suddenly about 1851. See Minutes of Annual Conferences of the M.E. Church, South, 1851, p. 337.

## Snell, Thomas, D.D.[[@Headword:Snell, Thomas, D.D.]]

             a Congregational minister, was born in Cummington, Mass., Nov. 21, 1774; graduated at Dartmouth College in 1795, and was ordained pastor at North Brookfield, Mass., in 1798, where he continued pastor until his death, May 4, 1862. Dr. Snell's influence upon the Church, town, and brethren in the ministry was much felt. He was a pioneer in temperance and slavery reform, and was much interested in missionary and educational  movements. He published several sermons, conversations on baptism, etc. See Congregational Quarterly, 1862, p. 317-332.

## Snethen, Nicholas[[@Headword:Snethen, Nicholas]]

             an influential minister of the Methodist Protestant Church, was born at Fresh Pond (now Glen Cove), L.I., Nov. 15, 1769. Removing to Belleville, N.J., he there experienced religion, and began to speak and pray in public. In 1794 he entered the ministry of the Methodist Episcopal Church, and preached for four years in Connecticut, Vermont, and Maine. In 1798-99 he preached in Charleston, S.C., and in 1800 was chosen as travelling companion to bishop Asbury. He was elected secretary of the General Conference of 1800, and was also a member in 1804 and 1812. He took a prominent part in favor of limiting the episcopal prerogative, a delegated General Conference (his plan for which was adopted in 1808), and was an early advocate of anti-slavery principles. He located in 1806, and removed to his farm on Longanore, Frederick Co., Md. By his marriage he became the holder of slaves, whom he emancipated as soon as the law would permit (1829). In 1809 he reentered the itinerancy, and was stationed in Baltimore, Georgetown, and Alexandria, and while at Georgetown was elected chaplain of the House of Representatives. He located again in 1814. In 1829 he removed to Indiana, and upon the formation of the Methodist Protestant Church (q.v.) he united with it, and in connection with it continued to travel and preach till within a short time of his death. In 1834 he became one of the editors of The Methodist Protestant, in Baltimore. In 1836 the Methodist Protestants started a college in New York, of which Mr. Snethen took charge. The enterprise did not succeed, and in 1837 he returned to the West and took charge of a Manual Labor Ministerial College at Lawrenceburg, Ind., but that institution also failed. Much of his subsequent labor was performed in Cincinnati. He died May 30, 1845. Mr. Snethen was a clear and forcible writer and an eloquent minister. He became a contributor to The Wesleyan Repository in 1821, and afterwards to its successor, The Mutual Rights. In 1800 he wrote a Reply to O'Kelly's Apology, and in 1801 his Answer to O'Kelly's Rejoinder: — Funeral Oration on Bishop Asbury (1816): — Lectures on Preaching (1822): — - Essays on Lay Representation (1835): — Lectures on Biblical Subjects (1836): — Sermons (1846), edited by W. G. Snethen.

## Snio[[@Headword:Snio]]

             (snow), in Norse mythology, was one of the Fornjot nature gods, whose father was Froste (cold, frost), grandfather Kare (air), and great- grandfather Fornjoter, the oldest of gods. He was also named Snaer.

## Snoddy, Robert H.[[@Headword:Snoddy, Robert H.]]

             a Presbyterian minister, was born in Jefferson County, Tenn., in 1800. After the usual training in academical schools, he graduated at the college at Maryville, Tenn., and also at the Southwestern Theological Seminary at Maryville; was licensed by Union Presbytery in 1831; was ordained in 1833, and preached for Lebanon and Eusebia churches; took charge of New Prospect Church in 1836. Having organized Spring Place Church, he added that to his other places of preaching till 1853. He took charge of Ebenezer Church in 1855, where he labored until his death, June 22, 1859. Mr. Snoddy was a faithful and devoted minister of the Gospel. See Wilson, Presb. Hist. Almanac, 1861, p. 192.

## Snotr[[@Headword:Snotr]]

             in Norse mythology, was the goddess of virtue and modesty, and the protectress of virtuous men.

## Snow[[@Headword:Snow]]

             (שֶׁלֶג, sheleg, so called probably from its glistening; Sept. and New Test. χιών; but δρόσος in Proverbs 26; Vulg. nix). The historical books of the Bible contain only two notices of snow actually falling (2Sa 23:20; 1Ma 13:22), but the allusions in the poetical books are so numerous that there can be no doubt as to its being an ordinary occurrence in the winter months. Thus, for instance, the snowstorm is mentioned among the ordinary operations of nature which are illustrative of the Creator's power (Psa 147:16; Psa 148:8). We have, again, notice of the beneficial effect of snow on the soil (Isa 55:10). Its color is adduced as an image of brilliancy (Dan 7:9; Mat 28:3; Rev 1:14), of purity (Isa 1:18; Lam 4:7, in reference to the white robes of the princes), and of the blanching effects of leprosy (Exo 4:6; Num 12:10; 2Ki 5:27). In the book of Job  we have references to the supposed cleansing effects of snow-water (Job 9:30), to the rapid melting of snow under the sun's rays (Job 24:19), and the consequent flooding of the brooks (Job 6:16). The thick falling of the flakes forms the point of comparison in the obscure passage in Psa 68:14. The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and indeed never wholly disappears (Robinson, 3, 531); the summit of Hermonu also perpetually glistens with frozen snow (ibid. 2, 437). From these sources probably the Jews obtained their supplies for the purpose of cooling their beverages in summer (Pro 25:13), as is still done (Hackett, Illust. of Script. p. 53). This allusion removes the apparent contradiction of this passage in Pro 26:1. As snow — that is, a fall of snow — in summer is unnatural and ill-timed, so honor is not seemly for a fool; but it is quite out of character, out of season. The “snow of Lebanon” is also used as an expression for the refreshing coolness of spring water, probably in reference to the stream of Siloam (Jer 18:14). Lastly, in Pro 31:21, snow appears to be used as a synonym for winter or cold weather. The liability to snow must of course vary considerably in a country of such varying altitude as Palestine. Josephus notes it as a peculiarity of the low plain of Jericho that it was warm there even when snow was prevalent in the rest of the country (War, 4, 8, 3). At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies long (Robinson, 1, 429). At Nazareth it falls more frequently and deeply, and it has been observed to fall even in the maritime plain at Joppa and about Carmel (Kitto, Phys. Hist. p. 210). A comparison of the notices of snow contained in Scripture and in the works of modern travelers would, however, lead to the conclusion that more fell in ancient times than at the present day. At Damascus snow falls to the depth of nearly a foot and lies at all events for a few days (Wortabet, Syria, 1, 215, 236). At Aleppo it falls, but never lies for more than a day. (Russell, 1, 69).

Scientifically, snow is nothing more than the frozen visible vapor of which the clouds are formed. A quantity of very minute crystals of ice having been formed, they are enlarged by the condensation and freezing of vapor, and, merging together, constitute flakes, which increase in size during their descent. In equatorial regions snow is unknown at the ocean level, and in all latitudes less than thirty-five degrees it is rare; but it is found in all latitudes in the higher regions of the atmosphere. It would scarcely be supposed that the broad flakes of snow which every blast of wind blows  hither and thither as it lists are perfectly formed collections of crystals, delicate in their structure, and regular in their measurement. Flakes of snow are best observed when laced upon objects of a dark color, cooled below the freezing point, a method first described by Kepler, who expressed the highest admiration of their structure. The minute crystals exhibit an endless diversity of regular and beautiful forms. Scoresby described ninety-six varieties of combination; and they probably amount to several hundreds. Snow flakes are understood to belong to the hexagonal system of crystals. Kemtz remarks that flakes which fall at the same time have generally the same form; but if there is an interval between two consecutive falls of snow, the forms of the second are observed to differ from those of the first, although always alike among themselves. The temperature and density of the atmosphere have doubtless an influence upon their structures. Some have thought that the expression “treasures of the snow” in Job 38:22 has reference to these variegated forms (Kitto, Pict. Bible, ad loc.).

The substance which has received the name of red or crimson-colored snow is common in all alpine districts; yet no one ever pretends to have seen this kind of snow fall. This substance has been observed by Ross, Parry, and others in the Arctic regions; and even green snow was observed about an inch beneath the white by the French Expedition at Spitzbergen. Prof. M. Ch. Martius and his companions in the French Expedition concluded generally that the red and green granules of colored snow are one and the same microscopic plant in different stages of development; that red is the color of the primitive state, which afterwards becomes green under the influence of light and air. This very minute red or crimson- colored plant, sometimes called the Palmetto nivalis, finds nourishment on the surface of the snow within the limits of perpetual congelation; it is also found covering long patches of snow in the Alps and Pyrenees. See Schlichter, De Nive ejusque Usu Antiquo (Hal. 1738). See FROST; ICE.

## Snow, Jonathan M.[[@Headword:Snow, Jonathan M.]]

             a minister of the Methodist Episcopal Church, was born in Montpelier, Vt., Oct. 30, 1809. He embraced religion and joined the Church when seventeen, and in 1838 was admitted into the Illinois Conference. In 1852 he located, but in 1859 he was admitted into the Wisconsin Conference and granted a superannuated relation, which continued until his death, in Chicago, April 30, 1862. See Minutes of Annual Conferences, 1862, p. 218.

## Snow, William[[@Headword:Snow, William]]

             a minister of the Methodist Episcopal Church, was born in Providence, N.J., July 14, 1783. He joined the New York Conference in 1807; located in 1818; in 1831 reentered the itinerancy; but in 1835 became superannuated, and remained such until his death, in Genesee, N.Y., July 6, 1871. See Minutes of Annual Conferences, 1871, p. 157.

## Snow, William T.[[@Headword:Snow, William T.]]

             a minister of the Methodist Episcopal Church, was born in Providence, R.I., about 1803. In 1826 he embraced religion, was licensed to preach, and soon after joined the Ohio Conference. For a number of years he labored in the mountains of Western Virginia, Southern Ohio, and the wilds of Michigan. In 1836-37 his health failed, and he retired from active work, residing in Oakland County, Mich., and preaching to the Indians as his strength permitted. He died Oct. 16, 1875. See Minutes of Ann. Conf. 1875, p. 146.

## Snowden, James Ross, LL.D.[[@Headword:Snowden, James Ross, LL.D.]]

             an eminent elder of the Presbyterian Church, was born in Philadelphia, Pa., in 1810. For many years he was prominently connected with the affairs of Pennsylvania, having repeatedly been elected to the Legislature of the state, where he served two terms in the speaker's chair. He subsequently filled the positions of state treasurer, treasurer of the United States Mint, and assistant treasurer of the United States at Philadelphia. In 1858 he was appointed director of the United States Mint, and held that position till 1861. His connection with the mint led him to study numismatics with great thoroughness, and he was the author of several important works on the subject. In 1864 he published The Coins of the Bible and its Money Terms. In 1868 he contributed the article on the coins of the United States to Bouvier's Law Dictionary, also several addresses on currency, coinage, and other kindred subjects. He contributed a number of articles to the New York Observer on The Coins of the Bible, Evidencing the Truth of the Scripture Testimony. Mr. Snowden frequently represented the Philadelphia Presbytery in the General Assembly. He died in Hulmeville, Pa., in March, 1878. (W.P.S.)

## Snowden, L.D.[[@Headword:Snowden, L.D.]]

             a minister of the Methodist Episcopal Church, was born in Howard County, Md., in 1826. In 1867 he was admitted on trial in the Washington Conference; was ordained deacon in 1869, and elder in 1871. He died in Romney, West Va., Dec. 5, 1875. See Minutes of Annual Conferences, 1876, p. 31.

## Snowden, Samuel Finley[[@Headword:Snowden, Samuel Finley]]

             a Presbyterian minister, was born in Philadelphia, Pa., Nov. 6, 1767. He graduated at the College of New Jersey in 1786; studied theology privately; was licensed to preach by the New Brunswick Presbytery, April 24, 1794; was ordained and installed pastor of the Church in Princeton Nov. 25 of same year; resigned on account of ill health, April 29, 1801; was afterwards settled successively at Whitesborough, New Hartford, and Sackett's Harbor, N.Y.; and died in May, 1845. See Sprague, Annals of the Amer. Pulpit, 3, 341, note.

## Snuff dish[[@Headword:Snuff dish]]

             (מִתְתָּה, machtah, Exodus 25:38; 27:23; Sept. ὑπόθεμα; Vulg. vasum; elsewhere “censer” or “fire-pan”), a tray for catching the snuff of the lamps of the golden candelabrum; resembling a fire pan or shovel, as the same Hebrew word elsewhere means (Lev 16:12; Exo 27:3; Exo 38:3; Num 16:6 sq.; 1Ki 7:50, etc.). SEE CANDLESTICK.

## Snuffer[[@Headword:Snuffer]]

             (מְזִמֶּרֶת, mezammereth, a cutting instrument; 1Ki 7:50; 2Ki 12:14; 2Ki 25:14; 2Ch 4:22, Jer 52:18; מֶלְקָחִי ם, melkacha'yim, Exo 37:23; tongs, as elsewhere rendered), an implement for removing the snuff from the lamps of the sacred candelabrum. Judging from the latter of the above Hebrew terms, it was double, but not of the scissors form. Instruments like ours for cutting the wick of a lamp were not anciently known, unless the instrument represented in the cut, copied from one in the British Museum, may be supposed to have been used for such a purpose; but a sort of tweezers was employed to draw up the wick when necessary, and for pinching off any  superfluous portion. Everyone is aware that lamps when properly replenished with oil do not need snuffing, like candles. The sort of tweezers we have mentioned is still used in the East for trimming lamps. Snuffers are only known in those parts of Western Asia where candles are partially used during winter. Snuffers are candle, not lamp, instruments; and candles are but little used in any part of Asia, the temperature being generally too warm. SEE CANDLESTICK.

## Snyder, George Niver[[@Headword:Snyder, George Niver]]

             a minister of the Reformed Dutch Church, was born in Honesdale, Pa., March 27, 1844. He graduated at Hamilton College, N.Y., in 1868, and entered Union Theological Seminary, where he graduated in 1871. He was ordained, and became a stated supply of the Church at Elmsford, N.Y., and after remaining one year became pastor of the Church at White Plains, N.Y., where he died, Nov. 2, 1872. (W.P.S.)

## Snyder, Henry (1)[[@Headword:Snyder, Henry (1)]]

             a minister of the Methodist Episcopal Church, was born near Schellsburgh, Bedford Co., Pa., Sept. 16, 1813. He was converted, and united with the Church Sept. 26, 1831. He was admitted on trial into the Pittsburgh Conference in 1848, ordained deacon in 1850, and elder in 1852. He continued in active labor until his death, Oct. 3, 1861. As a preacher he was eminently successful; gracious revivals attended his ministry wherever he went. See Minutes of Annual Conferences, 1862, p. 43.

## Snyder, Henry (2)[[@Headword:Snyder, Henry (2)]]

             a Presbyterian minister, was born in Stephensburg, Frederick Co., Va., Dec. 2, 1814. He graduated at Jefferson College, Canonsburg, Pa., in 1838, studied theology privately, was licensed by the Ohio Presbytery, and in 1850 was ordained by the same presbytery as an evangelist. In 1841 he was appointed adjunct professor of mathematics in Jefferson College, Pa.; in 1843, professor of mathematics; in 1850, resigned; in 1851, professor of Latin in Center College, Danville, Ky.; in 1853, removed to Bridgeton, N.J.; in 1854, to Winchester, Va.; in 1856 was stated supply to the Church at Amelia Courthouse, Va.; in 1857, professor of mathematics in Hampden Sidney College, Prince Edward Co., where he remained until the outbreak of the war, when he and his family were compelled to abandon everything and seek refuge in the North. After a time he obtained a chaplaincy, and  was stationed at Fort Richmond, S.I., New York Harbor. Here he remained until he was mustered out of the service, and was making arrangements to settle in Sharpsburg, Pa., to resume the work of teaching, when, on the evening of Feb. 22, 1866, he was drowned. Mr. Snyder was well read in English literature, a remarkable conversationalist, and possessed of a clear and logical mind, quick in discernment. See Wilson, Presb. Hist. Almanac, 1867, p. 198. (J.L.S.)

## Snyder, Peter[[@Headword:Snyder, Peter]]

             a Presbyterian minister, was born in Schoharie, N.Y., Oct. 18, 1814. He graduated at Union College, Schenectady, N.Y., in 1836; studied theology one year at Princeton Seminary, N.J., and two years at Union Seminary, New York city; was licensed by New York Third Presbytery in 1839, and in 1840 was ordained by Rockaway Presbytery, and afterwards labored two years at Whippany, N.J.; two years at New Rochelle, N.Y., then at Cairo, Greene Co., N.Y.; and the remainder of his ministerial service, sixteen years, at Watertown, N.Y., where he died, Dec. 13, 1863. Mr. Snyder was a thorough scholar, and his reading extensive, few men being better versed in current literature, and none more devoted to the moral, religious, and educational movements of the day. From his birth he suffered from an optical infirmity; but, although never using his own or another's pen in preparing for the pulpit, his discourses were always systematic, well digested, and specially eloquent. See Wilson, Presb. Hist. Almanac, 1864, p. 323. (J.L.S.)

## So[[@Headword:So]]

             (Heb. S6, סוֹא; Sept. Σηγώρ; Vulg. Sua), a king of Egypt whom Hoshea, the last king of Israel, called to his help against the Assyrians under Shalmaneser, evidently intending to become the vassal of Egypt, and therefore making no present, as had been the yearly custom, to the king of Assyria (2Ki 17:4). B.C. 726. The consequence of this step, which seems to have been forbidden by the prophets, who about this period are constantly warning the people against trusting in Egypt and Ethiopia, was the imprisonment of Hoshea, the taking of Samaria, and the carrying captive of the ten tribes. SEE ISRAEL, KINGDOM OF. It has been questioned whether this So was the same with Sabaco (Manetho Sabacon),  the first king of the Ethiopian dynasty in Upper Egypt, or his son and successor Sevechus (Manetho Sebichos), the second king of the same dynasty, and the immediate predecessor of Tirhakah. Winer hesitates between them, and Gesenius concludes for the latter. Sevechus reigned twelve years, according to Manetho, fourteen according to Syncellus. This name, in Egyptian Sebech, is also that of the god Saturn (Champollion, Panth. Egypt. No. 21, 22; Winer, Real Worterb. s.v.; Geseunius, Comment. in Jes. 1, 696). SEE EGYPT.

The accession of Teharka, the Tirhakah of Scripture, may be nearly fixed on the evidence of an Apis tablet, which states that one of the bulls Apis was born in his twenty-sixth year, and died at the end of the twentieth of Psammetichus I. This bull lived more than twenty years, and the longest age of any Apis stated is twenty-six. Supposing the latter duration, which would allow a short interval between Teharka and Psammetichus 2, as seems necessary, the accession of Teharka would be B.C. 695. If we assign twenty-four years to the two predecessors, the commencement of the dynasty would be B.C. 719. But it is not certain that their reigns were continuous. The account which Herodotus gives of the war of Sennacherib and Sethos suggests that Tirhakah was not ruling in Egypt at the time of the destruction of the Assyrian army, so that we may either conjecture, as Dr. Hincks has done, that the reign of Sethos followed that of Shebetek and preceded that of Tirhakah over Egypt (Journ. Sac. Lit. Jan. 1853), or else that Tirhakah was king of Ethiopia while Shebetek, not the same as Sethos, ruled in Egypt; the former hypothesis being far the more probable. It seems impossible to arrive at any positive conclusion as to the dates to which the mentions in the Bible of So and Tirhakah refer, but it must be remarked that it is difficult to overthrow the date of B.C. 721 for the taking of Samaria. If we adopt the earlier dates, So must correspond to Shebek; if the later, perhaps to Shebetek; but if it should be found that the reign of Tirhakah is dated too high, the former identification might still be held. The name Shebek is nearer to the Hebrew name than Shebetek; and if the Masoretic points do not faithfully represent the original pronunciation, as we might almost infer from the consonants, and the name was Sewa or Seva, it is not very remote from Shebek. We cannot account for the transcription of the Sept.

From Egyptian sources we know nothing more of Shebek than that he conquered and put to death Bocchoris, the sole king of the twenty-fourth dynasty, as we learn from Manetho's list, and that he continued the  monumental works of the Egyptian kings. There is a long inscription at El- Karnak in which Shebek speaks of tributes from “the king of the land of Khala (Shara),” supposed to be Syria (Brugsch, Hist. d'Egypte, 1, 244). This gives some slight confirmation to the identification of this king with So, and it is likely that the founder of a new dynasty would have endeavored, like Shishak and Psammetichus I, the latter virtually the founder of the twenty-sixth, to restore the Egyptian supremacy in the neighboring Asiatic countries. The standard inscription of Sargon in his palace at Khorsabad states, according to M. Oppert, that after the capture of Samaria, Hanon, king of Gaza, and Sebech, sultan of Egypt, met the king of Assyria in battle at Rapih, Raphia, and were defeated. Sebech disappeared, but Hanon was captured. Pharaoh, king of Egypt, was then put to tribute (Les Inscriptions Assyriennes des Sargonides, etc. p. 22). This statement would appear to indicate that either Shebek or Shebetek, for we cannot lay great stress upon the seeming identity of name. with the former, advanced to the support of Hoshea and his party, and being defeated fled into Ethiopia, leaving the kingdom of Egypt to a native prince. This evidence favors the idea that the Ethiopian kings were not successive. SEE TIRHAKAH.

In a room in the ruins of the palace of Sennacherib at Koyunjik, Mr. Layard found a piece of clay upon which was impressed the signet of Sabak, or Sabaco, king of Egypt. On the same piece of clay is impressed an Assyrian seal, probably that of Sennacherib, with a device representing a priest ministering before the king, or perhaps the symbol of the high contracting parties. The original of this remarkable seal is now deposited in the British Museum. The Egyptian portion of it represents Sabak as about to smite an enemy, perhaps in sacrifice to Amun-Ra, with a kind of mace. Above and before him are hieroglyphs, expressing Netr nfr nb ar cht Sabak= “the perfect god, the lord who produces things, Sabak.” Behind him, sha sanch-haf= “life follows his head.” On the left edge, ma na nak= “I have given to thee.” This seal, impressed with the royal signets of the two monarchs, probably Sennacherib and Sabak, or So, appears to have been affixed to a treaty between Assyria and Egypt and deposited among the archives of the kingdom. As the two monarchs were undoubtedly contemporary, this piece of clay furnishes remarkable confirmatory evidence of the truth of Scripture history. SEE PHARAOH.

## Soanen, Jean[[@Headword:Soanen, Jean]]

             a French prelate, was born in Riom, Jan. 6, 1647, and entered the Congregation of the Oratory at Paris in 1661, where he chose father Quesnel for his confessor. Leaving that establishment, he taught ethics and rhetoric in several provincial towns, and devoted himself afterwards to the pulpit, for which he had great talents. Having preached at Lyons, Orleans, and Paris with applause, he was invited to court, preached there during Lent in 1686 and 1688, and was appointed bishop of Senez soon after. Appealing from the bull Unigenitus to a future council, and refusing to listen to any terms of accommodation on the subject, he published a Pastoral Instruction, giving an account to his diocesans of his conduct. This Instruction gave great offense, and occasioned the famous Council of Embrun (1727), in which M. de Tencin procured its condemnation as rash, scandalous, etc., and the bishop to be suspended from all episcopal jurisdiction and ecclesiastical functions. After this council, M. Soanen was banished to La Chaise Dieu, where he died, Dec. 25, 1740. His writings are, Pastoral Instructions: — Mandates: — and Letters. The Letters have been printed with his Life (6 vols. 4to, or 8 vols. 12mo). His Sermons were published in 1767 (2 vols. 12mo). See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Soap[[@Headword:Soap]]

             (בֹּרַית, borith; Sept. πόα) occurs in Jer 2:22, “For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God;” and again in Mal 3:2, “But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.” From neither of these passages does it distinctly appear whether the substance referred to by the name of borith was obtained from the mineral or from the vegetable kingdom; but it is evident that it was possessed of cleansing properties, and this is confirmed by the origin and signification of the word, which is thus illustrated by Celsius: “A verbo ברר, barar, purificavit, quae vox etiam apud Chaldaeos, Syros, Arabes, in usu fuit, descendit nomen בר, bor, puritas” (Hierobot. 1, 449).

So Maimonides, on the Talmud tract Shemittah, “Species ablutionibus aptae, uti sunt borith et ahal.” In fact, the simple בֹּר, bor, itself denotes a vegetable alkali used for washing (Job 9:30) and as a flux for metals (Isa 1:25). SEE ALKALI.  The word borith is very similar to the boruk of the Arabs, written baurakh in the Latin translations of Serapion and Avicenna, and translated nitrum, that is, natron, or carbonate of soda. Boruk appears, however, to have been used in a generic rather than in a specific sense, as in the Persian works on materia medica (derived chiefly from the Arabic) which have been collated we find that no less than six different kinds of boruk (Persian bureh) are enumerated, of which some are natural, as the Armenian, the African, etc., and others artificial, as that obtained from burning the wood of the poplar, also that employed in the preparation of glass. Of these it is evident that the last two are chemically nearly the same, being both carbonates of alkalies. The incineration of most plants, as well as of the poplar, yields the carbonate of potash (commonly called potash, or pearlash); while carbonate of soda, or barilla, is the alkali used in the preparation of glass.

Previous to the composition of bodies having been definitely ascertained by correct chemical analysis; dissimilar substances were often grouped together under one general term; while others, although similar in composition, were separated on account of some unimportant character, as difference of color or of origin, etc. It is unnecessary for our present purpose to ascertain the other substances included by the Arabs under the general term of boruk which may have been also included under the nitrum of the Greeks. It is evident that both the carbonate of soda and of potash were comprehended under one name by the former. It would be difficult, therefore, to distinguish the one from the other, unless some circumstances were added in addition to the mere name. Thus in the above passage of Jeremiah we have neter (nitre) and borith (soap) indicated as being both employed for washing or possessed of some cleansing properties, and yet, from occurring in the same passage, they must have differed in some respects. The term natron, we know, was in later times confined to the salt obtained chiefly from the natron lakes of Egypt, and neter may also have been so in earlier times. Since, therefore, the natural carbonate of soda is mentioned in one part of the verse, it is very probable that the artificial carbonates may be alluded to in the other, as both were in early times employed by Asiatic nations for the purposes of washing. The carbonate of potash, obtained from the burning of most plants growing at a distance from the sea or a saline soil, might not have been distinguished from the carbonate of soda, produced from the ashes of plants growing on the shores of the sea or of saltwater lakes. Hence it is probable that the ashes of plants, called boruk and boreh by Asiatic nations, may be alluded to under the name of borith, as there is no proof that soap  is intended, though it may have been known to the same people at very early periods. Still less is it probable that borax is meant, as has been supposed by some authors, apparently from the mere similarity of name.

Supposing that the ashes or juices of plants are intended by the word borith, the next point of inquiry is whether it is to be restricted to those of any particular plants. The ashes of the poplar are mentioned by Arabian authors and of the vine by Dioscorides; those of the plantain and of the Butea frondosa by Sanscrit authors — thus indicating that the plants which were most common, or which were used for fuel or other purposes in the different countries, had also their ashes, that is, impure carbonate of potash, employed for washing, etc. Usually the ashes only of plants growing on the seashore have been thought to be intended. All these, as before mentioned, would yield barilla, or carbonate of soda. Many of them have been burned for the soda they yield on the coasts of India, of the Red Sea, and of the Mediterranean. They belong chiefly to the natural family of the Chenopodeoe and to that of the Mesembryanthemums. In Arabic authors, the plant yielding soda is said to be called ishnan, and its Persian name is stated to be ghasul, both words signifying “the washer,” or “washing herb.” Rauwolf points out two plants in Syria and Palestine which yield alkaline salts. Hasselquist considered one of them to be a Mesembryanthemum. Forskal has enumerated several plants as being burned for the barilla which they afford, as Mesembryanthemum geniculatum and nodiflorum, both of which are called ghasul. Salsola kali and his Suoeda monoica, called asul, are other plants, especially the last named, which yield sal-alkali. So on the coasts of the Indian peninsula, Salicornia Indica and Salsola nudiflora yield barilla in great abundance and purity, as do Salsola sativa kali, and tragus, and also Salicornia annua on the coasts of Spain and of the south of France. In Palestine we may especially notice the plant named hubeibeh (the Salsola kali of botanists), found near the Dead Sea, with glass-like leaves, the ashes of which are called el-Kuli from their strong alkaline properties (Robinson, Bibl. Res. 1, 505); the ajram, found near Sinai, which when pounded serves as a substitute for soap (ibid. 1, 84); the gillu, or “soap plant” of Egypt (Wilkinson, Anc. Egypt. 2, 106) and the heaths in the neighborhood of Joppa (Kitto, Phys. Hist. p. 267). From these sources large quantities of alkali have been extracted in past ages, as the heaps of ashes outside Jerusalem and Nablus testify (Robinson, Bibl. , Res. 3, 201, 299), and an active trade in the article is still prosecuted with Aleppo in one direction  (Russell, Aleppo, 1, 79) and Arabia in another (Burckhardt, Trav. 1, 66). We need not assume that the ashes were worked up in the form familiar to us, for no such article was known to the Egyptians (Wilkinson, Anc. Egypt. 1, 186).

The uses of soap among the Hebrews were twofold —

(1) for cleansing either the person (Jer 2:22; Job 9:30, where for “never so clean” read “with alkali”) or the clothes;

(2) for purifying metals (Isa 1:25, where for “purely” read “as through alkali”). Hitzig suggests that borith should be substituted for berith, “covenant,” in Eze 20:37 and Mal 3:1.

## Sobriety[[@Headword:Sobriety]]

             freedom from any inordinate passion that quiet self possession which enables one to devote himself to the matter in hand, whether prayer, meditation, study, forming schemes, laboring to carry them out, and which keeps the individual from undue elevation in prosperity or depression in case of failure. The necessity of sobriety is especially obvious:

(1) In our inquiries after, truth as opposed to presumption; (2) in our pursuit of this world as opposed to covetousness; (3) in the use and estimate of the things of this world as opposed to excess (4) in trials and afflictions as opposed to impatience; (5) in forming our judgment of others as opposed to censoriousness; (6) in speaking of one's self as opposed to egotism.

Many motives might be urged to this exercise, as (1) the general language of Scripture (1Pe 4:7; 1Pe 5:8; Php 4:5; Tit 2:12).; (2) our profession as Christians; (3) the example of Jesus Christ; and (4) the near approach of death and judgment.

## Sochereth[[@Headword:Sochereth]]

             SEE MARBLE.

## Socho[[@Headword:Socho]]

             (Heb. Soko', שׂוֹבוֹ, for]שׂוֹבוֹ, bushy; Sept. Σωχών; Vulg. Socho), the name of a town, which occurs in this form, among those settled by the sons of Ezra of the tribe of Judah (1Ch 4:18). It apparently was the same as the town of SOCOH SEE SOCOH (q.v.), in Judah, probably the one in the lowland, which was better known than the other, and in the vicinity of the associated places. It appears from its mention in this list that it was colonized by a man or a place named Heber. “The Targum, playing on the passage after the custom of Hebrew writers, interprets it as referring to Moses, and takes the names Jered, Soco, Jekuthiel, as titles of him. He was ‘the rabba of Soco because he sheltered (סכ)ִ the house of Israel with his virtue.'” SEE SHOCO; SEE SHOCHO.

## Sochoh[[@Headword:Sochoh]]

             (Heb. Sokoh', שׂכֹה, i.q. Socho and Socoh; Sept. Σωχώ v.r. Σωχλώ;: Vulg. Socho), a town in Solomon's commissariat assigned to Hepher (1Ki 4:10); probably the same as the SOCOH SEE SOCOH (q.v.) in the lowland of Judah (Jos 15:35).

## Socialism[[@Headword:Socialism]]

             a general term applied to several schemes of social arrangement which advocate community of property, and abandon or modify individual industry, the rights of marriage, and of the family. In discussing the subject of Socialism, two elements are to be considered: (1) the judgment of socialism on existing institutions and practices and on their results; (2) the various plans which it has proposed for doing better. Socialism affirms that the evils it complains of are irremediable in the present constitution of society. In the opinion of Socialists, the existing arrangements of society in respect to property and the production and distribution of wealth are, as a, means to the general good, a total failure. First among existing evils may be mentioned that of poverty. The institution of property is upheld and commended principally as being the means by which labor and frugality are insured their reward and mankind enabled to emerge from indigence. But Socialism urges that an immense proportion of the industrious classes are, at some period or other of their lives, dependent on legal or voluntary charity; that many are outstripped by others who are possessed of superior energy or prudence; that the reward, instead of being proportioned to the  labor and abstinence of the individual, is almost in the inverse ratio to it that the great majority are what they are born to be — some to be rich without work, others to become rich by work, but the great majority are born to hard work and poverty through life; that competition is, for the people, a system of extermination, resulting from the continual fall of labor. “Cheapness,” they say, “is advantageous to the consumer, at the cost of introducing the seeds of ruinous anarchy among the producers.” The Fourierists (M. Considerant, Destinee Sociale 1, 35-37) enumerate the evils of existing civilization in the following order: 1. It employs an enormous quantity of labor and of human power unproductively, or in the work of destruction, e.g. in sustaining armies, courts, magistrates, etc.; in allowing ‘good society,' people who pass their lives in doing nothing, also in allowing philosophers, metaphysicians, political men, who produce nothing but disturbance and sterile discussions.

2. That even the industry and powers which, in the present system, are devoted to production do not produce more than a small portion of what they might produce if better directed and employed,” e.g. “the wastefulness in the existing arrangements for distributing the produce of the country among the various producers.” Socialism seeks to put an end to the vices and suffering of men, not by individual regeneration and reformation, but by a new social organization. It is the employment of political and economic measures for a moral purpose. Proceeding upon the supposition that the individual is wholly or largely the creature of circumstances, it seeks to make the latter as favorable as possible. Thus it makes a religion of social regeneration, and proposes to renovate the world by a new arrangement of property and industrial interests. Although in some measure anticipated by movements in the ancient world, socialism may be considered a product of the French Revolution, which was an anarchic attack on the social system that had its roots in the feudalism of the Middle Ages. The first to revive or bring socialistic ideas into general notice was Francois Noel Babeuf (1764-97), in his paper Le Tribun du Peuple. The idea from which he started was that of equality, and he insisted that there should be no other differences than those of age and sex; that men differed little in their faculties and needs, and consequently should receive the same education and food. After his death his system, Babouvism, was for some time entirely forgotten, until, in 1834, Buonarotti again attempted its propagation in the Moniteur Republicain and Homme Libre. The three most noted developments of Socialism are Communism, Fourierism, and  Saint-Simonism or Humanitarianism. The Nihilists of Russia at this time attract considerable attention because of the efforts made by the government towards their extinction. They believe that, in order to human progress, it is not only possible, but absolutely necessary, to begin at once with the present complicated social phenomena in the way of a sudden and complete social reform, or with a revolution. In April, 1879, an attempt was made by one of their number to assassinate the emperor. This has led to the arrest of hundreds, many of whom have been sent to Siberia. A number of Socialistic communities have been established in the United States, some of which have already been noticed. SEE HARMONISTS; SEE SEPARATISTS; SEE SHAKERS. Others will be treated in this article.

I. The Amana Society. — This society takes its name from the Bible (Son 4:8), and has its location in Iowa, in the town of Amana. The members call themselves the “True Inspiration Congregations” (Wahre Inspirations Gemeinden), and are Germans. They came from Germany in 1842, and settled near Buffalo, N.Y.; but in 1855 they removed to their present location. The “work of inspiration” began far back in the 18th century, an account of the journeys, etc., of “Brother John Frederick Rock” in 1719 being given in the Thirty-sixth Collection of the Inspiration Record. Finally, in 1816, Michael Krausert became what they call an “instrument,” and to him were added several others, among them Christian Metz, who was for many years, and until his death (1867), the spiritual head of the society. Another prominent “instrument” was Barbara Heynemann, whose husband, George Landman, became spiritual head of the society. The removal to this country was inaugurated by Metz, who professed to have a revelation so directing.

1. Social Economy. — The society was not communistic in Germany, and even after removal to this country the community intended to live simply as a Christian congregation. Being obliged to look after the temporal interests of each other, they built workshops, etc., out of a common fund, and thus drifted into their present practice. They have now seven villages, and carry on farming, woollen, saw, and grist mills. Each family has a house for itself; but the members eat in common, in cooking or eating houses, of which there are fifteen. Each business has its foreman; and these leaders, in each village, meet every evening to consult and arrange for the following day. The civil or temporal government is vested in thirteen trustees, chosen annually by the male members, the trustees choosing the president of the society. The elders are men of presumably deep piety, appointed by  inspiration, and preside at religious assemblies. The members are supplied with clothing and other articles, excepting food, by an annual allowance to each individual. Usually a neophyte enters on probation for two years, and, if a suitable person, is admitted to full membership; although some are received at once into full membership by “inspiration.” They forbid the use of musical instruments (except a flute), and exclude photographs and other pictures, as tending to idol worship. Although not forbidding marriage, celibacy is looked upon as meritorious; and young men are not allowed to marry until twenty-four years of age. The society is financially prosperous, has no debt, has money at interest, and owned in 1874 about 25,000 acres of land, 3000 sheep, 1500 head of cattle, 200 horses, and 2500 hogs, with a population of about 1500.

2. Religion and Literature. — The society is pietistic, and believes in inspiration as a result of entire consecration to God. It accepts both the Old and the New Testament, but not to the exclusion of present inspiration. It does not practice baptism, but celebrates the Lord's supper whenever led by “inspiration.” Inspiration is sometimes private, at other times public; and the warnings, reproofs, etc., thus received are written down in yearly volumes, entitled Year-books of the True Inspiration Congregations. When a member offends against the rules of society, he is admonished by the elders; and if he do not amend, expulsion follows. These rules are twenty- one in number, and encourage sobriety, reverence, honesty, and abstinence. They hold religious services on Wednesday, Saturday, and Sunday mornings, and every evening. They keep New year's as a holiday, and Christmas, Easter, and Holy Week are their great religious festivals. At least once a year there is an “Untersuchung,” or inquisition of the whole community, including children — an examination of its spiritual condition, in which each member is expected to make confession of sins. Their hymnology is found in The Voice from Zion (Ebenezer, 1851, pp. 958), and another hymn book in regular use, Psalms after the Manner of David, etc. (Amana, Ia., 1871). Among their books is Innocent Amusement (Unschuldiger Zeitvertreib), a mass of pious doggerel; Jesus' A, B, C for his Scholars, also in rhyme; Rhymes on the Sufferings, Death, Burial, and Ascension of Christ.

II. Perfectionists of Oneida and Wallingford. — This society is of American origin, having for its founder the present head, John Humphrey Noyes, born in Brattleborough, Vt., in 1811. He was educated at Dartmouth, Andover, and Yale. While in the latter institution he entered  upon a new experience and new views of the way of salvation, which took the name of Perfectionism. In 1834 he went to Poultney, Vt., and slowly gathered about him a small company of believers, and in 1847 had forty persons in his own congregation, besides small gatherings in other states who recognized him as leader. Not a Communist at first, Mr. Noyes, in 1845, made known his peculiar views, and began cautiously to practice them in 1846. The community were mobbed and driven from the place, and in 1848 settled in Oneida, Madison Co., N.Y. Other communities were established, but all were eventually merged in those of Oneida, N.Y., and Wallingford, Conn. After various reverses, they began to accumulate property, engaged in manufacture and the preserving of fruits, etc., and in 1874 had 640 acres of land near Oneida, with 240 at Wallingford. In ten years (1857-66) they had netted $180,580, and were worth over $500,000. The two communities must be counted as one, and the members are interchangeable at will. In February, 1874, they numbered 283 persons, 131 males and 152 females. The members are mostly Americans, largely recruited from New England.

1. Daily Life, etc. — The members live in one large building, the older people occupying separate chambers, the younger sleeping two together. There is no regulation style of dress, although plainness is expected of all. They have twenty-one standing committees on finance, amusements, arbitration, etc.; and, besides this, the duties of administration are divided among forty-eight departments, as publication, education, agriculture, manufacture, etc. Every Sunday morning a meeting is held of the “Business Board,” composed of the heads of all the departments, and any members of the community who choose to attend. The children are left to the care of their mothers until weaned, when they are placed in the general nursery, under “caretakers,” who are both men and women. They have no sermon or public prayers, and address one another as Mr. or Miss, except when the women were married before they entered the society. An annual allowance of thirty-three dollars is made to each woman, the men ordering clothes when in need. In the school the Bible is the prominent textbook, but a liberal education is encouraged. They receive members with great care, but exact no probation.

2. Religious Belief — The Perfectionists hold to the Bible as the “textbook of the spirit of truth,” to Jesus Christ as “the eternal Son of God,” and to “the apostles and Primitive Church as the exponents of the everlasting Gospel.” They believe that the second advent of Christ took place at the  period of the destruction of Jerusalem; that the final kingdom of God then began in the heavens; that the manifestation of the kingdom in the visible world is now approaching; that its approach is ushering in the second and final resurrection and judgment; that a Church on earth is now rising to meet the approaching kingdom in the heavens, and to become its duplicate and representative; that inspiration, or open communication with God and the heavens, involving perfect holiness, is the element of connection between the Church on earth and the Church in the heavens, and the power by which the kingdom of God is to be established and to reign in the world. They also teach that “the Gospel provides for complete salvation from sin,” which, they say, “is the foundation needed by all other reformers.” Community of goods and of persons they believe to have been taught by Jesus, and hold that communism is “the social state of the resurrection.” In their system, “complex marriage takes the place of simple,” they affirming that there is no intrinsic difference between property in person and property in things; and that the same spirit which abolished exclusiveness in regard to money would abolish, if circumstances allowed full scope for it, exclusiveness in regard to women and children. “Complex marriage” means that, within the limits of their community, any man and woman may freely cohabit, having gained each other's consent through a third party. They are firm believers in the efficacy of the “faith cure,” and quote instances in which invalids have been instantly restored to perfect health in answer to prayer.

This community has lately taken an important step towards reorganization by formally abandoning the system of complex marriage that father John Humphrey Noyes has consistently advocated for so many years. Considerable opposition having been experienced because of the promiscuous commerce of the sexes asserted to exist, father Noyes has decided to abandon his scheme called stirpiculture in practice, while retaining it in theory. He accordingly wrote (Aug. 20, 1879) a message to the community, containing modifications in their platform, of which the following is a summary:

I. To give up the practice of complex marriage, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment evidently rising against it.

II. To place themselves as a community, not on the platform of the Shakers, on the one hand, nor on that of the world, on the other, but on  Paul's platform, which, while allowing marriage as a concession to human weakness, prefers celibacy as the holier and more perfect state.

III. To continue to hold their business and property in common; to continue to live together, and to eat at the same table; to retain the common department for infants and juveniles, and to maintain the practice of regular evening meetings for mutual criticism.

The platform contained in the communication was adopted by a formal vote on the evening of Tuesday, Aug. 26, abolishing the offensive abomination of complex marriage at a stroke. The society will hereafter, therefore, consist of two classes of members — celibates, and married persons living together as husband and wife under the laws of marriage as generally understood. The family idea is left, it is true; but with permanent families within the community family it is shorn of its main significance, and takes the form of a common work, a common interest in commercial ventures, and a common property. Among the literary productions of this community are, Paul not Carnal; The Perfectionist; The Way of Holiness; Berean Witness; Spiritual Magazine; Free Church Circular; Bible Communism; History of American Socialism; and Essay on Scientific Propagation (the latter two by J.H. Noyes).

III. Aurora and Bethel Communes. — The founder and present ruler of these communities is Dr. Keil, a Prussian, born in 1811. At first a man- milliner, he became a mystic, and afterwards, at Pittsburgh, made open profession of his belief. He gathered a number of Germans about him, to whom he represented himself as a being to be worshipped, and later as one of the two witnesses in the Book of Revelation. He began to plan a communism somewhat resembling that of Rapp, but without the celibate principle. His followers, in 1844, removed to Bethel, Mo., and took up four sections of land, or 2560 acres, to which they added from time to time, until they possessed 4000 acres. In 1874 they numbered about 200 persons. In 1855 Dr. Keil, with about 80 persons, removed to Oregon, and the following year settled at Aurora. They numbered in 1874 nearly 400 people, and owned about 18,000 acres of land.

The government at Aurora is vested in Dr. Keil, who is both president and preacher, and has for his advisers four of the elder members, chosen by himself. The preacher and head of the Bethel Commune is Mr. Giese, with six trustees, chosen by the members. The people of both communes are  plain, frugal, industrious Germans, with simple tastes, and seem contented and happy. They hold to principles which are chiefly remarkable for their simplicity.

1. That all government should be parental, to imitate the parental government of God.

2. That society should be formed upon the model of the family, having all interests and property absolutely in common.

3. That neither religion nor the harmony of nature teaches community in anything further than property and labor. Hence the family life is strictly maintained, and all sexual irregularities are absolutely rejected. Religious service is held twice a month, and after the Lutheran style.

IV. Icarians. — This community was the offspring of the dreams of Etienne Cabet, who was born in Dijon, France, in 1788. Cabet was educated for the bar, but became a politician and writer. He was a leader of the Carbonari, a member of the French Legislature, wrote a history of the French Revolution of July, was condemned to two years' imprisonment, but fled to London, where he wrote the Voyage to Icaria. In this book he described a communistic Utopia, and in 1848 set sail, with a number of persons, for Texas, where he started an actual Icaria. Sixty-nine persons formed the advance guard, which was attacked by yellow fever, and disorganized by the time Cabet arrived in the next year. They went to Nauvoo, Ill., and were established in that deserted Mormon town, May, 1850. They numbered here, at one time, not less than 1500 persons, and labored and planted with success; but Cabet developed a dictatorial spirit, which produced a split in the society. He and some of his followers went to St. Louis, where he died in 1856. Shortly after, the Illinois colony came to an end, and between fifty and sixty settled upon their Iowa estate, about four miles from Corning. They own at the present time 1936 acres of land; number 65 members and 11 families, most of whom are French. They live under the constitution prepared by Cabet, which lays down the equality and brotherhood of mankind and the duty of holding all things in common, abolishes servitude and servants, commands marriage under penalties, provides for education, and requires that the majority shall rule. In practice they elect a president once a year, who is the executive officer, but whose powers are strictly limited. They have also four directors, who carry on the  necessary work and direct the other members. They have no religious observances. Sunday is a day of rest and amusement.

V. Bishop Hill Commune, now extinct, was formed by Swedish pietists, who settled in Henry County, Ill., October, 1846. Others followed, until, by the summer of 1848, they numbered 800 persons. At first they were very poor, living in holes in the ground and under sheds; but by industry and economy they prospered, so that, in 1859, they owned 10,000 acres of land and a town. Their religious life was very simple. Two services were held on Sunday and one each week night. They discouraged amusements as tending to worldliness, and after a while the young people became discontented with the dull community life. It was determined, in the spring of 1860, to divide the property, which was done. Dissensions still continuing, a further division was made, each family receiving its share, and the commune ceased to exist.

VI. Cedar Vale Community is a communistic society near Cedar Vale, Howard Co., Kansas, and was begun in January, 1871. Its members were recruited from among two essentially different classes of Socialists — the Russian Materialists and American Spiritualists. They numbered in 1874 four males, one female, one child; and on probation, two males, one female, and one child. They are organized under the name of the PROGRESSIVE COMMUNITY, and hold to community of goods and to entire freedom of opinion.

VII. Social Freedom Community is a communistic society established early in 1874, in Chesterfield County, Va. It has two women, one man, and three boys as “full members,” with four women and five men as “probationary members.” They own a farm of 333 acres, and are attempting general farming, sawing, grinding, etc. The members are all Americans. They hold to “unity of interests, and political, religious, and social freedom; that every individual shall have absolute control of herself or himself.” They have no constitution or by laws; ignore man's total depravity, and believe that all who are actuated by a love of truth and a desire of progress can be governed by love, and moral suasion.

See Holyoake, History of Co-operation (1875); Noyes, History of American Socialism (1870); Stein, Der Socialismus und Communismus des heutigen Frankreichs (1844), and Geschichte der socialen Bewegungen in Frankreich (1849-51). For information as to societies  mentioned in this article we are largely indebted to Nordhoff, Communistic Societies of the United States (N.Y. 1875).

## Socialists[[@Headword:Socialists]]

             SEE SOCIALISM.

## Society For Promoting Christian Knowledge[[@Headword:Society For Promoting Christian Knowledge]]

             an important religious association of the Church of England, founded in 1698, designed to support charity schools in England and Wales, and to circulate annotated Bibles, tracts, and books, chiefly in the British dominions. It has published many valuable works of a popular religious character. It is distinct from, but somewhat akin with the Religious Tract Society, which was instituted in 1799, and which has a wider field, It is supported by endowment, contributions, and sales, and has an annual income of about half a million; dollars.

## Society Islands, Deities OF[[@Headword:Society Islands, Deities OF]]

             The accompanying figures, colossal busts, from fifteen to twenty feet high and from six to seven feet wide, are representations of the pagan deities originally found on these islands. They are of stone, and sometimes separate, sometimes grouped, and represent gods or deified progenitors.

## Society People[[@Headword:Society People]]

             a name given to the Covenanters in Scotland by Wodrow (3, 357) and others, because they formed themselves into societies for mutual religious intercourse and edification.

## Society, a combination of persons uniting in a fellowship for any purpose whatever, and[[@Headword:Society, a combination of persons uniting in a fellowship for any purpose whatever, and]]

having common objects, principles, and laws. Many such combinations have been made of late years for the purpose of promoting different religious objects, among the earliest of which are the Society for Promoting Christian Knowledge, for the circulation of Bibles, prayer books, and tracts, founded in 1698; the Society for the Propagation of the Gospel in Foreign Parts, for carrying Christianity to the colonies and other dependencies of the British empire, established in 1701; and others, most of which will be found under their appropriate heads, as SEE BIBLE SOCIETIES, etc. Since convocations and diocesan synods have fallen into disuse, the duty of providing for missions, the circulation of the Scriptures, the preparation and publication of devotional works, and similar objects, have devolved upon voluntary associations. These societies, being formed independent of ecclesiastical authority, are necessarily free from ecclesiastical rule or regulation, and their constitution is thus determined by the nature of their object. In the Church of England a controversy has arisen in relation to these societies, respecting the necessity of members of the Church having the sanction of their diocesan before joining such associations. The real question is, whether any such society involves in its constitution or practices a violation of canonical law or established discipline. The matter was finally left to the judgment of the individual. In the United States such societies are often organized by the authorities of the Church they represent, or are endorsed by several churches, and thus become their acknowledged agency in that direction. Of the latter the American Bible Society is a notable example

## Socinianism[[@Headword:Socinianism]]

             a development of the Arian heresy, has for its leading feature the denial of our Lord's divine nature, with the belief that he was a typical and unique man, displaying in so unprecedented a manner those higher characteristics of human nature which make it a shadow of the divine nature that he was called the Son of God. SEE SOCINUS.

I. System of Theology. — Socinianism represents Jesus as having been born of the Virgin Mary by a supernatural interposition of the Holy Ghost, in consequence of which he was a man free from original sin and its evil inclinations, but only a man. He was outwardly anointed prophet, priest, and king at his baptism by a material descent of a divine force and efficacy upon him in the form of a dove; but his full commission was given to him during some one or more interviews which he had with God when rapt up into heaven; probably during the forty days in the wilderness. He was (shutting out any idea of deity) the anointed Son of God, and was established in the fulness of his dominion by God, who raised him (not by any cooperation of his own) from the dead, and delegated to him a supreme authority over men and angels. But in all this he is only a created being, and worship rendered to him should only be given to him as the representative of God, not as his own right. The Socinian system discards altogether the idea of union between divine and human nature, alleging that the two are so infinitely removed from each other that union between them is an impossibility. Its later development does not recognize Christ as, in any sense, an object of worship, denies the supernatural origin which was attributed to him by the earlier form of the heresy, and looks upon him only as a very exalted saint and moral teacher.

Socinianism, however, is not merely a system of negations, but includes positive propositions. It not only denies the doctrine of the Trinity, but positively asserts that the Godhead is one in person as well as in essence. It not only denies the proper divinity of Jesus Christ, but positively asserts that he was a mere man — that is, a man, and nothing else or more than a man. It not only denies the vicarious atonement of Christ, but it asserts that men, by their own repentance and good works, procure the forgiveness of their sins and the enjoyment of God's favor; and thus, while denying that, in any proper sense, Christ is their Savior, it teaches that men save themselves — that is, in so far as they need salvation. It denies that the Spirit is a person who possesses the divine nature, and teaches that the  Holy Ghost in Scripture describes or expresses merely a quality or attribute of God.

In its theology Socinianism represents God as a being whose moral character is composed exclusively of goodness and mercy, desiring merely the happiness of his creatures; thus virtually excluding from his character that immaculate holiness which leads him to hate sin, and that inflexible justice which constrains him to inflict upon the impenitent the punishment they deserve. It also denies that God foresees the actions of his creatures, or knows anything about them until they come to pass; except in some special cases in which he has foreordained the event, and foresees it because he foreordained it. That they may not seem to derogate from God's omniscience, they admit that God knows all things that are knowable; but they contend that contingent events are unknowable, even by an infinite being.

In its anthropology Socinianism denies, in substance, the fall of man, and all original depravity, and asserts that men are now, as to all moral qualities, tendencies, and capacities, in the same condition as when the race was created. Having no original righteousness, Adam, when he sinned, did not lose any quality of that sort. He simply incurred the divine displeasure, but retained the same moral nature with which he was created. Created naturally mortal, he would have died whether he had sinned or not. Men are now, in their moral nature and tendencies, just as pure and holy as Adam when created; without, however, any positive tendency towards God or towards sin. Men are now under more unfavorable circumstances than Adam was, because of the many examples of sin, which increase the probabilities of actually falling into sin.. Some avoid sin altogether, and obtain eternal blessedness as a reward; others sin, but there is no difficulty in obtaining forgiveness from God, and thus escaping the consequences of transgression.

In its Christology this system naturally denies the necessity of an atonement, and. declares that Christ had nothing to do in the world for the fulfilment of his mission but to communicate fuller and more certain information about the divine, character and government, the path or duty and future blessedness, and to set before men an example of obedience to God's law and will. The old Socinians rejected, therefore, the priestly office of Christ altogether, or conjoined and confounded it with the kingly one; while the modern Socinians abolish the kingly office and resolve all  into, the prophetical. His suffering of death, of course, did not belong to the execution of the priestly, but of the prophetical office; in other words, its sole object and design were confined within the general range of serving to declare and confirm to men the will of God. Thus was revealed an immortality beyond death, of which no certainty had been given to men before Christ's death.

With respect to eschatology, Socinianism denies the resurrection of the body as a thing absurd and impossible. It holds to what is called a resurrection, which is not a resurrection of the same body, but the formation and the union to the soul of a different body. It repudiates the doctrine of eternal punishment; but Socinians are divided between the two theories of the annihilation of the wicked (held by older Socinians) and the final restoration of all men (adopted by modern Socinians).

As regards the Church and its sacraments, Socinianism teaches that the Church is not, in any proper sense, a divine institution, but is a mere voluntary association of men, drawn together by similarity of views and a desire to promote one another's welfare. The object of the sacraments is to teach men, and to impress divine truth upon their minds; and they are in no way whatever connected with any act on God's part in the communication of spiritual blessings.

II. The Sect. — Laelius Socinus (q.v.) is usually regarded as the true founder of the Socinian system, though his nephew, Faustus, was its chief defender and promulgator. The origin of the sect is usually traced by their own writers to the year 1546, when colleges or conferences of about forty individuals were in the habit of meeting, chiefly at Vicenza, in the Venetian territory, with a view of introducing a purer faith by discarding a number of opinions held by Protestants as well as Papists — although this account is discredited by Mosheim and others. The first catechism and confession of the Socinians was printed at Cracow, Poland, in 1574, at which time the sect received the name of Anabaptists. SEE CATECHISM, 2, 8. George Schomann is believed to have been the author of this early Socinian creed. This catechism was, however, supplanted in the 17th century by the Racovian Catechism, composed by Schmalz, a learned German Socinian, who had settled in Poland. From Poland, Socinian doctrines were carried, in 1563, into Transylvania, chiefly through the influence and exertions of George Blandrata, a Polish physician. For upwards of a hundred years Poland was the stronghold of this sect; but in 1658, by a decree of the diet  of Warsaw, they were expelled from the kingdom; and this severe edict being repeated in 1661, they were completely rooted out from the country. The father of Socinianism in England was John Biddle, who, towards the middle of the 17th century, was the first who openly taught principles subversive of the received doctrine of the Trinity. The publication of Biddle's Twofold Catechism caused great excitement both in England and on the Continent. Various answers to this Socinian pamphlet appeared; but the most able was that of the celebrated Dr. John Owen, in his Vindicioe Evangelicoe. The Biddelians were never numerous, and speedily disappeared. The modern Socinians, who took the name of Unitarians (q.v.), were not a conspicuous party in England till the close of the 18th century, when Priestley and others publicly avowed and propagated antitrinitarian sentiments. A considerable difference, however, exists between the opinions of the ancient and those of the modern Socinians. Both the Socini, uncle and nephew, as well as their immediate followers, admitted the miraculous conception of Christ by the Virgin Mary, and that he ought to be worshipped, as having been advanced by God to the government of the whole created universe doctrines usually rejected by the modern Socinians. These latter are now, at least in the United States, quite generally substituting, for Socinianism proper, the pantheistic infidelity of Germany, though under a sort of profession of Christianity.

See Cunningham, Historical Theology, 2; Gardner, Faiths of the World, s.v.; Cottle, Essays on Socinianism; Best, Letters on Socinianism; Fuller, Socinian and Calvinistic Systems (8vo); Groves, Lines to a Socinian Friend; Socinianism, Rise, Growth, and Danger of, in the Christian Disciple, 3, 429; also the list in Malcom, Theological Index, s.v.

## Socinians[[@Headword:Socinians]]

             SEE SOCINIANISM.

## Socinus, Faustus (Fausto Sozzini)[[@Headword:Socinus, Faustus (Fausto Sozzini)]]

             the real founder of the Socinian sect, was the nephew of Laelius Socinus (q.v.), and was related, through his mother, with the famous race of the Piccolomini. He was born in Sienna, Italy, Dec. 5, 1539, and was orphaned at a tender age. His early training was neglected, and his education irremediably defective. Theological questions engaged his mind while he was yet employed in the study of jurisprudence on which he had entered, and his conclusions were largely determined by the anti-Roman training he  received, his uncle Laelius acting as his principal instructor. In 1562 the papers of Laelius, then recently deceased, came into the possession of Faustus, and their study confirmed the opinions held by him, so that they became convictions. He was wont to declare that, aside from the Bible, his only instructor had been his uncle Laelius.

I. Life and Labors. — The literary life of Socinus began in 1562 with the publication of a work entitled Explicatio Primoe Partis Primi Capitis Evang. Joannis — in effect a declaration of antitrinitarian principles; but twelve years of courtier life in Florence interrupted his activity in this direction. A single minor work, De S. Script. Autoritate, belongs to this period. He subsequently devoted four years (1574 to 1578) to the perfecting of his system and the propagating of his views, his residence being at Basle; and at this time he wrote two of his most important works, the De Jesu Christo Servatore and the De Statu Primi Hominis ante Lapsum. From Basle he went to Transylvania, and thence, in 1579, to avoid the plague, to Poland, where he spent the remainder of his life.

Socinus now undertook the work of unifying and organizing the scattered Unitarian elements which existed, especially among the upper classes of Polish society; but his success was not at first encouraging. Anabaptist views prevailed to a degree which prevented his own admission into the Unitarian society at Cracow during four years, because he declined rebaptism as a needless ceremony. He came, however, to be in time regarded as the recognized and principal champion of the sect. His discussions and writings secured to it prominence and reputation, and gradually produced a measure of agreement in the views of its adherents. In 1603 the Synod of Rakov, or Racovia, settled the specially controverted question of rebaptism by approving the teachings of Socinus.

But few events belong to Socinus's private life which claim notice in this place. He left Cracow in 1583 to avoid persecution by the king, Stephen Bathori, and settled in the adjoining village of Pawlikowice, where he married a lady of noble rank, the daughter of Christoph Morsztyn. At the same time he became impoverished through the loss of his Italian properties. He soon returned to Cracow. In 1588 he secured the favor of the Lithuanian Unitarians, whose synod he visited at Brzesc. The other features of his history are simply illustrative of the bigotry of his age. He was exposed to frequent persecution, now at the hands of a military mob (1594), then through the fanaticism of the students of Cracow, who were  incited to their action by Romish priests (1598). They dragged him from a sick bed to the streets, beat him, sacked his house, and burned his books and writings. To avoid his foes he again left Cracow, and lived in a neighboring village, Luclawice, until he died March 3, 1604. His works were collected and published in the Bibliotheca Fratrum Polonorum, vol. 1 and 2. They also bear the title Fausti Sinensis Opera Omnia in Duos Tomos Distincta. They include expositions of Scripture; polemics against Romanists, Protestants, and Unitarians; and dogmatical writings. The more important are the Proelectiones Theologicoe and the Christianoe Religionis Brevissima Institutio per Interrog. et Respons., etc., to which may be added a Fragmentum Catechismi Prioris F. L. S. qui periit in Cracoviensi Rerum ejus Direptione.

Immediately after Socinus's death the Racovian Catechism, which had been prepared by him, but which was completed by Schmalz, Moskorzowski, and Volkel, was published in the Polish language (1605). A German edition appeared in 1608, and one in Latin, with notes and additions, in 1609. Oeder brought out a new edition in 1739, which was based on that of 1609, and which affords a good compendium of Socinian theology. It is accompanied with a refutation by the editor.

II. Followers. — Numerous congregations of Unitarians, whose members were chiefly of noble rank, had been formed in Poland by the time Socinus died, that at Rakov being the largest. They supported many schools, to which the most capable teachers were appointed, and in which the most prominent theologians delivered occasional lectures. A press connected with the establishment at Rakov promoted the dissemination of the principal writings of Socinian authors. A general synod, which met annually at Rakov, and subordinate particular synods, furnished an effective organization which contributed greatly to the progress of the Socinian cause. But the most influential factor at work in securing this result is to be found in the large number of distinguished pastors, theologians, and scholars which the community produced. The names of Valentin Schmalz, Jerome Moscorovius (Moskorzowski), Johann Crell (q.v.), and others, are recognized as those of men who in their time exercised a most powerful influence over the history of the Polish Church and State. The progress of Socinianism was, however, stopped, and its very existence assailed, by the Romish reaction under Sigismund II of Poland and his son, Vladislav IV. An insult offered to the crucifix by some pupils of the Rakov school furnished the occasion for a complaint of  sacrilege, which involved the whole community of Unitarians. In violation of law, and in disregard of the facts of the case, they were condemned. The school at Racovia was destroyed, the church transferred from the possession of its Arian owners, and the clergy and teachers declared infamous and outlawed. Other schools and churches were afterwards involved in similar ruin. The decisive blows of Jesuitism against the Unitarian sect were not inflicted; however, until after the accession of John Casimir — a Jesuit and cardinal — in 1648. The Cossack wars which raged in Southern Poland ruined many congregations; and when the Swedes invaded the country, many Socinians, as well as others, joined their party. This was made the occasion for treating them as traitors to the country. The Diet of Warsaw in 1658 decreed their banishment, to take effect within three years, and this term was afterwards shortened to two years. The protests of Socinian delegates, and likewise those of Electoral Brandenburg and Sweden, were disregarded, and the edict was rigorously executed.

In Germany, Socinianism had established itself in the University of Altorf through the influence of Prof. Ernst Soner (died 1612); but when its existence was discovered the authorities of Nuremberg effected its overthrow. Polish exiles settled in Silesia, and held synods in 1661 and 1663; but their efforts to gain proselytes led to unfavorable action on the part of the State, and to their eventual removal in 1666. Certain departments of Brandenburg contained numerous Socinian congregations and communities during the last decades of the 16th century. Everywhere, however, they were merely tolerated. Often they were persecuted. The repeated efforts to extirpate them were so far successful that in 1838 only two Socinians were found in Prussia, both of them old men.

In the Netherlands, antitrinitarianism was at first connected with the Anabaptist movement. An Antitrinitarian, Herman van Vleckwyck, was burned at the stake at Bruges in 1569. Amsterdam and Leyden each contained a band of Socinians at the close of the 16th century, whose expulsion was attempted by the States-General, though not with entire success. The sect continued to grow, even in the face of the active efforts of the orthodox synods to bring about its extirpation. The influx of Polish coreligionists, who were banished from their native country, greatly strengthened its numbers. Constant repression of its worship and interference with its tenets eventually produced the intended effect, however; the Socinian party gradually melted away, and its members were  absorbed by the Remonstrants, the more liberal Anabaptists, and the Collegiants.

Antitrinitarian ideas found reception in England as early as the reign of Henry VIII, and furnished numerous martyrs. So late as the time of James I three Antitrinitarians were burned at the stake. The Polish Socinians forwarded a copy of their Catechism to the latter monarch, which was not favorably received, but proved the first of an uninterrupted series of Socinian writings which circulated from that time. John Biddle (q.v.) became the prominent advocate of a modified Socinianism, and the rise of deism secured to it a widespread existence, even though it was excluded from the Acts of Toleration, and was under the ban of stringent laws; and it became a tendency among the clergy of the Established Church. Lindsey and Priestley eventually brought about a breach with the Church. The old repressive laws were finally repealed in 1813. For the present status of Unitarianism in England, recourse must be had to the census tables of 1851, the census of 1861 not giving information respecting the creed of the inhabitants. In 1851 Great Britain contained 239 Unitarian churches, which afforded 68, 554 sittngs, and attracted 37,156 attendants — nearly all of them being in England.

Unitarianism was planted in North America in the middle of the 18th century, and obtained its first American church in November, 1787, when James Freeman (q.v.) was ordained pastor over the King's Chapel congregation in Boston. The movement spread in secret, care being taken by its supporters to avoid alarming the orthodox part of the population; so that when the state of affairs was finally understood, nearly every Congregational Church in Boston had become Unitarian, and many churches in other parts of New England had adopted Unitarian views. A controversy growing out of the publication in 1815 of a pamphlet entitled American Unitarianism led to the withdrawal of Unitarians from the orthodox, and their separate organization. Channing (q.v.) became the foremost representative of the new sect. The American Unitarian Association, founded in 1825, became its center, and the Christian Examiner its leading periodical. It has now fewer than 300 churches, about 350 ministers, a membership estimated at about 30,000, two theological schools, and a number of benevolent and other societies. The Socinian view has many supporters, besides, in the Christian churches (q.v.) and among the Universalists.  See Fock, Der Socinianismus nach seiner Stellung in d. Gesammtentwicklung des christl. Geistes, n. seinem hist. Verlauf u. n. seinem Lehrbegriff (Kiel, 1847); Hurst, Hist. of Rationalism, ch. 23; Gieseler, Ch. Hist. 4, 358-365; Baumgarten-Crusius, Compend. 1, 334; Bibliotheca Fratrum Polonorum, etc. (Amst. 1626, 6 vols. fol.); Lindsey, Historical View of Unitarianism from the Reformation (Lond. 1783); Belsham, Memoir of Lindsey (1812); Reez, Racovian Catechism, with historical introduction (Lond. 1818, etc.). SEE SOCINIANISM.

## Socinus, Laelius[[@Headword:Socinus, Laelius]]

             (Lelio Sozzini), a noted Italian heresiarch, uncle of the preceding, was born in Sienna in 1525, being the son of Mariano Sozzini, Jun., a lawyer, of a family that made considerable pretensions to learning. Lelio gave himself to the study of theology, then quickened by the discussions of Luther, and for this purpose read the Bible in the original tongues. This made him suspected by the Church authorities, and he left Italy about 1544, and wandered for four years over France, England, the Netherlands, and Germany in search of knowledge. He at last settled at Zurich, where his erudition and personal qualities at first gained him consideration, and there entered upon a series of investigations and a course of correspondence which resulted in undermining his belief in the divinity of Jesus Christ. These convictions rendering him unpopular at Zurich, he retired, after the death of his father, in 1558 or 1559, to Poland, where Sigismund II received him favorably, and gave him letters that enabled him to return with prestige to Zurich; and he spent the remainder of his days there in peace, dying May 16, 1562. He left the following works: Dialogus inter Caivinum et Vaticanum (s.l. 1612, 8vo), in which he opposes the punishment of heretics: — De Sacramemis and De Resurrectione Corporum, both inserted in Fausti et Loelii Socini Tractatus (Eleutheropolis [Holland], 1654). Sand (Biblioth. Antitrin. p. 18-25) speaks of some other doubtful writing attributed to Laelius Socinus.

## Socket[[@Headword:Socket]]

             (אֶדֶן, e'den), the base, e.g. of the planks of the tabernacle (Exo 26:19, etc.), the pedestal of a pillar (38:10 sq.; Son 5:15); the “foundation” of a building (Job 38:6). SEE COLUMN.

## Socoh[[@Headword:Socoh]]

             (Heb. Sokoh', שׂוֹכֹה, Jos 15:35; Jos 15:48 [marg. Soko', שׂוֹכוֹ, which occurs in the text at 1Ch 4:18, “Socho;” 2Ch 11:7, “Shoco;” 28:18, “Shocho;” “Shochoh,” 1Sa 17:1 twice], or שׂכֹה, 1Ki 4:10, “Sochoh;” another form for Socho [q.v.]), the name of two towns, both in the tribe of Judah (q.v.).

1. (Sept. Σαωχώ v.r. Σωχώ; Vulg. Soccho.) A place in the district of the lowland or Shephelah (Jos 15:35). It is a member of the same group with Jarmuth, Azekah, Shaaraim, etc., which were located in the N.W. corner (see Keil, Comment. ad loc.). The same relative situation is implied in the other passages in which the place (under slight variations of form) is mentioned. At Ephes-dammim, between Socoh and Azekah (1Sa 17:1), the Philistines took up their position for the memorable engagement in which their champion was slain, and the wounded fell down in the road to Shaaraim (1Sa 17:54). Socho, Adullam, Azekah, were among the cities in Judah which Rehoboam fortified after the revolt of the northern tribes (2Ch 11:7), and it is mentioned with others of the original list as being taken by the Philistines in the reign of Ahaz (28:18). In the time of Eusebius and Jerome (Onomast. “Soccho”) it bore the name of Soechoth (Σοηχώθ), and lay between eight and nine Roman miles from Eleutheropolis, on the road to Jerusalem. Paula passed through it on her way from Bethlehem (?) to Egypt (Jerome, Ep. Pauloe, § 14). As is not unfrequently the case in this locality, there were then twd villages, an upper and a lower (Onomast.).

Dr. Robinson's identification of Socoh with esh- Shuweikeh (a diminutive of Shaukeh) in the western part of the mountains of Judah is very probable (Bibl. Res. 2, 21). It lies about one mile to the north of the track from Belt Jibrin to Jerusalem, between seven and eight English miles from the former. To the north of it, within a couple of miles, is Yarmuk, the ancient Jarmuth. Damun, perhaps Ephes-dammim, is about the same distance to the east, and Azekah and Shaaraim, no doubt, were in this neighborhood. To complete the catalogue, the ruins which must be those of the upper one of Eusebius's two villages stand on the southern slope of the Wady es-Sumt, which with great probability is the Valley of Elah, the scene of Goliath's death (see Tobler, Dritte Wanderung, p. 122). The ruins are extensive, with many caverns, “nearly half a mile above the bed of the wady, a kind of natural terrace covered with green fields (in spring), and dotted with gray ruins” (Porter, Handb. p. 249).  From this village probably came “Antigonus of Soco,” who lived about the commencement of the 3d century B.C. He was remarkable for being the earliest Jew who is known to have had a Greek name; for being the disciple of the great Simon, surnamed “the Just,” whom he succeeded as president of the Sanhedrim; for being the master of Sadok, the reputed founder of the Sadducees; but most truly remarkable as the author of the following saying which is given in the Mishna (Pirke Aboth, 1, 3) as the substance of his teaching, “Be not ye like servants who serve their lord that they may receive a reward. But be ye like servants who serve their lord without hope of receiving a reward, but in the fear of heaven.” Socoh appears to be mentioned under the name of Sochus in the acts of the Council of Nice, though its distance from Jerusalem as there given is not sufficient for the identification proposed above (Reland, Palest. p. 1019).

2. (Sept. Σωχά v.r. Σωχώ; Vulg. Soccho.) Also a town of Judah, but in the mountain district (Jos 15:48). It is one of the first group, and is named in company with Anab, Jattir, Eshtemoh, and others. It has been discovered by Dr. Robinson, (Bibl. Res. 1, 494) in the Wady el-Khalil, about ten miles S.W. of Hebron; bearing, like the other Socoh, the name of esh-Shuweikeh, and, with Anab, Semoa, ‘Attir, within easy distance of it.

## Socordia[[@Headword:Socordia]]

             in Roman mythology, was the daughter of Aether and the Earth; a personification of dulness.

## Socrates[[@Headword:Socrates]]

             the most notable and the best known of all the Greek philosophers, to whom the designation of “the Father of Philosophy” (parens philosophioe) has been deservedly given. His prominence during life, his influence after death, and his notoriety through his death affected the character and development of speculation more than they have ever been affected by any other philosopher. It is the impress of his own heart and mind upon the growing thought of the world the impulse and direction which he gave to intellectual inquiry and to moral action — much more than any special doctrine, which have insured to his name the distinction and affectionate reverence that have attended it through all the ensuing centuries. Even if no regard should be paid to the peculiarities of his philosophical doctrine, the career and the character of Socrates would merit the highest admiration in any age. They were singularly remarkable in a pagan age, and amid all the  corruptions, the sophistries, and the brilliant license of Athens during the Peloponnesian war. He was a heathen, with many of the virtues and more, of the aims of Christianity. In a period of unrestrained ochlocracy, of eager ambition, of greed, of self-seeking, and of rapacity, he, though conscious of the highest intellectual vigor, and associating with the ablest public men, was content with the humble station in which he was born, and never sought office or command. Surrounded with opportunities for acquiring wealth and luxurious indulgences, he was heedless of poverty, hunger, exposure, and all hardships. He was at all times patriotic, and observant of law in matters religious, political, and social.

He was without superstitions other than those inseparable from his time and country. He was faithful and fearless in the discharge of every public and private duty. He gave his thought, his heart, his energies, to the improvement of his fellow citizens, and spent his life as a missionary of moral and intellectual reformation. His temperament, at least in his later years, was withal so serene; his disposition so amiable, earnest, and unaffected; his manner so sincere and winning; his intercourse so kindly and sportive; his resolution so steadfast; his heart. at all times so simple and devoid of selfishness or guile, that he might well appear to Alcibiades and the contemporaries of Alcibiades such a man as was not elsewhere to. be encountered. “We shall not look upon his like again.” He will remain, as he has remained, a unique exemplar in the history of humanity. In accounting for the unequalled fascination which Socrates since death, as in life, has exercised upon all intellectual and cultivated men, to the merits and charms and singularities of his career must be added the quiet and unostentatious grandeur of his death, when he freely surrendered life under an undeserved sentence, in order to maintain the laws of his country, though misapplied, and to seal his doctrine and his practice with the most solemn of all signatures. As a missionary, and as a zealous, self-abnegating and untiring moralist, Socrates suggests a comparison with the apostles and martyrs of Christianity, and with the founders of monastic communities in the dissolute and stormy Middle Age. As a preacher and teacher of moral regeneration, he provokes, though with reverential assertion of the vast interval, a more daring comparison, which has impressed devout Christians no less than unbelievers and misbelievers like Rousseau and Baur. It adds new dignity and a loftier interest to the life and death of Socrates to contemplate his career as an essential part of the providential and patient preparation of the civilized world for the acceptance of Christianity.

I. Life. — It is peculiarly needful, in the case of Socrates, to pay careful attention to the course and circumstances of his life, because his remarkable personality is so strongly and so strikingly impressed upon his doctrine and upon the whole tenor of his procedure. The Socratic philosophy, in its active development and in its theoretic import, is distinctly the product of the idiosyncrasies of Socrates, and of the requirements and tendencies of the memorable age in which he lived, and which he rendered more illustrious by his life. This has been fully recognized by Ritter, by Zeller, by Grote, and by other historians of philosophy and historians of Athens. It may be thought that they have overlooked some considerations not less weighty and significant than any that they have adduced. But they have not failed to note the intimate correspondence between the man and his doctrine, between his teachings and his times. His life is his philosophy, his philosophy the refection of his life. Yet it is difficult to present a true portrait of the great teacher, or a just biography of him. The materials are abundant are, indeed, redundant; but they are all presented “in such questionable guise” as to be of doubtful credibility. Socrates reappears in nearly all later writers, Greek or Roman, whose subjects allowed any reference to him, or who sought “to point a moral or adorn a tale.” Incident and anecdote, text and comment, are multiplied indefinitely; but no confidence can be accorded to the traditions reported or repeated by Cicero, Seneca, or Quintilian, by Plutarch or Diogenes Laertius, or by other authorities having still less claim on our belief. Reverent conjecture invented, credulous admiration accepted, eager tradition expanded, and curious repetition distorted or transmuted detail after detail, till the genuine Socrates of the 5th ante-Christian century became an accumulation of myths. This process of transfiguration commenced, in no respectful way, in the lifetime of the sage. Aristophanes, in his Clouds, and Ameipsias, in his Connus, exposed to immortal laughter his appearance, his rags, his manners, and his speculation. Yet the caricature of the comedians may be welcomed as a likeness with almost as much security as the delineations of his disciples. It is fortunate that we possess the Memorabilia and the Synposium of Xenophon and the Dialogues of Plato. But both these biographers were manifest writers of fiction, and all their productions were dyed in the brighter or more subdued colors of fancy. The author of the Memorabilia composed the Cyropoedia, the Agesilaus, and the Hiero. The author of the exquisite Apologia was also the dreamer of the Republic and the Laws.

All the writings of both these glories of Attic literature may be included under Pindar's category:  δεδαιδαλμένοι ψεύδεσι ποικίλοις ... μῦθοι. Aristippus wrote to Plato repudiating his representations of their common teacher (Aristotle, Rhet. 2, 23), and Demochares denied Plato's statements regarding the exploits of Socrates at Delium and Amphipolis. The contrasts and discrepancies between Xenophon and Plato have been long and prominently noted. They have been explained by diversity of aim, difference of intellectual susceptibilities, and disparity of talents. It has been held by Zeller, by Grote, by Mason, in an able article in Smith's Dictionary of Biography, that the apparent contradictions may be reconciled. It is alleged that Xenophon regarded only the practical side of the Socratic instructions, and sought to convince the Athenians of the innocence of the master; while Plato was always contemplating the speculative import of the Socratic doctrine, and sublimating teaching and teacher in accordance with his own philosophical fantasy. This may be freely admitted, but it does not leave a sufficient or a safe basis for accurate biography: “The trail of the serpent is over it all.” Even those who espouse this scheme of conciliation are compelled to exclude from the Memoires pour servir the greater and the more characteristic part of the Platonic Dialogues, in which Socrates is evidently a mere lay figure, or, rather, a tailor's manikin for the exhibition of the Platonic robes and other finery.

Agreement may be imagined between the representations of Xenophon and Plato by considering them as different views of the same personage. Such agreement, however, is not inconsistent with a lavish employment of decoration by each; since all forms of flattery and of caricature require some observance of characteristic features. Yet it may reasonably be concluded that the Socrates of Xenophon as well as of Plato is posing or attitudinizing, though there be great difference in the grace and fascination of the two figures. Still Xenophon and Plato are our best, and almost our only real, authorities for the life and opinions of Socrates. They must be accepted as nearly our sole genuine sources of information. Due caution must be shown in their employment; and it must be remembered that something of coherence and consistency, the softening of some asperities, and the exaggeration of some angularities, which were originally due to the fictitious ingredient, will remain after all our care. There may be little real ground for regret in the want of perfect assurance of the literal truth of the portraiture. There is a hazy conception, and an exaggeration through the haze, of all the images of the past. There will be a general truth of presentation, resulting from the affectionate and admiring pictures of dissimilar followers, which will be more impressive and inspiriting than any  mechanical though faithful daub could be. At any rate, Xenophon and Plato furnish forth the Socrates who kindled, guided, charmed, the later world. Those who are satisfied of the substantial agreement of the two contemporary biographers introduce Aristotle to check or to confirm their statements. The indications of Aristotle are eminently valuable. They are rarely biographical. They do not diminish the regret that all the works of the censors and even calumniators of Socrates, except the Clouds, and all the sources whence Athenieus drew his discrediting reports, have been utterly lost, but lost without having influenced the general judgment of men.

Socrates was born at Athens in B.C. 468 or 469; before 469 says Ueberweg, with great plausibility. His birthday was in later times commemorated as a sacred day on the 6th of Thargelion, which would fall in May. His father, Sophroniscus, was a sculptor or statuary, in humble circumstances; not a common stonemason, if his distinguished son, who learned and practiced the father's art, produced the Graces in front of the Acropolis, which were seen and noted by Pausanias (1, 22, 8; 9, 35, 1). His mother was Phaenarete, a midwife, whose occupation he often employed to illustrate his own intellectual procedure, which may have been confirmed or suggested by it. The father's condition did not allow the son any special advantages of education.

The statement that Socrates was the pupil of Anaxagoras and Prodicus can have no other meaning than that he may have read the works of the former, and may have conversed with both. They, as well as Gorgias and Parmenides, were at Athens during his early or mature manhood. The ordinary education of an Athenian, with the varied aids and stimulations which rendered the average Athenian more than equal to an average member of the British Parliament, were open to him, and were doubtless turned to the best account. He would learn music and gymnastics, and these were, probably, his only school acquirements; but music and gymnastics embraced the elements of all intellectual and physical training. He has expressed, through Plato, his obligations for his public education (Crito, 12). The free intercourse of a democracy, and of such a democracy as that of Athens in the age of Pericles, with its boast of freedom of speech and of association, would afford Socrates, who ever sought intimacy with noted persons, every chance of instruction and information that could be desired. The education of living communion far transcends all that can be learned from books. Socrates himself professes to have been self educated in philosophy (Xenophon, Symp. 1, 5), and the  profession is just, for he had none to point the way which he pursued. He might also have claimed self education in other respects, but it was an education resulting from habitual intercourse with the most intelligent and the best informed of all classes and of both sexes — with the associates of Pericles and Phidias, with Aspasia and Diotima, as well as with poets, artists, sophists, and artisans. His indefatigable pertinacity and curiosity would enable him readily to acquire the extensive knowledge ascribed to him by Xenophon.

There are no authentic details of the first half of the life of Socrates. To Plato and to Xenophon he was always an old man. Is there not room here for suspecting that the tenets and, inquiries and practices which were ridiculed by Aristophanes and Ameipsias, before an audience familiar with the object of caricature, may have been the pursuits and investigations of Socrates in his earlier years, while groping his way towards his ultimate vocation? This suspicion merits examination. It may, however, be fairly inferred from the tenor of Xenophon's and of Plato's remarks that Socrates pursued the simple path of his obscure life, in the performance of every public and private duty, without failure and without blame. He discharged the civil functions devolving on every Athenian faithfully, but without thought of advancement. He rendered the regular military service without seeking or holding command. He distinguished himself, or is said to have done so, at Potidaea, Delium, and Amphipolis by his courage, patience, and endurance. The story of the rescue of Alcibiades by Socrates at Potidaea is incredible, for the former was barely fifteen years of age at the time.

The compensating story that Alcibiades afterwards rescued Socrates has the air of fiction about it. These military expeditions were the only occasions of absence from Athens, except one visit to the Isthmus, to which Aristotle adds a visit to Delphi (Frag. 3). Socrates loved Athens, loved its scenes, its bustle, and its people. He married and had children, but he was happy neither in his wife nor his children. Xanthippe had the reputation of a shrew throughout all antiquity; and the sons of Cimon, Pericles, and Socrates are commemorated together as worthless (Aristotle, Rhet. 2, 15). It may easily be credited that Socrates neglected wife and family while interminably discussing and debating throughout the livelong day. It is a question whether he had one or two wives the much known Xanthippe, the mother of his daughter, and Myrto, the daughter or descendant of Aristides the Just. This bigamy, or matrimonial duplicity, is repudiated by Athenaeus (13, 2), by Grote, Zeller, and nearly all the moderns. Athenaens says that  the allegation rests upon the authority of Callisthenes, Demetrius Phalereus, Satyrus, and Aristoxenus. This is early testimony, and in the main reputable. It rests also on the higher evidence of Aristotle (Fra. 84), as reported by Diogenes Laertius, but the reporter may be suspected.

We may believe that Socrates displayed the highest civic virtue and the highest moral courage on the only two occasions when he is stated to have been clothed with an official character. He was at all times averse to political employment, and avoided it as unsuited to his temperament and habitudes; but he renounced no duty. As presiding member of the Prytany, he refused to put to the vote the iniquitous decree against the generals inculpated at Arginusae; and, under the Thirty Tyrants, he opposed the execution of the infamous order for the arrest of Leon the Salaminian. In one case he braved the furious mob, in the other the despotic oligarchs. The vocation of Socrates lay not in art, nor in litigation, nor in war, nor in politics. His mission was that of a reformer of morals and of speculation, and was created by and for himself. At what time he entered upon this career it is impossible to ascertain. It probably grew upon him gradually, and strengthened and shaped itself as it grew, until at length it became recognized as a definite and irrecusable duty. There is so much in both method and doctrine that springs from the peculiarities of the man, so much in the fashion of his apostolate that reflects and elucidates any possible interpretation of his character, that his marvellous career must be deemed primarily spontaneous and unconscious. The deliberate and systematic prosecution of his high vocation must have begun soon after the death of Pericles, though it probably did not assume its characteristic form till a later time.

He must have attained public notoriety in those years, for Aristophanes and Ameipsias offered him to the merciless ridicule of the Athenian people in the spring after the battle of Delium. The new teacher presented as curious a spectacle as the fancy of a caricaturist could devise. He was earnest, enthusiastic, untiring, pertinacious; pressing forward, “in season and out of season,” with “line upon line and precept upon precept;” tackling everybody, high and low, at work or at recreation, in street and temple, theater and banquet hall, court, dockyard, and grove; in school, workshop, conference, and assembly. He claimed to be impelled to catechise, and to expose ignorance, under the solemnity of a divine call. But the missionary was grotesque in all respects, repulsive in many. He was garrulous beyond measure, an interminable disputant; boring everybody with an unceasing and pitiless storm of questions, and  answering others only with a fresh shower of questions. This concorporated note of interrogation was ugly beyond known examples of human ugliness, with short, squat figure, fat, round belly, goggle eyes, thick lips, big mouth, pug nose, transcending in its pug-nasi-ty all observed puggishness. Even friends and admirers called him a satyr, and compared him to the comic masks of Silenus. Rabelais wittily assimilated him to a patent physic bottle. He was habitually unwashed and unshod, and clothed with an old, worn, greasy chlamys. His manners tended to increase repugnance.

His speech was rude and inelegant, his voice grating, his immediate topics and examples humble, if not positively vulgar; his bearing was obtrusive, without being presumptuous; his address plain and unpolished, though not discourteous. His manners were termed coarse and clownish by Aristoxenus. Politicians, legists, orators, philosophers, sophists, magistrates, generals, and citizens were decried by him as fools and knaves, and compelled to gaze in the mirror held before them, that they might recognize their own folly, fraud, and ignorance. This drastic medicine was forced upon those who enjoyed the discomfiture of others, but not their own, by the quaint personage who could stand, and keep others standing, from morning to night, and who talked without intermission, though able sometimes to listen with the utmost patience. Nevertheless, this portentous mouthpiece of the gods had strange powers of enchantment, and lulled those on whom he fastened like a vampire, fanning them while sucking their blood, or held them, like the skinny finger of the Ancient Mariner, so that “they could not choose but hear.” The lustre of another world broke forth in his speech, like the moon emerging from a shapeless bank of clouds, and revealed a tenderness of sentiment, a purity of feeling, a depth of thought, a fertility of illustration, an overflowing humor, a playful and penetrating wit, a wealth of knowledge, an ingenuity of argument, and a concentration of noble aims. His magic wrought like the Vice of the poet:

“A monster of so frightful mien

As, to he hated, needs but to be seen;

Yet seen too oft, familiar with her face,

We first endure, then pity, then embrace.”

It could scarcely increase the favor of Socrates with the multitude, who knew him only by sight, to see him attended by Critias, Alcibiades, Charmides, Xenophon, Aristippus, etc., and to hear that this zealot of a new doctrine, who condemned present conduct and current opinion,  professed to keep a little divinity of his own, and was declared by the Delphic oracle to be the wisest of men. The humility of his interpretation of the oracle might be unknown, or might seem a mock humility, correspondent to his familiar and habitual irony. The only ground of the oracular utterance, he said, was that he knew that he knew nothing, while others mistook their own ignorance for knowledge. There is more wit than reason in the remark of Athenseus (5, 60), “If knowing nothing is wisdom, knowing all things must be folly.” He proceeds to say that Socrates was worthy of belief when he professed himself “not to be wise;” and that it was as needless to consult the god on this point as to ask “whether any one was more pug nosed than Socrates.”

Such, then, was the reformer who undertook to convert the Athenians from the error of their ways. He was more frugal than a Neapolitan lazzarone or a Greek mendicant — Groeculus esuriens. He was abstemious, given neither to wine nor to pleasure. He was able and willing to drink more than any of his compotators; yet “no man ever saw Socrates drunk” (Plato, Symp. p. 220). He was ascetic, inviting hardships and careless of pain, like the Coenobites of the desert or the founders of mediaeval fraternities. He declined the invitations of princes and potentates because he could not return their favors. He refused to take money for his instructions, denounced the Sophists for their mercenary practice, and sent back to Aristippus the gains which he desired to share with him. He condemned existing usages, procedures, and theories; derided the political institutions of Athens; invited all to abandon their delusive and pernicious doctrines and reasonings; attached him self specially to the young for the conversion of the rising generation; yet was himself observant of established customs and prescription in religion, in law, in political and social conduct.

A character like this could hardly receive due appreciation in the lively and captious community in which he lived and moved without resting, and which he tormented through all ranks without ceasing. How difficult the appreciation must have been may be estimated from the diverse portraits drawn by his friends and pupils, Xenophon and Plato, without either achieving a fair picture. Socrates might win the admiration of many by his brilliant display of dialectical ingenuity and intellectual power; he might attract ambitious politicians by the hope of acquiring his arts; but he could secure the devotion only of the few who caught glimpses of his purpose and desired to share his aims. To the populace and to the upper multitude  he must have seemed a strange and unwelcome phenomenon. He must have gone about multiplying dislikes, nursing enmities and antagonisms, and storing up wrath against the day of wrath. In the Platonic Apology he expresses greater apprehension of chronic misconception and calumny and odium than of the immediate capital charge. This is consonant with probability. The distinct reference to Aristophanes is a Platonic device, and excites a suspicion that there is as little authentic and uncolored fact as in the Latin Panegyrica, or the Diogenes of Dion Cassius.

Full acquiescence may be accorded to Grote's remark that the indictment and condemnation of Socrates are less surprising than his long escape from prosecution. For twenty or thirty years he had been suffered, without molestation, to infest the streets of Athens, to consort with oligarchs and tyrants, to preach novel doctrines to idlers, to interrupt and deride every one, and to offend prevailing sentiment. The Jews would have stoned such a prophet without such patient endurance.

At length, in B.C. 399, after the restoration of the democracy and the reestablishment of the old constition, Socrates was indicted. His accusers had little obvious reason for personal enmity. Meletus, or Melitus, was a youthful poet, otherwise almost unknown. Anytus was a wealthy tradesman and active politician, who had cooperated efficiently with Thrasybulus in the recent overthrow of the Thirty, and whose son had been dissuaded from following his father's trade. Lycon was a professional rhetorician, and was thus involved in the Socratic censure of the Sophists. Anytus alone had any personal grievance. It was very slight, but it concurred with a general antipathy to Socrates. The charge was that Socrates neglected his country's gods, introduced new divinities, and corrupted the Athenian youth. These charges may now be admitted to be substantially unjust; but they were then very plausible, and gave utterance to what may well have been the common impression in regard to the tenor and tendency of his disputations. The purity of the motives, designs, and conduct of Socrates none will now gainsay. None will now repeat the fatal accusations with any thought that Socrates could conceive them to be just. His strict observance of the religious rites of his country is insisted upon in both the Apologies written after the event. He will not be less reverenced now from a conviction that his religious views inclined vaguely to the assertion of monotheism and to the adoration of “the unknown God.” This would result in the negation of existing superstitions and creeds, and would sustain the allegation of the introduction of new divinities. This allegation  would be confirmed by his claim of special inspiration, and by the announcement of his mysterious and divine counsellor, whose essential character has not yet been satisfactorily explained. The third charge of corrupting young men would be even more plausible among the ancient Athenians than the other two. The Socratic method contemplated the compulsory confession of ignorance, and proceeded by a perplexing series of questions and constrained answers, designed to remove the false conceit of knowledge in order to prepare the way for a careful and unprejudiced investigation of truth. Most of the sufferers would stop with the negative result, as Socrates himself appears practically to have done. Others, who did not understand the process and could not appreciate the design, would conclude that the purpose as well as the effect of the Socratic elenchus was to unsettle belief in accredited institutions no less than in established convictions. This apprehension would be aggravated by remembering that Alcibiades, Critias, and Charmides had been among his most cherished associates; that his chief disciple, Plato, perhaps not yet prominent, was the nephew of Charmides, one of the Thirty, and had recently been active in aristocratical opposition; that Socrates had always disapproved the existing modes of appointment to office; and that he had displayed a constant distrust and disapproval of democratic institutions a censure which democracies always jealously and passionately resent.

Socrates was brought to trial. His divine monitor forbade his making a defense in the customary spirit. If he spoke what is reported by Plato, his Apology was calculated only to irritate his judges. There was no fixed or systematic law at Athens, especially in criminal matters. Every indictment was a bill of attainder. Nevertheless, Socrates was condemned by a majority of only five or six voices in a dicastery of more than five hundred. After the condemnation the penalty had to be determined. Athenian procedure required the accusers to name a penalty and the accused to offer an alternative satisfaction. The accusers had specified death. The alternative proposed by Socrates was a virtual negation of the verdict by substituting for death public support in the Prytaneum, the highest honor that could be bestowed; or, in deference to the urgency of his friends, a fine of thirty minae (about seven hundred dollars). The jury could choose only one or other of these penalties. Socrates had already been declared guilty. The sentence could scarcely be other than — death.

Polycrates among the Greeks, and Cato among the Romans, justified the condemnation of Socrates. Lelut and Forchhammer did the same thing  forty years ago, and Dresig preceded them by a century. Grote holds the balance even between the judges and the judged. The judgment of Polycrates may have been merely a rhetorical exercise, an intellectual tour de force; or it may have been serious, and may have called out the Apologia of Xenophon as a reply. It was recognized by friends and contemporaries, it was generally recognized in antiquity, it has usually been recognized by the moderns, that the condemnation and death of Socrates were his own act. He did not desire to live. His work was done, his career was bending to its close. He was willing, if not eager, to perpetuate his influence and to confirm his life and doctrine by his death. Nothing can be more exquisitely touching, more ennobling, or more memorable than the account given by Plato of the last days of Socrates, and of the cheerful. playful serenity with which he welcomed the hastening term of life. The closing scenes are among the noblest exhibitions of human, and almost of superhuman, virtue. That there is much of Plato in the pathetic story is indubitable. The artistic arrangement of details, the subdued coloring, the solemn calm, the dramatic presentation, are all Plato's; but the substantial significances may be confidently ascribed to the genuine Socrates. We shall not repaint the rose or reperfume the lily. The tale must be read in the pages of the reverent disciple and consummate artist.

Socrates should have drunk the fatal hemlock the day after the sentence. But the sacred embassy had just sailed for Delos, and capital punishments were suspended till its return. Socrates lay in prison for a month, suffering, perhaps, the indignity of fetters, surrounded by sorrowing friends, to whom he repeated the instructions of his life. Provision was made for his escape. He refused such release because firm in his obedience to the laws, whether just or unjust in their operation upon him. At the appointed time, towards the end of May, he drank the deadly cup with perfect composure, and welcomed death in the hope, but without the confident expectation, of a tranquil immortality.

The death of Socrates scattered his disciples: he never formed a school. The dispersion of the disciples disseminated his doctrine and method. Many years elapsed before philosophy revisited Athens. A long and troubled time intervened before Plato returned to renew with caution, and to remodel, expand, and transfigure the speculations of his master.

The Athenians have been alleged to have soon repented of the condemnation and execution of Socrates, and to have prosecuted his  accusers capitally. There is neither valid evidence for this nor inherent probability in it. The supposed remorse of Elizabeth for the execution of Essex is not more fanciful. There was occasion for deep regret; there was none for repentance. Socrates had left his judges little room for hesitation. There is no reason to suppose that they had decided contrary to their convictions of right and of law. Moreover, the Athenians were oblivious of past incidents and of melancholy events. They were always engrossed with the enjoyment or the expectation of something new. No reaction was known when Demosthenes and Aeschines were rival orators, nor, previously, to Xenophon or Plato. A statue made by Lysippus in Macedonian times is said to have been erected at Athens in memory of Socrates. This may be questioned; yet from this tribute, or from the belief in such a tribute, the legend of the repentance may have arisen.

II. Philosophy. — There is no such thing, properly speaking, as a Socratic philosophy. There was a Socratic impulse, a Socratic method, a Socratic inquiry, but no positive or systematic Socratic speculation. He planted the vigorous seed; he did not cultivate the plant or gather the harvest. He was the father of all wholesome investigation by indicating, not by constructing, the route. Like Bacon, he was the herald of conquest, not the conqueror. Potest videri ostendisse posteris, non tradidisse. “Still, enough remains to stamp him as the originator of the philosophy of conceptions, as the reformer of method, as the first founder of a scientific doctrine of morals.” The characteristic and essential features of the philosophical career of Socrates were his aim and method. These determined all his philosophical developments, and were themselves determined by the complexion and requirements of his time. Pericles, during his long ascendency, had “wielded at will the fierce democratic,” and had restrained the violent, excessive appetencies of a capricious and domineering populace and of their ambitious and unscrupulous guides. Yet the agitations of demagogues, the disappointments, disasters, and sorrows of the opening years of the Peloponnesian war, the distress and demoralization produced by the plague, had gravely shaken his control in his latter life.

After his death the political conflict lay between the wealthy but weak and superstitious Nicias and the turbulent, boastful, and rapacious Cleon. The voting and dicastic mass of the people were gravely debauched and completely misled by noisy bawlers and greedy flatterers. The corrosion of public, and, to a great extent, of private morals was fearfully aggravated by the destruction of all political, jural, ethical, and speculative principles  through the harangues on the bema, the arguments in the courts, the predominance of rhetorical ingenuity, and the sophistries of brilliant and mercenary teachers, who reduced all truth to semblance, all discussion to a conflict of showy words and dazzling plausibilities. The Athenians had been brought to accept that most pernicious of all delusions — “There is nothing either good or bad but thinking makes it so” (see Protag. ap. Aristot. Met. 3, 5; Plato, Sophist. 47; Erasmus, Chil. — “Non est beatus, esse qui se nesciat;” “Nil passus es mali si dissimulaveris”). It was in this condition of the State and of Greek society that Socrates felt himself urged, as by a divine voice, to interpose for the reclamation and regeneration of his countrymen, and to appear as a persistent missionary in the cause of justice, honesty, and truth (Plato, Apolog. 22). It has already been observed that his career must have been gradually developed. He may have proceeded at first in an intuitive, unconscious, tentative sort of way, following his natural impulse to inquiry, to the pursuit of information, to love of company and conversation, till his course shaped itself out before him, beset him as the special duty of his life, and assumed the imperative form of a divine monition. The increasing perception of the decline of public and private faith and morals would conduce to such a result in a nature highly sensitive to all intellectual and moral demands. Whatever opinion may be entertained of the claim of the Platonic Apology to be regarded as a just representation of the actual defense made by Socrates, it is very remarkable that Plato puts into the mouth of the accused the distinct declaration that he had received his mission from the divinity, and that if his life were taken another divine messenger might be sent (Apolog. 18). This special and controlling influence is familiarly known as the dcemon of Socrates. What that daemon was is still under discussion. Some critics, commentators, and historians of philosophy conceive it to have been a personal genius, or, at least, to have been so regarded by Socrates. Others look upon it as simply a divine pressure or mysterious suggestion. Those who recognize the direct action of the Holy Spirit and the divine call to Christian believers cannot utterly reject the possibility of the like agency even in pagan times (Rom 2:15).

Others, again, consider the Socratic δαιμόνιον to have been “the still, small voice of conscience” gradually transmuting itself into a prepossession. Others, finally, regard the allegation of such divine guidance or restraint as hallucination, hypocrisy, or pretence. Neither pretence nor hypocrisy would have been apt to assume such a form in those skeptical times, and would be at variance with any plausible or consistent conception of the character of Socrates. Pure  hallucination is not consonant with the singular sobriety of mind and sentiment which distinguished him from all other enthusiasts. That this daemon was sometimes regarded by him and by his disciples as personal cannot be denied. As Socrates says that every earnest servant of the gods may have a like divine illumination, as Plato speaks of the daemon of everyman leading him after death to the judgment (Phoed. 55), it is apparent that it was regarded, at an early period, as a guardian or attendant angel. This conclusion scarcely militates against the second supposition, which will not appear extravagant or unreasonable to those who remember the numerous echoes, through all ages and all creeds, and from the most eminent men in all lines of thought, of the Homeric phrase ἐνέπνευσε φρεσί δαίμων (Odyss. 19, 138). Says Cicero (De Nat. Deor. 2, 66, 167), “Nemo vir magnus sine aliquo divino afflatu umquam fuit.” The testimonies are endless, and from sources that would not be anticipated; but there is no room to cite them. Waiving, however, such transcendental speculations, and admitting that there may be delusion in imagining any special inspiration, it will not do to resolve the Socratic doemonism into practical wisdom with Grote, or into moral tact with Ueberweg. These might be the results of the monitions of the demon, or independent of them; but they are wholly distinct from them. There is a curious psychological phenomenon, rarely noted because of infrequent occurrence and less frequently subjected to critical observation, which merits grave estimation in this connection. A mind and nature quick, earnest, comprehensive, and impressible — with unusual faculties of intuition — fervently occupied with any serious moral or intellectual pursuit, has visions of the day “which have elsewhere their rising,” and spring neither from the reason nor from the volition; hears voices in the silence which others never hear; has sudden convictions which descend upon him without logical inducement or antecedent evidence; has firm assurances which rest upon inexplicable faith; and is led reverently to presume that “it is the Lord which giveth him understanding” by an immediate revelation. Of such men was Socrates.

In the assurance of a heavenly vocation, Socrates put aside all other thoughts, cares, interests, employments, aims, and devoted himself exclusively to the task of reforming his fellow citizens by disclosing their intellectual procedure and by enlightening their consciences. He pretended to be seeking everywhere for knowledge to improve himself and to acquire fixed knowledge. He disclaimed any pretence of teaching, for ignorance  was his profession and the ground, as he alleged, of his being declared by Apollo “the wisest of men.” He spent the whole day and every day, from early morn till set of sun, amid the gatherings of men, inquiring into the opinions, and the grounds of their opinions, of persons in every profession and of every grade. He was never tired of asking questions, and he did nothing but ask questions, drawing out by the answers obtained the fallacy and inconsistency of dogmas, and making every one confute himself and apprehend the baselessness of his supposed knowledge. Hence he always professed to do nothing more than practice intellectual obstetrics, and to deliver men of their own intellectual progeny, for the most part monstrously deformed. This was the method of Socrates, and his method was his whole philosophy. The curtain was the picture.

Yet this method was productive of nearly all the philosophy that followed, and was then the one thing needful — the effectual exposure of the false conceit of knowledge. “Dum falsas mentis vires mirantur homines et celebrant, veras ejusdem, quae esse possint,... praetereunt et perdunt. Restabat illud unum, ut res de integro tentetur, melioribus praesidiis” (Bacon, Nov. Org. Monitum; comp. I Aph. 9, 31). To those who were subjected to this catechising process it may have appeared a preconcerted scheme for their confusion. Such it may ultimately have become, being scarcely disguised by the pretension of ignorance and the solicitude for enlightenment. So the practice was regarded and presented by Xenophon and Plato. So it has been universally esteemed by later writers, who have explained it by the Socratic irony. Is it not more reasonable and more consistent with every probability to suppose that this interrogatory inquisition was begun in simple honesty with the view of gaining information, and that it assumed its definite purpose as a criterium falsitatis only after those who were consulted were found to be without settled principles or tenable doctrines? With the prevalent arrogance of knowledge which was no knowledge, with the consequent substitution of blunt assurance for intelligent investigation, with such a blind indifference to logical proof that the possibility of either rational or moral principles was often theoretically denied, with the vitiation of all intellectual procedure and of all authoritative rules of moral conduct thence ensuing, the first duty of the reforming missionary was to discover the reality and the basis of truth. What is truth? was the great question. What is true? was the question that Socrates propounded. There was, however, a preliminary task to be performed before such inquiries could be hopefully prosecuted. It was necessary to purge the minds of the inquirers, to disclose the nature and the sources of uncertainty, to reveal  the hollowness and fallacy of current maxims, postulates, deductions, and argumentations, to expose the ambiguity and deception of popular phrases and received terms, and to establish the elementary principles of valid reasoning: διαλεκτικὴ γὰρ ἰσχὺς οὔπω τότ᾿ ην (Aristot. Metaph. 13, 4). Socrates never got beyond the preliminary task. His whole life was engrossed with it. He only laid the foundations and discovered the elements of dialectical science.

Socrates thought — at first, perhaps, only instinctively felt or ascertained by experience — that any hope of moral reform must be preceded or accompanied by intellectual reform. He examined himself, he examined others, and discerned that received doctrine was nothing better than ingenious fantasy or unauthenticated opinion. The first effort, then, was to remove delusion, prejudice, presumption, and what Grote calls “the conceit of knowledge.” The humble confession of ignorance was the indispensable preparation for a candid and hopeful search for truth. Grote has acutely and ingeniously compared the procedure of Socrates with that of Bacon. It may be as justly compared to that of Descartes. Hence the Delphic Nosce teipsum became the point of departure (Aristot. Fragm. 4), and both in his own case and in the case of all with whom he conversed his effort was to unveil ignorance under the presumption of knowledge. This was his special function with all who approached him — friends and opponents, young and old, notable and simple; for school and scholars he had none. This was his unpaid office, for which he would take no pay. Why should he take pay when he disclaimed teaching or having anything to teach? Why should he seek gain when the teaching for gain and the pursuit of gain had engendered the mental and moral diseases which he attempted to cure? In accordance with his function, he required those whom he catechised to examine the precise import of their terms and propositions. By a succession of adroit cavils he compelled them to apprehend the absence of precision and consistency in the vague phraseology which they employed and the hazy meaning which they attached to their statements. It was purely an inquisitive or investigative process — an examination of mind and conscience, confined to negative results, the recognition and admission of ignorance, or of false knowledge, which was worse than ignorance.

These negative results involved living germs of positive and active growth. Much, too, was learned by the way. The investigation of duplicities of expression and of the derivative fallacies and discords compelled attention to the meaning and to the strict use of language. It compelled the habit of strict  definition and regard to the comprehension of terms and the limitation of conceptions. It compelled also habitual observation and observance of the just processes of reasoning, and thus introduced dialectics. The purpose and results of the method of Socrates may be fitly compared with the tenor of John Locke's Essay on the Human Understanding, which is occupied with the legitimate import of words and the cautions needful in their employment. Aristotle says (Metaph. 13, 4) that Socrates deserves the credit of two inventions the definition of general terms and the introduction of inductive (or anagogical) reasoning. It was necessary to induce men to look into their own minds, to dissect their own thoughts, to test their own language, that they might detect their own meaning, or want of meaning, and thus arrive at actual knowledge, or at the conditions precedent to any valid knowledge. This lesson once taught was taught forever. The character of the day, the character of the habits, doctrines, speculations of the day, no less than his own temperament and gradual self development, inevitably led Socrates to adopt this procedure. It was not deliberately chosen; it was forced upon him. Some influence may be ascribed to the outdoor life of the Athenians, and to their addiction to free converse, inquiry, and disputation. The process, it will be seen, was not adapted to instruction, but to compulsory introspection. In the exercise of his peculiar vocation, Socrates furnished continual illustrations of ingenious cross examination to those who sought dexterity in eristic arts. He irritated many, and among them persons of note, whose ignorance and sophistries were skilfully exposed by him; but in others — sages, anxious for knowledge, for improvement, for intellectual and moral growth — he kindled a zeal, an enthusiasm, and an affectionate admiration which no other education has ever equalled (Plato, Symp. p. 219). It must be manifest how effectual this continual introspection, this constant testing of terms and torturing of significances, this inspection of the interdependence of thoughts, must have been in clearing the ground for healthy inquiry and in stimulating wholesome investigation. Socrates thus inaugurated genuine philosophy, or the earnest search for truth simply as truth; and communicated the impulse whence all real Hellenic philosophy proceeded.

The primary and abiding purpose of Socrates to promote moral regeneration through intellectual reform inclined his thoughts almost exclusively to ethical speculation. He was dissatisfied with the development of the physical theories of Anaxagoras, which he studied in early life; but he was dissatisfied on grounds whose invalidity Bayle has pointed out  (Hist. Crit. Dict. “Anaxagoras,” note R). He rejected physical inquiries entirely, deeming them beyond human apprehension and human application: “Quod supra nos nihil ad nos.” Grote thinks that he excluded physics only provisionally, and that he contemplated such studies as an ultimate portion of his scheme. But he had no system, and could have no system; and Grote is directly contradicted by Aristotle (Metaph. 1, 6; 13, 4).

Ethics, in the widest sense of the term, was the special and peculiar domain of Socrates. He deserves Grote's designation as “the first of ethical philosophers.” This commendation had been anticipated by Augustine (De Civ. Dei, 8, 3): “Socrates primus universam philosophiam ad corrigendos componendosque mores flexisse memoratur.” Hence he is said to have been the first to draw down philosophy from heaven to dwell with men (Cicero, Tusc. Disp. 5, 4). But there was no systematic doctrine; there were principles and tendencies which might be developed into a system, or into several systems, but they were not adapted by him for the places which they might occupy in such systems. They were undeveloped and disconnected; not inharmonious, but unharmonized; requiring explanation and discussion to be understood in their true bearing. Thus he holds that all virtue is knowledge, and may be acquired by instruction — a doctrine accepted and partially developed by Plato, and corrected by Aristotle. His test of good is practical utility — a narrow and dangerous principle, which he was far from acting on himself. In government he advocated the rule of the best and most instructed — an optimist delusion — without showing, or being able to show, how the best and most competent were to be discovered, or to secure obedience. He censured democratic elections and appointments by lot; and, with good reason, condemned the contemporaneous practices in his own State. However wise in purpose, Socrates was a dreamer in practical affairs, despite Xenophon's admiration of his sagacity in counsel. In that higher department of ethics which consists of theology he manifested an inclination towards monotheism, though maintaining the formal observance of the religious ceremonial and worship of his country.

Like the best of the ancients, he had not attained to the conviction of the immortality of the soul. It was a wish, a hope, a probability, not an assured belief. It must be remembered, however, that everything we seem to know of Socrates, of his tenets, and of his instructions is seen through stained glasses, and glasses of a wonderfully magnifying and distorting power. We cannot safely trust either Xenophon or Plato, and there is none other whom we can trust except Aristotle; and his indications are loose and rare. The number of coincidences between the  alleged Socratic utterances and the precepts of Scripture, under both the first and the second covenant, are singularly noteworthy. These precepts may or may not be the real expressions of Socrates; they may be eagerly accepted as such, but some doubt must always remain. After all uncertainties are entertained, and all reasonable deductions made, there can be no reluctance to reverence Socrates as one of the most memorable, best, and wisest of men: “Bonum virum facile crederes, magnum libenter.” Erasmus declared that he was often tempted to exclaim, “Sancte Socrate, ora pro nobis!” and his impulse may excite sympathetic appreciation in others. The highest attestation of the moral excellence, the sublime purpose, and the intellectual greatness of Socrates is to be found not in the beautiful biographical notices of his loving disciples Xenophon and Plato, which have the taint of fiction on them, but in the reputation which he left permanently behind; in the universal reverence early and always accorded to his name; in the volume of philosophy which traced its descent from him; and in the broader, loftier, healthier, soberer spirit which animated all subsequent speculation.

III. Influence of Socrates. — The unquestioned influence of Socrates was not revealed by any marked improvement in, the political or private morals of the contemporary and succeeding generations, but in the changed tone of thought and sentiment among the higher natures of the following times, and pre-eminently in the enlargement and more sedate and rational development of philosophy. Xenophon and Plato, Euclid and Phaedo, Antisthenes and Aristippus, were his immediate disciples, and from them proceeded all the great sects of the Greek philosophers, with the exception of Epicurus — and the morals of Epicurus accorded with Socratic purity. It is useless to add that from this Hellenic philosophy issued all Roman, and nearly all that is valuable in mediaeval or modern philosophy, so far as these have been independent of revelation. No such extensive and enduring influence has ever been, or can ever again be, exercised upon the world by any other uninspired teacher. No such unending influence could have been exercised by any system or by any founder of a system.

IV. Literature. — Dresig, De Socrate juste Damnato (Lips. 1732); Freret, Observations sur les Causes et sur quelques Circonstances de la Condamnation de Socrate (1736; Paris, 1809); Wiggers. Sokrates, als Mensch, Burger u. Philosoph (Rost. 1807); Schleiermacher, Ueber den Werth des Sokrates, etc. (Berlin, 1815); Meiners, Ueber den Genius des  Sokrates; Brandis, Ueber die Grundlinien der Lehre des Sokrates (Rhein. Mus. 1817); Lelut, Le Demon de Socrate (Paris, 1836); Baur, Sokrates und Christus, in the Tub. Zeitschrift, 1837; Forchhammer, Die Athener und Sokrates, etc. (Berlin, 1837); Van Limburg Brower, Apologia contra Meliti Redivivi Calumniam (Groningen, 1838); Grote, History of Greece, ch. 68; Hanne, Sokrates als Genius der Humanitat (Brunsw. 1841); Brikler, Sokrates und sein Zeitalter (Ellw. 1848); Hurndall, De Philosophia Morali Socratis (Heidelb. 1853); Lasaulx, Des Sokrates Leben, Lehre und Tod (Munich, 1859); Volquardsen, Das Damonium des Sokrates (Kiel, 1862); Higle, Das Damonium des Sokrates (Berne, 1864); Zeller, Socrates and the Socratic School (Lond. 1868); Alberti, Sokrates (Gotting. 1869); Nietzsche, Sokrates, etc. (Basel, 1871); Labriola, La Dottrina di Socrate (Naples, 1871). (G.F.H.)

## Socrates, Scholasticus[[@Headword:Socrates, Scholasticus]]

             an ecclesiastical historian, was born at Constantinople towards the end of the 5th century. He studied grammar and rhetoric under Ammonius and Helladius, of Alexandria, and afterwards followed the profession of advocate or scholastic. He appears, however, to have abandoned this profession in order wholly to devote himself to the study of ecclesiastical history. In the latter part of his life he undertook to write the history of the Church, beginning at 309, where Eusebius ends, and continued it down to 440, in seven books. He is generally considered the most exact and judicious of, the three continuators of the history of Eusebius, being less florid in his style and more careful in his statements than Sozomen, and less credulous than Theodoret. “His impartiality is so strikingly displayed,” says Waddington, “as to make his orthodoxy questionable to Baronius, the celebrated Roman Catholic historian; but Valesius, in his life, has shown that there is no reason for such suspicion. He is generally suspected of being a Novatian, though he shows but little knowledge upon the subject, and confounds Novatian, a priest at Rome, with Novatus of Africa.” His history has been abridged by Epiphanius, the scholastic, in his Historia Tripartita, and was published for the first time as a continuation of Eusebius by Robert Stephens (Paris, 1544, fol.). There was an edition with notes, published by Reading (Lond. 1720, 3 vols. fol.), and an English edition (Cambridge, 1683, fol.). There is a good French translation of it by the president Cousin. See Smith, Dict. of Gr. and Rom. Biog. s.v.

## Socratitae[[@Headword:Socratitae]]

             a local name for the Gnostics, which is to be found under the number 26 in St. John Damascene's treatise On Heresies.

## Sodalities[[@Headword:Sodalities]]

             (Lat. for societies), a term applied to certain associations in the Roman Catholic Church. These are composed of laymen, and are instituted for the encouragement of devotion, or for promoting certain works of piety, religion, and charity, under some rules or regulations, though without being tied to them so far as that the breach or neglect of them would be sinful. An example is afforded by the Sodality of the Living Rosary. Fifteen persons form a company or circle, each taking by lot one of the fifteen “Mysteries of the Rosary” and reciting its decade (=ten Hail Marys, with a Lord's Prayer before it, and a Gloria Patri) every day. A number of circles, united under a clergyman as director, constitute a sodality.

## Soder[[@Headword:Soder]]

             SEE SOLDER.

## Sodi [[@Headword:Sodi ]]

             (Heb. Sodi', סוֹדַי, intimate; Sept. Σουδί), father of the Zebulunite spy Gaddiel at the Exode (Num 13:10). B.C. ante 1657.

## Sodom[[@Headword:Sodom]]

             (Heb. Sedom', סְדֹ, meaning uncertain [see below]; Sept. and New Test. [τά] Σόδομα; Josephus, Σόδομα, Ant. 1, 9, 1; Vulg. Sodoma), an ancient city in the vale of Siddim, where Lot settled after his separation from Abraham (Gen 13:12; Gen 14:12; Gen 19:1). It had its own chief or “king,” as had the other four cities of the plain (Gen 14:2; Gen 14:8; Gen 14:10), and was along with them, Zoar only excepted, destroyed by fire from heaven on account of the gross wickedness of the inhabitants; the memory of which event has been perpetuated in a name of infamy to all generations (ch. 19). In the following account of this remarkable place we digest the ancient and modern information on the subject. SEE SODOMITISH SEA.

I. The Name. — The word Sedom has been interpreted to mean “burning” (Gesenius, Thesaur. p. 939a), taking, סְדֹ= שְׁדֵמָה, and that as= שְׁדֵפָה.  This is possible, though not at all certain, since Gesenius himself hesitates between that interpretation and one which identifies it with a similar Hebrew word meaning “vineyard,” and Furst (Handwb. 2, 72), with nearly equal plausibility, connects it with an Arabic root meaning to enclose or fortify (סדד, as the base also of Siddim), a view in which Muhlau coincides. Simonis, again (Onomast. p. 363), renders it “abundance of dew or water,” Hiller (ibid. p. 176), “fruitful land,” and Chytraeus, “mystery.” In fact, like most archaic names, it may, by a little ingenuity, be made to mean almost anything. Stanley (Sin. and Pal. p. 289) notices the first of these interpretations, and, comparing it with the “Phlegraean fields” in the Campagna at Rome, says that “the name, if not derived from the subsequent catastrophe, shows that the marks of fire had already passed over the doomed valley.” Apparent “marks of fire” there are all over the neighborhood of the Dead Sea. They have been regarded by many travelers as tokens of conflagration and volcanic action, and in the same manner it is quite possible that they originated the name Sedom, for they undoubtedly abounded on the shores of the lake long before even Sodom was founded.

II. Historical Notices. — Sodom is commonly mentioned in connection with Gomorrah, but also with Admah and Zeboim, and on one occasion (Genesis 14) with Bela or Zoar. Sodom was evidently the chief town in the settlement. Its king takes the lead, and the city is always named first in the list, and appears to be the most important. The four are first named in the ethnological records of Gen 10:19 as belonging to the Canaanites: “The border of the Canaanite was from Zidon towards Gerar unto Azzah, towards Sedom and Amorah and Admah and Tseboim unto Lasha.” The meaning of this appears to be that the district in the hands of the Canaanites formed a kind of triangle — the apex at Zidon, the southwest extremity at Gaza, the southeastern at Lasha.

The next mention of the name of Sodom (Gen 13:10-13) gives us more definite information as to the city. Abram and Lot are standing together between Bethel and Ai (Gen 13:3), taking, as any spectator from that spot may still do, a survey, of the land around and below them. Eastward of them, and absolutely at their feet; lay the “circle (כַּכָּר) of Jordan,” i.e. the ghor. It was in all its verdant glory — that glory of which the traces are still to be seen, and which is so strangely and irresistibly attractive to a spectator from any of the heights in the neighborhood of Bethel — watered in the northern portion by the copious supplies of the Wady Kelt, the Ain  Sultan, the Ain Duk, and the other springs which gush out from the foot of the mountains; and in the southern part by Wady Tufileh, and the abundant brooks of the Ghor es-Safieh. These abundant waters even now support a mass of verdure before they are lost in the light, loamy soil of the region. But at the time when Abram and Lot beheld them, they were husbanded and directed by irrigation, after the manner of Egypt, until the whole circle was one great oasis — “a garden of Jehovah” (Gen 13:10). In the midst of the garden the four cities of Sodom, Gomorrah, Admah, and Zeboim appear to have been situated. To these cities Lot descended, and retaining his nomad habits among the more civilized manners of the Canaanitish settlement, “pitched his tent” by (עִד, at, not “towards”) the chief of the four. At a later period he seems to have been living within the walls of Sodom. It is necessary to notice how absolutely the cities are identified with the district. In the subsequent account of their destruction (ch. 19), the topographical terms are employed with all the precision which is characteristic of such early times. “The Ciccar” (q.v.), the “land of the Ciccar,” “Ciccar of Jordan,” recurs again and again both in ch. 13 and 19, and “the cities of the Ciccar” is the almost technical designation of the towns which were destroyed in the catastrophe related in the latter chapter. SEE JORDAN.

The remaining passages of Scripture respecting Sodom relate merely to the event of its destruction (Genesis 19), and to its perpetual desolation: “Brimstone, and salt, and burning not sown, nor beareth, nor any grass groweth therein” (Deu 29:22); “Never to be inhabited, nor dwelt in from generation to generation; where neither Arab should pitch tent nor shepherd make fold” (Isa 13:19); “No man abiding there, nor son of man dwelling in it” (Jer 49:18; Jer 50:40); “A fruitful land turned into saltness” (Psa 107:34); “Overthrown and burned” (Amo 4:11); “The breeding of nettles and salt pits, and a perpetual desolation” (Zep 2:9); “A waste land that smoketh, and plants bearing fruit which never cometh to ripeness” (Wis 9:7); “Land lying in clods of pitch and heaps of ashes” (2Es 2:9); “The cities turned into ashes” (2Pe 2:6), where their destruction by fire is contrasted with the deluge. The miserable fate of Sodom and Gomorrah is held up as a warning in these and other passages of the Old and New Tests. By Peter and Jude it is made “an ensample to those that after should live ungodly,” “and to those” denying the only Lord God, and our Lord Jesus Christ” (2Pe 2:6; Jud 1:4-7). Our Lord himself, when describing the fearful punishment that will befall those that reject his disciples, says that  “it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city” (Mar 6:11; comp. Mat 10:15).

In agreement with the above Scripture accounts is the statement of Josephus (War, 4, 8, 4). After describing the lake, he proceeds: “Adjoining it is Sodomitis, once a blessed region abounding in produce and in cities, but now entirely burned up. They say that it was destroyed by lightning for the impiety of its inhabitants. And even to this day the relics of the divine fire and the traces of five cities are to be seen there, and, moreover, the ashes reappear even in the fruit.” Josephus regarded this passage as his main statement of the event (see Ant. 1, 11, 4). In another passage (War, 5, 13, 6) he alludes incidentally to the destruction of Sodom, contrasting it, like Peter, with a destruction by water. By comparing these passages with Ant. 1, 9, it appears that Josephus believed the vale of Siddim to have been submerged, and to have been a district adjoining Sodom. Similar are the accounts of heathen writers, as Strabo and Tacitus; who, however vague their statements, are evidently under the belief that the remains of the towns were still to be seen. These passages are given at length by De Saulcy (Narr. 1, 448). There is a slight variation in the account of the Koran (11, 84): “We turned those cities upside down, and we rained upon them stones of baked clay.”

The name of the bishop of Sodom, “Severus Sodomorum,” appears among the Arabian prelates who signed the acts of the first Council of Nice. Reland remonstrates against the idea of the Sodom of the Bible being intended, and suggests that it is a mistake for Zuzumaon or Zoraima, a see under the metropolitan of Bostra (Paloest. p. 1020), This De Saulcy (Narr. 1, 454) refuses to admit. He explains it by the fact that many sees still bear the names of places which have vanished, and exist only in name and memory, such as Troy. The Coptic version to which he refers, in the edition of M. Lenormant, does not throw any light on the point.

III. Physical Means of the Catastrophe to the City. The destruction of Sodom claims attention from the solemnity with which it is introduced (Gen 18:20-22); from the circumstances which preceded and followed the intercession of Abraham, the preservation of Lot, and the judgment which overtook his lingering wife (Gen 18:25-33; Genesis 19); and from the nature of the physical agencies through which the overthrow was effected. Most of these particulars are easily understood; but the last has awakened much discussion, and may therefore require a larger measure of attention.  The circumstances are these. In the first place, we learn that the vale of Siddim, in which Sodom lay, was very fertile, and everywhere well watered — “like the garden of the Lord;” and these circumstances induced Lot to fix his abode there, notwithstanding the wickedness of the inhabitants (Gen 13:10-11). Next it appears that this vale was full of “slime pits.” This means sources of bitumen, for the word is the same as that which is applied to the cement used by the builders of Babylon, and we know that this was bitumen or asphaltum (Gen 14:10; comp. Gen 11:3). These pits appear to have been of considerable extent; and, indeed, it was from them doubtless that the whole valley derived its name of Siddim (שדי ם). At length, when the day of destruction arrived, “the Lord rained upon Sodom and upon Gomorrah fire and brimstone from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of those cities, and that which grew upon the ground” (Gen 19:24-25). In the escape from this overthrow, the wife of Lot “looked back, and became a pillar of salt” (Gen 18:26). When Abraham, early that same morning, from the neighborhood of his distant camp, “looked towards Sodom and Gomorrah, and towards all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace” (Gen 18:27). These are the simple facts of the case. The following are the naturalistic explanations that have been attempted of the phenomena:

1. It has usually been assumed that the vale of Siddim occupied the basin of what is now the Dead Sea, which did not previously exist, but was one of the results of this catastrophe (see Milman, Hist. of the Jews, 1, 15 sq.). It has now, however, been established that a lake to receive the Jordan and other waters must have occupied this basin long before the catastrophe of Sodom, as all the geological characteristics of the region go to show that its present configuration is in its main features coeval with the present condition of the surface of the earth in general, and is not the effect of any local catastrophe at a subsequent period (Dr. Buist, in Trans. of Bombay Geogr. Soc. 12, p. 16). SEE DEAD SEA.

2. But although a lake must then have existed to receive the Jordan and other waters of the north, which could not have passed more southward, as was at one time supposed, and which must even, as is now proved, have received the waters of the south also, we are at liberty to assume, and it is necessary to do so, that the Dead Sea anciently covered a much less extent of surface than at present. The cities which were destroyed must have been situated at the edge of the lake as it then existed, for Lot fled to Zoar,  which was near Sodom (Gen 19:20). This view has the support of several incidental circumstances. Thus the abundant water supply (as above noticed) still exists at both ends of the lake. “Even at the present day,” says Robinson, “more living streams flow into the Ghor, at the south end of the sea, from wadys of the eastern mountains than are to be found so near together in all Palestine; and the tract, although now mostly desert, is still better watered through these streams and by the many fountains than any other district throughout the whole country” (Bibl. Res. 2, 603). The slime pits, or wells of asphaltum, are no longer to be seen; but it seems that masses of floating asphaltum occur only in the southern part of the lake; and as they are seen but rarely, and immediately after earthquakes, the asphaltum appears to be gradually consolidated in the lake, and not being able to flow off, forms by consequence a layer at the bottom, portions of which may be detached by earthquakes and other convulsions of nature, and then appear on the surface of the water or upon the shore.

The eminent geologist Leopold von Buch, in his letter to Dr. Robinson (Bibl. Res. 2, 606-608), thinks it quite probable that this accumulation may have taken place in remote times as well as at the present day. Thus another circumstance of importance is produced in coincidence with the sacred accounts, especially with reference to the southern portion of the present lake, suggesting the probability that the remarkable bay, or “backwater,” at its southern extremity, is the portion of it which did not in ancient times exist — that it, in fact, covers. the more fertile vale of Siddim, and the site of Sodom and the other cities which the Lord destroyed; and that, in the words of Dr. Robinson, “by some convulsion or catastrophe of nature connected with the miraculous destruction of the cities, either the surface of this plain was scooped out or the bottom of the sea was heaved up so as to cause the waters to overflow and cover permanently a larger tract than formerly. The country is, as we know, subject to earthquakes, and exhibits also frequent traces of volcanic action. It would have been no uncommon effect of either of these causes to heave up the bottom of the ancient lake, and thus produce the phenomenon in question. But the historical account of the destruction of the cities implies also the agency of fire.

Perhaps both causes were therefore at work, for volcanic action and earthquakes go hand in hand, and the accompanying electric discharges usually cause lightnings to play and thunders to roll. In this way we have all the phenomena which the most literal interpretation of the sacred records can demand.” The same writer, with the geological sanction given above, repeats the conjecture of Le Clerc and others that the bitumen had become  accumulated around the sources, and had perhaps formed strata, spreading for some distance upon the plain; that possibly these strata in some parts extended under the soil, and might thus approach the vicinity of the cities: “If, indeed, we might suppose all this, then the kindling of such a heap of combustible materials, through volcanic action or lightning from heaven, would cause a conflagration sufficient not only to ingulf the cities, but also to destroy the surface of the plain, so that the smoke of the country would go up as the smoke of a furnace, and the sea rushing in, would convert it to a tract of waters. The supposition of such, an accumulation of bitumen, with our present knowledge, appears less extraordinary than it might in former times have seemed, and requires nothing more than nature presents to our view in the wonderful lake, or rather tract, of bitumen in the island of Trinidad. The subsequent barrenness of the remaining portion of the plain is readily accounted for by the presence of the masses of fossil salt which now abound in its neighborhood, and which were perhaps then, for the first time, brought to light. These, being carried by the waters to the bottom of the valley, would suffice to take away its productive power. In connection with this fact, the circumstance that the wife of Lot ‘became a pillar of salt' is significant and suggestive, whatever interpretation we may assign to the fact recorded” (see Baier, De Excidio Sodomoe [Francf. 1695]). SEE LOT.

This view of the catastrophe of the cities of the plain has, however, not passed without the dissent of some writers. It was easy to explode the opinion long current that when the five cities were submerged in the lake their remains — walls, columns, and capitals — might still be discerned below the water, for exploration has discovered no such relics. Not content with this, Reland led the way in modern times in attacking the whole theory in question of the meteorological and geological agencies employed in the event (Paloest. p. 257), and De Saulcy (Dead Sea, 1, 370, Amer. ed.) and Stanley (Sin. and Pal. p. 289) have followed in the same line. Their arguments are the following:

(1.) Only two words are used in Genesis 19 to describe what happened: הַשְׁחַית, to throw down, to destroy (Gen 19:13-14), and הָפִךְ, to overturn (Gen 19:21; Gen 19:25; Gen 19:29). In neither of these is the presence of water — the submergence of the cities or of the district in which they stood — either mentioned or implied. This would perhaps be a valid objection if the submersion were regarded as the principal cause of the destruction; but as, under the above statement, it comes in merely as a consequence of that  event (see Keil, Comment. ad loc.), the argument hardly applies. Moreover, in the latter of the two terms employed (הָפִךְ, haphak, to overturn) there does seem to be a covert allusion to the undermining action of a subterranean force; and perhaps in the former (הַשְׁחַית, hischith, to wipe out) there is implied the erasive violence of a rush of water. Certainly these terms do not forbid such an explanation of the mode of destruction; and in the confessed inability of the opponents of this view to suggest any other natural means, we may well acquiesce in this as the most plausible hitherto found.

(2.) “The geological portion of the theory does not appear to agree with the facts. The whole of the lower end of the lake, including the plain which borders it on the south, has every appearance not of having been lowered since the formation of the valley, but of undergoing a gradual process of filling up. This region is, in fact, the delta of the very large, though irregular, streams which drain the highlands on its east, west, and south, and have drained them ever since the valley was a valley. No report by any observer at all competent to read the geological features of the district will be found to give countenance to the notion that any disturbance has taken place within the historical period, or that anything occurred there since the country assumed its present general conformation beyond the quiet, gradual change due to the regular operation of the ordinary agents of nature, which is slowly filling up the chasm of the valley and the lake with the washings brought down by the torrents from the highlands on all sides. The volcanic appearances and marks of fire, so often mentioned, are, so far as we have any trustworthy means of judging, entirely illusory, and due to ordinary, natural causes.” On the contrary, we have adduced above the testimony of travelers and the opinion of competent scientists to sustain the convulsive character of the region in modern times. Until counter evidence shall have been brought forward of a more decided character than merely round assertions and general inferences, we may rest the case upon these grounds. Prof. Hitchcock shows (Bibliotheca Sacra, July, 1867, p. 469 sq.) that the present geological features of the region confirm the Scriptural account of the fate of the cities of the plain where Sodom stood.

(3.) “The plain of the Jordan, in which the cities stood (as has been stated), can hardly have been at the south end of the lake.” This position of Sodom favors, indeed, the foregoing theory, by reason of the comparative shallowness of the water in the southern end of the Dead Sea; but it is not  essential to the mechanical agencies employed, whether volcanic, meteorological, or fluvial. As, however, the two questions have been involved in each other, we will proceed to consider.

IV. The Location of the City. — Until a very recent period it has universally been held that the cities of the plain were situated at the southern end of the Dead Sea. Josephus, although he speaks indefinitely about the position of Sodom, expressly fixes Zoar (Ant. 1, 11; War, 4, 8) in Arabia, under which name he was in this case referring to the southeast end of the Salt Sea; and to the same effect is the testimony of Eusebius (Onomast. s.v.) and of Jerome (Ep. 108, 11; Comment. in Esa. 15, 5). This view seems to have been universally held by the medieval historians and pilgrims, and it is adopted by modern topographers, almost without exception. In the words of one of the most able and careful of modern travelers, Dr. Robinson, “the cities which were destroyed must have been situated on the south end of the lake as it then existed” (Bibl. Res. 2, 188). This is also the belief of De Saulcy, except with regard to Gomorrah; and, in fact, is generally accepted. Besides the above arguments in favor of the submersion beneath the shallow waters of the south end of the sea, a consideration of much force is the existence of similar names in that direction. Thus, the name Usdum, attached to the remarkable ridge of salt which lies at the southwestern corner of the lake, is usually regarded as the representative of Sodom (Robinson, Van de Velde, De Saulcy, etc.), notwithstanding a slight difference between the two words. SEE SODOMITISH SEA. The name ‘Amrah, which is attached to a valley among the mountains south of Masada (Van de Velde, 2, 99, and map), is an almost exact equivalent to the Hebrew of, Gorhorrha (‘Amorah). The name Dra'a, and nearly as strongly that of Zoghal, recall Zoar. The frequent salt pinnacles in the same vicinity are likewise a striking memento of the saline incrustation which overtook Lot's wife, although, from the miraculous character of the latter incident, we are not inclined to press this coincidence. SEE LOTS WIFE.

On the other hand, Mr. Tristram, who has explored the lake neighborhood more carefully than any previous investigator, strenuously contends for the northern location of Sodom with its neighboring cities, chiefly on account of the following considerations:

(1.) When it is said that Lot encamped “at” (not “towards') Sodom (Gen 13:12; Sept. ἐν Σοδόμοις), the statement is made in such a  connection with the “Ciccar,” or circle, of Jordan as to imply that Sodom was in it. Now this Ciccar was in view from a mountain on the east of Bethel (Gen 12:8; Gen 13:3; Gen 13:10), whence no portion of the south end of the lake can be discerned; the headland of Feshkah shuts out the view in that direction. There is good reason to believe, however, that the Ciccar, or circle, of the Jordan comprehended the whole crevasse on both ends of the Dead Sea (see Jour. Sac. Lit. April, 1866, p. 36 sq.), and in the above passages it is not expressly said that Zoar itself was visible from Abraham's encampment at Bethel. Similarly, in the account of Abraham's view of the plain from the place of his intercession with Jehovah (Gen 18:16; Gen 19:27-28), the cities themselves are not said to be in sight, but only glimpses of the general Ghor, such as are still attainable through the mountain gaps from the traditionary spot near Hebron (Robinson, Bibl. Res. 2, 189).

(2.) In the account of the invasion of Chedorlaomer (Genesis 14) he is described as marching from Mount Seir to Hazezon-tamar (Engedi); and it is said that afterwards he met the king of Sodom and his confederates in the vale of Siddim. Now, as Mr. Tristram urges, “had Sodom and the other cities been situated at the south end of the sea, it was certainly not after smiting the Amalekites and Amorites at Engedi that they would have met the invader, but long before he reached Hazezon-tamar. But when we place these cities in the plain (circle) of the Jordan, there is a topographical sequence in the whole story, while Abraham and his allies hurriedly pursue the plunderers up the Ghor without delay or impediment until they overtake them at the sources of the Jordan” (Land of Israel, p. 362). On the contrary, it is impossible to proceed directly from Engedi to the plain of Jericho, owing to the impassable heights of Ain Feshkah, whereas the way is open along the whole shore of the Dead Sea southerly. It was from Kadesh, on the western side of the Arabah, that Chedorlaomer passed northerly through the Negeb, or south of Palestine, and then came down upon the Dead Sea by the pass of Engedi, where he could have encountered the natives only from the southern Ghor.

(3.) The location of Zoar at the southeastern end of the Salt Sea is inconsistent with the statement that Moses beheld it in his view from Mount Nebo (Deu 34:3); for only the western outline of the lake can be seen from the most commanding position among those heights, one of which must be the mount in question. To this argument the same reply may be made as in the above (No. 1), namely, that Zoar itself is not  said in this passage to be seen, but only “the plain,” or Ghor. We have had occasion under the article PISGAH to notice the sweeping character of the panorama there disclosed to Moses — one doubtless of miraculous extent; and the discussion of the location of the guilty cities will be resumed under ZOAR. For the present we may say that, although Tristram has reiterated his views on this subject in his Land of Moab (p. 343, Am. ed.), yet it is privately understood that he has since changed his mind, and now adheres to the traditionary opinion. Dr. Merrill revives the arguments in favor of the northern position of Zoar (Bulletin of the American Geographical Society, condensed in the Quar. Statement of the “Palestine Exploration Fund,” July, 1879, p. 144). SEE SIDDIM.

## Sodom, Fruit Of[[@Headword:Sodom, Fruit Of]]

             SEE APPLES OF SODOM; SEE VINE OF SODOM.

## Sodoma[[@Headword:Sodoma]]

             (Σόδομα), the Greek form (Rom 9:29) of the name elsewhere Anglicized SODOM SEE SODOM (q.v.).

## Sodomite[[@Headword:Sodomite]]

             (קָדֵשׁ, kadesh, i.e. consecrated; Vulg. scortator, effeminatus). This word does not denote an inhabitant of Sodom (except only in 2Es 7:36), nor one of their descendants; but is employed in the A.V. of the Old Test. for those who practiced as a religious rite the abominable and unnatural vice from which the inhabitants of Sodom and Gomorrah have derived their lasting infamy. It occurs in Deu 23:17; 1Ki 14:24; 1Ki 15:12; 1Ki 22:46; 2Ki 23:7; and Job 36:14 (margin). The Hebrew word kadesh is said to be derived from a root kadash, which (strange as it may appear) means “pure,” and thence “holy.” The words sacer in Latin, and “devoted” in our own language, have also a double meaning, though the subordinate signification is not so absolutely contrary to the principal one as it is in the case of kadesh. “This dreadful ‘consecration,' or rather desecration, was spread in different forms over Phoenicia, Syria, Phrygia, Assyria, Babylonia. Ashtaroth, the Greek Astarte, was its chief object.” It appears also to have been established at Rome, where its victims were called Galli (not from Gallia, but from the river Gallus in Bithynia). There is an instructive note on the subject in Jerome's Comment. on Hos 4:14. SEE SODOMY.  The translators of the Sept., with that anxiety to soften and conceal obnoxious expressions which has often been noticed as a characteristic of their version, have, in all cases but one, avoided rendering kadesh by its ostensible meaning. In the first of the passages cited above they give a double translation, πορνεύων and τελισκόμενος (initiated). In the second, σύνδεσμος (a conspiracy, perhaps reading קֶשֶׁר); in the third, τὰς τελετάς (sacrifices); in the fourth the Vat. MS. omits it, and the Alex. has τοῦ ἐνδιηλλαγμένου; in the fifth, τῶν Καδησίμ; and in the sixth, ὑπὸ ἀγγέλων. There is a feminine equivalent to kadesh, viz. kadeshdh. This is found in Gen 38:21-22; Deu 23:17; and Hos 4:14. In each of these cases it throws a new light on the passage to remember that these women were (if the expression may be allowed) the priestesses of a religion, not plying for hire, or merely instruments for gratifying passing lust. Such ordinary prostitutes are called by the name zonah. In 1Ki 22:38 the word zonoth is rendered “armor.” It should be “harlots” — “and the harlots washed themselves there” (early in the morning, as was their custom, adds Procopius of Gaza). The Sept. has rendered this correctly. The “strange women” of Pro 2:16, etc., were foreigners, zaroth. SEE HARLOT.

## Sodomitish Sea[[@Headword:Sodomitish Sea]]

             (Mare Sodomiticum), a name once given in the Apocrypha (2Es 5:3) to the Dead Sea (q.v.). evidently from its supposed connection with the overthrow of Sodom. A striking illustration of this coincidence in name (which in some form has ever since clung to that lake) is found in the names of one or two natural features of that region. SEE SODOM.

(1.) At the southwest corner of the lake, below where the wadys Zuweirah and Mahauwat break down through the enclosing heights, the beach is encroached on by the salt mountain or ridge of Khashm Usdum. This remarkable object is hitherto but imperfectly known. It is said to be quite independent of the western mountains, lying in front of and separated from them by a considerable tract filled up with conical hills and short ridges of the soft, chalky, marly deposit just described. It is a level ridge or dike several miles long. Its northern portion runs south-southeast; but after more than half its length it makes, a sudden and decided bend to the right, and then runs southwest. It is from three to four hundred feet in height, of  inconsiderable width. There is great uncertainty about its length. Dr. Robinson states it at five miles and “a considerable distance farther” (2, 107, 112). Van de Velde makes it ten miles (2, 113), or three and a half hours (p. 116).

But when these dimensions are applied to the map they are much too large, and it is difficult to believe that it can be more than five miles in all. Dr. Anderson (p. 181) says it is about two and a half miles wide; but this appears to contradict Dr. Robinson's expressions (2, 107). The latter are corroborated by Mr. Clowes's party. They also noticed salt in large quantities among the rocks in regular strata some considerable distance back from the lake. The mountain consists of a body of crystallized rock salt, more or less solid, covered with a capping of chalky limestone and gypsum. The lower portion — the salt rock — rises abruptly from the glossy plain at its eastern base, sloping back at an angle of not more than 450, often less. It has a strangely dislocated, shattered look, and is all furrowed and worn into huge angular buttresses and ridges, from the face of which great fragments are occasionally detached by the action of the rains, and appear as “pillars of salt,” advanced in front of the general mass. At the foot the ground is strewn with lumps and masses of salt, salt streams drain continually from it into the lake, and the whole of the beach is covered with salt — soft and sloppy, and of a pinkish hue in winter and spring, though during the heat of summer dried up into a shining, brilliant crust. An occasional patch of the Kali plant (Salicornioe, etc.) is the only vegetation to vary the monotony of this most monotonous spot. It is probable that from this mountain rather than from the lake itself was anciently procured the so called “salt of the Dead Sea,” which was much in request for use in the Temple service. It was preferred before all other kinds for its reputed effect in hastening the combustion of the sacrifice, while it diminished the unpleasant smell of the burning flesh. Its deliquescent character (due to the chlorides of alkaline earths it contains) is also noticed in the Talmud (Menachoth, 21, 1; Jalkut). It was called “Sodom salt,” but also went by the name of the “salt that does not rest” (מלח שאנןשובתת), because it was made on the Sabbath as on other days, like the “Sunday salt” of the English salt works. It is still much esteemed in Jerusalem. SEE SALT SEA.

(2.) Between the north end of Khashm Usdum and the lake is a mound covered with stones and bearing the name of um-Zoghal (Robinson, 2, 107). By De Saulcy the name is given Redjom el-Mezorrahl (the gh and rr are both attempts to represent the ghain). The “Pilgrim” in Athenoeum,  April 2, 1854, expressly states that his guide called it Rudjeim ez-Zogheir. It is about sixty feet in diameter and ten or twelve high, evidently artificial, and not improbably the remains of an ancient structure. A view of it, engraved from a photograph by Mr. James Graham, is given in Isaacs's Dead Sea (p. 21). This heap De Saulcy maintained to be a portion of the remains of Sodom. Its name is more suggestive of Zoar, but there are great obstacles to either identification. SEE ZOAR.

## Sodomy[[@Headword:Sodomy]]

             an unnatural crime, consisting of the defilement of man with man, and thus differing from bestiality, which is the defilement of man with brutes. The name is derived from Sodom, in which city the crime was frequent. Sodomy was strictly forbidden in the Mosaic law, and was punishable with death (Lev 20:13). Among the pagan nations of antiquity, as still in many heathen countries, this was a very common vice (Rom 1:27); the Greeks and Romans designated it by the term poederasty (see Wilcke, De Satyricis Romanis [Viteb. 1760]). In the early Church this was considered, not an ordinary, but a monster crime. The Council of Ancyra has two canons relating to this and similar crimes, imposing heavy ecclesiastical penalties upon offenders. St. Basil (Can. 62, 63) imposes the penalty of adultery, viz. twenty years' penance; and the Council of Eliberis refused communion, even at the last hour, to those guilty of this crime with boys. There was an old Roman law against it, called the Lex Scantinia, mentioned by Juvenal (Sat. 2, 44) and others; but it lay dormant until revived by Christian emperors. Constantius made it a capital offense, and ordered it to be punished with death by the sword; while Theodosius decreed that those found guilty should be burned alive. According to modern legislation, it is considered a very heinous crime, and severely punished. See Bingham, Christ. Antiq. bk. 16, ch. 11, p. 9.

## Sodor And Man, Diocese Of[[@Headword:Sodor And Man, Diocese Of]]

             The Norwegians and Danes, who in ancient times occupied the Orkneys and other islands on the coast of Scotland, divided these islands into two groups: to the former they gave the name of Nordureyar, or Northern Isles; and to the latter, which included the western islands, that of Surdureyar, or Southern Isles. By Sodor, therefore, is meant the western islands of Scotland, especially those most contiguous to the Isle of Man, which, with them, formed a diocese.

## Soffit[[@Headword:Soffit]]

             (erroneously Sopheat), a ceiling. The word is seldom used except in reference to the subordinate parts and members of buildings, such as staircases, entablatures, archways, cornices, etc., the undersides of which are called the soffit.

## Sogane[[@Headword:Sogane]]

             (Σωγανή, Suidas Σωγάνη), the name of two towns in Palestine.

1. A city of Galilee (Josephus, Life, p. 51; War, 2, 20, 6), situated twenty stadia from Araba, and the same distance from Gabara (Reland, Palest. p. 1021); now Sukhnim, a village in the center of Galilee, first visited by G. Schultz, and identified by Grossz (Ritter, Erdk. 16, 768; see also Robinson, Later Res. p. 83, 85). There are at Sukhnim graves of some famous Jewish rabbins (Schwarz, Palest. p. 188).

2. A city of Gaulonitis (Josephus, War, 4, 1, 1; Reland, Paloest. p. 1021), discovered by Dr. Thomson (N.Y. Observer, Oct. 15, 1857) in a ruin by the name of Sujan, on the high brow of the mountains that rise above the Huleh marshes on the eastern side. See Van de Velde, Memoir, p. 350.

## Sohar[[@Headword:Sohar]]

             SEE ZOHAR.

## Sohn, Georg[[@Headword:Sohn, Georg]]

             a theologian of Hesse, was born in Rossbach, Dec. 31, 1551. In 1571 he obtained the degree of master of liberal arts at Wittenberg, and in the following year began to teach at Marburg. In 1574 he entered the faculty, and was intrusted with the exposition of Melancthon's Loci Communes, and soon afterwards with the professorship of Hebrew. In 1578 he was made doctor of theology. A constant attendance on the synods of 1578 and 1582 involved Sohn in the controversies of the time. Egidius Hunnius was the strenuous advocate of strict Lutheranism in the Marburg faculty, while Sohn ranked as the leading supporter of the Melancthonian doctrine in the Hessian Church, and this led to his final removal from Marburg: The landgrave William of Hesse-Cassel vented his anger on Hunnius as the  disturber of the Church, and the landgrave Louis, at Marburg, retaliated by holding Sohn responsible for the existing troubles. The latter was accordingly prepared to seek a new field, when he was called in 1584 to the University of Herborn, in Nassau, and to that of Heidelberg. He accepted the latter call, and delivered his inaugural address as professor of theology on July 18 of that year. Four years later he became a regular member of the Church Council. He died April 23, 1589. The works of Sohn are chiefly doctrinal, and of the Melancthonian type. A complete list is given in Strider, Grundlage einer hess. Gelehrtengesch. 15, 109-112. The more important works were published in 4 vols. at Herborn in 1591, and in a third edition in 1609. See Herzog, Real-Encyklop. s.v.

## Sohwebel, Johann (2)[[@Headword:Sohwebel, Johann (2)]]

             a supporter of the Reformation in Strasburg, was born at Bischoffingen, near Breisach, in 1499, and was for a time a Cistercian monk at Thennenbach. He left the convent in 1524, and, because of his familiarity with ancient languages, secured the position of teacher at Strasburg, where he died, in 1566. See Rohrich, Gesch. d. Ref. im Elsass, in 255; 2, 55; Vierordt, Gesch. der bad. Ref. 1, 126. — Herzog, Real-Encyklop. s.v.

## Soissons, Councils Of[[@Headword:Soissons, Councils Of]]

             (Concilium Suessionense), were held in the town of Soissons, department of Aisne, France;

I. Held March 3, 744, by order of Pepin. Twenty-three bishops were present. The heretic Adelbert was condemned in this council, and ten canons were published.

1. Recognizes the Nicene Creed.

4. Forbids fornication, perjury, and false witness to the laity; orders all priests to submit to their bishop, to render an account to him every year of their conduct, to receive him when making his visitations, and to obtain from him the holy rite and chrism.

5. Forbids to receive strange clerks.

6. Directs bishops to take all possible measures for the extirpation of paganism.

7. Orders that the crosses which Adelbert had set up in his diocese should be burned.

8. Forbids clerks to retain any women in their houses, except their mother, sister, or niece.

9. Forbids lay persons to retain in their houses women consecrated to God; forbids them also to marry the wife of another man in his lifetime, since no man may put away his wife except for adultery. See Mansi, 6, 1552.

II. Held April 26, 853, in the monastery of St. Medard, under Hincmar of Rheims, composed of twenty-six bishops, from five provinces. The king, Charles the Bald, was present during the deliberations of the Council, which lasted through eight sessions. Thirty canons were published.

1. Recapitulates and confirms the judgment pronounced against Ebho and the clerks whom he had ordained; also confirms the elevation of Hincmar to his see.

2. Relates to the case of Heriman, bishop of Nevers, at the time out of his mind, whose church was committed to the care of his archbishop.

4. Orders Amaulry, archbishop of Tours, to take charge of the bishopric of Mans, the bishop, Aldricus, being afflicted with paralysis, having addressed a letter to the synod for assistance, asking for their prayers during his life and after his decease.

7. Orders that the king be requested to send commissioners, who should reestablish divine service in the monasteries. Mansi adds three other canons (1, 929; 8, 79).

III. Held Aug. 18, 866, by order of Charles. Thirty-five bishops attended. The clerks ordained by Ebbo, and who had been deposed in the Council of 853, were, by indulgence, reestablished. Vulgude, one of the number, was in this same year consecrated archbishop of Bourges. See Hincmar, Opusc. vol. 18; Mansi, 8, 808.

IV. Held in 1092 or 1093 by Raynaldus, archbishop of Rheims, against Roscelin the Tritheist. Fulco, bishop of Beauvais, attended in behalf of Anselm, abbot of Bec (afterwards archbishop of Canterbury), whom Roscelin, both in private and in his writings, had falsely charged with holding the same opinions as himself, viz. that the Father, Son, and Holy Spirit were three distinct beings, existing separately, and that it might be said that there were three Gods, were not the expression harsh, and contrary to the phraseology in use. Being questioned before the assembly, Roscelin explained his views, and abjured the heresy imputed to him; but no sooner was the council dissolved than he recanted; declaring that he had made his abjuration before the synod merely through fear of being assassinated by the ignorant populace unless he did so. Upon this Anselm wrote his tract De Incarnatione, which he dedicated to Urban II. Subsequently Roseelin, finding himself regarded by all Catholics as a  heretic and avoided, betook himself to Ivo, bishop of Chartres, imploring his assistance, and abjuring again all his errors. At last he died in retreat in Aquitaine. See Pagi, in Baronius, A.D. 1094; Mansi, 10, 494.

V. Held in 1115 by Conon, bishop of Praeneste. From this council deputies were sent to the Carthusians, entreating and commanding them to send back into his diocese Godfrey, bishop of Amiens, who had retired among them. This command was executed in the beginning of Lent. Another council was held in the same year at Rheims upon the same subject by the legate Conon. See Mansi, 10, 801.

VI. Held in February, 1121, by Conon, bishop of Praeneste and legate. In this council Abelard was compelled to burn his book upon the subject of the Blessed Trinity, and was desired to make a confession of faith; he accordingly, with many tears and much difficulty, read the Creed of St. Athanasius. He was then sent to the monastery of St. Medard at Soissons, and subsequently to that of St. Denys. See Mansi, 10, 885.

VII. Held July 11, 1456, by John, archbishop, of Rheims, who presided. The execution of the decrees of Basle was ordered, and the acts of the Assembly of Bourges were confirmed. Several other canons were enacted, which relate, among other things, to the dress of bishops, the approval of confessors, the preaching of indulgences, etc. See Mansi, 13, 1396.

## Sojourning[[@Headword:Sojourning]]

             (מוֹשָׁב, a residence; Exo 12:40; elsewhere “dwelling,” “habitation,” etc.; παροικία, 1Pe 1:17; so the verb and noun, παροικέω and πάροικος). The 430 years of the “sojourning of the children of Israel in Egypt” (Gal 3:17) may be reckoned thus:

From the call of Abraham (Act 7:12) till the removal from Haran (Gen 12:5), about........... 5

In Canaan before the birth of Isaac (Gen 21:5)….25

Till the birth of Jacob (Genisis 25:6)............ 60

Till the migration into Egypt (Gen 47:9) ......... 130

The time passed in Egypt, only .................... 210

The whole period of sojourning (Exo 12:40).... 430

Deduct 5 years in Haran + 25 till Isaac's birth....... 30

The sojourning of the “seed” (Gen 15:13; Act 7:6) 400

SEE CHRONOLOGY.

## Sol[[@Headword:Sol]]

             in Roman mythology, is the Latin name for Helios, the sun.

## Sola[[@Headword:Sola]]

             (alone), a term used in old English registers to designate a spinster or unmarried woman.

## Sola, Abraham De[[@Headword:Sola, Abraham De]]

             SEE DE SOLA.

## Sola, David Aaron De[[@Headword:Sola, David Aaron De]]

             senior minister of the Spanish and Portuguese Congregation in London, England, was born Dec. 26, 1796, in Amsterdam. Having been duly prepared in his native country for the Jewish ministry, besides having studied several modern languages, he came to England, having been elected minister of the Sephardi Congregation of London. In 1831 he began to preach in the Portuguese synagogue, and his sermons were in all probability the first ever delivered in the English tongue in those precincts. He died Oct. 29, 1860. Besides some sermons, he published A Historical Essay on the Poets, Poetry, and Melodies of the Sephardic Liturgy, to E. Aguilar's ancient melodies of the liturgy of the Spanish and Portuguese Jews (London, 1857): — Eighteen Treatises from the Mishna, translated in connection with M.J. Raphall (q.v.) (ibid. 1845, 2d ed.): — The Festival Prayers according to the Custom of the German and Polish Jews, the Hebrew text with an English translation (ibid. 1860, 6 vols.). See Picciotto, Sketches of Anglo Jewish History (ibid. 1875), p. 359 sq.; Furst, Bibl. Jud. 3, 349. (B.P.)

## Solar, Soller[[@Headword:Solar, Soller]]

             (Lat. solarium), a loft, garret, or upper chamber. In a mediaeval house it was usually situated behind the dais, separated from it by the end of the hall, and had a cellar under it; these two stories together were not so high as the hall, leaving the gable of the lofty roof with the window in it free above them. This was the lord's chamber, and there generally was a small opening from the solar into the hall, from which the lord could overlook the proceeding, and hear all that passed. The term solar is also used for the rood loft (q.v.) of a church. In Norfolk, Forby observes that the belfry loft is termed the soller, or the bellsoller.

## Solares, Or Chamsi[[@Headword:Solares, Or Chamsi]]

             a small sect inhabiting a certain district of Mesopotamia, and supposed by some to be descendants of the Samsacans mentioned by Epiphanius. Hyde (History of the Ancient Religion of the Persians) describes them as amounting to not more than a thousand souls; having no priests nor doctors, and no places of meeting except caves, where they perform their religious worship, the mysteries of which are kept so secret that they have not been discovered even by those who have been converted to the Christian religion. Being compelled by the Mohammedans to declare themselves members of some Christian communion, they chose the Jacobite sect, baptizing their children and burying their dead according to the custom of these Christians. They are considered by some to be the same as the ELKESAITES SEE ELKESAITES (q.v.). See Gardner, Faiths of the World, s.v.; Mosheim, Eccles. Hist. 3, 124.

## Solari, Andrea[[@Headword:Solari, Andrea]]

             surnamed del Gobbo, an Italian painter, flourished in the former half of the 16th century. He was a good colorist, and evidently belonged to the school of Da Vinci. He painted the members of the Holy Family for various museums, and took part in the decoration of the castle of Gaillon.

## Solari, Cristoforo[[@Headword:Solari, Cristoforo]]

             surnamed il Gobbo, an Italian sculptor and architect, brother of the preceding, flourished in the latter part of the 15th century. He was one of the most illustrious artists that worked at Chartreuse and Pavia, and on the cathedral of Milan. It is difficult to distinguish his pieces, except some sacred figures in Milan.

## Solder[[@Headword:Solder]]

             (דֶּבֶק, debek, from דָּבִק, to stick), welding of metal (Isa 41:7). The same Heb. word likewise denotes a “joint” of a coat of mail (1 Kings 23:24; 2Ch 18:33).

## Soldier[[@Headword:Soldier]]

             (in Heb. only collect. for צָבָא, an army; or by periphrase; στρατιώτης). SEE ARMY.

## Soldier Of Christ[[@Headword:Soldier Of Christ]]

             an expression borrowed from a well known Scripture simile, and frequently introduced or alluded to in the Prayer book (see Offices for Baptism). In some of the older writers of the Church of England the word “knight” was used in the same sense; “The fourth gift of the Holy Spirit is the gift of strength which armeth God's knight, and maketh his soul hardy and strong to suffer divers diseases to God's love” (Wycliffe).

## Soldins[[@Headword:Soldins]]

             a Christian'sect, so called from their leader, one Soldin, a Greek priest. They appeared about the middle of the 5th century in the kingdoms of Saba and Godolia. They altered the manner of the sacrifice of the mass; their priests offered gold, their deacons incense, and their subdeacons myrrh; and this in memory of the like offerings made to the infant Jesus by the wise men. Very few authors mention the Soldins, neither do we know whether they still subsist.

## Sole[[@Headword:Sole]]

             (כִּ, prop. the palm of the hand). SEE FOOT.

## Solea[[@Headword:Solea]]

             (σωλέα, σολία), a part of the church respecting which ecclesiastical writers are not agreed. Latin writers use the word solea. It is supposed to denote certain seats at the entrance of the chancel appropriated to the use of emperors, kings, magistrates, or other persons of distinction. The seats of the inferior clergy and monks are sometimes designated by the same name. According to Walcott (Sacred Archoeol. s.v.) it was the space in. a Greek church between the ambon and sanctuary; in a Latin church between the choir and presbytery. In the basilica it was raised several steps above the ambon and the choir of minor clerks. Here the communion was given to all but the clergy, and subdeacons and readers sat, and the candidate for the priesthood was led from this part to the altar.

## Solemn League and Covenant[[@Headword:Solemn League and Covenant]]

             SEE COVENANT

(SOLEMN LEAGUE AND).

## Solemn Service[[@Headword:Solemn Service]]

             a modern Anglican term used to signify a choral celebration of the holy eucharist with priest, deacon, and subdeacon, or with music. It is equivalent to the “high mass” or “solemn mass” of the Roman Catholics, and if used of evening service is the same as “solemn vespers.”

## Solemnities, The[[@Headword:Solemnities, The]]

             was an ancient term to designate the holy eucharist.

## Solicitant[[@Headword:Solicitant]]

             one who, abusing the privacy of the confessional, tempts women to a violation of chastity. This kind of solicitation became so common in Spain that pope Paul IV promulgated a bull against solicitants. Nor was this custom confined to Spain; it was rife in Portugal, England, France, and Germany. A German council held A.D. 1225 charged the priests with unchastity, voluptuousness, and obscenity. Gregory XV issued a bull on this accursed practice in 1622, bearing the title Universi Domini, which was confirmed by Benedict XIV, June, 1741. Another bull was also issued by the same pontiff in 1745.

## Solifidianism[[@Headword:Solifidianism]]

             the doctrine that faith is the whole of religion, such doctrine being preceded by an erroneous description of faith. There are two forms of Solifidianism — one resting the whole of religion in the reception by the intellect of correct dogma; the other in an inner sense or persuasion of the man that God's promises belong to him. Those who hold the latter view are called also Fiduciaries. It is easily seen that Solifidianism, in both its forms, destroys the nature of faith. The former refers faith to the intellect alone, with a suppression or entire exclusion of the grace of God and the renewed will, and tends to the superseding of good works; the latter suppresses the action of the reason and understanding, and substitutes for a reasonable faith an unreasoning and groundless persuasion.

The former error may take the shape of a maintenance of orthodoxy, which, however, will be found to be an extremely deficient representation of Christian doctrine, omitting those doctrines which have most power to move the will, and striving to bring others within the comprehension of man's understanding. The more common form is that of advancing the  doctrine of justification by faith into the substance of the Gospel. Such Solifidians teach that good works are not necessary to' justification.

The second form of Solifidianism generally connects itself with a one-sided or perverted view of the doctrine of election. It advances the error that Christ died only for the elect, and that the elect cannot fall from grace, and it rests on an inward sense or persuasion of one's own election. It speaks of faith, but makes fides the same fiducia; and the latter it makes to be, not the witness of the Spirit with our spirits, i.e. with an enlightened conscience and understanding, but a mere inner sense or persuasion, held without appeal to the conscience. Both forms of Solifidianism lead to Antinomianism.

## Solifidians[[@Headword:Solifidians]]

             those who maintain the principles of SOLIFIDIANISM SEE SOLIFIDIANISM (q.v.).

## Solimena, Francesco[[@Headword:Solimena, Francesco]]

             an Italian painter, was born Oct. 4, 1657, near Naples, and studied first under his father, Angelo, but was afterwards sent by cardinal Orsini to Naples, where he studied under various eminent painters. He became in some sort a universal artist, but executed several sacred designs, which are found in the churches of Naples. See Hoefer, Nouv. Biog. Generale, s.v.

## Solis, Antonio De[[@Headword:Solis, Antonio De]]

             a Spanish ecclesiastic and poet, was born at Placenza, in Old Castile, July 18, 1610, and was sent to Salamanca to study law. His preference, however, was for poetry, which he cultivated with great success, so that he was considered by Corlero to have been the best comic poet that Spain ever saw. He became secretary to the count de Oropesa, and in 1642 Philip IV made him one of his secretaries. After Philip's death the queen-regent made him first historiographer of the Indies, a place of great profit as well as honor. Eventually Solis resolved to dedicate himself to the service of the Church, and was ordained a priest at the age of fifty-seven. He now wrote nothing but some dramatic pieces upon subjects of devotion, which are represented in Spain on certain festivals. He died April 19, 1686. His Comedies were printed at Madrid (1681. 4to): — his sacred and profane poems at the same place (1716, 4to): — his History of Mexico often, but  particularly at Brussels (1704, fol.). There is also a collection of his Letters. (Madrid, 1737). See Hoefer, Nouv. Biog. Generale, s.v.

## Solitaires[[@Headword:Solitaires]]

             nuns of the Order of St. Peter of Alcantara, instituted by cardinal Barberini in 1670. They imitate the austere practices of their patron saint, observe perpetual silence, and employ their time wholly in spiritual exercises. They go barefoot, gird themselves with a linen cord, and wear no linen.

## Solitaries[[@Headword:Solitaries]]

             a term which designates such as addict themselves to a retired or solitary life. It was originally applied not only to such as retired to absolute solitude in caves and deserts, but also to such as lived apart from the world in separate societies.

## Solitarii[[@Headword:Solitarii]]

             a branch of the MANICHAEANS (q.v.). While the Theodosian Code decreed capital punishment upon some of the other branches of this obnoxious sect, the Solitarii were only punished with contiscation.

## Solitarius, Philip[[@Headword:Solitarius, Philip]]

             a Greek monk, who lived in the latter part of the 11th century, in Constantinople, is the author of a mystico-ascetical work, written in the form of a dialogue, and entitled Δίοπτρα, The Mirror. It is a representation of the ascetic views of the Greek mysticism of the time. The work found favor, was commentated by Michael Psellus, and translated into Latin prose by the Jesuit Jacob Pontanus (Ingolstadt, 1604). The Latin translation was republished in the Biblioth. Patr. Colon. tom. 12, and in the Biblioth. Patrum Max. Lugdun. tom. 21. The Latin translation, however, is, according to Lambeciuus, very deficient. Of the Greek text only a few fragments have been printed by Oudin, Lambeciuis, and Cotelerius. See Cave, De Scrinptor. Eccles. page 638; Plitt-Herzog, Real- Encyklop. s.v. (B.P.)

## Solomon[[@Headword:Solomon]]

             (Heb. Shelomoh', שְׁלֹמֹה, peaceful; Sept. Σαλωμών; New Test. and Josephus, Σολομών; Vulg. Solomo), the son of David by Bathsheba, and his successor upon the throne. B.C. 1013- 973. The importance of his character and reign justify a full treatment here, in which we present a digest of the Scriptural information with modern criticism. SEE DAVID.

I. Sources. —

1. The comparative scantiness of historical data for a life of Solomon is itself significant. While that of David occupies 1 Samuel 16-31, 2 Samuel 1-24, 1Ki 1:2, 1 Chronicles 10-29, that of Solomon fills only the eleven chapters 1 Kings 1-11 and the nine 2 Chronicles 1-9. The compilers of those books felt, as by a true inspiration, unlike the authors of the Apocryphal literature cited below, that the wanderings, wars, and sufferings of David were better fitted for the instruction of after ages than the magnificence of his son. They manifestly give extracts only  from larger works which were before them, “The book of the acts of Solomon” (1Ki 11:41); “The book of Nathan the prophet, the book of Ahijah the Shilonite, the visions of Iddo the seer” (2Ch 9:29). Those which they do give bear, with what for the historian is a disproportionate fulness, on the early glories of his reign, and speak but little (those in 2 Chronicles not at all) of its later sins and misfortunes, and we are consequently unable to follow the annals of Solomon step by step.

2. Ewald, with all his usual fondness for assigning different portions of each book of the Old Test. to a series of successive editors, goes through the process here with much ingenuity, but without any very satisfactory result (Gesch. Isr. 3, 259-263). A more interesting inquiry would be to which of the books above named we may refer the sections that the compilers have put together. We shall probably not be far wrong in thinking of Nathan, far advanced in life at the commencement of the reign, David's chief adviser during the years in which he was absorbed in the details of the Temple and its ritual, himself a priest (1Ki 4:5 [Heb.]; comp. Ewald, Gesch. Isr. 3, 116), as having written the account of the accession of Solomon and the dedication of the Temple (1Ki 1:1 to 1Ki 8:66, 2Ch 1:1 to 2Ch 8:15). The prayer of Solomon, so fully reproduced and so obviously precomposed, may have been written under his guidance. To Ahijah the Shilonite, active at the close of the reign, alive some time after Jeroboam's accession, we may ascribe the short record of the sin of Solomon, and of the revolution to which he himself had so largely contributed (1 Kings 11). From the book of the acts of Solomon probably came the miscellaneous facts as to the commerce and splendor of his reign (1Ki 9:10 to 1Ki 10:29).

3. Besides the direct history of the Old Test., we may find some materials for the life of Solomon in the books that bear his name, and in the psalms which are referred by some to his time (Psalms 2, 45, 72, 127). Whatever doubts may hang over the date and authorship of Ecclesiastes and the Song of Songs, we may at least see in them the reflection of the thoughts and feelings of his reign. If we accept the latest date which recent criticism has assigned to them, they elaborately work up materials which were accessible to the writers and are not accessible to us. If we refer them in their substance, following the judgment of the most advanced Shemitic scholars, to the Solomonic period itself, they then come before us with all the freshness and vividness of contemporary evidence (Renan, Hist. des Langues Semit. p. 131).

4. Other materials are very scanty. The history of Josephus is, for the most part, only a loose and inaccurate paraphrase of the Old Test. narrative. In him, and in the more erudite among early Christian writers, we find some fragments of older history not without their value — extracts from archives alleged to exist at Tyre in the first century of the Christian era, and from the Phoenician histories of Menander and Dius (Ant. 8, 2, 6; 5, 3), from Eupolemus (Euseb. Proep. Evang. 9, 30), from Alexander Polyhistor, Menander, and Laitus (Clem. Al. Strom. 1, 21). Writers such as these were of course only compilers at second hand, but they probably had access to some earlier documents which have now perished.

5. The legends of later Oriental literature will claim a distinct notice. All that they contribute to history is the help they give us in realizing the impression made by the colossal greatness of Solomon, as in earlier and later times by that of Nimrod and Alexander, on the minds of men of many countries and through many ages.

II. Early Life. —

1. The student of the life of Solomon must take as his starting point the circumstances of his birth. He was the child of David's old age, the last born of all his sons (1Ch 3:5). B.C. 1034. The narrative of 2 Samuel 12 leaves, it is true, a different impression.On the other hand, the order of the names in 1Ch 3:5 is otherwise unaccountable. Josephus distinctly states it (Ant. 7, 14, 2). His mother had gained over David a twofold power — first, as the object of a passionate though guilty love; and, next, as the one person to whom, in his repentance, he could make something like restitution. The months that preceded his birth were for the conscience stricken king a time of self abasement. The birth itself of the child who was to replace the one that had been smitten must have been looked for as a pledge of pardon and a sign of hope. The feelings of the king and of his prophet guide expressed themselves in the names with which they welcomed it. The yearnings of the “man of war,” who “had shed much blood,” for a time of peace yearnings which had shown themselves before, when he gave to his third son the name of Absalom (=father of peace) now led him to give to the newborn infant the name of Solomon (Shelomoh= the peaceful one). Nathan, with a marked reference to the meaning of the king's own name (=the darling, the beloved one), takes another form of the same word, and joins it, after the growing custom of the time, with the name of Jehovah. David had been the darling  of his people. Jedid-jah (the name was coined for the purpose) should be the darling of the Lord (2Sa 12:24-25, see Ewald, Gesch. Isr. 3, 215). SEE JEDIDIAH. According to the received interpretation of Pro 31:1, his mother also contributed an ideal name, Lemuel (=to God, Deodatus), the dedicated one (comp. Ewald, Poet. Buch. 4, 173). On this hypothesis the reproof was drawn forth by the king's intemperance and sensuality. In contrast to what his wives were, she draws the picture of what a pattern wife ought to be (Pineda, De Reb. Song of Solomon 1, 4).

2. The influences to which the childhood of Solomon was thus exposed must have contributed largely to determine the character of his after years. The inquiry what was the education which ended in such wonderful contrasts — a wisdom then, and perhaps since, unparalleled, a sensuality like that of Louis XV — cannot but be instructive. The three influences which must have entered most largely into that education were those of his father, his mother, and the teacher under whose charge he was placed from his earliest infancy (2Sa 12:25).

(1.) The fact just stated that a prophet priest was made the special instructor indicates the king's earnest wish that this child at least should be protected against the evils which, then and afterwards, showed themselves in his elder sons, and be worthy of the name he bore. At first, apparently, there was no distinct purpose to make him his heir. Absalom is still the king's favorite son (2Sa 13:37; 2Sa 18:33) — is looked on by the people as the destined successor (2Sa 14:13; 2Sa 15:16). The death of Absalom, when Solomon was about ten years old, left the place vacant, and David, passing over the claims of all his elder sons, those by Bathsheba included, guided by the influence of Nathan, or by his own discernment of the gifts and graces which were tokens of the love of Jehovah, pledged his word in secret to Bathsheba that he, and no other, should be the heir (1Ki 1:13). The words which were spoken somewhat later express, doubtless, the purpose which guided him throughout (1Ch 28:9; 1Ch 28:20). The son's life should not be as his own had been, one of hardships and wars, dark crimes and passionate repentance, but, from first to last, be pure, blameless, peaceful, fulfilling the ideal of glory and of righteousness, after which he himself had vainly striven. The glorious visions of Psalms 72 may be looked on as the prophetic expansion of those hopes of his old age. So far, all was well. But we may not ignore the fact that the later years of David's life presented a change for the worse as well as for the better. His sins, though forgiven, left behind it the Nemesis of an  enfeebled will and a less generous activity. The liturgical element of religion becomes, after the first passionate outpouring of Psalms 51, unduly predominant. He lives to amass treasures and materials for the Temple which he may not build (Psa 22:5; Psa 22:14). He plans with his own hands all the details of its architecture (28:19). He organizes on a scale of elaborate magnificence all the attendance of the priesthood and the choral services of the Levites (chapters 24, 25). But, meanwhile, his duties as a king are neglected. He no longer sits in the gate to do judgment (2Sa 15:2; 2Sa 15:4). He leaves the sin of Amnon unpunished “because he loved him, for he was his first born” (Sept. at 2Sa 13:21). The hearts of the people fall away from him. First Absalom and then Sheba become formidable rivals (2Sa 15:6; 2Sa 20:2). The history of the numbering of the people (2Sa 20:24; 1 Chronicles 21) implies the purpose of some act of despotism — a poll-tax or a conscription (2Sa 24:9 makes the latter the more probable) — such as startled all his older and more experienced counsellors. If in “the last words of David” belonging to this period there is the old devotion, the old hungering after righteousness (2Sa 23:2-5), there is also — first generally (2Sa 24:6-7), and afterwards resting on individual offenders (1Ki 2:5-8) — a more passionate desire to punish those who had wronged him, a painful recurrence of vindictive thoughts for offenses which he had once freely forgiven, and which were not greater than his own. We cannot rest in the belief that his influence over his son's character was one exclusively for good.

(2.) In Eastern countries, and under a system of polygamy, the son is more dependent, even than elsewhere, on the character of the mother. The history of the Jewish monarchy furnishes many instances of that dependence. It recognizes it in the care with which it records the name of each monarch's mother. Nothing that we know of Bathsheba leads us to think of her as likely to mold her son's mind and heart to the higher forms of goodness. She offers no resistance to the king's passion (Ewald, Gesch. Isr. 3, 211). She makes it a stepping stone to power. She is a ready accomplice in the scheme by which her shame was to have been concealed. Doubtless she, too, was sorrowful and penitent when the rebuke of Nathan was followed by her child's death (2Sa 12:24), but the after history shows that the grand-daughter of Ahithophel had inherited not a little of his character. A willing adultress, who had become devout, but had not ceased to be ambitious, could hardly be more, at the best, that the Madame de Maintenon of a king whose contrition and piety were rendering  him, unlike his former self, unduly passive in the hands of others. SEE BATHSHEBA.

(3.) What was likely to be the influence of the prophet to whose care the education of Solomon was confided? (Heb. of 2Sa 12:25). We know, beyond all doubt, that he could speak bold and faithful words when they were needed (2Sa 7:1-17; 2Sa 12:1-14). But this power, belonging to moments or messages of special inspiration, does not involve the permanent possession of a clear-sighted wisdom or of aims uniformly high, and, we in vain search the later years of David's reign for any proof of Nathan's activity for good. He gives himself to the work of writing the annals of David's reign (1Ch 29:29). He places his own sons in the way of being the companions and counsellors of the future king (1Ki 4:5). The absence of his name from the history of the “numbering,” and the fact that the census was followed early in the reign of Solomon by, heavy burdens and a forced service, almost lead us to the conclusion that the prophet had acquiesced in a measure which had in view the magnificence of the Temple, and that it was left to David's own heart, returning to its better impulses (2Sa 24:10), and to an older and less courtly prophet, to protest against an act which began in pride and tended to oppression. Josephus, with his usual inaccuracy, substitutes Nathan for Gad in his narrative (Ant. 7, 13, 2).

3. Under these influences the boy grew up. At the age of ten or eleven he must have passed through the revolt of Absalom and shared his father's exile (2Sa 15:16). He would be taught all that priests or Levites or prophets had to teach; music and song; the book of the law of the Lord in such portions and in such forms as were then current; the “proverbs of the ancients,” which his father had been wont to quote (1Sa 24:13); probably also a literature which has survived only in fragments; the book of Jasher, the upright ones, the heroes of the people; the book of the wars of the Lord; the wisdom, oral or written, of the sages of his own tribe, Heman, and Ethan, and Calcol, and Darda (1Ch 2:6), who contributed so largely to the noble hymns of this period (Psalms 88, 89), and probably were incorporated into the choir of the tabernacle (Ewald, Gesch. Isr. 3, 355). The growing intercourse of Israel with the Phoenicians would naturally lead to a wider knowledge of the outlying world and its wonders than had fallen to his father's lot. Admirable, however, as all this was, a shepherd life, like his father's, furnished, we may believe, a better education for the kingly calling (Psa 78:70-71). Born to the purple,  there was the inevitable risk of a selfish luxury. Cradled in liturgies, trained to think chiefly of the magnificent “palace” of Jehovah (1Ch 29:19) of which, he was to be the builder, there was the danger first of an esthetic formalism and then of ultimate indifference.

III. Accession. —

1. The feebleness of David's old age led to an attempt which might have deprived Solomon of the throne his father destined for him. Adonijah, next in order of birth to Absalom, like Absalom, “was a goodly man” (1Ki 1:6), in full maturity of years, backed by the oldest of the king's friends and counsellors, Joab and Abiathar, and by all the sons of David, who looked with jealousy the latter on the obvious though not as yet declared preference of the latest born, and the former on the growing influence of the rival counsellors who were most in the king's favor, Nathan, Zadok, and Benaiah. Following in the steps of Absalom, he assumed the kingly state of a chariot and a bodyguard; and David, more passive than ever, looked on in silence. At last a time was chosen for openly proclaiming him as king. A solemn, feast at En-rogel was to inaugurate the new reign. All were invited to it but those whom it was intended to displace. It was necessary for those whose interests were endangered, backed apparently by two of David's surviving elder brothers (1Ch 2:13-14; Ewald, Gesch. Isr. 3, 266), to take prompt measures. Bathsheba and Nathan took counsel together. The king was reminded of his oath. A virtual abdication was pressed upon him as the only means by which the succession of his favorite son could be secured. The whole thing was completed with wonderful rapidity. Riding on the mule well known as belonging to the king, attended by Nathan the prophet and Zadok the priest, and, more important still, by the king's special company of the thirty Gibborim, or mighty men (1Ki 1:10; 1Ki 1:33), and the bodyguard of the Cherethites and Pelethites (mercenaries, and therefore not liable to the contagion of popular feeling) under, the command of Benaiah (himself, like Nathan and Zadok, of the sons of Aaron), he went down to Gihon and was proclaimed and anointed king. (According to later Jewish teaching, a king was not anointed when he succeeded to his father, except in the case of a previous usurpation or a disputed succession [Otho, Lex. Rabbin. s.v. “Rex”].) The shouts of his followers fell on the startled ears of the guests at Adonijah's banquet. Happily they were as yet committed to no overt act, and they did not venture on one now. One by one they rose and departed. The plot had failed. The counter coup d'etat of  Nathan and Bathsheba had been successful. Such incidents are common enough in the history of Eastern monarchies. They are usually followed by a massacre of the defeated party. Adonijah expected such an issue, and took refuge at the horns of the altar. In this instance, however, the young conqueror used his triumph generously. The lives both of Adonijah and his partisans were spared, at least for a time. What had been done hurriedly was done afterwards in more solemn form. Solomon was presented to a great gathering of all the notables of Israel with a set speech, in which the old king announced what was, to his mind, the program of the new reign, a time of peace and plenty, of a stately worship, of devotion to Jehovah. A few months more and Solomon found himself, by his father's death, the sole occupant of the throne.

2. The position to which he succeeded was unique. Never before, and never after, did the kingdom of Israel take its place among the great monarchies of the East, able to ally itself or to contend on equal terms with Egypt or Assyria, stretching from the river Euphrates to the border of Egypt, from the Mediterranean to the Gulf of Akaba, receiving annual tributes from many subject princes (see Hase, Regni Salom. Descriptio [Norimb. 1739]). Large treasures accumulated through many years were at his disposal. The sums mentioned are (1) the public funds for building the Temple, 100,000 talents (kikarin) of gold and 1,000,000 of silver; (2) David's private offerings, 3000 talents of gold and 7000 of silver. Besides these, large sums of unknown amount were believed to have been stored up in the sepulchre of David. 3000 talents were taken from it by Hyrcanus (Josephus, Ant. 7, 15, 3; 13, 8, 4; 16, 7, 1). The people, with the exception of the tolerated worship in high places, were true servants of Jehovah. Knowledge, art, music, poetry, had received a new impulse, and were moving on with rapid steps to such perfection as the age and the race were capable of attaining. We may rightly ask what manner of man he was, outwardly and inwardly, who at the age of about twenty was called to this glorious sovereignty? We have, it is true, no direct description in this case as we have of the earlier kings. There are, however, materials for filling up the gap. The wonderful impression which Solomon made upon all who came near him may well lead us to believe that with him, as with Saul and David, Absalom and Adonijah, as with most other favorite princes of Eastern peoples, there must have been the fascination and the grace of a noble presence. Whatever higher mystic meaning may be latent in Psalms 45, or the Song of Songs, we are compelled to think of them as having  had, at least, a historical starting point. They tell us of one who was, in the eyes of the men of his own time, “fairer than the children of men,” the face “bright and ruddy” as his father's (Son 5:10; 1Sa 17:42), bushy locks, dark as the raven's wing, yet not without a golden glow (possibly sprinkled with gold dust, as was the hair of the youths who waited on him [Josephus, Ant. 8, 7, 3], or dyed with henna [Michaelis, note in Lowth, Proel. 31]), the eyes soft as “the eyes of doves,” the “countenance as Lebanon, excellent as the cedars,” “the chiefest among ten thousand, the altogether lovely” (Son 5:9-16). Add to this all gifts of a noble, far-reaching intellect, large and ready sympathies, a playful and genial humor, the lips “full of grace,” the soul “anointed” as “with the oil of gladness” (Psalms 45), and we may form some notion of what the king was like in that dawn of his golden prime.

3. The historical starting point of the Song of Songs just spoken of connects itself, in all probability, with the earliest facts in the history of the new reign. The narrative, as told in 1 Kings 2, is not a little perplexing. Bathsheba, who had before stirred up David against Adonijah, now appears as interceding for him, begging that Abishag the Shunamnite, the virgin concubine of David, might be given him as a wife. Solomon, who till then had professed the profoundest reverence for his mother, his willingness to grant her anything, suddenly flashes into fiercest wrath at this. He detects what her unsuspicious generosity had not perceived. The petition is treated as part of a conspiracy in which Joab and Abiathar are sharers. Benaiah is once more called in. Adonijah is put to death at once. Joab is slain even within the precincts of the tabernacle, to which he had fled as an asylum. Abiathar is deposed and exiled, sent to a life of poverty and shame (1Ki 2:31-36), and the high priesthood transferred to another family more ready than he had been to pass from the old order to the new, and to accept the voices of the prophets as greater than the oracles which had belonged exclusively to the priesthood. SEE URIM AND THUMMIM.

Abiathar is declared “worthy of death,” clearly not for any new offenses, but for his participation in Adonijah's original attempt; and Joab is put to death because he is alarmed at the treatment of his associates (1Ki 2:26-29), which implies collusion on his part. The king sees in the movement a plot to keep him still in the tutelage of childhood, to entrap him into admitting his elder brother's right to the choicest treasure of his father's harem, and therefore virtually to the throne, or at least to a regency in which he would have his own partisans as counsellors. With a  keen sighted promptness he crushes the whole scheme. He gets rid of a rival, fulfils David's dying counsels as to Joab, and asserts his own independence. Soon afterwards an opportunity is thrown in his way of getting rid of one, SEE SHIMEI, who had been troublesome before and might be troublesome again. He presses the letter of a compact against a man who by his infatuated disregard of it seemed given over to destruction (1Ki 2:36-46). (An elaborate vindication of Solomon's conduct in this matter may be found in Menthen, Thesaur. vol. 1; Slisser, Diss. de Salom. Processu contra Shimei.) There is, however, no needless slaughter. The other “sons of David” are still spared, and one of them, Nathan, becomes the head of a distinct family (Zec 12:12) which ultimately fills up the failure of the direct succession (Luk 3:31). As he punishes his father's enemies, he also shows kindness to the friends who had been faithful to him. Chimham, the son of Barzillai, apparently receives an inheritance near the city of David, and probably in the reign of Solomon displays his inherited hospitality by building a caravansary for the strangers whom the fame and wealth of Solomon drew to Jerusalem (2Sa 19:31-40; 1Ki 2:7; Jer 41:17; Ewald, Gesch. Isr. 3, 247; Proph. 2, 191).

IV. Foreign Policy. — The want of sufficient data for a continuous history has already been noticed. All that we have are

(a) The duration of the reign, forty years (1Ki 11:42). (Josephus, again inaccurate, lengthens the reign to eighty years, and makes the age at accession fourteen [Ant. 8, 7, 8].)

(b) The commencement of the Temple in the fourth, its completion in the eleventh year of his reign (6, 1, 37, 38).

(c) The commencement of his own palace in the seventh, its completion in the twentieth year (7, 1; 2Ch 8:1).

(d) The conquest of Hamath-zobah, and the consequent foundation of cities in the region north of Palestine after the twentieth year (2Ch 8:1-6). With materials so scanty as these, it will be better to group the chief facts in an order which will best enable us to appreciate their significance.

1. Egypt. — The first act of the foreign policy of the new reign must have been to most Israelites a very startling one. He made affinity with Pharaoh, king of Egypt. He married Pharaoh's daughter (1Ki 3:1). Since the  time of the Exode there had been no intercourse between the two countries. David and his counsellors had taken no steps to promote it. Egypt had probably taken part in assisting Edom in its resistance to David (1Ch 11:23; Ewald, Gesch. Isr. 3, 182), and had received Hadad, the prince of Edom, with royal honors. The king had given him his wife's sister in marriage, and adopted his son into his own family (1Ki 11:14-20). These steps indicated a purpose to support him at some future time more actively, and Solomon's proposal of marriage was probably intended to counteract it. It was at the time, so far successful that when Hadad, on hearing of the death of the dreaded leaders of the armies of Israel, David and Joab, wished to seize the opportunity of attacking the new king, the court of Egypt rendered him no assistance (11:21, 22). The disturbances thus caused, like those of a later date in the north, coming from the foundation of a new Syrian kingdom at Damascus by Rezon and other fugitives from Zobah (1Ki 11:23-25), might well lead Solomon to look out for a powerful support, to obtain for a new dynasty and a new kingdom a recognition by one of older fame and greater power. The immediate results were probably favorable enough. The new queen brought with her as a dowry the frontier city of Gezer, against which, as threatening the tranquillity of Israel, and as still possessed by a remnant of the old Canaanites, Pharaoh had led his armies. She was received with all honor, the queen-mother herself attending to place the diadem on her son's brow on the day of his espousals (Son 3:11). Gifts from the nobles of Israel and from Tyre (the latter offered perhaps by a Tyrian princess) were lavished at her feet (Psa 45:12). It is to be remarked that the daughter of Pharaoh appears to have conformed to the Hebrew faith, for she is mentioned as if apart from the “strange women” who seduced Solomon into the toleration or practice of idolatry (1Ki 11:1), and there are no accounts of any Egyptian superstitions being introduced during his reign. The Egyptian queen dwelt in a separate. portion of the city of David till a palace was reared — the presence of the ark on Zion precluded the near residence of such a foreigner, though she might have abandoned her national gods (2Ch 8:11). She dwelt there apparently with attendants of her own race, “the virgins that be her fellows,” probably conforming in some degree to the religion of her adopted country. According to a tradition which may have some foundation in spite of its exaggerated numbers, Pharaoh (Psusennes, or, as in the story, Vaphres) sent with her workmen to help in building the Temple to the number of 80,000 (Eupolemus, in Euseb. Proep. Evang. 2,  30-35). The “chariots of Pharaoh,” at any rate, appeared in royal procession with a splendor hitherto unknown (Son 1:9).

The ultimate issue of the alliance showed that it was hollow and impolitic. There may have been a revolution in Egypt, changing the dynasty and transferring the seat of power to Bubastis (Ewald, 3, 389). There was at any rate a change of policy. The court of Egypt welcomes the fugitive Jeroboam when he is known to have aspirations after kingly power. There, we may believe, by some kind of compact, expressed or understood, was planned the scheme which led first to the rebellion of the Ten Tribes, and then to the attack of Shishak on the weakened and dismantled kingdom of the son of Solomon. Evils such as these were hardly counterbalanced by the trade opened by Solomon in the fine linen of Egypt, or the supply of chariots and horses which, as belonging to aggressive rather than defensive warfare, a wiser policy would have led him to avoid (1Ki 10:28-29) .

2. Tyre. — The alliance with the Phoenician king rested on a somewhat different footing. It had been part of David's policy from the beginning of his reign. Hiram had been “ever a lover of David.” He, or his grandfather (comp. the data given in 2Sa 5:11; Josephus, Ant. 7, 3, 2; 8, 5, 3; Cont. Revelation 1, 18; and Ewald, 3, 287), had helped him by supplying materials and workmen for his palace. As soon as he heard of Solomon's accession he sent ambassadors to salute him. A correspondence passed between the two kings, which ended in a treaty of commerce. (The letters are given at. length by Josephus [Ant. 8, 2, 8] and Eupolemus [Eusebius, Prscep. Evang. loc. cit.].) Israel was to be supplied from Tyre with the materials which were wanted for the Temple that was to be the glory of the new reign. Gold from Ophir, cedar wood from Lebanon, probably also copper from Cyprus, and tin from Spain or Cornwall (Niebuhr, Lect. on Anc. Hist. 1, 79), for the brass which was so highly valued, purple from Tyre itself, workmen from among the Zidonians — all these were wanted and were given. The opening of Joppa as a port created a new coasting trade, and the materials from Tyre were conveyed to it on floats, and thence to, Jerusalem (2Ch 2:16). The chief architect of the Temple, though an Israelite on his mother's side, belonging to the tribe of Dan or Naphtali, SEE HIRAM, was yet by birth a Tyrian, a namesake of the king. In return for these exports, the Phoenicians were only too glad to receive the corn and oil of Solomon's territory. Their narrow strip of coast did not produce. enough for the population of their cities, and then, as at a later;  period, “their country was nourished” by the broad valleys and plains of Samaria and Galilee (Act 12:20).

The results of the alliance did not end here. Now, for the first time in the history of the Israelites, they entered on a career as a commercial people. They joined the Phoenicians in their Mediterranean voyages to the coasts of Spain. SEE TARSHISH. Solomon's possession of the Edomitish coast enabled him to open to his ally a new world of commerce. The ports of Elath and Eziongeber were filled with ships of Tarshish, i.e. merchant ships, for the long voyages, manned chiefly by Phoenicians, but built at Solomon's expense, which sailed down the Aelanitic Gulf of the Red Sea, on through. the Indian Ocean, to lands which had before been hardly known even by name, to Ophir and Sheba, to Arabia Felix, or India, or Ceylon; and brought back, after an absence of nearly three years, treasures almost or altogether new gold and silver and precious stones, nard, aloes, sandalwood, almug trees, and ivory; and last, but not least in the eyes of the historian, new forms of animal life, on which the inhabitants of Palestine gazed with wondering eyes, “apes and peacocks.” The interest of Solomon in these enterprises was shown by his leaving his palaces at Jerusalem and elsewhere and travelling to Elath and Ezion-geber to superintend the construction of the fleet (2Ch 8:17); perhaps also to Sidon for a like purpose. (The statement of Justin Martyr [Dial. c. Tryph. c. 34], ἐν Σιδῶνι εἰδωλολάτρει, receives by the accompanying διὰ γυναῖκα the character of an extract from some history then extant. The marriage of Solomon with a daughter of the king of Tyres is mentioned by Eusebius [Proep. Evang. 10, 11].) To the knowledge thus gained we may ascribe the wider thoughts which appear in the psalms of this and the following periods, as of those who “see the wonders of the deep and occupy their business in great waters” (Psa 107:23-30); perhaps also as an experience of the more humiliating accidents of sea- travel (Pro 23:34-35). (See the monographs De Navig. Salom. by Wichmannshausen [Viteb. 1709], Huetius [in Ugolino, vol. 7], Konigsmann [Slesv. 1800], and Reill [in Germ.] [Dorp. 1834.).

According to the statement of the Phoenician writers quoted by Josephus (Ant. 8, 5, 3), the intercourse of the two kings had in it also something of the sportiveness and freedom of friends. They delighted to perplex each other with hard questions, and laid wagers as to their power of answering them. Hiram was at first the loser and paid his forfeits; but afterwards, through the help of a sharp-witted Tyrian boy, Abdemon, he solved the  hard problems, and was in the end the winner. (The narrative of Josephus implies the existence of some story, more or less humorous, in Tyrian literature, in which the wisest of the kings of earth was baffled by a boy's cleverness. A singular pendant to this is found in the popular mediaeval story of Solomon and Morolf, in which the latter [an ugly, deformed dwarf] outwits the former. A modernized version of this work may be found in the Walhalla [Leipsic, 1844]. Older copies, in Latin and German, of the 15th century, are in the British Museum Library. The Anglo-Saxon Dialogue of Solomon and Saturn is a mere catechism of scriptural knowledge.) The singular fragment of history inserted in 1Ki 9:11-14, recording the cession by Solomon of sixteen cities, and Hiram's dissatisfaction with them, is perhaps connected with these imperial wagers. The king of Tyre revenges himself by a Phoenician bon mot. SEE CABUL. He fulfils his part of the contract, and pays the stipulated price.

3. These were the two most important alliances. The absence of any reference to Babylon and Assyria, and the fact that the Euphrates was recognized as the boundary of Solomon's kingdom (2Ch 9:26), suggest the inference that the Mesopotamian monarchies were at.this time comparatively feeble. Other neighboring nations were content to pay annual tribute in the form of gifts (9:24). The kings of the Hittites and of Syria welcomed the opening of a new line of commerce which enabled them to find in Jerusalem an emporium where they might get the chariots and horses of Egypt (1Ki 10:29). This, however, was obviously but a small part of the traffic organized by Solomon. The foundation of cities like Tadmor in the wilderness, and Tiphsah (Thapsacus) on the Euphrates; of others on the route, each with its own special market for chariots or horses or stores (2Ch 8:3-6); the erection of lofty towers on Lebanon (2 Chronicles loc. cit.; Son 7:4), pointed to a more distant commerce, opening out the resources of Central, Asia, reaching, as that of Tyre did afterwards (availing itself of this very route), to the nomad tribes of the Caspian and the Black seas, to Togarmah and Meshech and Tubal (Eze 27:13-14; comp. Milman, Hist. of the Jews, 1, 270).

With the few exceptions above noted, the reign of Solomon verified his name. It was a time of peace: “he had peace on all sides round about him, and Judah and Israel dwelt safely” (1Ki 4:24-25). The arms of David had won the empire which Solomon now enjoyed. It was an empire in the Oriental sense, extending from the Euphrates to the Mediterranean,  from Thapsacus to Gaza. The outlying territories paid tribute to their suzerain; “they that dwell in the wilderness bowed before him; the kings of Tarshish and of the isles brought presents; the kings of Sheba and Seba offered gifts;” the Syrian tribes beyond Lebanon and as far as Damascus, with Moab, Ammon, and Edom, the Arabian clans, the surviving aborigines, and the Philistines, did homage and paid tribute — “they brought presents, and served Solomon all the days of his life.” At the same time proper measures or precautions were taken to preserve peace. Fortresses seem to have been built along the ridges of Lebanon, and on the frontiers “were chariot cities, and cities of horsemen.” The two Beth- horons, on the boundary line of the great and uneasy tribe of Ephraim, and on the high-road between Jerusalem and the seacoast, as well from the east as from Philistia and Egypt, were strongly fortified — became “fenced cities, with walls, bars, and gates” (2Ch 8:5). For a similar reason the old city of Gezer, on the Philistine border, was rebuilt and garrisoned; and Hazor and Megiddo, guarding the plain of Esdraelon from Syrian or Assyrian attack, rose into great fortifications. No doubt, also, on the south, and fronting Idumaea and the desert, similar military stations were placed at intervals. Such a congeries of kingdoms has but a loose coherence, and continues united only so long as the central controlling power maintains its predominance, so that Solomon's empire, made up of those heterogeneous materials, fell to pieces at his death and the revolution that so closely followed it.

4. The survey of the influence exercised by Solomon, on surrounding nations would be incomplete if we were to pass over that which was more directly personal the fame of his glory and his wisdom. The legends which pervade the East are probably not merely the expansion of the scanty notices of the Old Test., but (as suggested above), like those which gather round the names of Nimrod and Alexander, the result of the impression made by the personal presence of one of the mighty ones of the earth. Cities like Tadmor and Tiphsah were not likely to have been founded by a king who had never seen and chosen the sites. 2Ch 8:3-4, implies the journey which Josephus speaks of (Ant. 8, 6, 1), and at Tadmor Solomon was within one day's journey of the Euphrates, and six of Babylon. (So Josephus, loc. cit.; but the day's journey must have been a long one.) Wherever the ships of Tarshish went, they carried with them the report, losing nothing in its passage, of what their crews had seen and heard. The impression made on the Incas of Peru by the power and  knowledge of the Spaniards offers perhaps the nearest approach to what falls so little within the limits of our experience, though there was there no personal center round which the admiration could gather itself. The journey of the queen of Sheba, though from its circumstances the most conspicuous, did not stand alone. The inhabitants of Jerusalem, of the whole line of country between it and the Gulf of Akaba, saw with amazement the “great train;” the men with their swarthy faces, the camels bearing spices and gold and gems, of a queen who had come from the far South, because she had heard of the wisdom of Solomon, and connected with it “the name of Jehovah” (1Ki 10:1). She came with hard questions to test that wisdom, and the words just quoted may throw light upon their nature. Not riddles and enigmas only, such as the sportive fancy of the East delights in, but the ever old, ever new, problems of life, such as, even in that age and country, were vexing the hearts of the speakers in the book of Job, were stirring in her mind when she communed with Solomon of “all that was in her heart” (2Ch 10:2). She meets us the representative of a body whom the dedication prayer shows to have been numerous, the strangers “coming from a far country” because of the “great name” of Jehovah (1Ki 8:41), many of them princes themselves, or the messengers of kings (2Ch 9:23). The historians of Israel delighted to dwell on her confession that the reality surpassed the fame, “the one half of the greatness of thy wisdom was not told me” (2Ch 9:6; Ewald, 3, 353). (See Schramm, De Fama Salom. [Herb. 1745].)

The territory of Sheba, according to Strabo, reached so far north as to meet that of the Nabathaeans, although its proper seat was at the southernmost angle of Arabia. The very rich presents made by the queen show the extreme value of her Commerce with the Hebrew monarch; aid this early interchange of hospitality derives a peculiar interest from the fact that in much later ages — those of the Maccabees and downward — the intercourse of the Jews with Sheba became so intimate, and their influence, and even power, so great. Jewish, circumcision took root there, and princes held sway who were called Jewish. The language of Sheba is believed to have been strongly different from the literate Arabic; yet, like- the Ethiopic, it belonged to the great Syro-Arabian family, and was not alien to the Hebrew in the same sense that the Egyptian was; and the great ease with which the pure monotheism of the Maccabees propagated itself in Sheba gives plausibility to the opinion that even at the time of Solomon the people of Sheba had much religious superiority over the Arabs and  Syrians in general. If so, it becomes clear how the curiosity of the southern queen would be worked upon by seeing the riches of the distant monarch, whose purer creed must have been carried everywhere with them by his sailors and servants. SEE SHEBA.

V. Internal History. —

1. Administrative Capacity. We can now enter upon the reign of Solomon, in its bearing upon the history of Israel, without the necessity of a digression. The first prominent scene is one which presents his character in its noblest aspect. There were two holy places which divided .the reverence of the people — the ark and its provisional tabernacle at Jerusalem, and the original tabernacle of the congregation, which, after many wanderings, was now pitched at Gibeon. It was thought right that the new king should offer solemn sacrifices at both. After those at Gibeon there came that vision of the night which has in all ages borne its noble witness to the hearts of rulers. Not for riches, or long life, or victory over enemies, would the son of David, then at least true to his high calling, feeling himself as “a little child” in comparison with the vastness of his work, offer his supplications, but for a “wise and understanding heart,” that he might judge the people.” The “speech pleased the Lord.” There came in answer the promise of a wisdom “like which there had been none before; like which there should be none after” (1Ki 3:5-15). So far all was well The prayer was a right and noble one. Yet there is also a contrast between it and the prayers of David which accounts for many other contrasts. The desire of David's heart is not chiefly for wisdom, but for holiness. He is conscious of an oppressing evil, and seeks to be delivered from it. He repents, and falls, and repents again. Solomon asks only for wisdom. He has a lofty ideal before him, and seeks to accomplish it; but he is as yet haunted by no deeper yearnings, and speaks as one who has “no need of repentance.”

The wisdom asked for was given in large measure, and took a varied range. The Wide world of nature, animate and inanimate, which the enterprises of his subjects were throwing open to him, the lives and characters of men, in all their surface weaknesses, in all their inner depths, lay before him, and he took cognizance of all. But the highest wisdom was that wanted for the highest work, for governing and guiding, and the historian hastens to give an illustration of it. The pattern instance is in all its circumstances thoroughly Oriental. The king sits in the gate of the city, at the early dawn, to settle any disputes, however strange, between any litigants, however  humble. In the rough-and-ready test which turns the scales of evidence. before so evenly balanced, there is a kind of rough humor as well as sagacity specially attractive to the Eastern mind, then and at all times (1Ki 3:16-28).

But the power to rule showed itself not in judging only, but in organizing. The system of government which he inherited from David received a fuller expansion. Prominent among the “princes” of his kingdom, i.e. officers of his own appointment, were members of the priestly order: Azariah the son of Zadok, Zadok himself the high priest, Benaiah the son of Jehoiada as captain of the host, another Azariah and Zabud, the sons of Nathan — one over the officers (Nitstsabim) who acted as purveyors to the king's household (1Ki 4:2-5), the other in the more confidential character of “king's friend.” In addition to these, there were the two scribes (Sopherim), the king's secretaries, drawing up his edicts and the like, SEE SCRIBE, Elihoreph and Ahiah, the recorder or annalist of the king's reign (Mazkir), the superintendent of the king's house and.household expenses (Isa 22:15), including probably the harem. The last in order, at once the most indispensable and the most hated, was Adoniram, who presided “over the tribute,” that word including probably the personal service of forced labor (comp. Keil, Comm. ad loc., and Ewald, Gesch. Isr. 3, 334).

2. Exchequer. — The last name leads us to the king's finances. The first impression of the facts given us is that of abounding plenty. That all the drinking vessels of the two palaces should be of pure gold was a small thing, “nothing accounted of in the days of Solomon” (1Ki 10:21). “Silver was in Jerusalem as stones, and cedars as the sycamore trees in the vale” (10:27). The people were “eating and drinking and making merry” (4:20). The treasures left by David for building the Temple might well seem almost inexhaustible (1Ch 29:1-7). (We labor, however, under a twofold uncertainty, [1] as to the accuracy of the numbers, [2] as to the value of the terms. Prideaux, followed by Lewis, estimates the amount at £833,000,000, yet the savings of the later years of David's life, for one special purpose, could hardly have surpassed the national debt of England [comp. Milman, History of the Jews, 1, 267].) The large quantities of the precious metals imported from Ophir and Tarshish would speak to a people who had not learned the lessons of a long experience of a boundless source of wealth (1Ki 9:28). All the kings and princes of the subject provinces paid tribute in the form of gifts, in money and in kind, “at a fixed rate year by year” (1Ki 10:25). Monopolies of trade, then, as at all  times in the East, contributed to the king's treasury, and the trade in the fine linen and chariots and horses of Egypt must have brought in large profits (1Ki 10:28-29). The king's domain lands were apparently let out, as vineyards or for other purposes, at a fixed annual rental (Son 8:11). Upon the Israelites (probably not till the later period of his reign) there was levied a tax of ten percent on their produce (1Sa 8:15). All the provinces of his own kingdom, grouped apparently in a special order for this purpose, were bound each in turn to supply the king's enormous household with provisions (1Ki 4:21-23). The total amount thus brought into the treasury in gold, exclusive of all payments in kind, amounted to 666 talents (10:14). SEE TAX.

The profound peace which the nation enjoyed as a fruit of David's victories stimulated the industry of all Israel. The tribes beyond the Jordan had become rich by the plunder of the Hagarenes, and had a wide district where their cattle might multiply to an indefinite extent. The agricultural tribes enjoyed a soil and climate in some parts eminently fruitful, and in all richly rewarding the toil of irrigation; so that, in the security of peace, nothing more was wanted to develop the resources of the nation than markets for its various produce. In food for men and cattle, in, timber and fruit trees, in stone, and probably in the useful metals, the land supplied of itself all the first wants of its people in abundance. For exportation, it is distinctly stated that wheat, barley, oil, and wine were in chief demand; to which we may conjecturally add, wool, hides, and other raw materials. The king undoubtedly had large districts and extensive herds of his own; but besides this, he received presents in kind from his own people and from the subject nations; and it was possible in this way to make demands upon them, without severe oppression, to an extent that is unbearable where taxes must be paid in gold or silver. He was himself at once monarch and merchant; and we may with much confidence infer that no private merchant will be allowed to compete with a prince who has assumed the mercantile character. By his intimate commercial union with the Tyrians, he was putt into the most favorable of all positions for disposing of his goods.

That energetic nation, possessing so small a strip of territory, had much need of various raw produce for their own wants. Another large demand was made by them for the raw materials of manufactures, and for articles which they could with advantage sell again; and as they were able to furnish so many acceptable luxuries to the court of Solomon, a most active change soon commenced. Only second in importance to this, and superior in fame, was  the commerce of the Red Sea, which could not have been successfully prosecuted without the aid of Trian enterprise and experience. The navigation to Sheba, and the districts beyond — whether of Eastern Arabia or of Africa — in spite of its tediousness, was highly lucrative, from the vast diversity of productions between the countries so exchanging; while, as it was a trade of monopoly, a very disproportionate share of the whole gain fell to the carriers of the merchandise. The Egyptians were the only nation who might haste been rivals in the southern maritime traffic; but their religion and their exclusive principles did not favor, sea voyages; and there is some reason to think that at this early period they abstained from sending their own people abroad for commerce. The goods brought back from the south were chiefly gold, precious stones, spice, almug or other scented woods, and ivory, all of which were probably so abundant in their native regions as to be parted with on easy terms and of course, were all admirably suited for reexportation to Europe.

The carrying trade, which was thus shared between Solomon and the Tyirians, was probably the most lucrative part of the southern and eastern commerce. How large a portion of it went on by caravans of camels is wholly unknown, yet that this branch was considerable is certain. From Egypt Solomon imported not only linen yarn, but even horses and chariots, which were sold again to the princes. of Syria and of the Hittites; and were probably prized, for the superior breed of the horses, and for the light, strong, and elegant structure of the chariots. Wine, being abundant in Palestine, and wholly wanting in Egypt, was no doubt a principal means of repayment. Moreover, Solomon's fortifying of Tadmor (or Palmyra), and retention of Thapsacus on the Euphrates, show that he had an important interest in the direct land and river trade to Babyllon; although we have no details on this subject. The difficulty which meets us is, to imagine by what exports, light enough to bear land carriage, he was able to pay for his imports.

We may conjecture that he sent out Tyrian cloths and trinkets, or Egyptian linen of the finest fabric; yet in many of these things the Babylonians also excelled. On the whole, when we consider that in the case of Solomon the commercial wealth of ther entire community was concentrated in the hands of the government,: that much of the trade was a monopoly, and that all was assisted or directed by the experience and energy of the Tyrians, the overwhelming riches of this eminent merchant sovereign are perhaps not surprising.  It was hardly possible, however, that any financial system could bear the strain of the king's passion for magnificence. The cost of the Temple was, it is true, provided for by David's savings and the offerings of the people; but even while that was building, yet more when it was finished, one structure followed another with ruinous rapidity. A palace for himself, grander than that which Hiram had built for his father; another for Pharaoh's daughter; the house of the forest of Lebanon, in which he sat in his court of judgment, the pillars all of cedar, seated on a throne of ivory and gold, in which six lions on either side, the symbols of the tribe of Judah, appeared (as in the thrones of Assyria, Layard, Nin. and Bab. 2, 300) standing on the steps and supporting the arms of the chair (1Ki 7:1-12; 1Ki 10:4; 1Ki 10:18-20); ivory palaces and ivory towers, used apparently for the king's armory (Psa 45:8; Son 4:4; Son 7:4); the ascent from his own palace to the house or palace of Jehovah (1Ki 10:5); a summer-palace in Lebanon (9:19; Son 7:4); stately gardens at Etham, paradises like those of the great Eastern kings (Ecc 2:5-6; Josephus, Ant. 8, 7, 3), SEE PARADISE; the foundation of something like a stately school or college; costly aqueducts bringing water, it may be, from the well of Bethlehem, dear to David's heart, to supply the king's palace in Jerusalem (Ewald, 3, 323); the fortifications of Jerusalem completed, those of other cities begun (1Ki 9:15-19); and, above all, the harem, with all the expenditure which it involved on slaves and slavedealers, on concubines and eunuchs (1Sa 8:15; 1Ch 28:1), on men singers and women singers (Ecc 2:8) — these rose before the wondering eyes of his people and dazzled them with their magnificence. All the equipment of his court, the “apparel” of his servants, was, on the same scale.

If he went from his hall of judgment to the Temple, he marched between two lines of soldiers, each with a burnished shield of gold (1Ki 10:16-17; Ewald, 3, 320). If he went on a royal progress to, his paradise at Etham, he went in snow-white raiment, riding in a stately chariot of cedar, decked with silver and gold and purple, carpeted with the costliest tapestry worked by the daughters of Jerusalem (Son 3:9-10). A bodyguard attended him, “threescore valiant men,” tallest and handsomest of the sons of Israel, in the freshness. of their youth, arrayed in Tyrian purple, their long black hair sprinkled freshly every day with gold dust (Son 3:7-8; Josephus, Ant. 8, 7, 3). Forty thousand stalls of horses for his chariots, and twelve thousand horsemen, made up the measure of his magnificence (1Ki 4:26). If some of the public works had the plea of utility — the fortification of some  cities for purposes of defense (Millo j[the suburb of Jerusalem], Hazor, Megiddo, the two Beth-horons); the foundation of others (Tadmor and Tiphsah) for purposes of commerce-these were simply the pomps of a selfish luxury; and the people, after the first dazzle was over, felt that they were so. As the treasury became empty, taxes multiplied and monopolies became more irksome. Even the Israelites, besides the conscription which brought them into the king's armies (1Ki 9:22), were subject, though for a part only of each year, to the corvee of compulsory labor (1Ki 5:13). The revolution that followed had, like most other revolutions, financial disorder as the chief among its causes. The people complained, not of the king's idolatry, but of their burdens, of his “grievous yoke” (1Ki 12:4). Their hatred fell heaviest on Adoniram, who was over the tribute. If, on the one side, the division of the kigdom came as a penalty for Solomon's idolatrous apostasy from Jehovah, it was, on another, the Nemesis of a selfish passion for glory, itself the most terrible of all idolatries.

3. Structures. — It remains for us to trace that other downfall, belonging more visibly, though not more really, to his religious life, from the loftiest height even to the lowest depth. The building and dedication of the Temple are obviously the representatives of the former. That was the special task which he inherited from his father, and to that he gave himself with all his heart and strength. He came to it with all the noble thoughts as to the meaning and grounds of worship which his father and Nathan could instil into him. We have already seen in speaking of his intercourse with Tyre, what measures he took for its completion. All that can be said as to its architecture, proportions, materials, and the organization of the ministering priests and Leviites will be found elsewhere. SEE TEMPLE.

Here it will be enough to picture to ourselves the feelings of the men of Judah as they watched, during seven long years, the cyclopean foundations of vast stones (still remaining when all else has perished [Ewald, 3, 297]) gradually rising up and covering the area of the threshing floor of Araunah, materials arriving continually from Joppa, cedar and gold and silver, brass “without weight” from the foundries of Succoth and Zarethan, stones ready hewn and squared from the quarries. Far from colossal in its size, it was conspicuous chiefly by the lavish use, within and without, of the gold of Ophir and Parvaim. It glittered in the morning sun (as has been well said) like the sanctuary of an El Dorado (Milman, Hist. of the Jews, 1, 259).  Throughout the whole work the tranquillity of the kingly city was unbroken by the sound of the workman's hammer.

“Like some tall palm the noiseless fabric sprung.”

We cannot ignore the fact that even now there were some darker shades in the picture. Not reverence only for the holy city, but the wish to shut out from sight the misery he had caused, to close his ears against cries which were rising daily to the ears of the Lord of Sabaoth, led him probably to place the works connected with the Temple at as great a distance as possible from the Temple itself. Forgetful of the lessons taught by the history of his own people, and of the precepts of the law (Exo 22:21; Exo 23:9 et al.), following the example of David's policy in its least noble aspect. (1Ch 22:2), he reduced the “strangers” in the land, the remnant of the Canaanitish races who had chosen the alternative of conformity to the religion of their conquerors, to the state of helots, and made their life “bitter with all hard bondage.” SEE PROSELYTE.

Copying the Pharaohs in their magnificence, he copied them also in their disregard of human suffering. Acting, probably, under the same counsels as had prompted that measure, on the result of David's census, he seized on these “strangers” for the weary, servile toil against which the free spirit of Israel would have rebelled. One hundred and fifty-three thousand, with wives and children in proportion, were torn from their homes and sent off to the quarries and the forests of Lebanon (1Ki 5:15; 2Ch 2:17-18). Even the Israelites, though not reduced permanently to the helot state (8:9), were yet summoned to take their share, by rotation, in the same labor (1Ki 5:13-14). One trace of the special servitude of “these hewers of stone” continued long afterwards in the existence of a body of men attached to the Temple, and known as Solomon's servants (q.v.).

Besides the great work which has rendered the name of Solomon so famous — the Temple at Jerusalem — we are informed of the palaces which he built, viz. his own palace, the queen's palace, and the house of the forest of Lebanon, his porch (or piazza) for no specified object, and his porch of judgment, or law court. He also added to the walls of Jerusalem, and fortified Millo (“in the city of David,” 2Ch 32:5) and many other strongholds. The Temple seems to have been of very small dimensions — sixty cubits long, twenty broad, and thirty high (1Ki 6:3) — or smaller than many moderate-sized parish churches; but it was  wonderful for the lavish use of precious materials. Whether the three palaces were parts of the same great pile remains uncertain. The house of the forest of Lebanon, it has been ingeniously conjectured, was so called from the multitude of cedar pillars, similar to a forest. That Solomon's own house was of far greater extent than the Temple appears from its having occupied thirteen years in building, while the Temple was finished in seven. In all these works he had the aid of the Tyrians, whose skill in hewing timber and in carving stone, and in the application of machines for conveying heavy masses, was of the first importance. The cedar was cut from Mount Lebanon and, as would appear, from a district which belonged to the Tyrians; either because in the Hebrew parts of the mountain the timber was not so fine, or from want of roads by which it might be conveyed. The hewing was superintended by Tyrian carpenters, but all the hard labor was performed by Hebrew bondmen. This circumstance discloses to us an important fact — the existence of so large a body of public slaves in the heart of the Israelitish monarchy, who are reckoned at 153,600 in 2Ch 2:17 see also 1Ki 9:20-23. During the preparation for the Temple, it is stated (1Ki 9:13-18) that 70,000 men were employed to bear burdens, 80,000 hewers of wood in the mountains, besides 3300 overseers. The meaning of this, however, is rather obscure; since it also states that there was a “levy” of 30,000, of whom 10,000 at a time went to Lebanon. Perhaps the 150,000 was the whole number liable to serve, of whom only one fifth was actually called out. From the large number said to “bear burdens,” we may infer that the mode of working was very lavish of human exertion, and little aided by the strength of beasts. It is inferred that at least the Hittites had recognized princes of their own, since they are named as purchasers of Egyptian chariots from Solomon; yet the mass of these nations were clearly pressed down by a cruel bondage, which must have reacted on the oppressors at evety time of weakness. The word מס, which is translated “levy” and “tribute,” means especially the personal service performed by public slaves, and is rendered “task” in Exo 1:11, when speaking of the Israelites in Egypt.

Until the Temple was finished, the tabernacle appears to have continued at Gibeon, although the ark had been brought by David to Zion (2Ch 1:3-4). David, it appears, had pitched a tent on purpose to receive the ark, where Asaph and his brethren the Levites ministered before it with singing, while Zadok and his brethren the priests ministered before the tabernacle at Gibeon with sacrifices (1Ch 15:16-24; 1Ch 16:37-40). This shows that even in David's mind the idea of a single center of religious unity was not fully formed, as the coordinate authority of Abiathar and Zadok indicates that no single high priest was recognized. But from the time of the dedication of the Temple, not only the ark, but all the holy vessels from the tabernacle were brought into it (1Ki 8:4), and the highpriest naturally confined his ministrations to the Temple, Zadok having been left without an equal by the disgrace of Abiathar. Nevertheless, the whole of the later history of the Jewish monarchy, even under the most pious kings, proves that the mass of the nation never became reconciled to the new idea, that “in Jerusalem (alone) was the place where they ought to worship.” The “high places,” at which Jehovah was worshipped with sacrifice, are perpetually alluded to in terms which show that, until the reign of Josiah, it was impossible for kings, priests, or prophets to bring about, a uniformity and central superintendence of the national religion.

After seven years and a half the work on the Temple was completed, and the day came to which all Israelites looked back as the culminating glory of their nation. Their worship was now established on a scale as stately as that of other nations, while it yet retained its freedom from all worship that could possibly become idolatrous, Instead of two, rival sanctuaries, as before, there was to be one only. The ark from Zion, the tabernacle from Gibeon, were both removed (2Ch 5:5) and brought to the new Temple. The choirs of the priests and Levites met in their fullest force arrayed in white linen. Then, it may be for the first time, was heard the noble hymn “Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in” (Milman, Hist. of Jews, 1, 263). The trumpeters and singers were “as one” in their mighty hallelujah — “O praise the Lord, for he is good, for his mercy endureth forever” (2Ch 5:13). The ark was solemnly placed in its golden sanctuary, and then “the cloud,” the “glory of the Lord,” filled the house of the Lord. The two tables of stone, associated with the first rude beginnings of the life of the wilderness, were still, they and they only, in the ark which had now so magnificent a shrine (2Ch 5:10). They bore their witness to the great laws of duty towards God and man, remaining unchangeable through all the changes and chances of national or individual life, from the beginning to the end of the growth of a national religion. Throughout the whole scene the person of the king is the one central object, compared with whom even priests and prophets, are for the time subordinate. Abstaining,  doubtless, from distinctively priestly acts, such as slaying the victims and offering incense, he yet appears, even more than David did in the bringing up the ark, in a liturgical character. He, and not Zadok, blesses the congregation, offers up the solemn prayer, dedicates the Temple. He, and not any member of the prophetic order, is then, and probably at other times, the spokesman and “preacher” of the people (Ewald, Gesch. Isr. 3, 320). He takes, at least, some steps towards that far off (Psa 110:1) ideal of “a priest after the order of Melchizedek,” which one of his descendants rashly sought to fulfil, SEE UZZIAH, but which was to be fulfilled only in a Son of David, not the crowned leader of a mighty nation, but despised, rejected, crucified. From him came the lofty prayer — the noblest utterance of the creed of Israel — setting forth the distance and the nearness of the eternal God, one, incomprehensible, dwelling not in temples made with hands; yet ruling men, hearing their prayers, giving them all good things — wisdom, peace, righteousness.

The solemn day was followed by a week of festival, synchronizing with the Feast of Tabernacles, the time of the completed vintage. Representatives of all the tribes, elders, fathers; captains, proselytes, it may be, from the fiewly acquired territories in Northern Syria (2 Chronicles 6; 2 Chronicles 32; 2Ch 7:8) — all were assembled, rejoicing in the actual glory and the bright hopes of Israel. For the king himself then, or at a later period (the narrative of 1 Kings 9 and 2 Chronicles 7 leaves it doubtful), there was a strange contrast to the glory of that day. A criticism, misled by its own acuteness, may see in that warning prophecy of sin, punishment, desolation, only a vaticinum ex eventu, added some centuries afterwards (Ewald, 3, 404). It is open to us to maintain that, with a character such as Solomon's, with an irreligious ideal so far beyond his actual life, such thoughts were psychologically probable, that strange misgivings, suggested by the very words of the jubilant hymns of the day's solemnity, might well mingle with the shouts of the people and the hallelujahs of the Levites. It is in harmony with all we know of the work of the Divine Teacher that those misgivings should receive an interpretation, that the king should be taught that what he had done was indeed right and good; but that it was not all, and might not be permanent. Obedience was better than sacrifice. There was a danger near at hand.

4. Idoldtry. — The dagger came, and, in spite of the warning, the king fell. Not very long afterwards the priests and prophets had to grieve over rival temples to Moloch, Chemosh, Ashtaroth; forms of ritual not idolatrous  only, but cruel, dark, impure. This evil came, as the compiler of 1Ki 11:1-8 records, as the penalty of another. Partly from policy, seeking fresh alliances, partly from the terrible satiety of lust seeking the stimulus of change, he gave himself to “strange women.” He found himself involved in. a fascination which led to the worship of strange gods.The starting point and the goal are given us. We are left, from what we know otherwise, to trace the process. Something there was perhaps in his very “largeness of heart,” so far in advance of the traditional knowledge of his age, rising to higher and wider thoughts of God, which predisposed him to it. His converse with men of other creeds and climes might lead him to anticipate, in this respect, one phase of modern thought, as the confessions of the preacher in Koheleth anticipate another. In recognizing what was true in other forms of faith, he might lose his horror at what was false — his sense of the preeminence of the truth revealed to him — of the historical continuity of the nation's religious life. His worship might go backward from Jehovah to Elohim, from Elohim to the “gods many and lords many” of the nations around. Jehovah, Baal, Ashtaroth, Chemosh, each form of nature worship, might come to seem equally true, equally acceptable. The women whom he brought from other countries might well be allowed the luxury of their own superstitions; and, if permitted at all, the worship must be worthy of his fame and be part of his magnificence. With this there may, as Ewald suggests (3, 380), have mingled political motives. He may have hoped, by a policy of toleration, to conciliate neighboring princes, to attract a larger traffic. But probably also there was another influence less commonly taken into account. The widespread belief of the East in the magic arts of Solomon is not, it is believed, without its foundation of truth. On the one hand, an ardent study of nature in the period that precedes science, runs on inevitably into the pursuit of occult, mysterious properties. On the other, throughout the whole history of Judah, the element of idolatry which has the strongest hold on men's minds was the thaumaturgic soothsaying, incantations, divinations (2Ki 1:2, Isa 2:6; 2Ch 33:6 et al.). The religion of Israel opposed a stern prohibition to all such perilous yet tempting arts (Deu 18:10 et al.). The religions of the nations around fostered them. Was it strange that one who found his progress impeded, in one path should turn into the other? So, at any rate, it was. The reign which began so gloriously was a step backward into the gross darkness of fetich worship. As he left behind him the legacy of luxury, selfishness, oppression, more than counterbalancing all the good of higher art and wider knowledge, so he left this, too, as an ineradicable  evil. Not less truly than the son of Nebat might his name have been written in history as Solomon the son of David who ‘“made Israel to sin.” The idolatry of Solomon is commemorated in the traditionary name of “the Mount of Offense,” given to the southernmost peak of the range of which Olivet (q.v.) forms a part. (See Brucker, De Salom. Idololatria [Lips. 1755]; Niemeyer, Charakt. 4, 562 sq.)

Disasters followed before long, as the natural consequence of what was politically a blunder as well as religiously a sin. The strength of the nation rested on its unity, and its unity depended on its faith. Whatever attractions the sensuous ritual which he introduced may have had for the great body of the people, the priests and Levites must have looked on the rival worship with entire disfavor. The zeal of the prophetic order, dormant in the earlier part of the reign, and, as it were, hindered from its usual utterances by the more dazzling wisdom of the king, was now kindled into active opposition. Ahijah of Shiloh, as if taught by the history of his native place, was sent to utter one of those predictions which help to work out their own fulfilment, fastening on thoughts before vague, pointing Jeroboam out to himself and to the people as the destined heir to the larger half of the kingdom, as truly called as David had been called to be the anointed of the Lord (1Ki 11:28-39). The king in vain tried to check the current that was setting strong against him. If Jeroboamn was driven for a time into exile, it was only, as we have seen, to be united in marriage to the then reigning dynasty, and to come back with a daughter of the Pharaohs as his queen (Sept. ut sup.). The old tribal jealousies gave signs of renewed vitality. Ephraim was prepared once more to dispute the supremacy of Judah, needing special control (1Ki 11:28). With this weakness within there came attacks from without. Hadad and Rezon — the one in Edom, the other in Syria who had been foiled in the beginning of his reign, now found no effectual resistance. The king, prematurely old (about sixty-one), must have foreseen the rapid breaking up of the great monarchy to which he had succeeded. Rehoboam, inheriting his faults without his wisdom, haughty and indiscreet, was not likely to avert it.

5. Writings. — Of the inner changes of mind and heart which ran parallel with this history Scripture is comparatively silent. Something may be learned from the books that bear his name, which, whether written by him or not, stand in the canon of the Old Test. as representing, with profound, inspired insight, the successive phases of his life; something, also, from the fact that so little remains out of so much — out of the songs, proverbs,  treatises, of which the historian speaks (1Ki 4:32-33). Legendary as may be the traditions which speak of Hezekiah as at one and the same time preserving some portions of Solomon's writings (Pro 25:1) and destroying others, a like process of selection must have been gone through by the unknown rabbins of the Great Synagogue after the return from the exile. Slowly and hesitatingly they received into the canon, as they went on with their unparalleled work of the expurgation by a people of its own literature, the two books which have been the stumbling blocks of commentators — Ecclesiastes and the Song of Songs (Ginsburg, Koheleth, p. 13-15). They give excerpta only from the 3000 proverbs. Of the thousand and five songs (the precise number indicates a known collection) we know absolutely nothing. They were willing to admit Koheleth for the sake of its ethical conclusion; the Song of Songs, because at a very early period, possibly even then, it had received a mystical interpretation (Keil, Einleit. in das Alte Test. § 127) — because it was, at any rate, the history of a love which, if passionate, was also tender and pure and true. But it is easy to see that there are elements in that poem — the strong delight in visible outward beauty, the surrender of heart and will to one overpowering impulse — which might come to be divorced from truth and purity, and would then be perilous in proportion to their grace and charm. (But see Rollin Salom. a Scepticismo Defensus [Rost. 1710].) Such a divorce took place, we know, in the actual life of Solomon. It could not fail to leave its stamp upon the idyls in which feeling and fancy uttered themselves. The poems of the son of David may have been like those of Hafiz. The scribes who compiled the canon of the Old Test. may have acted wisely, rightly, charitably to his fame in excluding them.

The wisdom of Solomon is specially dwelt on in Scripture — “God gave him wisdom and understanding exceeding much, and largeness of heart, even as the sand which is on the sea shore.” The term “heart” is often used for “mind,” and the meaning is, that Solomon was endowed with great faculties and capacities; and that his intellect was not only stored with vast and varied information, but was so active, shrewd, and penetrating as to be successful in its studies and investigations. He had at once an unwearying eagerness in the pursuit of knowledge, and he had also the creative power of genius. Nature and man were his study; botany and zoology shared his attention with men and manners; and his spirit gave utterance to its thoughts and emotions in poetry. He was a sage, a poet, and a naturalist — “he spake three thousand proverbs: and his songs were a thousand and  five. And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes” (1Ki 4:32-33). The value of his zoological or botanical researches we know not. No doubt his knowledge took minute cognizance more of external peculiarity than of inner structure, but it may have had the rudiments of a science, though he may not be compared to Linnaeus or Hooker, Cuvier or Owen. He was not so absorbed in royal cares or royal state and luxury as to forget mental culture. Amid much that was weak and wrong, he was “yet acquainting his heart with wisdom” (Ecc 2:3). The “wisdom of Egypt” was proverbial in geometry, astronomy, and medicine; but Solomon outstripped it. Arabia was the home of that sagacity that clothes itself in proverbs and of that subtlety which created riddles and queries; but “Solomon's wisdom excelled the wisdom of all the children of the east country.” There had been men of noted intelligence in his own country, such as Ethan, who had charge of the temple music in David's time; Heman, one of the famous singers and “the king's seer in the words of God;” and Chalcol and Darda; but Solomon was “wiser than all men” (1Ki 4:29-31). (See the monographs De Sap. Sal. by Moller [Kil. 1703], Lund [Upsala, 1705], and Scherer [Argent. 1770].)

The books that remain meet us, as has been said, as at any rate representing the three stages of his life. The Song of Songs brings before us the brightness of his youth; the heart as yet untainted; human love passionate, yet undefiled, and therefore becoming, under a higher inspiration—half consciously, it may be, to itself, but, if not, then unconsciously for others — the parable of the soul's affections. (See Krummacher, Solomon and Shulammith [Lond. 1838].) Then comes in the Book of Proverbs, the stage of practical, prudential thought, searching into the recesses of man's heart, seeing duty in little things as well as great, resting all duty on the fear of God, gathering, from the wide lessons of a king's experience, lessons which mankind could ill afford to lose. Both in Ecclesiastes (Ecc 2:12) and yet more in Proverbs (Pro 1:11-17; Pro 7:6-23) we may find traces of experiences gained in other ways. The graphic picture of the life of the robbers and the prostitutes of an Eastern city could hardly have been drawn but by one who, like Haroun al- Rashid and other Oriental kings, at times laid aside the trappings of royalty and plunged into the other extreme of social life, that so he might gain the excitement of a fresh sensation. The poet has become the philosopher, the  mystic has passed into the moralist. But the man passed through both stages without being permanently the better for either. They were to him but phases of his life which he had known and exhausted (Ecc 1:2). Therefore there came, as in the Confessions of the Preacher, the great retribution. The “sense that wore with time” avenged “the crime of sense.” There fell on him, as on other crowned voluptuaries, the weariness which sees written on all things, Vanity of vanities. Slowly only could he recover from that “vexation of spirit;” and the recovery was incomplete. It was not as the strong burst of penitence that brought to his father David the assurance of forgiveness. He could not rise to the height from which he had fallen, or restore the freshness of his first love. The weary soul could only lay again, with slow and painful relapses, the foundations of a true morality. SEE ECCLESIASTES.

Here our survey must end. We may not enter into the things within the veil, or answer either way the doubting question, Is there any hope? Others have not shrunk from debating that question, deciding, according to their formulae, that he did or did not fulfil the conditions of salvation so as to satisfy them, were they to be placed upon the judgment seat. It would not be profitable to give references to the patristic and other writers who have dealt with this subject. They have been elaborately collected by Calmet. (Dict. s.v. “Salomon, Nouvelle Dissert. de la Salut du Sal.”). It is noticeable and characteristic that Chrysostom and the theologians of the Greek Church are, for the most part, favorable, Augustine and those of the Latin, for the most part, adverse, to his chances of salvation. (See Petersen, De Salute Salomonis [Jen. 1665]; Reime, Harmonia Vitsc Salomonis [ibid. 1711]; Ewald, Salomo [Gera, 1800].)

VI. Legends. — The impression made by Solomon on the minds of later generations is shown in its best form by the desire to claim the sanction of his name for even the noblest thoughts of other writers. Possibly in Ecclesiastes, certainly in the Book of Wisdom, we have instances of this, free from the vicious element of an Apocryphal literature. Before long, however, it took other forms. Round the facts of the history, as a nucleus, there gathers a whole world of fantastic fables, Jewish, Christian, Mohammedan refractions, colored and distorted according to the media through which they pass, of a colossal form. Even in the Targum of Ecclesiastes we find strange stories of his character. He and the rabbins of the Sanhedrim sat and drank wine together in Jabne. His paradise was filled with costly trees which the evil spirits brought him from India. The  casuistry of the rabbins rested on his dicta. Ashmedai, the king of the demons, deprived him of his magic ring, and he wandered through the cities of Israel weeping, and saying, I, the preacher, was king over Israel in Jerusalem (Koran, sur. 38; Ginsburg, Koheleth, app. 1, H). He left behind him spells and charms to cure diseases and cast out evil spirits; and for centuries incantations bearing his name were the special boast of all the “vagabond Jew exorcists” who swarmed in the cities of the empire (Josephus, Ant. 8, 2, 5; Just. Mart. Respons. ad Orthod. 55; Origen, Comm. in Mat 16:3). His wisdom enabled him to interpret the speech of beasts and birds, a gift shared afterwards, it was said, by his descendant Hillel (Koran, sur. 37; Ewald, 3, 407). He knew the secret virtues of gems and herbs (Fabricius, Codex Pseudep. V. T. p. 1042). The name of a well known plant, Solomon's eal (Convallaria majalis), perpetuates the old belief. He was the inventor of the Syriac and Arabian alphabets (ibid. p. 1014).

2. Arabic imagination took a yet wilder flight. After a long struggle with the rebellious Afrits and Jinns, Solomon conquered them and cast them into the sea (Lane, Arabian Nights, 1, 36). The remote pre-Adamite past was peopled with a succession of forty Solomon's ruling over different races, each with a shield and sword that gave them sovereignty over the Jinns. To Solomon: himself belonged the magic ring which revealed to him the past, the present, and the future. Because he stayed his march at the hour of prayer, instead of riding on with his horsemen, God gave him the winds as a chariot, and the birds flew over him, making a perpetual canopy. The demons, in their spite, wrote books of magic in his name; but he, being aware of it, seized them and placed them under his throne, where they remained till his death, and then the daemons again got hold of them and scattered them abroad (Koran, sur. 21; D'Herbelot, s.v. “Soliman ben Daoud”). The visit of the queen of Sheba furnished some three or four romances. The Koran (sur. 27) narrates her visit, her wonder, her, conversion to the Islam, which Solomon professed. She appears under three different names — Nicaule (Calmet, Dict. s.v.), Balkis (D'Herbelot, s.v.), Makeda (Pineda, 5, 14). The Arabs claim her as belonging to Yemen; the Ethiopians as coming from Meroe. In each.form of the story a son is born to her, which calls Solomon its father-in the Arab version, Meilekh; ill the Ethiopian, David, after his grandfather, the ancestor of a long line of Ethiopian kings (Ludolf, Hist. Ethiop. 2, 3-5). Twelve thousand Hebrews accompanied her on her return home, and from them were descended the  Jews of Ethiopia, and the great Prester John (Presbyter Joannes) of medieval travelers (D'Herbelot, loc. cit; Pineda, loc. cit.; Corylus, Diss. de Regina Austr. in Menthen's Thesaurus, vol. 1). She brought to Solomon the self same gifts which the Magi afterwards brought to Christ. See MAGI. One, at least, of the hard questions with which she came was rescued from oblivion. Fair boys and sturdy girls were dressed up by her exactly alike, so that no eye could distinguish them. The king placed water before them and bade them wash; and then, when the boys scrubbed their faces and the girls stroked them softly, he made out which were which (Glycas, Annal. in Fabricius, loc. cit.). Versions of these and other legends are to be found also in Well, Bibl. Legends, p. 171; Furst, Perlenschnure, ch. 36.

3. The fame of Solomon spread northward and eastward to Persia. At Shiraz they showed the Meder-Suleiman, or tomb of Bath-sheba, said that Persepolis had been built by the Jinns at his command, and pointed to the Takht-i-Suleiman (Solomon's throne) in proof. Through their spells, too, he made his wonderful journey, breakfasting at Persepolis, dining at Baalbek, and supping at Jerusalem (Chardin, 3, 135, 143; Ouseley, 2, 41, 437). Persian literature, while it had no single life of David, boasted of countless histories of Solomon; one, the Suleiman-Nameh, in eighty books, ascribed to the poet Firdusi (D'Herbelot, loc. cit.; Chardin, 3, 198). In popular belief he was confounded with the great Persian hero Jemshid (Ouseley, 2, 64).

4. As might be expected, the legends appeared in their coarsest and basest form in Europe, losing all their poetry, the mere appendages of the most detestable of Apocrypha, books of magic, a Hygromanteia, a Contradictio Salomonis (whatever that may be) condemned by Gelasius, Incantationes, Clavicula, and the like. Two of these strange books have been reprinted in facsimile by Scheibel (Kloster, v). The Clavicula Salomonis Necromantica consists of incantations made up of Hebrew words; and the mightiest spell of the enchanter is the Sigillum Salomonis, engraved with Hebrew characters, such as might have been handed down through a long succession of Jewish exorcists. It is singular (unless this, too, was part of the imposture) that both the books profess to be published with the special license of popes Julius II and Alexander VI. Was this the form of Hebrew literature which they were willing to encourage? A pleasant Persian apologue teaching a lesson deserves to be rescued from the mass of fables. The king of Israel met one day the king of the ants, took the insect on his  had, and held converse with it, asking, Croesus like, “Am not I the mightiest and most glorious of men?” “Not so,” replied the ant king. “Thou sittest on a throne of gold, but I make thy hand my throne, and thus am greater than thou” (Chardin, 3, 198). One pseudonymous work has a somewhat higher character, the Psalterium Salomonis, altogether without merit, a mere cento from the Psalms of David, but not otherwise offensive (Fabricius, 1, 917; Tregelles, Introd. to the New Test. p. 154), and therefore attached sometimes, as in the great Alexandrian Codex, to the sacred volume. One strange story meets us from the omnivorous Note- book of Bede. Solomon did repent, and in his contrition he offered himself to the Sanhedrim, doing penance, and they scourged him five times with rods, and then he traveled in sackcloth through the cities of Israel, saying as he went, “Give alms to Solomon” (Bede, De Salom. ap. Pineda).

VII. New-Testament Views. — We pass from this wild farrago of Jewish and other fables to that which presents the most entire contrast to them. The teaching of the New Test. adds nothing to the materials for a life of Solomon. It enables us to take the truest measure of it. The teaching of the Son of Man passes sentence on all that kingly pomp. It declares that in the humblest work of God, in the lilies of the field, there is a grace and beauty inexhaustible, so that even “Solomon in all his glory was not arrayed like one of these” (Mat 6:29). It presents to us the perfect pattern of a growth in wisdom, like, and yet unlike, his, taking, in the eyes of men, a less varied range; but deeper, truer, purer, because united with purity, victory over temptation, self sacrifice, the true large heartedness of sympathy with all men. On the lowest view which serious thinkers have ever taken of the life of Jesus of Nazareth, they have owned that there was in him one “greater than Solomon” (Mat 12:42). The historical Son of David, ideally a type of the Christ that was to come, was in his actual life the most strangely contrasted. It was reserved for the true, the later, Son of David, to fulfil the prophetic yearnings which had gathered round the birth of the earlier. He was the true Shelomoh, the prince of peace, the true Jedid-jah, the well beloved of the Father. (See De Pineda, De Rebus Salomonticis [Cologne, 1613, 1686]; Hess, Gesch. Salomons [Zur. 1785]; Miller, Lectures on Solomon [Lond. 1838].)

## Solomon Ben-Gebirol[[@Headword:Solomon Ben-Gebirol]]

             SEE IBN-GEBIROL.

## Solomon Ben-Isaac[[@Headword:Solomon Ben-Isaac]]

             SEE RASHI.

## Solomon, Wisdom Of[[@Headword:Solomon, Wisdom Of]]

             SEE WISDOM, BOOK OF.

## Solomons Gardens[[@Headword:Solomons Gardens]]

             (Ecc 2:5). SEE GARDEN.

## Solomons Pools[[@Headword:Solomons Pools]]

             (Ecc 2:6). Of the various pools mentioned in Scripture, or usually regarded as such, perhaps the most celebrated are the Pools of Solomon in Wady Urtas, between Hebron and Bethlehem, called by the Arabs el-Burak, from which an aqueduct was carried which still supplies Jerusalem with water (Sir 24:30-31). They are three in number, partly hewn out of the rock, and partly built with masonry, but all lined with cement, and formed on successive levels, with conduits leading from the upper to the lower, and flights of steps from the top to the bottom of each (Sandys, Trav. p. 150). They are all formed in the sides of the valley of Etham, with a dam across its opening, which forms the east side of the lowest pool. Their dimensions are thus given by Dr. Robinson (Bibl Res. 1, 348, 374):

(1.) Upper pool length 380 feet; breadth at the east 236 feet, at the west 229 feet; depth at the east 25 feet; distance above the middle pool 160 feet.

(2.) Middle pool: length 423 feet; breadth at the east 250 feet, at the west 160 feet; depth 39 feet; distance above the lower pool 248 feet.

(3.) Lower pool: length 582 feet; breadth at the east 207 feet, at the west 14.8 feet; depth 50 feet. They appear to be supplied in part from a spring in the ground above (see Thomson, Land and Book, 1, 311), but they are evidently filled mostly by surface water in the rainy season, as they drain the neighboring hillsides. The aqueduct has two lines, an upper and a lower level; the former tunnelling the hill, and the latter passing near the surface by way of Bethlehem (see Ordnance Survey of Jerusalem, Notes, p. 80 sq.). SEE POOL.

## Solomons Porch[[@Headword:Solomons Porch]]

             a name given in Scripture to two very different structures in Jerusalem:

(a) The “porch of judgment” attached to the palace (1Ki 7:7), for which SEE PALACE; and

(b) “Solomon's Porch,” or portico (στοὰ Σολομῶνος), the outer eastern corridor of the Temple (Joh 10:23; Act 3:11; Act 5:12), for which SEE TEMPLE.

## Solomons Psalter[[@Headword:Solomons Psalter]]

             SEE PSALTER OF SOLOMON.

## Solomons Servants[[@Headword:Solomons Servants]]

             (עִבְדֵי שְׁלמֹה; Sept. υἱοὶΑ᾿βδησελμά, Ezr 2:58; υἱοὶ δούλων Σαλωμών, Ezr 2:55; Neh 7:57; Neh 7:60; Vulg. filii servorum Salomonis). The descendants (“sons”) of persons thus named appear in the lists of the exiles who returned from the captivity. They occupy all but the lowest places in those lists, and their position indicates some connection with the services of the Temple. First come the priests, then Levites, then Nethinim, then “the children of Solomon's servants.” In the Greek of 1Es 5:33; 1Es 5:35, the order is the same, but instead of Nethinim we meet with ἱερόδουλοι, “servants” or “ministers” of the Temple. In the absence of any definite statement as to their office, we are left to conjecture and inference.

(1.) The name, as well as the order, implies inferiority, even to the Nethinim. They are the descendants of the slaves of Solomon. The servitude of the Nethinim, “given to the Lord,” was softened by the idea of dedication.

(2.) The starting point of their history is probably to be found in 1Ki 5:13-14; 1Ki 9:20-21; 2Ch 8:7-8. Canaanites, who had been living till then with a certain measure of freedom, were reduced by Solomon to the helot state, and compelled to labor in the king's stone quarries, and in building his palaces and cities. To some extent, indeed, the change had been effected under David, but it appears to have been then connected specially with the Temple, and the servitude under his successor was at once harder and more extended (1Ch 22:2).

(3.) The last passage throws some light on their special office. The Nethinim, as in the case of the Gibeonites, were appointed to be hewers of wood (Jos 9:23), and this was enough for the services of the tabernacle. For the. construction and repairs of the Temple another kind of labor was required, and the new slaves were set to the work of hewing and squaring stones (1Ki 5:17-18). Their descendants appear to have formed a distinct order, probably inheriting the same functions and the same skill. The prominence which the erection of a new Temple on their return from Babylon would give to their work accounts for the special  mention of them in the lists of Ezra and Nehemiah. Like the Nethinim, they were in the position of proselytes, outwardly conforming to the Jewish ritual, though belonging to the hated race, and, even in their names, bearing traces of their origin (Ezr 2:55-58). Like them, too, the great mass must either have perished, or given up their position, or remained at Babylon. The 392 of Ezr 2:55 (Nethinim included) must have been but a small fragment of the descendants of the 150,000 employed by Solomon (1Ki 5:15). SEE NETHINIM.

## Solomons Song[[@Headword:Solomons Song]]

             SEE CANTICLES.

## Solotaja Baba[[@Headword:Solotaja Baba]]

             (the golden woman), a deity of the Slavic mythology, who was worshipped in the extreme east of European Russia, and whose image was covered with gold. The nomads and hunters of the steppes offered her beasts taken from their herds, or the skins of animals taken in the chase. The hollow statue of the goddess was occupied by the priest who was selected to pronounce her oracles; and the opportunity so afforded was largely used to persuade the assembled shepherds to make more liberal offerings. The blood of the sacrifices was used to smear the eyes and mouth of the goddess, and what remained of the animal became the property of the servants.

## Solus[[@Headword:Solus]]

             (alone), a term used in old English registers to designate an unmarried man.

## Soluta[[@Headword:Soluta]]

             (free), a term sometimes used in old English registers to designate a spinster.

## Soma[[@Headword:Soma]]

             in Hindu mythology, the moon; also termed Chandra, was (1) an entire dynasty of Hindu kings who bore the title “children of the moon;” (2) the moon-plant (Asclepias acida), from which a milky juice was extracted, that, when mixed with barley and fermented, formed an intoxicating drink much used in the ancient Vedic worship. This plant was held sacred and worshipped by the Hindus of the Vaidic period. The hymns comprising one whole section of the Rig Veda are addressed to the Soma, and its deification is still more prominent in the Sama-Veda. As early as the Rig- Veda, the Soma sacrifice is called amrita (immortal), and in a secondary sense, the liquor which communicates immortality. It was the more important part of the ancient daily offering among the Hindus. The plants were gathered on the hills by moonlight, and brought home in carts drawn by rams; the stalks are bruised with stones and placed with the juice in a strainer of goat's hair, and further squeezed by the priest's ten fingers, ornamented by rings of flattened gold. Lastly, the juice, mixed with barley and clarified butter, ferments, and is then drawn off in a scoop for the gods, and in a ladle for the priests. They finally say to Indra (its discoverer), “Thy inebriety is most intense, nevertheless thy acts are most beneficent.” See Gardner, Faiths of the World, s.v.; Butler, Land of the Veda, Glossary; Vollmer, Worterb. d., Mythol. s.v.

## Somaj[[@Headword:Somaj]]

             SEE BIRAHMA-SOMATJ.

## Somaschians, The Order Of[[@Headword:Somaschians, The Order Of]]

             The Somaschians are a religious order in the Church of Rome, and their congregations rank with the most important institutions called into being by the effort to retard the progress of the Protestant Reformation in the 16th century. The name is derived from the solitary hamlet of Somascho, between Milan and Bergamo, where Girolamo Miani (Hieronymus Aemilianus), the founder, undertook the definitive organization of the order and wrote its first rule. Miani was a noble Venetian who served with distinction against Charles VIII and Louis XII, and who was given over to frivolity and worldliness until the capitulation of Castelnuovo, near Treviso, where he commanded, made him the prisoner of the Germans under Maximilian I (1508). He was thrown into a dark dungeon and there  abjured his sins, and vowed a thorough reformation, of life to God if he should once more become free. It is related that his prayers were heard, and that the Blessed Virgin caused his shackles to fall from his limbs and led him through the midst of the guard to freedom. He now renounced the dignity of podesta of Castelnuovo, given him in recognition of his bravery, and accepted an inferior position in Venice itself, where he displayed great benevolence in caring for the poor and the sick, especially during a famine and pestilence in 1528.

Eventually, he devoted himself chiefly to the care of poor orphan children and fallen women. He founded an orphan asylum in connection with the Church of St. Roch in Venice, in 1528, and afterwards others in Verona, Bergamo, and Brescia. In 1532 he established a magdalen asylum in Venice; and finally he united with a number of like minded clergymen in founding a congregation for the care and administering of the institutions he had established, and for the training of young persons to succeed in that work. Pope Clement VII highly approved of this benevolent order, and favored it. Its seat was fixed at Somascho, though other houses were subsequently established at Pavia and Milan. Miani died Feb. 8, 1537. He was succeeded by Angelus Marcus Gambarana, under whose administrationt the community was solemnly constituted an order of regular clergy under the rule of St. Augustine, and denominated Clerici Regulares S. Majoli Papioe Corigregationis Somaschae, from a church in Pavia presented to them by archbishop Charles Borromeo of Milan. The order was afterwards temporarily united with the Theatines (1546-55), and with the Fathers of Christian Doctrine in France (1616-47), and increased largely in numbers and influence, so that in 1661 Alexander VII approved its division into three provinces — Lombard, Venetian, and Roman. It sustained numerous colleges, and was earnestly devoted to the instruction of the young. A French province was subsequently added.

The constitutions of the order are based on the ideas of its founder as collected by the procurator-general, Ant. Palinus, and approved by pope Urban VIII, and they have continued without essential change until now. They prescribe simple and poor clothing, in all respects like that of the regular clergy, simple food, frequent prayers by day and night, fastings, bodily mortifications, manual labor, care of the sick and of orphans, and the instruction of the young. They may be seen in Holstenius, Cod. Reg. Mon, 3, 199-292; comp. also the Bollandists Vita Hieronynmi, Aemiliana,  February, vol. 2; Helyot, Gesch. d. Klosteru. Ritterorden, 4, 263 sq.; Fehr, Gesch. d. Monchsorden, 2, 41 sq.,

## Somasquo, Fathers Of[[@Headword:Somasquo, Fathers Of]]

             SEE CLERKS OF ST. MAJOLUS; SEE SOMASCHIANS.

## Somatist[[@Headword:Somatist]]

             one who denies the existence of spiritual substances, and admits that of corporeal or material beings only. SEE MATERIALISM.

## Somatology[[@Headword:Somatology]]

             the doctrine of bodies or material substances.

## Somerville, Mrs. Mary[[@Headword:Somerville, Mrs. Mary]]

             a distinguished scientist and mathematician, whose studies tended to the advancement of Christian learning, was born in Jedburgh, Scotland, Dec. 26, 1780, and was the daughter of admiral William Fairfax. In her early childhood she gave no promise of genius, but was apparently beneath mediocrity. Her mind was awakened to higher aspirations and endeavors by a slow and spontaneous process. At the age of eleven, while spending a vacation at Burned Island, she occupied her time gathering sea shells, the beginning of her knowledge of natural history. From her father she inherited a passion for flowers, and turned the garden of her home into a studio, the beginning of her love of botany. Two small globes in the house attracted her attention, and thus began her study in geography and astronomy. She soon learned to play on the piano, and in a little while became an accomplished painter, studying under Nasmyth in Edinburgh. The love of knowledge became an irrepressible passion. She took up Euclid alone, which she soon mastered; studied navigation, and taught herself Latin enough to read Caesar's Commentaries.

In 1804 she was married to Samuel Greig, and resided in London. After three years she returned a widow with two children, to Burned Island, where she resumed her studies with more diligence than ever. Prof. Wallace, of Edinburgh University, gives the following catalogue of books which she mastered: Francour's Pure Mathematics, Elements of Mechanics; Lacroix's Algebra, Differential Calculus, Finite Differences and Series; Biot's Analytical Geometry and Astronomy; Poisson's Treatise on Mechanics; La Grange's Theory of Analytical Functions; Euler's Algebra, Isoperimetrical  Problems (in Latin.); Clairault's Figure of the Earth; Monge's Application of Analysis to Geometry; Callet's Logarithms; La Place's Mecanique Celeste, and Analytical Theory of Probabilities. In 1812 she married her cousin, Dr. William Somerville, who deeply sympathized with her in her studies. She soon became a correspondent of such men as Faraday and La Place, and was elected a member of most of the learned societies of Europe. Losing her fortune, she was dependent upon a government pension, first of one thousand, later of fifteen hundred pounds, and lived, for economy, many years in Italy. Mrs. Somerville continued to keep up her studies in her advanced years, working from 8 A.M. till 12 or 1 P.M., even in her ninetieth year. She died Nov. 29, 1872. Her works are, Mechanism of the Heavens (Lond. 1831, 8vo; Phila. 1832, 18mo): — On the Connection of the Physical Sciences (Lond. 1834, 12mo; 8th ed. 1849, 8vo; completely revised, 1859, 8vo; American editions, N.Y. 1846, etc. 12mo): — Physical Geography (Lond. 1848, 2 vols. 12mo; 2d ed. 1849; 3d ed. 1851; 4th ed. 1858, 8vo; 5th ed. 1862, 8vo; American editions, Phila. 1848, 1850, 1853, 1856, 12mo): — On Molecular and Microscopic Science (Lond. 1869, 2 vols. 8vo).

## Sommer Or Summer Beam[[@Headword:Sommer Or Summer Beam]]

             a main beam or girder in a floor, etc.; a name now seldom used except in the compound breast summer.

## Sommer, Peter Nicholas[[@Headword:Sommer, Peter Nicholas]]

             a Lutheran minister, was born in Hamburg, Germany, Jan. 9, 1709. He. received a thorough classical and professional education, and on the completion of his course was licensed as a theological candidate. He received a call from a Church in Schoharie County, NY., left for America Oct. 24, 1742, and arrived at his destination, May 25, 1743. Here for nearly fifty years he labored, having, a wide field, often travelling from thirty to fifty miles to care for destitute Lutheran settlements. In 1768 he was suddenly smitten with blindness, but still continued to serve the Church for about twenty years, when his sight was as unexpectedly restored. In 1788 he retired from the active ministry and removed to Sharon, Schoharie Co., N.Y., where he remained until his death, Oct. 27, 1795. “Mr. Sommer held a high rank in his denomination, as an able, earnest, laborious, and successful minister.” See Sprague, Annals of the Amer. Pulpit, 9, 13.

## Sommers, Charles G., D.D[[@Headword:Sommers, Charles G., D.D]]

             a Baptist clergyman and author, was born in London in 1793. His parents removed to America in 1802, and in his early manhood he was employed as the confidential clerk and travelling agent of John Jacob Astor. Having prepared himself for the sacred office, he commenced his labors as preacher at the old almshouse in City Hall Park, New York city. His first regular settlement was with the First Baptist Church of Troy, where he remained several years, and in 1823 received an invitation to become the pastor of the South Baptist Church, New York city. In 1856 he retired to private life. He died in New York, December 19, 1868. Dr. Sommers, at different periods of his life, was called to fill prominent positions in several religious organizations. (J.C.S.)

## Sommier, Jean Claude[[@Headword:Sommier, Jean Claude]]

             a French prelate, was born July 22, 1661, at Vauvillers, and studied at Besancon, where he became doctor in theology and law. He was first curate of Girancourt, and afterwards (1696) at Champs. He became preacher to Leopold I of Lorraine, and was engaged in several important negotiations of state. Benedict XIII made him archbishop of Caesarea and prothonotary apostolic in 1725, and the same year he received the provostship of St. Die and other ecclesiastical honors. His zeal for clerical privileges involved him in a controversy with the bishop of Toul, which continued till his death, Oct. 3, 1737. He is the author of several works on local Church history, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Sommonacodom[[@Headword:Sommonacodom]]

             in Siamese mythology, was a most wise legislator, who was conceived by his virgin mother from the sun. He traversed the world passing through repeated births until he had occupied five hundred and fifty bodies, and blesses the world with his teachings until his mission is accomplished and the earth is free from sin. He trained many pupils, and died from eating the flesh of a hog which contained the soul of an evil genius whom he had once conquered. Temples and numerous statues were erected in his honor throughout Siam.

## Somnia (Dreams)[[@Headword:Somnia (Dreams)]]

             in Roman mythology, were children of Erebus and Night, whose palace in Tartarus had two gates, the one of ivory and the other of bone. From the latter issued the truthful, from the former the fanciful and deceptive, dreams.

## Somnists[[@Headword:Somnists]]

             a name for those who maintain that the soul is in an unconscious state from the time of death until the resurrection; called also Soul Sleepers (q.v.).

## Somnus, Or Hypnos[[@Headword:Somnus, Or Hypnos]]

             in Roman and Grecian mythology, was the god of sleep.

## Somoda[[@Headword:Somoda]]

             in Hindu mythology, is one of the most attractive of female genii, belonging to the race of the Gantharvas; a servant of the holy Tshuli.

## Somovansham[[@Headword:Somovansham]]

             in Hindu mythology, is the famous family of kings which claimed descent directly from the moon (Soma or Chandra), and assumed the title of Children of the Moon.

## Sompnour[[@Headword:Sompnour]]

             (i.e. summoner), a term found in Chaucer and other of our older writers to designate the officer who is now called an apparitor, whose duty it is to summon delinquents to appear in ecclesiastical courts.

## Son[[@Headword:Son]]

             properly בֵּ, ben (often rendered in the plural “children”), υἱός. From the root בָּנָה, to build, are derived both בּ; son, as in Ben-hanan, etc., and בִּת, daughter, as in Bath-sheba. The Chald. also בִּר, son, occurs in the Old Test., and appears in the New Test. in such words as Barnabas, but which in the plural בְּנֵין (Ezr 6:16) resembles more the Hebrew. Cognate words are the Arabic Beni, sons, in the sense of descendants, and Benat, daughters (Gesenius, Thes. Hebr. p. 215, 236; Shaw, Travels, p. 8). SEE BAR; SEE BEN.

1. The word “son” is used with a great variety and latitude of significations both in the Old and the New Test., especially in the former, some of which often disappear in a translation. The following is a summary of these applications: It denotes

(1) the immediate offspring.

(2.) Grandson: so Laban is called son of Nahor (Gen 29:5), whereas he was his grandson, being the son of Bethuel (24:29); Mephibosheth is called son of Saul, though he was the son of Jonathan, son of Saul (2Sa 19:24).

(3.) Remote descendants: so we have the sons of Israel, many ages after the primitive ancestor.

(4.) Son-in-law: there is a son born to Naomi (Rth 4:17).

(5.) Son by adoption, as Ephraim and Manasseh to Jacob (Genesis 48). SEE ADOPTION.

(6.) Son by nation: sons of the East (1Ki 4:30; Job 1:3).

(7.) Son by education, that is, a disciple: Eli calls Samuel his son (1Sa 3:6). Solomon calls his disciple his son in the Proverbs often, and we read of the sons of the prophets (1Ki 20:35, et al.), that is, those under a course of instruction for ministerial service. In nearly the same sense a convert is called son (1Ti 1:2; Tit 1:4; Phm 1:10; 1Co 4:15; 1Pe 5:13). SEE PROPHET.

(8.) Son by disposition and conduct, as sons of Belial (Jdg 19:22; 1Sa 2:12), unrestrainable persons; sons of the mighty (Psa 29:1), heroes; sons of the band (2Ch 25:13), soldiers, rank and file; sons of the sorceress, who study or practice sorcery (Isa 57:3).

(9.) Son in reference to age: son of one year (Exo 12:5), that is, one year old; son of sixty years, etc. The same in reference to a beast (Mic 6:6).

(10.) A production or offspring, as it were, from any parent: sons of the burning coal, that is, sparks which issue from burning wood (Job 5:7). “Son of the bow,” that is, an arrow (4:19), because an arrow issues from a bow; but an arrow may also issue from a quiver, therefore, son of the quiver (Lam 3:13). “Son of the floor,” threshed corn (Isa 21:10). “Sons of oil” (Zechariah 3:14), the branches of the olive tree.

(11.) Son of beating, that is, deserving beating (Deu 25:3). Son of death, that is, deserving death (2Sa 12:3). Son of perdition, that is, deserving perdition (Joh 17:12).

(12.) Son of God (q.v.), by excellence above all; Jesus the Son of God (Mar 1:1; Luk 1:35; Joh 1:34; Rom 1:4; Heb 4:14; Rev 2:18). The only begotten; and in this he differs from Adam. who was son of God by immediate creation (Luk 3:18).

(13.) Sons of God (q.v.), the angels (Job 1:6; Job 38:7), perhaps so called in respect to their possessing power delegated from God; his deputies, his vice regents; and in that sense, among others, his offspring.

(14.) Genuine Christians, truly pious persons; perhaps also so called in reference to their possession of principles communicated from God by the Holy Spirit, which, correcting every evil bias, and subduing every perverse propensity, gradually assimilates the party to the temper, disposition, and conduct, called the image, likeness, or resemblance of God. Believers are sons of God. (See Joh 1:12; Php 2:15; Rom 8:14; 1Jn 3:1.)

(15.) Sons of this world (Luk 16:8) are those who, by their overweening attention to the things of this world, demonstrate their principles to be derived from the world; that is, worldly minded persons. Sons of disobedience (Eph 2:2; Eph 5:6) are persons whose conduct proves that they are sons of Belial, of unrestrainableness, sons of libertinism. Sons of hell (Mat 23:5). Sons of the devil (Act 13:10).

In addition to these senses in which the word son is used in Scripture, there are others which show the extreme looseness of its application. So when we read of sons of the bride chamber. (Mat 9:15; Mar 2:19) it merely indicates the youthful companions of the bridegroom, as in the instance of Samson. And when the holy mother was committed to the care of the apostle John (Joh 19:36), the term son is evidently used with great latitude. SEE DAUGHTER, etc.

2. The blessing of offspring, but especially, and sometimes exclusively, of the male sex, is highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Herod. 1, 136; Strabo, 15, 733; See Gen 16:2; Gen 29:31; Gen 30:1; Gen 30:14; Deu 7:14; 1Sa 1:6; 1Sa 2:5; 1Sa 4:20; 2Sa 6:23; 2Sa 18:18; 2Ki 4:14; Isa 47:9; Jer 20:15; Hos 9:14; Est 5:11 Psa 127:3; Psa 127:5; Ecc 6:3. Comp. Drusius, Proverbs Ben- Siroe, in Crit. Sacr. 8, 1887; Lane, Mod. Egypt. 1, 208, 240; Poole [Mrs.], Englishw. in Egypt, 3, 163; Niebuhr, Descr. de l'Ar. p. 67; Chardin, Voy. 7, 446; Russell, Nubia, p. 343). Childbirth is in the East usually, but not always, attended with little difficulty, and accomplished with little or no assistance (Gen 35:17; Gen 38:28; Exo 1:19; 1Sa 4:19-20; see Burckhardt, Notes on Bedouins, 1, 96; Harmer, Obs. 4, 425;  Montagu [Lady M.W.], Letters, 2, 217, 219, 222). As soon as the child was born, and the umbilical cord cut, it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes. Arab mothers sometimes rub their children with earth or sand (Eze 16:4; Job 38:9; Luk 2:7; see Burckhardt, loc. cit.). On the eighth day the rite of circumcision in the case of a boy was performed, and a name given, sometimes, but not usually, the same as that of the father, and generally conveying some special meaning (Gen 21:4; Gen 29:32; Gen 29:35; Gen 30:6; Gen 30:24; Lev 12:3; Isa 7:14; Isa 8:3; Luk 1:59; Luk 2:21).

Among Mohammedans, circumcision is most commonly delayed till the fifth, sixth, or even the fourteenth year (Spencer, De Legg. Hebr. 5, 62; Strabo, 17, 824; Herod. 2, 36, 104; Burckhardt, ut sup.; Lane, Mod. Egypt. 1, 87; Poole [Mrs.], Englishw. in Egypt, 3, 158; Niebuhr, Descr. p. 70). SEE CIRCUMCISION. After the birth of a male child the mother was considered unclean for 7+33 days; if the child was a female, for double that period, 14+66 days. At the end of the time she was to make an offering of purification of a lamb as a burned offering, and a pigeon or turtle dove as a sin offering; or, in case of poverty, two doves or pigeons, one as a burned offering; the other as a sin offering (Lev 12:1-8; Luk 2:22). The period of nursing appears to have been sometimes prolonged to three years (Isa 49:15; 2Ma 7:27; comp. Livingstone, Travels, 6, 126; but Burckhardt leads to a different conclusion). The Mohammedan law enjoins mothers to suckle their children for two full years if possible (Lane, Mod. Egypt. 1, 83; Poole [Mrs.], Englishw. in Egypt, 3, 161). Nurses were employed in cases of necessity (Gen 24:59; Gen 35:8; Exo 2:9; 2Sa 4:4; 2Ki 11:2; 2Ch 22:11). The time of weaning was an occasion of rejoicing (Gen 21:8). Arab children wear little or no clothing for four or five years. The young of both sexes are usually carried by the mothers on the hip or the shoulder, a custom to which allusion is made by Isaiah (Isa 49:22; Isa 66:12; see Lane, Mod., Egypt. 1, 83). Both boys and girls in their early years, boys probably till their fifth year, were under the care of the women (Pro 31:1; see Herod. 1, 136; Strabo, 15, 733; Niebuhr, Descr. p. 24). Afterwards the boys were taken by the father under his charge. Those in wealthy families had tutors or governors (אמְנַי ם, παιδαγωγοί), who were sometimes eunuchs (Num 11:12; 2Ki 10:1; 2Ki 10:5; Isa 49:23; Gal 3:24; Est 2:7; See Josephus, Life, § 76; Lane, Mod. Eqypt. 1, 83). Daughters usually remained in the women's apartments till marriage, or, among the poorer classes, were employed in household work (Lev 21:9; Num 12:14; 1Sa 9:11; Pro 31:19; Pro 31:23; Sir 7:25; Sir 42:9; 2Ma 3:19). The example, however, and authority of the mother were carefully upheld to children of both sexes (Deu 21:20; Pro 10:1; Pro 15:20; 1Ki 2:19).

The first born male children were regarded as devoted to God, and were to be redeemed by an offering (Exo 13:13; Num 18:15; Luk 2:22). Children devoted by special vow, as Samuel was, appear to have been brought up from very early years in a school or place of education near the tabernacle or temple (1Sa 1:24; 1Sa 1:28). SEE EDUCATION.

The authority of parents, especially the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The disobedient child, the striker or reviler of a parent, was liable to capital punishment, though not at the independent will of the parent. Children were liable to be taken as slaves in case of non-payment of debt, and were expected to perform menial offices for them, such as washing the feet, and to maintain them in poverty and old age. How this last obligation was evaded, SEE CORBAN. The like obedience is enjoined by the Gospel (Gen 38:24; Lev 21:9; Num 12:14; Deu 24:16; 1Ki 2:19; 2Ki 14:6; 2Ki 4:1; Isa 1:1; Neh 5:5; Job 24:9; Pro 10:1; Pro 15:20; Pro 29:3; Col 3:20; Eph 6:1; 1Ti 1:9. Comp. Virg. Aen. 6, 609; and Servius, ad loc.; Aristoph. Ran. 146; Plato, Phoedo, 144; De Legg, 9. See Drusius, Quoest. Hebr. 2, 63, in Crit. Sacr. 8, 1547),

The legal age was twelve, or even earlier, in the case of female, and thirteen for a male (Maimon. De Pros. c. 5; Grotius and Calmet, On Joh 9:21).

The inheritance was divided equally between all the sons except the eldest, who received a double portion (Deu 21:17; Gen 25:31; Gen 49:3; 1Ch 5:1-2; Jdg 11:2; Jdg 11:7). Daughters had by right no portion in the inheritance; but if a man had no son, his inheritance passed to his daughters, but they were forbidden to marry out of their father's tribe (Num 27:1; Num 27:8; Num 36:2; Num 36:8) SEE CHILD.

## Son (2)[[@Headword:Son (2)]]

             in Norse mythology, was one of the barrels in which Fialar and Galar caught the blood of the white Quasar, in order to brew from it the mead which produced poetic intoxication.

## Son of God[[@Headword:Son of God]]

             This expression occurs, and even with some frequency, in the plural before it is found in the singular; that is, in the order of God's revelations it is used in a sense applicable to a certain class or classes of God's creatures prior to its being employed as the distinctive appellation of One to whom it belongs in a sense altogether peculiar. It seems necessary, therefore, in order to obtain a natural and correct view of the subject, that we first look at the more general use of the expression, and then consider its specific and higher application to the Messiah.

1. SONS OF GOD viewed generally. We first meet with this designation in a passage which has from early times been differently understood. It is at Gen 6:14, where, in reference to the growing corruption of antediluvian times, it is said, “The sons of God (bene Elohim) saw the daughters of men that they were fair, and they took them wives of all whom they chose” (that is, having regard only to natural attraction). And again, “There were giants in the earth (literally, the nephilim were on the earth”) in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] unto them, these were the mighty men (the heroes, הִגַּבֹּרַי) who were of old, men of renown.” The sons of God in these verses, say many of the Jewish interpreters, were persons of quality, princes and nobles, and. the daughters of men they married were females of low birth as if the climax of disorder and corruption in the Bible sense were marrying below one's rank! Such a view carries improbability in its very front, and is without any support in the general usage of the terms. In the Apocryphal book of Enoch, then by many of the fathers, and in later times not a few Catholic and Lutheran theologians (including among the last. class Stier, Hofmann, Kurtz, Delitzsch), the sons of God is a name for the angels, in this case, of: course, fallen angels; who they think form the only proper contrast to the daughters of men. In other passages, also, angels are undoubtedly called “sons of God” (Job 1:6; Job 2:1; Job 38:7; Dan 3:25) and “sons of Elim,” or the Mighty (Psa 29:1; Psa 89:7). There are, however, other passages  in which men standing in a definite relation to God, his peculiar people, are so called. Israel, as the elect nation, is called his son, his first born (Exo 4:22); but within this circle a narrower circle still bore the name of his sons, as contradistinguished from those who corrupted themselves and fell away to the world (Deu 32:5); and those who had backslidden, but again returned, were to be designated sons of the living God (Hos 1:10). Also in Psa 80:17, Israel in the stricter sense, as the elect seed, is named the son whom God (Elohim) made strong for himself. There seems no reason, therefore, for supposing that the expression “sons of God” should be understood of angels any more than of men. Its actual reference must be determined from the connection, and in the case under consideration angels are on various accounts necessarily excluded. For

(1) the procedure ascribed to. those sons of God — choosing beautiful women for wives and marrying them — cannot, without the greatest incongruity, be associated with angelic natures, among which there is neither marrying nor giving in marriage (Luk 20:35-36). Even carnal intercourse between such parties was impracticable; but the actual taking of wives (the, term, used being that uniformly employed to denote the marriage relationship) is still more abhorrent to the ideas set forth in Scripture as to the essential distinctions between the region of spirits and the world of sense.

(2.) If a relation of the kind had been possible, it would still have been entirely out of place in such a narrative, where the object of the historian manifestly is to trace the progress of human corruption-implying that the prominent actors in the drama were men, and not beings of another sphere. Hence, immediately after the first notice of the angels of God marrying the daughters of men, the Lord says, “My spirit shall not always strive with man, for that he also is flesh” (Gen 6:3); as if the whole quarrel were with the partakers of flesh and blood.

(3.) The moral bearing and design of the narrative also point in the same direction, which undoubtedly aimed at presenting, from the state of things which drew on the Deluge, a solemn warning to the Israelites against those heathen marriages which brought incalculable mischief on the covenant people.

(4.) In like manner, the allusion of our Lord to the marrying and giving in marriage before the Flood as things which were going to be repeated after  the same fashion before the second advent (Luk 17:27) requires them to be understood of earthly relationships, otherwise the allusion could have furnished no proper parallel to the state of things anticipated in the last days, and would have been beside the mark. (See Stosch, De Filiis Dei [Lingae, 1749]; Quintorp, ibid. [Rost. 1751]; Scholz, Ehe d. Sohne Gottes, etc. [Ratisb. 1866].)

We are therefore decidedly of opinion that by “Sons of God” in the narrative of Genesis is meant, as the great body of the best interpreters have understood it, a select class of men on earth, those who belonged to the line that had maintained in a measure the true filial relationship to God (the Sethites). Though fallen and sinful, yet, as children of faith and heirs of promise, they were the spiritual as well as natural offspring of one who was originally made in God's image, and who still through grace could look up to God as a father. From this select class the Cainites were cut off, the unbelieving and godless spirit they manifested showing them to be destitute of the childlike spirit of faith and love; whence Adam and Eve, by reckoning their seed only through Seth, had in a manner disowned them. Alienated from God, the offspring of Cain were merely sons of men, and their daughters might fitly be called in an emphatic sense the daughters of men, because knowing no higher parentage.

But the other class contained members of a family of God on earth; for, if in that olden time there were pious men, who, like Enoch and Noah, walked with God, or who, even if they did not stand in this close, priestly relation to God, made the divine image a reality through their piety and fear of God, then these were sons of God (Elohim), for whom the only correct appellation was ‘sons of Elohim,' since sonship to Jehovah was only introduced with the call of Israel” (Keil). The name in question, “sons of God,” was made prominent at the critical time when it was on the eve of becoming altogether inapplicable in order the more distinctly to show how willing God was to own the relationship as long as he well could, and how grievous a degeneracy discovered itself when the distinction belonging to them as God's elect began practically to be obliterated by their ungodly alliances with the world. It is impossible here to enter into the collateral arguments urged by those who oppose the view given in the text and understand by “sons of God” the fallen angels. They are chiefly two. They conceive the nephilim (q.v.), the men of gigantic energy, or superhuman might, mentioned in Gen 6:4, to be the product of those unnatural connections, and a proof of it. But the text speaks of the nephilim as being on the earth before the improper marriages  in question were formed; and it is not at all clear that the gibborim, or “mighty men” subsequently referred to, were the same or similar persons (see Keil, On Gen 6:4). The other line of support is derived from the supposed reference, in Jdt 6:7, to the wickedness of the fallen angels in a lustful and fleshly direction, as. if they left their proper habitation to mingle in the pollutions of sensual indulgence here; but this is quite a fanciful interpretation. The sensuality and defiling of the flesh spoken of have reference, not to them, but to the people of Sodom and Gomorrah, who indulged in wanton and rebellious courses like the angels, but in these took, of course, a different direction. Going after fornication, or strange flesh, implies, as Keil remarks, a flesh of one's own (ἴδια σάρξ), which the angels had not.

It was thus plainly in reference to men's moral state and relationship that the epithet “sons of God” was applied to some before the Deluge; and so was it ever afterwards. In a mere physical sense, as having derived their being from God, men are not in Scripture designated his sons; though there is an approach to it in the appropriation by Paul of a passage from a heathen poet (“We are also his offspring,” Act 17:28), in order to give it a higher application. Israel, when about to be called out of Egypt, or when actually delivered. was called collectively the son of Jehovah, or, in the-plural, sons (Exo 4:22-23; Deu 14:1; Hos 11:1); and this because they were by special election and privilege called to be “a holy people unto Jehovah their God, and Jehovah had chosen them to be a peculiar people unto himself, above all the nations that are upon the earth” (Deu 14:2; Exo 19:5-6). In this sense .are to be understood all the passages which speak of God as the Father, the Former, or Begetter, of Israel (Deu 32:18; Jer 2:27; Isa 64:8; Mal 1:6; Mal 2:10). The sonship they indicate is one of a moral or spiritual nature, having its origin in the free grace of God. and its visible manifestation in the peculiar relation of Israel to the knowledge, service, and blessing of Jehovah. They are also called God's first born, because the distinction thus conferred upon them was not to, be theirs exclusively; they only took precedence of others, and received their place and privileges in order that through them all the nations of the earth might be similarly blessed.

But from the manifest failing, on the part of the great body of the people, to fulfil their calling and destiny, the sonship was again, as it were, denied of the collective Israel, and limited to the better portion of them. The one had not the marks of true children (Deu 32:5), and  the other alone could properly call God Father, or be owned by him as sons (Jer 3:4; Hos 1:10). And even in their case all was imperfect, and could not but be till “the time of reformation,” when God's purpose of grace reached its full development, and the partakers of it attained to a far higher position in the gifts and blessings of the divine; kingdom. From that time it was formally as the regenerate, those who have been born again of God or have received from him the adoption, that they become members of the kingdom (Joh 1:12-13; Joh 3:3; Joh 3:5; Gal 3:5, etc.); and the Spirit is conferred upon them, not with a kind of secrecy and reserve, but in the full plenitude of grace, and expressly as the spirit of sonship or adoption, leading them to cry in a manner altogether peculiar, “Abba, Father” (Rom 8:15). As compared with this higher stage of sonship, those who lived in earlier times, while they enjoyed the reality, scarcely knew how to use it. In the tone of their spirits and the general environments of their condition they approached al; nearer to the state of servants than that of sons. SEE ABBA.

2. SON OF GOD, in its special application to Jesus Christ. Even in Old- Test. Scripture, and with respect to the participation of sonship by the common members of the covenant, there was, as already stated, a narrowing of the idea of sonship to those in whom it was actually realized: But within that narrow circle there was a narrower still of which divine sonship was predicated, and this in connection with the family of David, the royal house. Even in the first formal announcement of God's mind on the subject, when the prophet Nathan declared so distinctly that David's son should also be God's son, and that the throne of his son's kingdom should be established forever (2Sa 7:14-16), there was an elevation of the idea of sonship beyond what had yet been given in the revelations of God to his people. The king on the throne of Israel in David's line was to be in the most emphatic sense God's son — combining, therefore, royalty and sonship and this associated with actual perpetuity. Could such things be supposed to have their full accomplishment in a son who had about him only the attributes of humanity?

Must not the human, in order to their realization, be in some peculiar manner interpenetrated with the divine? Thoughts of this description could scardely fail to occur to contemplative minds from the consideration of this prophecy alone; but other and still more explicit utterances were given to aid, their contemplations and render their views in this respect more definite. For David himself in Psalms 2 speaks of the future God-anointed king of  Zion as so anointed and destined to the irreversible inheritance of the kingdom, just because he was Jehovah's son and had a right to wield Jehovah's power and exercise his sovereignty to the utmost bounds of the earth. This seemed to bespeak for him who was to be king by way of eminence an essentially divine standing; and in Psalms 45 he is addressed formally as God, whose throne should be for ever and ever. The same strain was caught up at a later period by Isaiah (Isa 7:14), where it is said of the child one day to be born in the house of David of a virgin that he should be Immanuel (God with us), and, again, in 9:6, that the child so singularly to be given should be called “Wonderful, Counsellor, the Mighty God (literally, the God hero), the Everlasting Father the Prince of Peace” — epithets which had been unmeaning, or at least extravagantly hyperbolical, if the destined bearer of them had not been possessed of strictly divine attributes. So, also, in the prophet Micah, the contemporary of Isaiah, it is affirmed of the future ruler of Israel, whose birth was to throw a peculiar glory around the little town of Bethlehem, that his goings- forth have been from old, from everlasting (5:2). It is but to give a specific application to these prophecies, and to many besides that spoke of the glorious powers and prerogatives of Him who should come as the angel or messenger of the covenant to redeem his people and rectify the affairs of the divine kingdom, when at the beginning of the Gospel era the birth was announced of one who should be called the Son of the Highest, and who should sit on the throne of David (Luk 1:32); and when this same person, as soon as he had begun to manifest himself to the people, was acknowledged as at once “the King of Israel and the Son of God” (Joh 1:49).

Nothing, however can be more clear from the records of New Test. Scripture than that the Jews, while they expected a Messiah who should be king of Israel, were all but unanimous in the rejection of the idea that he should be possessed of a nature essentially divine. They could scarcely doubt that he was to enjoy in a very peculiar manner the favor and help of God so as to occupy the very highest rank among God's messengers to men; but there is no evidence that they carried the matter higher (Schottgen's proofs [De Messia, vol. 3] to the contrary are insufficient); and, accordingly, whenever our Lord made declarations which amounted to an assumption of proper divinity, he was always met by an uncompromising opposition, except within the circle of his immediate disciples. Once and again, when he spoke in such a way as to convey the  impression that God was his own (ἴδιος) Father — Father in a sense that implied equality of nature — the Jews proceeded to deal with him as a blasphemer (Joh 5:18; Joh 8:59; Joh 10:30-33).

When assuming the divine prerogative of forgiving sins, they charged him in their hearts with blasphemy (Mat 9:3) but, so far from desisting from the claim, he appealed on the spot to what should have been regarded as an incontrovertible proof of his right to maintain it — his power and capacity to perform an essentially divine work. When at a later period he challenged them, to reconcile their belief in the fact as to the Christ being David's son with David's own recognition of him as his Lord, they were unable to meet it (Luk 20:41-44), plainly because they were unprepared to allow any strictly divine element in the constitution of Christ's person. Finally, when driven from all other grounds of accusation against Jesus, they at last found their capital charge against him in his confession that he was the Son of the living God (Mat 26:63-66). In all the passages referred to, and very specially in the last, it admits of no doubt both that Jesus claimed a really divine character and that his adversaries rejected the claim and held the very making of it to be a capital crime. Jesus knew perfectly that they so understood him, and yet he deliberately accepts their interpretation of his words, nay, consents to let the sentence pronounced against him run, its course rather than abandon or modify the claim to divinity on which it was grounded. The conclusion is inevitable on both sides: on the side of the Jewish authorities that the idea of divine sonship was utterly abhorrent to their view of the expected Messiah, while in the mind of Jesus it was only as possessing such a sonship that the real characteristics of the Messiah could be found in him. Stier, however, has conclusively shown (Words of the Lord Jesus, on Joh 9:36) that the title “Son of God” was not a mere equivalent for “Messiah.”

The mistake of the Jews respecting the person of Christ did not come of itself; it sprang from superficial views of the work of Christ. The national king of Israel, such as they had come to anticipate in the Messiah, might have been a mere man only specially assisted by God. There was nothing in the contemplated office which lay above the reach of human capacity or prowess, and it could not appear otherwise than blasphemy to associate with it an incarnation of Deity. Had they seen the more essential part of the work to lie in the reconciliation of iniquity, and laying open, through an atonement of infinite value and a righteousness all perfect and complete, the way to eternal life for a perishing world, they would have seen that  unspeakably higher than human powers were needed for the task. Misapprehending the conditions of the great problem that had to be solved, they utterly mistook the kind of qualifications required for its solution, and remained blind to the plainest testimonies of their own Scriptures on the subject. They alone saw it who came to know Jesus as the Savior of sinners, the Redeemer of the world; and their testimony to his divine character was, like his own, explicit and uniform. If, as has been well said gathering up the substance of their statements and our Lord's own on the subject — “if the only begotten and we beloved Son of God, who always was, and is to be, in the bosom of the Father, in the nearness and dearness of an eternal fellowship and an eternal sonship; who is the manifestation, the expression, the perfect image of God, such a reflection of his glory and express image of his person that whoever has seen the Son has seen the Father also; who is the agent and representative of God in the creation and preservation of the material and the spiritual universe, in the redemption of the Church and the reconciliation of the world and the government of both, in the general resurrection of the dead and the final judgment of men and angels, in all divine attributes and acts, so that he is manifestly the acting Deity of the universe if he is not God, there is no actual or possible evidence that there is any God” (Dr. Tyler, in Bibl. Sacra for October, 1865). SEE SONSHIP OF CHRIST.

## Son of Man[[@Headword:Son of Man]]

             This designation, which, like the Son of God, is now chiefly associated with Christ, has also an Old as well as a New Test. usage; it had a general before it received a specific application. In a great variety of passages it is employed as a kind of circumlocution for man, with special reference to his frail nature and humble condition; as, when speaking of God, it is said, “He is not the son of man that he should repent” (Num 23:19); and “What is man that thou art mindful of him, or the son of man that thou visitest him?” (Psa 8:4). For some reason not certainly known, but probably from its being either a mere adoption of Chaldaean usage, or its possessing a sort of poetical and measured form, the designation “son of man” is the style of address commonly employed in Ezekiel's writings when he was called to hear the word of God (Eze 2:1; Eze 3:1, etc.). That Chaldaean usage had, at least, something to do with it may be inferred from its similar employment by Daniel; as, when speaking of a heavenly messenger appearing to him in the visions of God, he describes the appearance as being of one, not simply like a man, but “like the similitude  of the sons of men” (Eze 10:16), while in other parts of the description this is interchanged with the simple designation or appearance of a man (Ezekiel 5:18).

Nor have we any reason to think that, as regards the expression itself, anything else is indicated by “son of man” in the vision of Daniel which most directly points to New. Test. times and relations. In that vision, after beholding successively four different monstrous and savage forms imaging so many earthly monarchies, the prophet saw “like a son of man came with the clouds, of heaven, and came to the Ancient of Days; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him” (Eze 7:13-14). The expression here, “like a son of man,” is evidently equivalent to one having a human aspect, and as such differing essentially from those beastly and rapacious natures that had already passed in vision before him. The kingdoms represented by such natures, though presided over by human beings, were to be characterized by the caprice, selfishness, and cruelty — which were instinctively suggested by those ideal heads; while in the higher kingdom that should come after them, and which was really to attain to the universality and perpetuity that they vainly aspired after, there were to be the possession and display of qualities distinctively human — those, namely, which are the image and reflex of the divine. This, however, it could only be by the head of the kingdom himself occupying a higher platform than that of fallen humanity, and being able to pervade this lower sphere with the might and the grace of Godhead. Hence in the vision, not only is ideal humanity made to image the character of the kingdom, but the bearer of it appears coming in the clouds of heaven, the proper chariot of Deity — as himself being from above rather than from beneath — emphatically, indeed, the Lord from heaven. It may be regarded as certain that in so frequently choosing for himself the, designation of “the Son of man” (in all fully fifty times), our Lord had respect to the representation in Daniel.

It was the title under which, with a few rare exceptions, he uniformly spoke of himself; and it is remarkable how, when acquiescing in his right to be acknowledged by others in the most peculiar sense “the Son of God,” he sometimes immediately after substituted for this the wonted designation of “the Son of man” (Joh 1:49-51; Mat 26:63-64), as if to show that what belonged to the Son of God might equally be affirmed (when the terms were rightly understood) of the Son of man. This comes out with peculiar force in the latter of the two passages referred to; for no sooner had our Lord confessed to the adjuration of the high priest as to his being the Son of God than he added, “Hereafter ye shall see the Son  of man sitting on the right hand of power and coming in the clouds of heaven,” appropriating the very language in Daniel's vision, and asserting of himself as Son of man what belonged to him as the fellow of Godhead. Along with and behind the attribution of humanity, which he loved to place in the foreground, there lay the heavenly majesty. Hence, while the epithet in question may well enough be understood to imply that Jesus was “the ideal man” (which is all that rationalistic interpreters would find in it), it includes much more than that it makes him known as the new man, who had come from heaven, and in whom, because in him the Word was made flesh, manhood had attained to the condition in which it could fulfil the high destiny of exercising lordship for God over “the world to come” (Heb 2:5).

By this title, then, to use the words of Luthardt, “Jesus, on the one side, includes himself among other men — he is one of our race; while, on the other, he thereby exalts himself above the whole race besides, as in a truly exclusive sense the Son of mankind, its genuine Offspring — the one Man towards whom the whole history of the human race was tending, in whom it found its unity, and in whom history finds its turning point as the close of the old and the commencement of the new era.” But this, coupled with the authority and power of judgment which he asserts for himself over all flesh as the Son of man, bespeaks his possession of the divine as well as of the human nature. “No rationalistic ideal of virtue can avail us here. To call Jesus the mere prototype, and prefigurement of mankind, will not suffice to justify such language; we are constrained to quit the limits of humanity, and to look for the root of his being, the home of his nature and life, in God himself to explain, the possibility of such declarations. The absolute relation to the world which he attributes to himself demands an absolute relation to God. The latter is the necessary postulate of, the former, which cannot be properly understood but from this point of view. Only because Jesus is to God what he is can he be to us what he says. He is the Son of man, the Lord of the world, its judge, only because he is the Son of God” (Fundamental Truths of Christianity, p. 289, 290). For literature, see Hase, Leben Jesu. p. 127.

## Sonargaultr[[@Headword:Sonargaultr]]

             in Norse mythology, was the great golden boar which was placed on the table of the heroes on every recurring Juel evening, and upon whose back  they placed their hands while making the vows which were to bind them during the ensuing year.

## Soncino[[@Headword:Soncino]]

             This appellation designates a Jewish family who won a lasting name by their early and extensive enterprises in Hebrew typography. They were of German origin, and may be traced to the city of Spire, but take the name by which they are best known from Soncino, a small town in Lonmbardy, where they established a press, from which issued a number of valuable works in Hebrew literature, more especially some of the earliest printed Hebrew Bibles. The first production of the Soncino press is the treatise Berakoth, dated 1484, a full description of which is given by De Rossi in Annales Hebroeo-Typographici, Sec. 15 (Parmae, 1795), p. 28 sq. The printer was Joshua Solomon ben-Israel Nathan, who was the head of the family, and with him was associated his brother Moses, whose son Gerson established a press at Constantinople. In the preface the printer speaks of himself as “Gerson, a man of Soncino, the son of R. Moses, the son of the wise and excellent R. Israel Nathan ben-Samuel ben-Rabbi Moses, being of the fifth generation from the rabbi Moses of Spirah.” Soon after the printing of the treatise Berakoth this press issued the former and later prophets (i.e. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets), with Kimchi's commentary. The whole comprises 459 leaves. The first word in Joshua, Judges, and Samuel (ויהו) is printed in large letters; in the greater and smaller prophets the first word is wanting, but a great space is left. Neither pages, chapters, nor verses are numbered; above the text the name of the book is printed. Each page is divided into two columns; the commentary stands below the text, which has no minuscular or majuscular letters, no vowels or accents. A full description of this part of the Old Test. (Soncino, 1485-86) is given in Eichhorn's Repertorium, 8, 51 sq., together with its variations. At the same time (1486) there appeared the five Megilloth, i.e. Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, and also the Psalter; and two years later (1488) the Biblia Hebraica Integra, cum Punctis et Accentibus (fol.). This is the first complete Hebrew Bible with vowel points and accents. This Bible is very rare; only nine copies are known to be extant, viz. one at Exeter College, Oxford, two at Rome, two at Florence, two at Parma, one at Vienna, and one in the Baden-Durlach Library. It has a title, but at the end of the Pentateuch we find a postscript, which seems to have been  added after the completion of the twenty-four books. According to Kennicott, this edition is said to contain more than 12,000 variations, which is probably an exaggeration. The firm of the Soncini extended their operations by erecting presses at Naples, Brescia, Fano, and other places; and to their operations Jewish literature is greatly indebted. For a list of the works edited by the Soncini, see Furst, Bibl. Jud. 3, 352 sq. (B.P. )

## Song[[@Headword:Song]]

             (prop. שַׁיר, shir, (ᾠδή). Songs were generally used on occasions of thanksgiving and triumph, as the song of Moses at the deliverance from Pharaoh and his host (Exo 15:1); the song of Israel at the well of Beer (Num 21:17); the song of Moses, in Deuteronomy (ch. 32); that of Deborah (Jdg 5:12); that of David on bringing up the ark (1Ch 13:8); of Hannah (1 Samuel 2); of the Virgin (Luk 1:46); of the four-and-twenty elders (Rev 5:8); of Moses and the Lamb (Rev 15:3). But a few also were sung on occasions of sorrow, such as that of David on Saul and Jonathan (2Sa 1:18, etc.); the Lamentations of Jeremiah, and the song he composed on the death of Josiah (2Ch 35:25). It is said of Tyre, in Eze 26:13, as one mark of her desolation,

“I will cause the noise of thy songs to cease,

And the sound of thy harps shall be no more heard.”

Songs and viols were the usual accompaniments of sacrifices among the Jews and heathens (Amo 5:23).

“Sacrifica, dulces tibia effundat modos,

Et nivea magna victima ante aras cadat.” (Senec. Troad.)

Ecc 11:4, “And all the daughters of song shall be brought low,” i.e. all the organs which perceive and distinguish musical sounds, and those also which form and modulate the voice; age producing incapacity of enjoyment, as old Barzillai remarks (2Sa 19:35); and as Juvenal notices, thus translated by Dryden:

“What music or enchantilg voice can cheer

A stupid, old, impenetrable ear?”

Psalms 68 describes the manner of Jewish musical festivities:

“The singers went before,

After came the players on instruments,

Between the damsels playing on timbrels.”

In Hos 2:15 singing implies the manifestation of the divine favor, where the Targum says, “I will work miracles for them, and perform great acts, as in the day when they ascended up out of the land of Egypt.” In this sense a song denotes a great deliverance and a new subject of thanksgiving; so a new song, as in Psa 40:3; Rev 5:9, and elsewhere, implies a new work of salvation and favor, requiring an extraordinary return of gratitude and praise. SEE HYMN; SEE PSALM; SEE SINGING.

## Song Of Degrees[[@Headword:Song Of Degrees]]

             SEE DEGREES, SONG OF; SEE GRADUAL.

## Song Of Solomon, Or Song Of Songs[[@Headword:Song Of Solomon, Or Song Of Songs]]

             SEE CANTICLES.

## Song Of The Three Holy Children[[@Headword:Song Of The Three Holy Children]]

             is the title of one of the minor pieces found in the Apocrypha, and placed in the English Version immediately after the book of Baruch. SEE APOCRYPHA. The full caption of the translators is as follows: “The Song of the Three Holy Children, which followeth in the third chapter of Daniel after this place — fell down bound into the midst of the burning fiery furnace, v. 23. That which followeth is not in the Hebrew, to wit, And they walked [the first words of the piece in question] — unto these words, Then Nebuchadnezzar, v. 24.” It contains sixty-eight verses.

I. Title and Position. — This piece is generally called The Song, or Hymn, of the Three Holy Children becausev. 28 says that “the three, as out of one mouth, praised, glorified, and blessed God,” though it ought rather to be denominated The Prayer of Azarias, and the Song of the Three Holy Children; inasmuch as nearly half of it is occupied with the prayer of Azarias. Originally it was inserted in the 3d chapter of Daniel, between the 23d and 24th verses; but, being used liturgically in connection with similar fragments, it was afterwards transposed to the end of the Psalms in the Codex Alexandrinus as Hymn 9 and 10, under the titles of “The Prayer of Azarias,” and “The Hymn of our Fathers.” It occupies a similar position in  many of the Greek and Latin psalters, and most probably was so placed already in the old Latin version.

II. Design. — This piece is evidently liturgical in its purpose, being suggested by the apparent abruptness of the narrative in Daniel (Dan 3:23), as well as:by the supposition that these confessors, who so readily submitted to be thrown into a fiery furnace, in which they remained some time, would employ their leisure in prayer to the God whom they so fearlessly confessed. Accordingly, Azarias is represented as praying in the furnace (Dan 3:2-22), and, in answer to his prayer, we are told that the angel of the Lord appeared, who, notwithstanding the increased heat of the furnace, cooled the air like “a moist whistling wind” (Dan 3:26-27); whereupon all the three martyrs burst into a song of praise (Dan 3:28-30), thus affording an example of prayer and thanksgiving to the afflicted and delivered Church, which she has duly appreciated by having used it as a part of her service ever since the 4th century, and by its being used in the Anglican Church to the present day.

III. Unity, Author, Date, and Original Language. There is hardly any connection between the prayer of Azarias and the song of the Three Holy Children. The former does not even allude to the condition of the martyrs, and is more like what we should expect from an assembly of exiled Jews on a solemn fast day than from confessors in a furnace. This want of harmony between the two parts, coupled with the fact that Dan 3:14, which tells that the Temple and its worship no longer exist, contradicts v. 30, 31, 61, 62. where both are said to exist, and that the same author. would not have put the prayer into the mouth of Azarias alone, shows that the two parts proceed from different sources. Those who are acquainted with the multifarious stories wherewith Jewish tradition has embalmed the memory of scriptural characters well know that it is almost impossible to trace the authors or dates of these sacred legends. Neither can the language in which they were originally written be always ascertained. These legends grew with the nation; they accompanied the Jews into their wanderings, assumed the complexions and were repeated in the languages of the different localities in which the Jews colonized. An Apocryphal piece may, therefore, have a Palestinian or Babylonian origin, and yet have all the drapery of the Alexandrian school.

De Wette (Lehrbuchi) conceives that the prayer and the hymn betray marks of two different authors (Daniel 3:38; comp. with Daniel 3:53, 55, 84,  85, Stephen's Division), and that the latter has the appearance of being written with a liturgical object. Certain it is that, from a very early period, it formed part of the Church service (see Rufinus, in Symbol. Apost., who observes that this hymn was then sung throughout the Whole Church; and Athanasius, De Virginitate). It is one of the canticles still sung on all festivals in the Roman, and retained in the daily service of the Anglican, Church. In its metrical arrangement it resembles some of the ancient Hebrew compositions. De Wette adduces (loc. cit.) several proofs from the style to show that it had a Chaldee original, and had undergone the labors of various hands. It is maintained by those who contend for the divine authority of this hymn that the context requires its insertion, as without it there would be an evident hiatus in the narrative (Dan 3:23). “Then these men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace,” after which we find immediately (Dan 3:24, Heb.), “then Nebuchadnezzar was astonished,” etc. The cause of this astonishment is said to be supplied by the Greek translation — “And they walked in the midst of the fire praising God, and blessing the Lord (Dan 3:1, A.V. Apocr.) but the angel of the Lord came down into the oven,” etc. (Dan 3:27). But this addition seems by no means necessary in order to account for Nebuchadnezzar's astonishment, as the cause of it is given in Daniel, v. 92 (Dan 3:25 in the Heb. and A.V.). SEE DANIEL, APOCRYPHAL ADDITIONS TO.

## Sonna[[@Headword:Sonna]]

             in Mohammedan law, is, according to the Book of Definitions, the observance of religion in matters respecting which there is no positive and necessary command; also the general practice of the prophets, with some few exceptions. Now this general practice in matters of religion is called the Sonna of guidance, but in those of common occurrence the Sonna of excess. The Sonna of guidance is that by the due performance of which religion is rendered complete, and the dereliction of which is either detestable or sinful. The Sonna of excess is that to embrace which constitutes guidance; that is, it performs, insures good works, but the dereliction of which is neither detestable nor sinful; as, for instance, the custom of the prophet in rising, sitting, putting on his clothes, etc., is not binding, but if followed is meritorious. The Sonna, therefore, comprises the Mohammedan traditions. SEE SUNNA.

## Sonnites[[@Headword:Sonnites]]

             are the orthodox Mohammedans who rigidly adhere to the traditions, and are famous for their opposition to the several heretical sects, especially the Shiites (q.v.), who reject the traditions. The Turks belong to the former, the Persians to the latter sect. They regard the Sonna (q.v.), or traditions, as of equal authority with the Koran, but still do not undervalue the latter. They are accounted orthodox Mohammedans, and recognize the Ottoman emperor as the caliph and spiritual head of Islam. There are four orthodox sects of Sonnites, who agree in points of dogmatic and speculative theology, but differ on ceremonial points and questions of civil and political administration. These sects all unite in hostility to the house of Ali, and to the Shiites, who support his cause.

## Sonntag, Christoph[[@Headword:Sonntag, Christoph]]

             a German Lutheran theologian, was born Jan. 28, 1654 at Weyda. In 1676 he was called to the pastorate of Oppurg, in 1686 he was made superintendent at Schleusingen, and four years later he was appointed professor of theology at Altdorf, where he died, July 6, 1717. He wrote, Disputatio de Allegatis Apocryphis in Codioe IV Evangeliorum (Altdorf, 1716): Scrutinium Biblicum (ibid. 1703): — Ennea Periocharum Philoniarum (ibid. 1713): — De Sacerdotum Vet. Test. Ephemeris (ibid. 1691): — Miculoe 20 Authentioe Chaldaicoe (ibid. 1703): — Dissertatio in Vatic. Esaioe 53, 11 (ibid. 1692): — Triadologia Vet. Test. Catholica (ibid. 1698): — Tituli Psalmorum in Methodum Anniversarium Redacti (1687). See Furst, Bibl. Jud. 3, 355 sq.; Winer, Handbuch der theol. Lit. s.v.; Koch, Gesch. d. deutsch. Kirchenliedes, 5, 419. (B.P.)

## Sonntag, Karl Gottlob[[@Headword:Sonntag, Karl Gottlob]]

             a Lutheran theologian of Germany, was born August 21, 1758. He studied at Leipsic, was in 1787 rector at the cathedral-school at Riga in 1791 first pastor there, and in 1799 assessor of the Livese consistory. In 1803 he was  general superintendent and president of the superior consistory, and. died July 17, 1827. He published, Diss. de Jesu Siracide, Ecclesiastico noin Libro, sed Libri Fatmragine (Riga, 1792), besides a number of ascetical, liturgical, and homiletical works. See Doring, Die gelehrten Kanzelredner, pages 457-462; Winer, Handbuch der theol. Lit. 1:835; 2:92, 164, 167- 173, 177, 296, 328, 370. (B.P.)

## Sons Of God[[@Headword:Sons Of God]]

             SEE SON OF GOD, 1.

## Sons Of Thunder[[@Headword:Sons Of Thunder]]

             SEE BOANERGES.

## Sonship of Christ[[@Headword:Sonship of Christ]]

             The Creed of Nice declares, “We believe in our Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not  made, of one essence with the Feather.” These sentiments have been the faith of the Church in every age, but they have been in many instances explained by unjustifiable imagery and language, often taken in the earlier centuries from the Platonic ontology, and drawn in later times from material sources. The two constituent elements of the divine sonship are, the Son's consubstantiality with the Father, and his peculiar ante-mundane origin in the Father.

1. Dependence of the Son. — The name implies the Son's dependence: on the Father, and this relation of dependence lies also at the basis of other scriptural expressions relating to Father and Son, e.g. “Image of the invisible God,” “Word of God,” etc. The dependence of Jesus on the Father is expressly taught in 1Co 3:23; 1Co 11:3 : “Ye are Christ's, and Christ is God's;” “The head of Christ is God.” But it would be opposed to the central idea of Christian doctrine to maintain a dependence of the Son on the Father inconsistent with his true divinity. By “dependence” in this relation is only meant that relation by which the second Person in the Trinity derives his godhead in virtue of his unity of nature with the Father. It is because he is the Son of God that he is himself likewise fully and truly God. There is no inequality or inferiority implied in this expression. The dependence is one of essence, of nature, and not of creation, production, or emanation. Precisely in the same way the Holy Spirit is said to “proceed” from the Father and the Son; i.e. he is an outflow of the same essential being, but a different personality. The language employed on this subject must necessarily be mysterious, as the theme itself transcends human thought. SEE PERSON.

2. Consubstantiality. — Here we set out with the words of Christ himself, “As the Father hath life in himself, so hath he given to the Son to have life in himself” (1 John 5:26). As the fountain of life, as the independent dispenser of life, the Son is entitled to the appellation of Lord in conjunction with the Father. The world has its existence only in him who upholds and fills it with his gifts; in God only man lives, moves, and has his being (Act 17:28). But the world has its being in the son. He is not only living, but the fountain of life. Sonship we understand to mean similarity of essence, and not a procreation as among men. Not only is the Son of the same essence with the Father, but he is also αὐτόθεος — God in and from himself. Sonship appears to mean not a distinction of essence, but of existence — not of being in itself, but of being in its relations. The term does not characterize a separation of nature so much as personality.  But such difference of position is not inequality of essence, and when rightly understood will be found as remote from the calumnious imputation of Tritheism as from the heresy of Modalism or Sabellianism.

3. Eternity of Sonship. — This element in the substance of the Son is expressed in Christ's own words: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (Joh 17:5). These words evidently imply that Christ was conscious of having a life that had no beginning, and the self designation of Jesus, “I am Alpha and Omega, the beginning and the ending” (Rev 1:8), teaches the same truth. The Son, as superior to time, is distinct from the world in a threefold sense: (a) he is above the necessity of change, while the world is in a constant change; (b) he knows no end, while the world will come to an end; (c) his existence has not been preceded by a state of. non-existence, as has been the case with the world. The life of the Son is exalted above time, without beginning, exempt from subjection to change and decay.

4. Begetting of the Son. — A misconception of the eternal generation of the Son must be guarded against. According to our present mode of thinking, generation seems to be identical with calling into existence what did not exist before. But how is it with the thoughts and self consciousness of God? They are called forth by God, and yet there never was a time when God was without self consciousness and without thoughts. Hence it must be evident that there must be in God a producing not subject to time, and productions which have no beginning; and, if so, the eternal generation of God offers no insurmountable difficulties. That Jesus Christ was not called the “Son of God” because of the miraculous conception seems to be clearly shown by Watson (Exposition, at Luk 1:35): “First, we have the act of the Holy Ghost, producing that Holy Thing which was to be born of the Virgin, and we have the distinct act of the power of the Highest uniting himself, the eternal Word, to that which was so formed in the womb of the Virgin. From these two acts all that the angel mention followed. It followed that that should be Holy Thing which should be born of Mary, as being produced immediately by the Holy Ghost;. and it followed that this Holy Thing should be called the Son of God. That power of the Highest which overshadowed, exerted his influence upon the Virgin, took the Holy Thing into personal union with himself, who was in his divine nature the Son of God, and this became the appellation of the one undivided Christ, but wholly by Virtue of the hypostatical union. The mode of expression by  which the concluding clause is introduced leads also to the same conclusion. The particle διό, therefore, is consequential, and is not to be understood as if the angel were giving a reason why Christ should become the Son of God, but why he should be owned and acknowledged as such. We have also the addition of καί in the sense of also; ‘Therefore, also, that Holy Thing which shall be born of thee shall be called the Son of God; it shall not merely be called holy, which would follow from its being the immediate production of the Holy Ghost, but, more than that, it shall be called the Son of God, because of another and an additional circumstance — the union of the two natures. For since human nature was united to the Son of God, it was to bear the same name as being in indissoluble union with him.” It is the eternal Logos, and not merely the human Jesus, that is and ever was the Son of God. See Gess, Person of Christ (transl. by J.A. Reubelt, Andover, 1870); Kidd, Christophany (Lond. 1852, 8vo); Sartorius, Lehre von Christi Person und Wort (Hamb. 1841, 8vo; Engl. transl. Boston, 1849, 12mo). SEE TRINITY.

## Soofes[[@Headword:Soofes]]

             SEE SUFIS.

## Sool[[@Headword:Sool]]

             SEE SUNNA.

## Soothsayer[[@Headword:Soothsayer]]

             (קֹסֵ ם, kosem, Jos 13:22; elsewhere “diviner;”]מְענֵ, meonen, Isa 2:6; Mic 5:12 [Hebrews 11]; elsewhere “enchanter,” “sorcerer;” Chald. גָּרֵז, garez, Dan 2:27; Dan 4:7; Daniel 5, 7, 11; μαντεύομαι, “soothsaying,” Act 16:16). SEE DIVINATION.

## Soothsaying In Christian Times[[@Headword:Soothsaying In Christian Times]]

             Although Christianity was a professed enemy to soothsaying and its kindred practices, yet the remains of such superstition continued in the minds of many in the Church. The Church was therefore obliged to make severe laws to restrain them. The Council of Eliberis (can. 62) makes the renunciation of this art a condition of baptism, and a return to its practice was followed by expulsion from the Church. This was the rule in the Apostolical Constitutions (lib. 8, cap. 32), and the councils. of Agde (can.  42), Vannes (Conc.Venet. can. 16), Orleans (Conc. Aurel. 1, can. 30), and several others. A peculiar sort of augury was condemned by the French councils last named, under the name of sortes sacroe, divination by holy lots. It is also known as sortes Biblicoe, Bible lots. The practice of the Romans in opening a book of Virgil and taking the first passage that appeared as an oracle was imitated by many superstitious Christians. These used the Bible to learn their fortune by “sacred lots,” taking the first passage that presented itself to make their divination and conjecture upon. This was also called “The Lot of the Saints,” and was practiced for gain by some of the French clergy; but it was decreed by the Council of Agde that any who “should be detected in the practice of this art, either as consulting or teaching it, should be cast out of the communion of the Church.” The custom of using the Bible in this way still lingers in England, Scotland, and other countries, more, however, as sport for children. See Bingham, Antiquities of the Christian Church, bk. 16, ch. 5, § 2. SEE SUPERSTITION.

## Sop[[@Headword:Sop]]

             (ψωμίον, a morsel), a piece of bread dipped into sauce (Joh 13:26-30).

## Sopater[[@Headword:Sopater]]

             (Σώπατρος, i.e. savior of his father, a common Greek name), the son of Pyrrhus of Beroea, was one of the companions of Paul on his return from Greece into Asia as he came back from his third missionary journey (Act 20:4). A.D. 55. Whether he is the same with SOSIPATER SEE SOSIPATER (q.v.) mentioned in Rom 16:21 cannot be positively determined. The name of his father, Pyrrhus, is omitted in the received text, though it has the authority of the oldest MSS., A, B, D, E, and the recently discovered Codex Sinaiticus, as well as of the Vulgate, Coptic, Sahidic, Philoxenian-Syriac, Armenian, and Slavonic versions. Mill condemns it, apparently without reason, as a traditional gloss.

## Sope[[@Headword:Sope]]

             SEE SOAP.

## Sopher[[@Headword:Sopher]]

             SEE SCRIBE.

## Sophereth[[@Headword:Sophereth]]

             (Heb. id. סֹפֵרֶת, writing; Sept. Σεφηρά, Σαφαράτ, v.r. ‘Ασεφοράθ, Σαφαράθ), one whose children were a family that returned from Babylon with Zerubbabel among the descendants of Solomon's servants (Ezr 2:55; Neh 7:57). B.C. ante 536.

## Sopherim[[@Headword:Sopherim]]

             is the title of a Talmudic treatise, which is generally found at the end of the ninth volume of the Babylonian Talmud, together with other treatises which belong to the post-Talmudic period. The whole consists of twenty- one chapters, and is divided into three parts, the first of which has given the title Sopherim to the whole treatise. Part first, comprising ch. 1-4 contains directions for the copyist of the Holy Writings. With this part corresponds what we read in the treatise Sepher Torah (edited by R. Kirchheim, Frankf.-on-the-Main, 1851), in the Septem Libri Talmudici Parvi Hierosolymitani. Part second, comprising ch. 6-9, contains the Masoretic part of the book, and treats of the ten words of the Pentateuch which have the puncta extraordinaria, viz. Gen 16:5; Gen 18:9; Gen 19:33; Gen 33:4; Gen 37:12; Num 3:39; Num 9:10; Num 21:30; Num 29:15; Deu 29:28; of the Keri and Kethib, the variations between Psalms 18 and 2 Samuel 22, between Isaiah 36 sq. and 2 Kings 18 sq. The enumeration of the words, which are written, but not read, and of those portions which are not to be read publicly, leads us to the third part, which is subdivided into two sections, viz. ch. 10-16 which treat of the laws for the public reading in general, while ch. 17-21 treat of the holy days. From the contents we see the importance of this treatise for the text of the Old Test. Its redaction probably belongs to the 9th century; in the 12th century it is cited by the school of Southern France. This treatise has often been commented upon thus by A.L. Spira, who published the text with the commentary נחלת אריאל ומעיןאריות (Dyrhenfurt, 1732), and by Jac. Naumburg, in his נחְלת יעקב (Furth, 1793). The first part (ch. 1-5) has been edited, together with a Latin translation, by J.G. Chr. Adler, in his Judoeorum Codicis Sacri Rite Scribendi Leges (Hamb. 1779). Of late the treatise Sopherim has been published by J. Muller (Leips. 1878), under the title Masechet Sopherim, der talmudische Tractat der Schreiber, eine Einleitung in das Studium der althebraischen Graphik, der Masora und der altjudischen Liturgie. This edition contains, besides the Hebrew text,  explanations in German, which are very valuable in spite of the many mistakes which we often find in the writing of proper nouns, as Kennikut for Kennicott, etc. For a review of Miller's edition, see Schurer, Theolog. Literaturzeitung, 1878, p. 626 sq.; Judisches Literaturblatt, 1879, p. 53 sq.; 61 sq. SEE TALMUD. (B.P.)

## Sophia[[@Headword:Sophia]]

             This name occurs frequently in the catalogies of saints and martyrs of the ancient Church, but in no instance with historical authentication.

1. A Christian widow, living at Rome under Hadrian, about A.D. 120, with her daughters Fides, Spes, and Charitas. Accused before the praefect Antiochus, they made joyous confession of their faith. The daughters were condemned to be thrown into a fire of pitch and sulphur, but as they remained uninjured in the fire, they were taken out and beheaded. The mother was temporarily released, and buried her children, but after three days she, too, sealed her faith with her blood. Her day is Sept. 30, or, according to other authorities, Aug. 1. The legend is found in Simeon Metaphrastes and later collections (ap. Lipom. tom. 6, ap. Sur. tom. 4; Mombrit. tom. 2; Acta S. ad 30 Sept.).

2. A virgin martyred under Decius at Fermo, in Picenum, April 30, and buried in the church of that town. The Fasti Westphalice, however, commemorate a Sophia on the same day at Minden (Martyr. Rom. [ed. aron.]; Ferrariusi in Catal. SS.; comp. Acta SS. ad 30 April).

3. Mentioned in Roman (Martyrol. Rom. [ed. Baron.]) and Greek (Menolog. Sirletian.) lists as having been beheaded at Milan, Sept. 18.

4. An Egyptian, whose daughters were named Dibamona and Bistamona (Fasti Habessinorim), and with whom were associated a St.Varsenopha and her mother. Their natalities are assigned to Junee 4 (Acta SS.), their time is uncertain.

5. Sophia Senatrix, a nun of Aenos, in Thrace, the widow of a senator at Constantinople, who returned to Thrace after the death of her six children in order to devote herself exclusively to; works of Christian love. She died June 4, in the 10th or 11 century. The Acta SS. ad h. d. furnish a brief description of her life in Greek, taken from a Synaxarium Divionense.

## Sophia (Saint), Church (or Mosque) OF[[@Headword:Sophia (Saint), Church (or Mosque) OF]]

             the most notable edifice in Constantinople, built by the emperor Constantine, A.D. 330, and so named in honor of the, divine wisdom (Σοφία). It was one of the first Christian churches permitted after the persecution by Diocletian. Thirteen years afterwards it was enlarged by  Constantius, son of Constantine; was burned in 404, rebuilt in 415 by Theodosius II; burned a second time in 532, and in 538 was reconstructed from the foundation by Justinian, and dedicated on Christmas eve, 549. In, 1453, when the Turks entered the city, the people gathered together in this church, but they were seized and massacred the building being saved from destruction by Mohammed II, who conceived the idea of transforming it into a mosque. The whole aspect, both internally and externally, was entirely changed to accommodate the new worship; the pictures and mosaics were covered over, the altar rebuilt in the corner towards Mecca, a minaret was added at one corner, and the form of the church was changed to that of a crescent. Since then other buildings have been added to the original, a sacristy and baptistery being the most prominent. Among the sacred curiosities found in the crypt are, according to tradition, the block of red marble used as the cradle of our Saviour, the cup used by Mary in washing Jesus, both from Bethlehem; also the "sweating column," "shining stone," and "cold window," visited by Moslem pilgrims as miraculoas. The original form of the church was that of a cross enclosed in a square, whose sides measure two hundred and forty-five feet; including the portico, two hundred and sixty-nine feet. Having been enlarged and rebuilt several times, the original form has been lost, and now the exterior of this edifice is singularly heavy. Uncouth and disproportionate in appearance, even the effect of its unusual dimensions is destroyed by its lack of symmetry, it presenting an irregular mass of cupolas, half-domes, shelving roofs, and stunted minarets. Even the great dome, rising in the centre, so celebrated for its architectural beauty, looks low and flat, and from the outside produces nothing of the effect which was its purpose. The west side forms the entrance. The first vestibule was called in ancient times the narthex. The gallery for the women runs around three sides, supported by many magnificent columns borrowed from ancient buildings. The chief object of beauty is the dome, called the "serial dome," on account of its exceeding light weight consisting of pumice-stone bricks from Rhodes. It rises to the height of one hundred and eighty feet, resting on four massive arches. In the corners of this dome are four seraphim in mosaic, and on the arches can still be traced the sketches of madonnas and saints. Most of the ornamentation has been replaced by gigantic specimens of Turkish caligraphy, quotations from the Koran, on circular tablets. On the top of the cupola the verse "God is the light of the heavens and the earth" is illuminated during the festivals. Like all mosques this is closed to Christian visitors except upon special airman, which may be easily obtained, at a  small expense, through the interposition of the masters of the principal hotels.

## Sophists[[@Headword:Sophists]]

             is a title given to the leading public teachers in ancient Greece during the 5th and 4th centuries B.C. The most noted of these were Gorgias of Leontium and Protagoras of Abdera. The foundation of their doctrine was laid in scepticism, absolute truth being denied, and only relative truths being admitted as existing for man. Gorgias attacked the existence of the finite, but at the same time he maintained that all notion of the infinite is unattainable by the human understanding. He expressed his nihilism in three principal propositions: (a) nothing exists; (b) if anything existed, it would be unknowable; (c) if anything existed and were knowable, the knowledge of it could, nevertheless, not be communicated to others. The doctrine of Protagoras was that the phenomena both of external nature and of the processes of mind are so fluctuating and variable that certain knowledge is unattainable. He held that nothing at any time exists, but is always in a state of becoming. Man, he declared, is the measure of all things. Just as each thing appears to each man, so it is for him. All truth is relative. The existence of the gods, even, is uncertain. Thus this leading sophist succeeded in annihilating both existence and knowledge. He founded virtue on a sense of shame and a feeling of justice seated in the human constitution. The sophists made use of their dialectic subtleties as a source of amusement, as well as intellectual exercise, to the youth of Greece. They were opposed by Socrates (q.v.) and Plato, and Aristotle defines a sophist as an imposturous pretender to knowledge — a man who employs what he knows to be fallacy for the purpose of deceit and of getting money.” Mr. Grote contends that, so far from this being true, the morality of the Athenian public was greatly improved at the end of the 5th century as compared with the beginning of the century.

## Sophonias[[@Headword:Sophonias]]

             (Sophonias), a Greek (or rather Latin) form (2Es 1:40) of the name of the prophet ZEPHANIAH SEE ZEPHANIAH (q.v.).

## Sophronius[[@Headword:Sophronius]]

             1. A contemporary and friend of Jerome in Palestine about the close of the 4th century. He would seem to have been a Greek, who composed original works, and also translated a portion of Jerome's Latin version of the Scriptures into Greek. He is mentioned in the De Viris Illustr. c. 134. See Cave, De Script. Eccl. p. 236; Fabric. Bibl. Eccl. p. 11; Vallarsii Opp.  Hieron. (ed. Alt.), 2, 2, 818; Fabric. Bibl. Groec, (ed. Harl.), 9, 158; Schrockh, Kirchengesch. 2, 132.

2. A monk of Damascus, who was termed a scholar or sophist, and who became patriarch of Jerusalem in A.D. 634. He opposed the endeavors of Cyrus, patriarch of Alexandria, to secure the general acceptance of Monothelite views, and though temporarily induced, in a conference with Sergius, patriarch of Constantinople, and with Cyrus, to consent to the phrase θεανδρικὴ ἐνέργεια without insisting further on the consequences therefrom in favor of a dual nature in Christ, he refused to be intimidated after he became patriarch. In a circular letter addressed to Sergius and Honorius of Rome, he gave a detailed exposition of the doctrine of Christ's person, and demanded that no further concessions should be made to Monothelitism. The emperor Heraclius issued his edict Ecthesis (q.v.) in 638 with the design of putting an end to the discussion; and as Jerusalem had fallen into the possession of the Saracens two years earlier, Sophronius was no longer able to bring any considerable influence to the support of his cause. The pistola encyclica referred to above given in Hardouin, Acta Conc. 3, 1258, 1315. (Conc. Oecumen. 6, 11 et Acta 12). The work by Joannes Moschus, Pratum Spirituale (Λειμὼν Πνευματικός), is frequently cited under the. name of Sophronius. It was perhaps dedicated to Moschus, or composed by Sophronius and Moschus together. Several additional writings by Sophronius exist in MS. or in Latin editions (comp. Cave, De Script. Eccl. p. 451; Walch, Gesch. d. Ketzereien, 9, 17, 37, 115 sq.; Neander, Kirchengesch. 3, 248). The Menologium Groecoruin (Urbini, 1727) cites this Sophronius as a saint, and fixes his day on March 11.

3. Possibly identical with No. 1, is mentioned in Photius's Bibl. Cod. 5 as having written a Liber pro Basilio adv. Eunomium. The name is also found in lists of the patriarchs of Alexandria and Constantinople. See Fabric. Bibl. Groec. (ed. Harl.), 9, 158 sq.

## Sor[[@Headword:Sor]]

             in Persian mythology, is the personification. of a deadly drought and heat. He is an evil deva, created by Ahriman and opposed to the devas of Ormuzd, for the purpose of hindering the growth of plants, and thus to cause famine and miser.

## Sora[[@Headword:Sora]]

             called also Matta Mechassio, a town on the Euphrates, about twenty-two parasangs south of Pumbaditha, is famous in Jewish history as the seat of a renowned academy, which was inaugurated A.D. 219 by Abba Areka, more commonly known by his scholastic title of Rab (q.v.). Rab died in 247 at Sora, where for twenty-eight years he had presided over the Soranic school, remarkable for the pleasantness of its site and accommodations, and numbering, at times, from a thousand to twelve hundred students. Rab's successor in Sora was R. Huna (born about 212; died in 297), a distinguished scholar of Rab's. His learning contributed to sustain the reputation of the school, which could, under him, yet number eight hundred students. After an administration of forty years Huna died, and the rectorship was filled by Jehudah bar-Jecheskel, who died in 299. Bar- Jecheskel was succeeded by R. Chasda of Kaphri (born in 217; died in, 309), a scholar of Rab. Although the colleague of Huna for many years, he was far advanced in life — eighty years of age — when he attained the rectorship, the duties of which he discharged for ten years, and died in 309 at the age of ninety-two. Chasda, who was the last of the men who had been personally instructed by Rab, was succeeded by a scholar of his own,

Rabba bar-Huna Mare, in the rectory, and when A.D. he died the college was without a rector for nearly fifty years ............................... 309-320

Ashi ben-Simai, surnamed Rabbana (our teacher), resuscitated the college of Sora, and was its rector fifty-two years, during which time seven rectors died in Pumbaditha. Ashi immortalized his name by collecting the Babylonian Talmud........................................... 375-427

R. Jemar, or Mar-Jemar, contracted Maremar, succeeded R. Ashi as rector of the college......... 427-432

R. Idi bar-Abin, his successor .................... 432-452

R. Nachman bar-Huna, who is not once mentioned in the Talmud, held the office............... 452-455

Mar bar-R. Ashi, continued collecting the Talmud, which his father began, and officiated....... 455-468

Rabba Tusphah succeeded Mar bar-R. Ashi........ 468-474  Sora, where one of the oldest Jewish academies stood, was now destroyed by the Persian king Firuz.

After the death of Firuz (485), the academy was reopened, and Rabina occupied the rectory of Sora 488-499

In connection with R. Jose of Pumbaditha, and other scholars of that time, they completed the Talmud Dec. 2, 499. For the next one hundred and fifty years Jewish chronology leaves us in the lurch, as this period was rather troublesome for the Jews; and from the middle of the 7th century the presidents of the Soranic school are styled Gaon — i.e. Excellence — a word which is either of Arabic or Persian origin. The first gaon is—

      Mar Isaac — cir. 65-670

He was succeeded by—

      Huna — 670-60

      Mar Sheshna ben-Tachlipha. — 680-689

      MarChaninai of Nehar Pakoir — 689-697

      Nahilai Halevi of Nares — 697-715.

      Jacob of Nahar-Pakor — 715-732

      Mar ben-Samuel — 733-751

      Mari Ha-kohen — 751-759

      R. Acha — a few months

      R. Jehudah the Blind — 759-762

      Achunai Kahana ben-Papa — 762-765

      Chaninai Kahana ben-Huna — 765-775

      Mari Ha-Levi ben-Mesharhaja — 775-778

      Bebai Halevi ben-Abba — 778-788

      Hilai ben-Mari — 788-797

      Jacob ben-Mardocai — 797-811

      Abumai ben-Mardocai — 811-819

      Zadok, or Isaac ben-Ashi — 819-821

      Halia ben-Chaninai — 821-824

      Kirnoj ben-Ashi — 824-827

      Moses ben-Jacob — 827-837

      Interregnum — 837-839

      Mar Cohen Zedek I, ben-Abimal — 839-849

the author of the first collection of the Jewish order of prayers (טידור).

      Mar Sar-Shalom ben-Boas — 849-859

      Natronai II, ben-Hilai, the first gaon who used the Arabic language in his correspondence — 859-869

      Mar Amram ben-Sheshna — 869-881

      Nachshon ben-Zadok (q.v.) — 881-889

      Mar Zemach ben-Chajim — 889-895

      R. Malchija — only one month Hai ben-Nachshon — 895-906

The Soranic academy loses its importance under the next president—

      Hilai ben- Mishael — 906-914

It lingers on, but without any outside influence. The study of the Talmud had so diminished at this academy that there was no Talmudic authority worthy of being invested with the gaonate, or presidency. In order not to give up this school entirely,

      Jacob ben-Natronal-Amram was elected — 914-926

For want of a learned man, a weaver was elected as the next incumbent — Jom-Tob Kahana ben-Jacob-Hai-ben-Kimai — 926-928 Against the customary usage, after Jom-Tob's death, an outsider was elected for the rectorship,

      Saadia ben-Joseph (q.v.);..................... 928-932

Under Saadia the Soranic high school revived again. Saadia, unwilling to become a blind tool in the hands of those who called him to his position, was deposed in 930 through the jealousy of others and his own unflinching integrity; and an anti-gaon in the person of

      Joseph ben-Jacob ben-Satia was elected — 930-932

Saadia, however, retained his office in the presence of an anti-gaon for nearly three years more (930-933), when he had to relinquish his dignity altogether. His opponent,

      Joseph ben-Jacob ben-Satia was now sole gaon — 933-937

but when deposed in 937,

      Saadia ben-Joseph was again incumbent — 937-949  When Saadia died, the deposed anti-gaon was again elected — 942-948

But with Saadia's death the last sunset light of the Soranic academy had passed away; and the dilapidated state of that once so famous school obliged Joseph ben-Satia to relinquish Sora, and to emigrate to Bassra, in 948. The school founded by Rab, after it had flourished for more than seven hundred years, was now closed. But the Soranians, it seems, could not get over the downfall of the venerable academy, and used all their endeavors to continue the same. They sent four famous Talmudists outside of Babylonia to interest the Jewish congregations for this old alma mater. But these messengers never returned; they fell into the hands of a Spanish corsair. Among these captives was Moses ben-Chanoch (q.v.), who was brought to Spain, where he propagated Jewish learning on the peninsula. In the meantime there was an

Interregnum at Sora from — 948-1009

when Samuel ben-Chofni — 1009-1034

was elected to the presidency, to close up the list of presidents of that old school.

See Gratz, Gesch. d. Juden, 4, 5, 6. SEE SCHOOLS, JEWISH. (B.P.)

## Soracte[[@Headword:Soracte]]

             a mountain in ancient Italy which, according to Servius, was sacred to the infernal gods, especially to Diespiter. It was a custom among the Hirpi (or Hirpini) that at a festival held on Mount Soracte they walked with bare feet upon glowing coals of fir wood, carrying about the entrails of victims which had been sacrificed. This ceremony is connected by Strabo with the worship of Feronia.

## Soranus[[@Headword:Soranus]]

             in old Italian mythology was a name of Pluto in use among the Sabines. Roman poets sometimes identified Soranus with the Greek Apollo (Virgil, Aeneid, 11, 786).

## Sorbin, De Sainte-Foi, Arnaud[[@Headword:Sorbin, De Sainte-Foi, Arnaud]]

             a French prelate, was born at Montech-en-Querci, July 14, 1537. From a child he possessed an insatiable thirst for knowledge, which he pursued at Toulouse, where he finally became doctor of theology; and in 1557 he obtained the neighboring curacy of Sainte-Foi de Peyrolieres. At the invitation of the archbishop of Auch he preached in the churches of Toulouse, Narbonne, Lyons, and Paris; and in 1567 became court preacher of Catherine de Medicis. He spent a laborious life in public labors, controversies, and historical writings (a list of which is given in Hoefer, Nouv. Biog. Generale, s.v.), and died at Nevers, March 1, 1606.

## Sorbon, Robert De[[@Headword:Sorbon, Robert De]]

             founder of the famous French institute of the Sorbonne (q.v.), was born at Sorbon, Oct. 9, 1201. From the position of an almoner student he became successively priest, doctor of theology, and canon of the Church of Cambray. His piety and sermons gained him the notice of Louis IX, who made him his chaplain and confessor. For the aid of poor students he formed a society of secular ecclesiastics, who lived in common, and gave gratuitous instruction. Out of this, under royal and papal patronage; eventually grew the school of theology known by his name. He died at Paris, Aug. 15, 1274, leaving all his property to the institution. The Sorbonne formed one part only of the faculty of theology in the University of Paris; but its name became so famous that it was often given to the whole, and graduates were proud to name themselves of the Sorbonne rather than the university. See Hoefer, Nouv. Biog. Generale, s.v.

## Sorbonne, The, Of Paris[[@Headword:Sorbonne, The, Of Paris]]

             originally a seminary for indigent young men preparing for the secular priesthood, but in course of time a college of learned men whose influence over theological thought was widely recognized. This body of scholars has frequently, but erroneously, been identified with the theological faculty of the University of Paris, and also with the university itself.

The University of Paris may trace its origin to the time of Alcuin, inasmuch as an uninterrupted current of teaching extends from that period until the present. But there was then no organization of faculties. William of Champeaux and Abelard taught philosophy and theology, and especially dialectics, at the beginning of the 12th century, but in any place where  opportunity was afforded. During that century the Corpus Universitatis was founded, and it was fully organized, being divided into three faculties, etc., when the Sorbonne was opened. The founder of this college, the canon Robert of Sorbon or Sorbonne, in Champagne, was chaplain to Louis IX. His purpose was to assist poor young men in securing a theological education by affording them free tuition and training for the service of the Church. He obtained a site with a few buildings from the crown domains in the street Coupe-gorge, and there built his school. The proper spiritual authorities granted the necessary license for the institution of a Congregatio pauperum magistrorum studentium in theologica facultate, and pope Clement confirmed it in A.D. 1268. The school began with sixteen students, four taken from each of the four parts into which the university was divided; but its fame grew so rapidly that in a brief time over four hundred pupils thronged its halls. Eminent men were called to occupy its theological chairs, the first being William of Saint-Amour, Endes of Douai, and Laurent L'Anglois; and finally a preparatory school was added, called the College de Calvi, and more generally known as the Little Sorbonne, designed for five hundred boys.

The principal source of the reputation in which the school was held, and of the influence it exercised over school, Church, and State, and particularly over theology and philosophy, is to be found in the fact that many docteurs and bacheliers of the house associated themselves with the teachers as resident guests, and joined in the harmonious and earnest pursuit of a common object, thus constituting a compact society for the promotion of learning. The union of powers in the association of the Sorbonne was perfect, and the government firm. A proviseur had control of general and external affairs, and regulated the intercourse with the outer world, with the university, and with all authorities. Though subordinated to the university, the proviseur held a position of such dignity that none ventured to infringe upon his rights. He was at first chosen from among the professors, but later from the number of most eminent prelates, and was consequently able to afford protection and impart lustre to the institution over which he presided. Internal matters were regulated by a senieur des docteurs.

For admission to a permanent residence in the Sorbonne it was required of a baccalaureus artium that he should teach philosophy in any college of the university, and that he should defend the These Robertine, even before he could obtain the licence en Theologie. Once admitted, the associates  were divided into two classes, the fellows and the guests, the latter being affiliated, but not incorporated, with the house. The privilege of such residence was eagerly sought after. It appears, however, that doctors of theology connected with other colleges were also called docteurs en Sorbonne, perhaps because the theological faculty was accustomed to hold its regular meetings in the halls of the Sorbonne, and they actually were doctors of the Sorbonne, inasmuch as they had there acquired their title by defending a thesis. If to all this be added the fact that the theological professors of several colleges were invariably taken from the Sorbonne, it will be easy to understand how the mistake of identifying the Sorbonne with the theological faculty of the university originated.

The Sorbonne has during its career pursued two leading tendencies — that of reconciling theology with philosophy, and that of preserving theology in orthodox purity and unquestioned supremacy. Philological and philosophical studies were taught in its halls; but its spirit and importance, as well as its true merit, are to be sought in its theological effectiveness alone. The apparatus of learning was at first too meager to admit of noticeable results. Down to the 14th century the study of Latin constituted the whole of philology. Philosophy stimulated theological inquiry, but theology could lay no claim to a scientific character. It had no exegesis, and could not presume to a knowledge of dogmatics. The students lacked books, the teachers acquaintance with the most necessary languages. But under the circumstances, and according to its opportunity, the Sorbonne watched over the orthodoxy of theology according to the councils and the fathers, though such supervision belonged to the diocesan. Its influence was, however, exercised indirectly over the theological faculty, the university, and even the conseils du roi. The Sorbonne as an association did not appear publicly in defense of doctrine, or send representatives to Church councils, or take part in political meetings. Statements made to that effect must be understood as referring to the university or the theological faculty rather than the Sorbonne; though the fact that all the principal doctors belonged to the Sorbonne assured her practical participation in all important affairs. More than once it opposed the collection of Peter's pence and the Inquisition. In April, 1531, it condemned several tenets taken from Luther's writings, and during the Reformation of the 16th century it laid under the ban of its censure a long list of writings by different authors, some of them even the works of eminent bishops, and one of them the Catholic version of the Bible by Rene Benoit.  It is to be noted that in all this the Sorbonne was not a blind agent of the Church. It contended against all Protestant aspirations, but also against all Jesuitical assumptions. It was the earliest defender of the Gallican liberties and of the accepted doctrines of the Church. When the cardinal of Lorraine had procured from Henry II the right to build a Jesuits college in Paris, the Sorbonne declared the Order of Jesuits dangerous, to the faith, the peace of the Church, and the monastic discipline. When Martin Becan published his Controversia Anglicana de Potestate Regis et Ponticis (1612), and queen Marie de Medicis forbade the intervention of the Sorbonne, the latter, nevertheless, denounced the book as dangerous to morality, etc. It defended the purity of the received doctrines against even the pope and the curia. Of 128 doctors, only forty-nine were ready to accept the bull Unigenitus without protest, though the absolute king Louis XIV favored it and many declared themselves directly opposed to its reception.

The Sorbonne, i.e. the theological faculty, considered itself the guardian of a pure faith and the scientific organ of the Church down to the beginning of the 18th century. In 1717 it put forth an effort, on the occasion of the presence of Peter the Great in Paris, to bring about the union of the Greek and Roman churches. It was at the time the highest authority in the Gallican Church in matters of theology. Political interferences, which could not be wholly avoided in the condition of affairs, finally undermined its influence. It released the subjects of Henry III from their allegiance, and its preachers counselled resistance, to the degree of regicide. It declared Henry IV, the legitimate heir to the crown, unworthy, and debarred because of obstinate persistence in heresy. Still more was done by its mistakes in philosophy to hasten its ruin. In 1624 it secured from the Parliament a decree forbidding any person to teach contrary to the doctrines of approved authors — the resolution being aimed at Des Cartes, in defense of Aristotle. Neither the Meditations of Des Cartes nor the works of Malebranche, Fenelon, Bossuet, and Leibnitz could arouse the slumbering intelligence of the learned faculty. But the issuing, by Boileau, of the burlesque Arret donne en la Grande Chambre du Parnasse exposed the position of the Sorbonne to ridicule, and rendered any further invoking, of legal aid to the defense of Aristotle impossible. This was followed, in 1751, by Voltaire's Le Tombeau de la Sorbonne Oeuvres de Voltaire, par Chr. Beuchot, 39, 534). In this work special emphasis was laid on the fact that Des Cartes' Idees Innees were now defended by the Sorbonne as a bulwark of religion, though he had been at first denounced by the same  authority as a most destructive heretic, etc. The position became more difficult with every day, until the decrees of 1789 and 1790 confiscated the property and financial resources of the Sorbonne for the benefit of the nation. About two thousand manuscripts were transferred to the Bibliotheque Nationale, while the printed works were distributed among different libraries in the metropolis. The buildings came into the possession of the imperial university in 1807, and have been used as residences for professors, deans, rectors, etc. The three faculties, Theologie, Lettres, and Sciences, delivered their lectures and held their examinations, and the minister of public instruction distributed the annual prizes of the concours general in the halls of the Sorbonne. The monument of Richelieu still adorns the chapel. He was a former pupil, and had caused the ancient and narrow rooms to be replaced with the modern palace like edifices which are yet remembered. The modern Bibliotheque de la Sorbonne, or de l'Universite, possesses nothing whatever of the former library. Even the homilies of Robert of Sorbon, written by his own hand, are in the National Library. Theology, philosophy, and philology still meet within its walls, and perhaps each retains some measure of the former spirit; but the substance and form are of the 19th century. The course of many prominent professors of the Sorbonne, following the example of Laromiguere and Royer- Collard, in connection with the political and social revolutions of the period from 1817 to 1830, is familiarly known. No other school in Europe has played such a role as the Sorbonne. In the domains of politics and the Church its influence was perhaps too prominently exercised, and perhaps no adequate results were produced in philosophy, theology, and science generally, in comparison with the means and opportunity enjoyed.

See Bulaeus, Hist. Universit. Paris. (Paris, 1665, and often, 6 vols. fol.), censured by the Sorbonne; Crevier, Hist. de. l'Univers. de Paris (ibid. 1761, 7 vols. 12mo), extracted from Bulaeus, and extending only to A.D. 1600; Duvernet, Hist. de la Sorbonne. etc. (ibid. 1790, 2 vols. 8vo), declamatory; Dubarle, Hist. de l'Univ. de Paris (ibid. 1844, 2 vols. 8vo); Prat, Maldonat et l Univ. de Paris au 16e Siecle (ibid. 1856, 8vo); Encycl. des Sciences et des Arts (Neuchatel, 1775), tom. 15; Bergier, Dict. de Theol. s.v.; “Sorbonne” in the Encycl. Methodique, tom. 3 (Paris, 1790); Hist. de l'Eglise Gallicane, tom. 12, liv. 34, to A.D. 1272. See also Vies des Peres et des Martyrs, 7, 625; Saint-Savin, Oeuvres de Boileau- Despreaux, etc. (Par. 1821), 3, 111; Beuchot [Chr.], Oeuvres de Voltaire, 39, 534.

## Sorcerer, Sorcery[[@Headword:Sorcerer, Sorcery]]

             (usually some form כָּשִׁ, kashaph, to mutter incantations). SEE DIVINATION.

## Sorcery In Christian Countries[[@Headword:Sorcery In Christian Countries]]

             In early times those who gave themselves to magic and sorcery were usually termed venefici and malefici, because either by poison or by means of fascination they wrought pernicious effects upon others. The laws of the Theodosian Code (lib. 9 tit. 16, De Meficiis) frequently brand them with this name of malefici. Constantius (Cod. Theod. leg. 5) charges them with disturbing the elements or raising of tempests, and practicing abominable arts in the evocation of the infernal spirits to assist men in destroying their enemies. These he therefore orders to be executed, as unnatural monsters, and quite divested of the principles of humanity. They were also excepted at the granting of indulgence to criminals at the Easter festivals, as guilty of too heinous a crime to be comprised within the general pardon granted to other offenders. The Council of Laodicea (can. 36) condemns them under the name of magicians and enchanters, and orders their expulsion from the Church. Bingham, Christ. Antiq. bk. 16, ch. 5, § 5.

The early Christians were derided as sorcerers in accordance with the impious charge brought by Celsus and others against our Lord, that he practiced magic, which they supposed him to have studied in Egypt. Augustine (De Consens. Evang. 1, 9) says that it was generally believed among the heathens that our Savior wrote some books upon magical arts, which he delivered to Peter and Paul for the use of the disciples.

## Sorek[[@Headword:Sorek]]

             (Heb. Sorek', שׂוֹרֵק, red; Sept. Σωρήκ [in some copies compounded with a part of the preceding word]), the name of a valley (נִחִל, wady) in which lay the residence of Delilah (Jdg 16:4). It appears to have been a Philistine place, and possibly was nearer Gaza than any other of the chief Philistine cities, since thither Samson was taken after his capture at Delilah's house. Beyond this there are no indications of its position, nor is it mentioned again in the Bible. Eusebius and Jerome (Onomast. Σωρήχ) state that a village named Capharsorech was shown in their day “on the north of Eleutheropolis, near the town of Saar (or Saraa), i.e. Zorah, the  native place of Samson.” Zorah is now supposed to have been fully ten miles north of Beit-Jibrin, the modern representative of Eleutheropolis, though it is not impossible that there may have been a second further south. Van de Velde (Memoir, p. 350) proposes Wady Simsim, which runs from near Beit-Jibrin to Askulan; but this he admits to be mere conjecture. On the south side of the ridge on which the city of Zorah stood, and between it and Bethshemesh, runs a wide and fertile valley, whose shelving sides of white limestone are admirably adapted for the cultivation of the vine. It winds away across the plain, passing the sites of Ekron and Jabneel. This may possibly be the valley of Sorek. Its modern name, Wady es-Surar, bears some remote resemblance, at least in sound, to the Biblical Sorek (Porter, Handbook, p. 282). “The view up this valley eastward is picturesque. The vale, half a mile across, is full of corn, and in the middle runs the white shingly bed of the winter torrent. Low white hills flank it on either side, and the high rugged chain of the mountains. of Judah forms a pretty background” (Conder, Tent Work in Palest. 2, 175).

The word Sorek in Hebrew, signifies a peculiarly choice kind of vine. which is said to have derived its name from the dusky color of its grapes, that perhaps being the meaning of the root (Gesenius, Thesaur. p. 1342). It occurs in three passages of the Old Test. (Isa 5:2; Jer 2:21; and, with a modification, in Gen 49:11). It appears to be used in modern Arabic for a certain purple grape, grown in Syria, and highly esteemed, which is noted for its small raisins and minute soft pips, and produces a red wine. This being the case, the valley of Sorek may have derived its name from the growth of such vines, though it is hardly safe to affirm the fact in the unquestioning manner in which Gesenius (ibid.) does. Ascalon was celebrated among the ancients for its wine; and, though not in the neighborhood of Zorah, was the natural port by which any of the productions of that district would be exported to the west. SEE VINE.

## Sorek (2)[[@Headword:Sorek (2)]]

             The village by this name mentioned in the Onomasticon is probably represented by the present ruined site Khurbet Surek, lying one and a half miles north of Wady Sutrar, and the same distance west of Surah (Zorah). It contains "traces of a ruined village, springs, with a rock-cut wine-press, and cave to the west, and a sacred tree " (Memoirs to the Ordnance Survey, 3:126).

## Sorin, Matthew, D.D[[@Headword:Sorin, Matthew, D.D]]

             a Methodist Episcopal minister, was born in Philadelphia, Pennsylvania, September 7, 1801, of Roman Catholic parents. His father died when Matthew was about nine years of age, and the latter was apprenticed to a paper-maker, whose family, though Protestants, were bitter enemies of the Methodists. He procured a New Test., read it secretly, and began its memorization. He joined the Methodist Episcopal Church in 1817: received license to preach in his early manhood; and in 1823 entered the Philadelphia Conference. He labored on Dauphin Circuit in that year; in Somerset, Maryland, in 1824; on the shores of the Chesapeake in 1825 and 1826: travelled Snow Hill Circuit in 1827; Salisbury Circuit and Accomac, Virginia, in 1829 and 1830; became discouraged, and located in 1831 at Drummondtown; started with his wife for the far West in 1832, but was overtaken and induced to return as senior preacher on Snow Hill Circuit, where, early in 1833, he was blessed with a great revival. That year he re- entered the effective ranks of the Philadelphia Conference, and was made presiding elder of the Chesapeake District. In 1836 he was stationed at Asbury, Wilmington, Delaware, then at Union Church, Philadelphia, Pennsylvania; in 1839 at Ebenezer Church, same city; a failure of his nervous system rendering his supernumeration necessary, he tried book- publishing at Philadelphia between 1842 and 1848; then moved West, within the bounds of the Rock River Conference, and practiced medicine; removed to St. Paul, Minnesota, in 1852, and to Red Wing in 1853, where  he took charge of the mission. His health being somewhat restored. he was transferred to the Missouri and Arkansas Conference in 1865, and appointed presiding elder of St. Louis District; in 1869 of Kansas City District; in. 1873 and 1874 was stationed at Austin, Missouri; in 1875 at Rolla; in 1876, at the request of the Philadelphia Conference, he was retransferred to its active ranks, and stationed at Marcus Hook, Pennsylvania; in 1877 was appointed to Bustleton; and in 1878 to Oxford, Chester County, where he closed his active labors, took a superannuated relation, and spent the remainder of his days travelling in the far West. He died suddenly, in Pueblo, Colorado, August 11, 1879. By his own energies and perseverance, Dr. Sorin became an able scholar in history, general literature, and theology. He was an intellectual and physical giant, one of the most powerful preachers of his day. See Minutes of Annual Conferences, 1880, page 27; Simpson, Cyclop. of Methodism, s.v.

## Sorores (Sisters)[[@Headword:Sorores (Sisters)]]

             SEE AGAPETAE.

## Sorores Ecclesiae (Sisters Of The Church)[[@Headword:Sorores Ecclesiae (Sisters Of The Church)]]

             a name given in early times to nuns.

## Sororia[[@Headword:Sororia]]

             in Roman mythology, was a surname of Juno. The sole survivor of the famous contest of the Horatii and the Curiatii is said to have erected an altar to the goddess, under this name, after he had been purified of the murder of his sister (Livy, 1, 26).

## Sorrow[[@Headword:Sorrow]]

             (representing in the A.V. many Hebrew and several Greek words), mental pain or grief, arising from the privation of some good we actually possessed. It is the opposite to joy. This passion contracts the heart, sinks the spirit, and injures the health. Scripture cautions against it (Pro 25:20; Ecclesiastes 14:13; 30:24, 25; 1Th 4:13, etc.), but Paul distinguishes two sorts of sorrow — one a godly, the other a worldly sorrow (2Co 7:10): “Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death.” So the wise man (Ecc 7:3) says that the grave and serious air of a master who reproves is more profitable than the laughter and caresses of those who flatter. Our Lord upbraided that counterfeit air of sorrow and mortification which the Pharisees affected when they fasted, and cautioned his disciples against all such affectation which proposes to gain the approbation of men (Mat 6:16). SEE GRIEF.

Though sorrow may be allowable under a sense of sin, and when involved in troubles, yet we must beware of an extreme. Sorrow, indeed, becomes sinful and excessive when it leads us to slight our mercies, causes us to be insensible to public evils; when it diverts us from duty, so oppresses our bodies as to endanger our lives, sours the spirit with discontent, and makes us inattentive to the precepts of God's Word and to the advice of our friends. In order to moderate our sorrows, we should consider that we are under the direction of a wise and merciful Being; that he permits no evil to come upon us without a gracious design;. that he can make our troubles sources of spiritual advantage; that he might have afflicted us in a far greater degree; that though he has taken some, yet he has left many other comforts; that he has given many promises of relief; that he has supported thousands in as great troubles as ours; finally, that the time is coming when he will wipe away all tears, and give to them that love him a crown of glory that fadeth not away. SEE RESIGNATION.

## Sortes Biblicae[[@Headword:Sortes Biblicae]]

             SEE SOOTHSAYING.

## Sortes Sacrae (holy lots)[[@Headword:Sortes Sacrae (holy lots)]]

             a species of divination which existed among some of the ancient Christians. SEE SOOTHSAYING.

## Sortilegi[[@Headword:Sortilegi]]

             a name for those among the ancient heathens. who foretold future events by the sortes, or lots.

## Sosano Vono Mikoto[[@Headword:Sosano Vono Mikoto]]

             in Japanese mythology, is the moon god, who begot of the sun goddess, Inadahime, eight children, generally symbolized under the figure of an eight-headed dragon. Temples were erected to these two deities in the sacred garden of Miako, and in them a number of festivals are held each year in their honor.

## Sosianus[[@Headword:Sosianus]]

             in Greek mythology, is a surname of Apollo at Seleucia, or, according to others, at Rome, where the name was derived from the statue of that god which the quaestor C. Sosius brought from Seleucia (Cicero, Ad Att. 8, 6; Pliny, H.N. 13, 5; 36, 4).

## Sosipater[[@Headword:Sosipater]]

             (Σωσίπατρος, saver of his father, common Greek name), the name of two men in the Apocrypha and New Test.

1. A general of Judas Maccabeus who, in conjunction with Dositheus, defeated Timotheus and took him prisoner (2Ma 12:19-24). B.C. cir. 164.

2. A kinsman or fellow tribesman of Paul, mentioned as being with him in the salutations at the end of the Epistle to the Romans (Rom 16:21). A.D. 54. He is probably the same person as SOPATER SEE SOPATER (q.v.) of Beroea (Act 20:4).

## Sosipolis[[@Headword:Sosipolis]]

             in Grecian mythology, was a patron god of the State, venerated among the Eleans. His worship originated, as it is fabled, at a time when the Arcadians had invaded Elis. A woman appeared among the Eleans, and related that in a dream the child at her breast had been pointed out to her as the savior of the State. The leaders thereupon placed the child naked before their ranks, and when the battle began it was metamorphosed into a serpent, which frightened the Arcadians and won the victory. After the battle the snake disappeared, and on the spot where it was last seen a temple was erected to the child and his mother, Eileithyia (Pausan. 6, 20, 2; 3, 25, 4). See Smith, Dict. of Biog. and Mythol. s.v.; Vollmer, Worterb. d. Mythol. s.v.

## Sospita[[@Headword:Sospita]]

             in Roman mythology, was a surname of Juno, especially at Lanuvium.

## Sosthenes[[@Headword:Sosthenes]]

             (Σωσθένης, perhaps for Σωσι-έθνης, saver of his nation; a not infrequent Greek name) was a Jew at Corinth who was seized and beaten in the presence of Gallio, on the refusal of the latter to entertain the charge of heresy which the Jews alleged against the apostle Paul (see Act 18:12-17). A.D. 49. His precise connection with that affair is left in some doubt. Some have thought that he was a Christian, and was maltreated thus by his own countrymen because he was known as a special friend of Paul. But it is improbable, if Sosthenes was a believer, that Luke would mention him merely as “the ruler of the synagogue” (ἀρχισυνάγωγος), without any allusion to his change of faith. A better view is that Sosthenes was one of the bigoted Jews, and that “the crowd” (πάντες simply, and not πάντες ῞Ελληνες, is the true reading) were Greeks who, taking advantage of the indifference of Gallio, and ever ready to show their contempt of the Jews, turned their indignation against Sosthenes. In this case he must have been the successor of Crispus (Act 18:8) as chief of the synagogue (possibly a colleague with him, in the looser sense of ἀρχισυνάγωγοι, as in Mar 5:22), or, as Biscoe conjectures, may have belonged to some other synagogue at Corinth. Chrysostom's notion that Crispus and Sosthenes were names of the same person is arbitrary and unsupported.

Paul wrote the First Epistle to the Corinthians jointly in his own name and that of a certain Sosthenes whom he terms “the brother” (1Co 1:1). A.D. 54. The mode of designation implies that he was well known to the Corinthians; and some have held that he was identical with the Sosthenes mentioned in the Acts. If this be so, he must have been converted at a later period (Wettstein, N. Test. 2, 576), and have been at Ephesus, and not at Corinth, when Paul wrote to the Corinthians. The name was a common one, and but little stress can be laid on that coincidence. Eusebius says (H.E. 1, 12, 1) that this Sosthenes (1Co 1:1) was one of the seventy disciples, and a later tradition adds that he became bishop of the Church at Colophon, in Ionia.

## Sostratus[[@Headword:Sostratus]]

             (Σώστρατος, probably a contraction for Σωσίστρατος, a common Greek name), a commander of the Syrian garrison in the Acra at Jersusalem (ὁ τῆς ἀκροπόλεως ἔπαρχος) in the reign of Antiochus Epiphanes (2Ma 4:27; 2Ma 4:29). B.C. cir. 172.

## Sotah[[@Headword:Sotah]]

             SEE TALMUD.

## Sotai[[@Headword:Sotai]]

             (Heb. Sotay', סוֹטִי, my turners, or changeful; Sept. Σωταϊv, Σουτεϊv, v.r. Σουτιεί in Neh.), a person whose “children” were a family of the descendants of Solomon's servants that returned with Zerubbabel (Ezr 2:55; Nehemiah 7:77). B.C. ante 536.

## Sotamtambu[[@Headword:Sotamtambu]]

             in Lamaism, is a region in hell where the damned are tormented with unbearable cold.

## Soteira[[@Headword:Soteira]]

             (the saving goddess) was a surname in Grecian mythology of Diana at Pegae in Megaris, at Troezene, at Boeae in Laconia, and near Pellene; of Proserpine in Laconia and Arcadia; and of Minerva and Eunomia.

## Soter[[@Headword:Soter]]

             (Σωτήρ, Savior), in Grecian mythology, was a surname of Jupiter, and also of Bacchus and Helios (Pausan. 2, 20, 5; 31, 4; 3, 23, 6; 4, 31, 5; 8, 9, 1;  30, 5; 31, 4; Aristoph. Ran. 1433; Pliny, H. N. 34, 8; Plutarch, Aratus, 53; Lycoph. 206). It was a title likewise assumed by some of the Ptolemies and Syrian kings.

## Soter (2)[[@Headword:Soter (2)]]

             pope from A.D. 168 to 176 or 177, is said to have been a native of Campania, and to have written against the Montanists his work eliciting a reply from Tertullian. A letter to the Corinthians, now lost, but used for reading in the Sunday worship of the Church, is also attributed to him. Decretals said to have been issued by him are not genuine. Some authorities report that he died a martyr's death.

## Soteriology[[@Headword:Soteriology]]

             (Gr. σωτηρίας λόγος, doctrine of salvation) treats of the work of Christ as man's Redeemer, and its logical study requires that we should consecutively look at the deeds. Christ has wrought for the salvation of the world, and at their application, through faith, to individuals. The former is called Objective Soteriology, the latter Subjective Soteriology.

a. Objective. — Under this head are included the incarnation of Christ, his holy life, obedience unto death, the intermediate state, resurrection, exaltation to heaven. Christ's coming again, the threefold office of Christ, and the work of the Holy Ghost — all of these entering into the work of atonement.

b. Subjective. — Under this head are discussed the several steps which constitute the way of salvation, the demands upon the sinner, and how he is enabled to satisfy these demands. These are, desire for salvation, saving faith, true repentance, good works, Christian sanctification, the work of grace (necessity, extent, character, result).

Soteriology received little theoretical investigation in the ancient Church compared with that bestowed upon the Trinity and original sin. The chief defect in the patristic soteriology is that the distinction between justification and sanctification was not always so carefully drawn as to preserve the doctrine of atonement in its integrity. The holiness of the Christian is sometimes represented as cooperating with the death of Christ in constituting the ground of the remission of sin.  The papal statements during the Middle Ages were too influential to allow of an improvement in soteriologv, and the Church was holding a theory of salvation wholly opposed to that which prevailed in the fourth century. Anselm interrupted this dogmatic decline, and set the Church onc more upon the true path of investigation. The leading features of his theory are:

1. Sin is an offense against the divine honor.

2. This offense cannot be waived, but must be satisfied for.

3. Man cannot make this satisfaction except by personal endless suffering.

4. God must, therefore, make it for him, if he is to be saved.

5. God does make it in the incarnation and atonement of the Son of God. The soteriology of Anselm exerted but little influence upon Roman Catholic Christendom, but Luther's assertion of justification by faith alone caused soteriology to become the center of dogmatic controversy between Protestant and Papist. The principal point of dispute between the Council of Trent and the Protestant theologians related to the appropriate place of sanctification. The Roman divine maintained that holiness of heart is necessary to the forgiveness of sin, as a meritorious cause; while the Protestant threw out the human element altogether, and claimed that the blood of Christ is the only meritorious cause and ground of forgiveness.

In the Protestant Church discussions have been excited by the Socinian opposition and the Grotian modification.

For the historical examination of this subject, see Baur [F.C.], Die christl. Lehre von der Versohnung (1838); Ritschi, Die christl. Lehre von der Rechtf. und Versohnung (1870), vol. 1. For other phases, see the Dogmatics of Lange, Martensen, Nitzsch; Evangelical Quar. Rev. Oct. 1868; Edwards, Justification and Wisdom in Redemption; Hodge, Theology, vol. 2; Grotius, Sacrifice of Christ; Pressensd, Sur la Redemption, in Bulletin Theol. 1867, 1 sq.; Schoberlein, art. Erlosung, in Herzog, 4, 129-140; Shedd, Hist. of Doct. p. 201-386.

## Sothis[[@Headword:Sothis]]

             the name given by the Egyptians to the dog star, or Sirius. Their year began with the rising of this star, and the coincidence of the latter phenomenon with the new moon marked the great sidereal or world year  of 1461 civil years. So this was also, in Egyptian mythology, a designation of Isis, and the star Sirius was accordingly sacred to that divinity.

## Soto, Francisco Domingo de[[@Headword:Soto, Francisco Domingo de]]

             a monk and theologian, was born of poor parents, in A.D. 1494, at Segovia. He began life as a sacristan at Orchando. and after a severe struggle with difficulties growing out of his indigent condition, he entered the University of Alcala, where he was the pupil of Thomas de Villanova, and afterwards the University of Paris. In 1520 he became teacher of philosophy at Alcala, and took ground as a victorious opponent of the nominalism then prevalent in the university. He wrote a Comment. in Aristotelis Dialecticam (Salam. 1544, and often): — Categorioe (Venet. 1538): — Libri 8 Physicorum (Salam. 1545): and Summuloe (1575). He was suddenly induced to become a monk, and entered first at Montferrat, but finally became a Dominican at Burgos in 1524. At Burgos he taught philosophy and theology until 1532, when he removed to Salamanca, and was associated with John Victoria and Melchior Canus in the promulgation of scholastic theology. In 1545 he was appointed by Charles V to participate in the Council of Trent, and at once took prominent rank. In the first four sessions he represented his order, and in the fifth and sixth filled the place of the new general of the Dominicans, Fr. Romeo. He also contributed much towards the settling of the canons of the fifth and sixth sessions was spokesman of the Thomist school, and met with determined opposition from the Scotist Ambrosius Catharinus; their disputations dealing with the doctrines of original sin, the condition of the human will after the fall, justification, grace and predestination, the works of unbelievers, and similar matters. These controversies gave occasion for his works De Natura et Gratia Lib. II1, etc. (Venet. 1547; Antwerp, 1550): — Apologia, qua Episcopo Minorensi de Certitudine Gratioe respondet D.S. (Venet. 1547): — Discept. F. Ambr. Catharini Episc. Minor. ad Dom. de Soto, Ord. Proedic. super Quinque Articulis Liber (Rom. 1552). On the removal of the council to Bologna, Soto returned to the court of Charles V. He became confessor to the emperor and archbishop of Segovia in 1549, but renounced both dignities, and went back to the monastery of Salamanca, where he became prior in 1550. At this time he wrote, against Protestantism, Comment. in Epist. Pauli ad Romanos (Antwerp, 1550;. Salam. 1551). After two years' service as prior, he resumed a professorship in the University of Salamanca, and wrote De Ratione Tegendi et Detegendi Secretum Relectio Theologica (Salam. 1552): — Annot. in J.  Feri Francisc. Mogunt. Comment. super Evang. Johannis (Salam. 1554). Four years after resuming the professor's chair, he returned to the convent, was reelected prior, and died Nov. 15, 1560. In addition to a number of minor works, he composed, besides those already given, De Justitia et Jure Libri 7, etc. (Salam. 1556): — SententiarumC Comment. s. de Sacramentis (1557 and 1560): — a Commentary on the Gospel according to St. Matthew, not printed: — a treatise De Ratione Promulgandi Evangelium, etc. See Antonio [Nicolao], Biblioth, I ispanicra, etc. (Rom. 1672), 1, 255-258.

## Soto, Pedro de[[@Headword:Soto, Pedro de]]

             a Dominican theologian and bitter foe of German Protestantism. was born of aristocratic parentage, at Cordova, and in 1519 became a monk. He gradually obtained the reputation of great learning, particularly in scholastic theology, where he took ground as a stanch Thomist. Charles V appointed him privy councillor and father confessor, and his order appointed him vicar of the province of Low Germany. In this capacity he accompanied the emperor to Germany, but there exchanged the emperor's service for that of the seminary at Dillingen, where he became a teacher of theology, and began his literary activity by writing his Romish Institutiones Christianoe (Aug. Vind. 1548, and afterwards): — Method. Confessionis s. Doctr. Pietatisque Christ. Epitome (Antwerp, 1556): — Tractat. de Institut. Sacerdotum, etc. (Dill. 1558), a sort of pastoral theology. The Assertio Catholicoe Fidei, etc., involved him in a controversy with Brentius (q.v.), which called forth the further work Defensio Cathol. Confessionis, etc. (Antw. 1557). He also came into contact with cardinal Pole (q.v.) at Dillingen. After a time he accompanied Philip II to England, and was employed by queen Mary to restore Romanism and teach theology in the University of Oxford. In 1558, on Mary's death, he returned to Dillingen, and in 1561 accepted the call of pope Pius IV to Trent, in order to participate in the reopened council. Soto died April 20, 1563. See Biblioth. Hisp., etc. (Rom. 1672), 2, 193 sq.

## Sotwell (Properly Southwell, Lat. Sotwellus), Nathaniel[[@Headword:Sotwell (Properly Southwell, Lat. Sotwellus), Nathaniel]]

             an English Jesuit of the 17th century, is entitled to notice as one of the historians of his order; but particulars of his life are wanting. Being employed to write the lives of eminent authors among the Jesuits, he carried on the plan of Ribadeneira and Alegambe down to his own times.  His improved edition was published under the title of Bibliotheca Scriptoruns Societatis Jesu, Opus inchoatum a R.P. Petro Ribadeneira, et productum ad annum 1609, etc., a Nathanaelo Sotwello (Rome, 1676, fol).

## Souchai (Or Souchay), Jean Baptiste[[@Headword:Souchai (Or Souchay), Jean Baptiste]]

             a French ecclesiastic and writer, was born at Saint-Amand, near Vendome, in 1688, and was educated by his uncle. Removing to Paris, he gained the applause and esteem of all the learned, and in 1720 was elected a member of the Academy of Inscriptions. He was also made canon of Rodez, counsellor to the king, and reader and professor of eloquence to the College Royal. He died at Paris, Aug. 25, 1746. He wrote, Tarsis et Zelie (1720): — Ausone, Latin text (1730, 4to): — Astree, par d' Ur:e (1733): (Euvres Diverses de Pellisson (1735, 3 vols. 8vo): — (Euvres de Boileau (1735, 1745, 12mo; 1740, 2 vols. fol. and 4to): — Avec des Eclaircissenzents Fistoriques, Josephe, trad. par Arnauld d'Audilly (1744, 6 vols. 12mo): — translation into French, L'Essai sur les Erreurs Populaires de Th. Brown (Paris, 1738): — six Dissertations. See Chalmers, Biog. Dict. v.; Hoefer, Nouv. Biog. Generale, s.v.

## Souchle, Pierre[[@Headword:Souchle, Pierre]]

             a Protestant theologian of France, was born in 1804. After having finished his studies at M.ontauban and Strasburg in 1827, he assisted the Reverend Gibaud, at Rouilld, Vienne. In 1829 Souche was elected pastor of the Church at Rouille, and retired from the ministry in 1871. In acknowledgment of the great services which he rendered to the Church, he was made honorary president of the consistory, and died January 25, 1878, highly respected and honored by both Protestants and Roman Catholics. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Souchon, Adolf Friedrich[[@Headword:Souchon, Adolf Friedrich]]

             a German theologian, was born at Magdeburg, Aug. 10, 1807. He studied theology at Berlin, and in 1830 he entered upon his first ministerial duties in Strasburg in the Uckermark. In 1834 he was called to Berlin, first as pastor of the French Church in the Louisenstadt, and in 1854 as pastor of Trinity Church, where Sclleiermacher and Krummacher preached before him. Soon after 1854 he was also made a member of consistory. Early in 1878 he was obliged to retire from the ministry on account of bodily infirmities, and died at Mirow, in Mecklenburg-Strelitz, Aug. 27, 1878. Souchon was one of the most prominent ministers of Berlin, and enriched the homiletical literature by his collections of sermons on the gospels and epistles of the Christian year, his sermons on the passion of Christ, and other sermons. See Zuchold, Biblioth. Theologica, 2, 1241 sq. (B.P.)

## Souchon, Francois[[@Headword:Souchon, Francois]]

             a French painter, was born at Alais, Nov. 19, 1785, and was early sent by his parents, who were simple artisans, to Paris, in order to improve his talents under the tuition of David, and afterwards of Gros. He soon began  to paint sacred subjects for a livelihood, and in 1823 accompanied his friend Sigalon to Rome, where he aided Michael Angelo on his, cartoons. In 1838 he was made professor in the school of design at Lille, but retired in 1853, and died April 5, 1857. His works are of moderate merit. See Hoefer, Nouv. Biog. Generale, s.v.

## Soufflot, Jacques Germain[[@Headword:Soufflot, Jacques Germain]]

             a French architect, was born at Trenci, near Auxerre, in 1713 (or 1714). His father desired him to study law, but he evinced so strong a taste for architecture that he was allowed to choose that profession. Travelling in Italy to pursue his studies, his assiduity and talents recommended him to the duke of St. Aignau, ambassador of France to the Holy See, who secured him favors. Returning to France, he was engaged by the magistrates of Lyons as architect, and built the Hotel-Dieu, Exchange, Concert-room, and Theater. He was shortly after appointed comptroller of the buildings of Marli and the Tuileries, besides being the recipient of many other honors. The commission to rebuild the Church of St. Genevieve was given him, and the foundation was laid in 1756. In the following year he received the Order of St. Michel, and was nominated commissioner and general superintendent of the public buildings. Envy endeavored to destroy the fame of Soufflot, and so vexed him that he was hastened, before the completion of the Church of St. Genevieve, to his death, Aug. 29 (30), 1780. See Hoefer, Nouv. Biog. Generale, s.v., Cresy, Lives of Architects, s.v.

## Soul[[@Headword:Soul]]

             (prop. רוּחִ, πνεῦμα, the rational spirit; but occasionally נֶפֶשׁ, ψυχή, the animal principle of life), that vital, immaterial, active substance, or principles in man whereby he perceives, remembers, reasons, and wills. The rational soul is simple, uncompounded, and immaterial, not composed of matter and form; for matter can never think and move of itself as the soul does. In the fourth volume of the Memoirs of the Literary and Philosophical Society of Manchester the reader will find a very valuable paper by Dr. Ferrier, proving, by evidence apparently complete, that every part of the brain has been injured without affecting the act of thought. It will be difficult for any man to peruse this without being convinced that the modern theory of the Materialists is shaken from its very foundation. SEE MATERIALISM.

The soul is rather to be described as to its operation than to be defined as to its essence. Various, indeed, have been the opinions of philosophers concerning its substance. In the second book of his treatise Περὶ Ψυχῆς, Aristotle has given two definitions of it. In the first of these he calls it “the Entelechy (Ε᾿ντελέχεια), or first form of an organized body which has potential life.” The Epicureans thought it a subtle air, composed of atoms, or primitive corpuscles. The Stoics maintained it was a flame, or portion of heavenly light. The Cartesians make thinking the essence of the soul. Critics, a Sophist, regarded the blood as the seat and substratum of the soul. According to Plato, “The first or invisible element of the soul in man is the instrument of rational cognition, the other element is the organ of perception and representation. With this soul, having its seat in the head, are combined the courageous and the appetitive souls, the whole resembling the composite force of a driver and two steeds.” Aristotle distinguished several forms of soul, viz. the rational, which is purely spiritual; and infused by the immediate inspiration of God; the appetitice, which was the source of desire and will — the motive of locomotion; the sensitive, which, being common to man and brutes, is supposed to be formed of the element, and is the cause of sensation and feeling and, lastly, the vegetative soul, or principle of growth and nutrition, as the first is of understanding, and the second of animal life.

Modern philosophy has made many attempts to define the soul, of which we give the following resume. “It is not I that thinks, but it thinks in me; and it is not I that am, but it is something in me” (Baggesen, Zeitschr. von Fichte, 34, 153). “Spirit is a substance, immediately immanent in thinking, or of which thinking is immediately the form of activity. Spirit is thinking substance, the soul is dynamically present in the entire organism” (Chalybais, ibid. 20, 69). “We are compelled to suppose that there must be a real essence as the substantial bearer of all psychical conditions. This essence is the soul. It must stand with other real essences in causal relation, in order to the generation in it of manifold internal conditions. In brief, the soul needs the body, the body needs the soul” (Cornelius, Zeitschr. fir exacte Philosophie, 4, 99-102). “In the organism formed of atoms, which are spiritual essences, one unfolds its spiritual force to the point of self- consciousness; this atom, which as gas form atom interpenetrates the entire organism and occupies space as a center, is the soul” (Drossbach, Harmonie der Ergebnisse d. Naturforschung, p. 101-129, 229). “The phenomena of body and soul hang together as internal and external  phenomena of the same essence. This primary essence is, however, nothing more than the conjunction of phenomena themselves in the unitv of the general consciousness. The soul becomes aware only of its own proper phenomena, the body becomes aware only through that which appears of it to the soul itself. It is a common essence which appears externally as body, internally as soul” (Fechner, Physical. und philosoph. Atonzenlehre, 2d ed. p. 258, 259). “The soul is no more than nature; it is a phenomenon of the internal sense” (J.G. Fichte, Grundlage d. ges. Wissenschaftslehre, 1794, 1802). “The fact of self consciousness can only be explained on the supposition that the soul is a real essence, distinct from the organism, capable of reflection upon itself, that is, of consciousness. “Soul and body are diverse substances, but in the most intimate union and mutual interpenetration. It is the idea of its body.” “Every soul acquires for itself an organic body.

The external material body is but the changing image of the internal process of soul and life” (I.H. Fichte, Zeitschr. 12, 246; 25, 176-178). “Spirit is but a higher potency, a mere continuation of development of the animal soul, and the animal soul itself is a mere exaltation of the vital force of the plant. These three principles are in man, in virtue of his self consciousness, comprehended in one and the same Ego” (Fischer, Metaphysik, p. 36-38; Sitz der Seele, p. 8, 16). “The soul is a substantial essence. The inmost essence, the Ego, is unattainable to our cognition” (Frohschammer, Athehaumn, 2, 116, 119). “The body is the same life as the soul, and yet they may be spoken of as lying asunder. A soul without body would be nothing living, and the converse is true. The soul posits and produces itself; it has a body in itself, not without which it composes one total and actual, and in which it is omnipresent” (Hegel, Wereke, 5, 16; 8, 22, 23; 15, 339; 18, 29, 93). “We have no cognition of what is strictly the essence of our soul. We cannot reach the Ego itself with our consciousness; we can only reach it in the constantly shifting modifications, as it thinks, feels, wills, especially as it possesses the power of representation.” “The soul is a simple essence without parts, and without plurality in its quality, whose intellectual manifoldness is conditioned by a varied concurrence with other and yet real essences” (Herbart, Werke, 1, 193, etc.). “The Ego is an absolute unity, and, as it is no object of outward sense, is immaterial; and though it is present in space, and operates in it, occupies no space and has no special place in the body. The body is, rather, but the form of the soul; and birth, life; and death are but the diverse conditions of the soul. The conception of soul can only be reached by deductions” (Kant, Vorlesungen uber Metaphysik, p. 133-254;  Werke, 7, 60-78). “The what of the soul, its nature, comes as little into view as does the essential nature of things in general; the essential nature of the soul in itself remains unknown to us before it comes into a situation within which alone its life unfolds itself.

The soul is also the focus into which flow together the movements of the bodily life that play hither and thither. The. soul neither arises from the body nor from nothing, but goes forth from the substance of the infinite with the same substantiality which pertains to all the actual in nature that has sprung from the same infinite source. Our personality is not composed of body and soul; rather does our true essence lie exclusively in the soul. The spirit is something higher than the soul. In the spirit is the unity of our being, our true Ego. The soul is but an element in its service. At death the soul passes away, the spirit ripens to a new existence” (Lotze, Mlikrokosmus; Sfreitschriften, 1, 138). “The soul, the consciousness a posteriori, is nothing but the individual being, so far as it is conscious, and can neither be, nor be thought of, apart from that individual being” (Schellwien, Seyn und Bewusstseyn, p. 117, 122). “The Ego which now apprehends itself as sentient or percipient, now as putting forth effort, willing, etc., knows itself at the same time as one and the same, the same abiding self. It is but an expression of this consciousness of unity when we speak of our own soul, and impute to it this or that predicate; that is, when we distinguish our own soul, with its manifold characteristics, from ourselves, and in this act implicitly contrast ourselves as unity with the mutation and manifoldness of our intellectual life” (Ulrici, Glauben und Wissen, p. 64-66; Zeitschr. von Fichte, 36, 232; Gott u. die Natur, p. 414-417).

Modern philosophers in Germany thus make a distinction between Ψυχή (Seele) and πνεῦμα (Geist), or spirit and soul; but they reverse the relative significance of these terms. Prof. G.H. Schubert says that the soul is the inferior part of our intellectual nature, while the spirit is that part of our nature which tends to the purely rational, the lofty and divine. The doctrine of the natural and the spiritual (q.v.) man, which we find in the writings of Paul, may, it has been thought, have formed the basis upon which this mental dualism has been founded. The plainest and most common distinction taken in the use of the words soul and mind is, that in speaking of the mind of man we refer more to the various powers which it possesses, or the various operations which it performs; and in speaking of the soul of man we refer rather to the nature and destiny of the human being. The following distinguishing features of spirit, mind, and soul have  been given: “The first denotes the animating faculty, the breath of intelligence, the inspiring principle, the spring of energy, and the prompter of exertion; the second is the recording power, the preserver of impressions, the storer of deductions, the nurse of knowledge, and the parent of thought; the last is the disembodied, ethereal, self conscious being, concentrating in itself all the purest and most refined of human excellences, every generous affection, every benevolent disposition, every intellectual attainment, every ennobling virtue, and every exalting aspiration” (The Purpose of Existence [1850, 12mo], p. 79). Ψυχή, spirit, when considered separately signifies the principle of life; νοῦς, mind, the principle of intelligence. According to Plutarch, spirit is the cause and beginning of motion, and mind of order and harmony with respect to motion. Together they signify an intelligent soul. Thus we say the “immortality” of the soul, and the “powers” of the mind (Fleming, Vocabulary of Science, s.v.). SEE MIND.

In the Holy Scriptures three principles are recognized (see especially 1Th 5:23) as essential components of man — the soul (רוּחִ, πνεῦμα), the spirit (נֶפֶשׁ, Ψυχή), and the body (בָּשָׂר, σάρξ, or σῶμα); but these are not accurately, much less scientifically, defined. The first and the last of these elements clearly correspond to the material or physical and the immaterial or spiritual parts of man's nature, i.e. the soul and the body, as ordinarily defined by modern philosophers and scientists; but the middle term, the “spirit,” is hard to be distinguished. Yet in all earthly creatures, even in the lowest forms of animals, there is clearly observable a principle, inherent indeed in the body, and yet distinct from the rational faculty of man or the instinctive intelligence of brutes. This is usually styled “the animate principle,” or briefly life. It is this which molds the whole physical organism, and for this end controls, and to a large degree overrides, mere chemical and inorganic laws, producing combinations and results impossible to unvitalized substance. This power or essence — for it has not yet been determined whether it be distinct from or a mere result of the combination of soul and body — has hitherto eluded the analysis of scientific and philosophical research, and it will probably remain an inscrutable secret; but it is a sufficiently separate element of human and animal nature to warrant the distinctive use of a special term for it by the Biblical writers (which is carefully observed by them in the original, although frequently obscured in the English version). Thus spirit (נֶפֶשׁ, ψυχή) is never applied to God or to angelic beings, who are incorporeal;  nor, on the other hand, is soul (רוּח, πνεῦμα) ever used of beasts (except in Ecc 3:19; Ecc 3:21, where it is evidently employed out of its proper sense for the sake of uniformity). Yet life (חִיָּה) is ascribed equally to all these classes of existence, although those only who have bodies are endowed with the organic locomotive principle (Gen 1:20; Gen 2:7). SEE PSYCHOLOGY.

On the general subject, see Baxter, On the Soul; Drew, Immateriality and Immortality of the Soul; Doddridge; Lectures, p. 92-97; Flavel, On the Soul; Locke, On the Understanding; oore, Immortality of the Soul; Ueberweg, Hist. of Philosophy. SEE SPIRIT.

## Soul Service[[@Headword:Soul Service]]

             mass for the departed. Soul sleep is the name given to one among the many conceptions entertained by the human mind with respect to the state of the soul after the death of the body. It assumes that the soul sleeps so long as the body lies in the grave, and that it will arise together with the body at the Resurrection. The term psychopannychism (q.v.) has been applied to this doctrine because it teaches a continuous night for the soul “until the day dawn and the, day star arise” (2Pe 1:19), or until the eternal day shall begin in which there is no more alternation of light and darkness (Rev 21:25; Rev 22:5).

The doctrine of psychopannychism originated in the East among the Arabian and Armenian sects and from thence spread into the West of Europe. Traces of it are found with several of the Church fathers. It was condemned by the Councils of Ferrara (1438) and of Florence (1439), earlier by that of Lyons (1274), and later, in the 16th century, by the Council of Trent (sess. 6, 25). Pope John XXII (died 1304), however, held the doctrine of the soul's sleep himself, and openly promulgated the view that the souls of the pious dead do not see the face of God until after the body has been raised. Later, after the rise of Protestantism, certain of the Socinians and also of the Arminians showed themselves inclined to hold an indefinite, not thoroughly apprehended, psychopannychism; and the Anabaptists (q.v.) allowed the doctrine to attain to its complete development among their adherents. Calvin repeatedly rejected it, first in his treatise De Psychopannychia (1534), and afterwards in his Tractatus Vat. 2, 449 sq. etc. Luther, on the other hand, was inclined to accept the doctrine of the soul's sleep as correct. A related error is that of the soul's death, which was taught as early as A.D. 248 by the Arabian Thetopsychites (q.v.). Peter Pomponatius (died 1525) became  especially prominent among the advocates of this doctrine, and his activity led pope Leo X to condemn this and other similar errors disseminated since the time of Averroes.

The errors in question are based in part upon certain expressions in the Scriptures (see Job 14:11-12; Psa 6:5; Psa 88:11; Psa 115:17-18; Isa 38:18; 1Th 4:13-15; 1Th 5:10). The exposition of such passages by which soul sleep is proved certainly rests on a misconception, since the New-Test. language does not refer to the soul's sleep nor to the soul's death, but simply to the soul's rest (see Rev 14:13, where the dead are described as blessed). The Old Test. language usually referred to in behalf of this theory merely regards the life of this earth as a period of gracious opportunity and privilege which comes to end at death (see Heb 9:27;. Joh 9:4). It must be conceded that the Old Test. revelation was incomplete; it does not disclose everything with reference to eschatological questions, as in other departments of inquiry, and much is left for the New Test. revelation to perfect. But the earlier revelation contains no error that might contradict New Test. truth.

The principal basis for the soul sleep view is found, however, not in the Scriptures, but in the assumption that death causes a complete disintegration of the constituent parts of the human being. This point has been met by regarding the living soul (Gen 2:7) as. a concrete real, and not simply abstract being; but more satisfactorily by the scriptural statement of the blessedness of the soul after death, from henceforth (Rev 14:13) in other words, by the intermediate state, which is to continue until the final reintegration of the entire man and of the race at the day of the general resurrection. This latter doctrine is expressly taught by Calvin, Institutes, 3, 25. (See also Ursinius, Mittelzustand der Seelen; Delitzsch, Bibl. Psychol. [Leips. 1859], p. 389-394.)

The idea of soul sleep has, nevertheless, a measure of truth belonging to it, inasmuch as death may really be likened to sleep as it stands related to a future resurrection. It actually does lead pious souls to a sabbatism of rest, i.e. to the katapausis (Heb 4:9-11) and the anapausis (Rev 14:13). Nor is it accidental that the God man rested in the grave on the Sabbath, and arose on the first day of the week. Finally, the soul sleep theory claims in its behalf the idea that the night of death is to the sleepers but as a moment, however long it may seem to us who have  not entered on its experience. The views entertained by the adherents of the theory are not constant, however, and they are found sometimes to postulae a distinction between soul and spirit (Ecc 12:7), and at other times to ignore it.

Bordering on the errors of soul sleep and soul death is the monstrous doctrine of a soul migration, or metempsychosis (q.v.), accompanied by no recollections of any former state, inasmuch as it postulates a previous sleep, or even death (see Lange [J.P.], Positive Dogmatik, p. 1258, etc.). This conception transcends the limits of Christian thought. Sleep and night, death and Sheol, are rest compared with such a migratory state. The theory, associated with that of pre-existence, occurs chiefly, however, in Gnosticism and the CabaIa.

In addition to works already mentioned, see Backer, Mittheilungen aus Lescher's Sanml. aus d. 17ten u. 18ten Jahrhundert lib. d. Zustand d. Seelen nach d. Tode (1835, 1836), 1, 2; Frantz, Gebet fur d. Todten im Zusammenhang mit Cultus u. Lehre (Nordh. 1857); Hahn, Lehre d. christl. Glaubens (1858), p. 20, 425 sq.; Goschel, Lehre v. d. letzten Dingen (Berlin, 1850); Id. Der Mensch, nach Leib, Seele, u. Geist (Leips. 1856). SEE INTERMEDIATE STATE; SEE METEMPSYCHOSIS.

## Soul bell[[@Headword:Soul bell]]

             the knell tolled on the decease of a person. SEE PASSING BELL.

## Soul cakes[[@Headword:Soul cakes]]

             a term used for the gifts of sweetened bread, anciently distributed at the church doors on All-souls'-day (Nov. 2) by the rich to the poor. They were frequently stamped with the impression of a cross, or were triangular in form. They were given away with inscriptions on paper or parchment, soliciting the prayers of the receivers for the souls of certain departed persons, whose names were thus put on record. Some of the earliest specimens of block printing consist of “soul papers,” as they were termed.

## Soul chime[[@Headword:Soul chime]]

             the ringing of the passing or soul bell.

## Soul mass[[@Headword:Soul mass]]

             mass for the dead.

## Soul papers[[@Headword:Soul papers]]

             SEE SOUL CAKES.

## Soul seat[[@Headword:Soul seat]]

             that place where the friends of a departed Christian, in the Middle Ages, offered alms, at or near the high altar, for the use of the clergy, the benefit of the Church, and for the good estate of the departed soul. While offering; they recited the psalm De Profindis, and then a versicle and response, asking for eternal rest and peace for the person passing away.

## Soul, Immateriality Of[[@Headword:Soul, Immateriality Of]]

             SEE IMMATERIALITY.

## Soul, Immortality Of[[@Headword:Soul, Immortality Of]]

             SEE IMMORTALITY.

## Soul, Origin Of[[@Headword:Soul, Origin Of]]

             Respecting the manner of the propagation of the soul among the posterity of Adam, the sacred writers say nothing. The text. (Ecc 12:7) gives us, indeed, clearly to understand that the soul comes from God in a different manner from the body, but what this manner is it does not inform us. The texts (Isa 41:5; Job 12:10).which are frequently cited in this connection merely teach that God gave to man breath and life, and so do not relate to this subject. Nor can anything respecting the manner of the propagation of the soul be determined from the appellation Father of spirits, which was commonly given to God among the Jews, and which occurs in Heb 12:9 (see Wettstein, ad loc.). This appellation implies nothing more than that as man is the father of an offspring of the same nature with himself, so God, who is a Spirit, produces spirits. It is doubtless founded upon the description of God (Num 16:22) as “the God of the spirits of all flesh.” The whole inquiry, therefore, with regard to the origin of human souls is exclusively philosophical, and scriptural authority can be adduced neither for nor against any theory which we may choose to adopt. But notwithstanding the philosophical nature of this subject, it cannot be wholly passed by in systematic theology, considering the influence which it has upon the statement of the doctrine of  original sin. It is on account of its connection with this single doctrine (for it is not immediately connected with any other) that it has been so much agitated by theologians, especially since the time of Augustine. They have usually adopted that theory respecting the origin of the soul which was most favorable to the views which they entertained respecting the native character of man. Hence the followers of Augustine and of Pelagius, the advocates and opponents of the doctrine of native depravity, are uniformly ranged on opposite sides of the question concerning the origin of the soul. There have been three principal hypotheses on this subject, which will now be stated.

1. The Hypothesis of the Pre-existence of Souls. Those who support this hypothesis, called Proeexistiani, affirm that God at the beginning of the world, created the souls of all men, which, however, are not united with the body before man is begotten or born into the world. This was the opinion of Pythagoras; Plato, and his followers, and of the, Cabalists among the Jews. Among these, however, there is a difference of opinion, some believing that the soul was originally destined for the body, and unites with it of its own accord; others, with Plato, that it pertained originally to the divine nature, and is incarcerated in the body as a punishment for the sins which it committed in its heavenly state. This hypothesis found advocates in the ancient Christian Church. Some Christians adopted the entire system of the Platonists, and held that the soul was a part of the divine nature, etc. Priscillianus and his followers either held these views or were accused of holding them by Augustine (De Hoeres. c. 70). All who professed to believe in the pre-existence of the soul cannot be proved to have believed that it was a part of the divine nature. This is true of Origen, who agreed with the Platonists in saying that souls sinned before they were united with a body, in which they were imprisoned as a punishment for their sins (see Huetius, in his Oriqenianae, lib. 2, c. 2, quaest. 6). The pre-existence oi the soul was early taught by Justin Martyr (Dial. cum Tryphone Jud.). This has been the common opinion of Christian mystics of ancient and modern times. They usually adhere to the Platonic theory, and regard the soul as a part of the divine nature; from which it proceeds and to which it will again return. This doctrine of the pre-existence of the soul is, however, almost entirely abandoned, because it is supposed irreconcilable with the doctrine of original sin. If the mystics be excepted, it has been left almost without an advocate ever since the time of Augustine.

2. The Hypothesis of the Creation of the Soul. — The advocates of this theory, called Creatiani, believe that the soul is immediately created by God whenever the body is begotten. A passage in Aristotle (De Gener. 2, 3) was supposed to contain this doctrine — at least, it was so understood by the schoolmen; and in truth, Aristotle appears not to be far removed from the opinion ascribed to him. Cyril of Alexandria and Theodoret, among the fathers in the Greek Church, were of this opinion, anid Ambrose, Hilary, and Jerome in the Latin Church. The schoolmen almost universally professed this doctrine, and generally the followers of Pelagius, with whom the schoolmen, for the most part, agreed in their views with regard to the native character of man; for these views derived a very plausible vindication from the hypothesis that the soul was immediately created by God when it was connected with the body. The argument was this: If God created the souls of men, he must have made them either pure and holy or impure and sinful. The latter supposition is inconsistent with the holiness of God, and consequently the doctrine of the native depravity of the heart must be rejected. To affirm that God made the heart depraved would. be to avow the blasphemous doctrine that God is the author of sin. The theory of the Creatiani was at first favored by Augustine, but he rejected it as soon as he saw how it was employed by the Pelagians. It has continued, however, to the present time to be the common doctrine of the theologians of the Romish Church, who in this follow after the schoolmen, like them making little of native depravity, and much of the freedom .of man in spiritual things. Among the Protestant teachers, Melancthon was inclined to the hypothesis of the Creatiani, although, after the time of Luther, another hypothesis, which will shortly be noticed, was received with much approbation by Protestants. Still many distinguished Lutheran teachers of the 17th century followed Melancthon in his views concerning this doctrine — e.g. G. Calixtus. In the Reformed Church, the hypothesis which we are now considering has had far more advocates than any other, though even they have not agreed in the manner of exhibiting it. Luther would have this subject left without being determined, and many of his contemporaries were of the same opinion.

3. The Hypothesis of the Propagation of the Soul. According to this theory, the souls of children, as well as their bodies, are propagated from their parents. These two suppositions may be made: Either the souls of children exist in their parents as real beings (entia)-like the seed in plants, and so have been propagated from Adam through successive generations,  which is the opinion of Leibnitz, in his Theodicee, 1, 91 or they exist in their parents merely potentially, and come from them per propaginem or traducem. Hence those who hold this opinion are called Traduciani. This opinion agrees with what Epicurus says of human seed, that it is σώματος τὲ καὶ ψυχῆς ἀπόσπασμα. This hypothesis formerly prevailed in the ancient Western Church. According to Jerome, both Tertullian and Apollinaris were advocates of this opinion, and even: “maxima pars Occidentalium” (see Epist. ad Marcellin.). Tertullian entered very minutely into the discussion of this subject in his work De Anima, c. 25 sq., where he often uses the word tradux; but he is very obscure in what he has said.

This is the hypothesis to which the opponents of the Pelagians have been most generally inclined (see No. 2), though many who were rigorously orthodox would have nothing definitely settled upon this subject. Even Augustine, who in some passages favored the Creatiani, affirmed in his book De Origine Animoe “nullum (sententiam) temere affirmare oportebit.” Since the Reformation this theory has been more approved than any other, not only by philosophers and naturalists, but also by the Lutheran Church. Luther himself appeared much inclined towards it, although he did not declare himself distinctly in its favor. But in the Formula Concordioe it was distinctly taught that the soul, as well as the body, was propagated by parents in ordinary generation. The reason why this theory is so much preferred by theologians is that it affords the easiest solution of the doctrine of native depravity. If in the souls of our first progenitors the souls of all their posterity existed potentially, and the souls of the former were polluted and sinful, those of the latter must be so too. This hypothesis is not, however, free from objections, and it is very difficult to reconcile it with some philosophical opinions which are universally received. We cannot, for example, easily conceive how generation and propagation can take place without extension, but we cannot predicate extension of the soul without making it a material substance. Tertullian and other of the fathers affirm, indeed, that the soul of man, and that spirit in general, is not perfectly pure and simple, but of a refined material nature, of which, consequently, extension may be predicated. With these opinions the theory of the propagation of the soul agrees perfectly well, certainly far better than with the opinions which we entertain respecting the nature of spirit, although even with these opinions we cannot be sure that a spiritual generation and propagation are impossible; for we do not understand the true nature of spirit, and cannot therefore determine with certainty what is or is not possible respecting it.

There are some psychological phenomena which seem to favor the theory now under consideration; and hence it has always been the favorite theory of psychologists and physicians. The natural disposition of children not unfrequently resembles that of their parents, and the mental excellences and imperfections of parents are inherited nearly as often by their children as any bodily attributes. Again, the powers of the soul, like those of the body, are at first weak, and attain their full development and perfection only by slow degrees. Many more phenomena of the same sort might be mentioned. But after all that may be said, we must remain in uncertainty with regard to the origin of the human soul. Important objections can be urged against these arguments and any others that might be offered. If the metaphysical theory of the entire simplicity of the human soul be admitted, the whole subject remains involved in total darkness.

## Soul, Pre-Existence Of[[@Headword:Soul, Pre-Existence Of]]

             SEE PRE-EXISTENTS.

## Soule, George[[@Headword:Soule, George]]

             a Congregational minister, was born at Willington, Conn., Oct. 12, 1823. He studied at Amherst College, and, completing the course, graduated in 1847. Soon after he entered the East Windsor Theological Seminary, Conn., where he remained two years, and then went to the Union Theological Seminarv, where he remained one year, and returned to the East Windsor Seminary, where he graduated in 1851. He was ordained Oct. 18, 1851, and became a stated supply of the Congregational Church at Ashford, Conn., where he remained two years; after which he supplied the pulpit of the church at Hampton, and was installed pastor in 1853, and continued in this relation, honored, beloved, and successful, until his death, Oct. 4, 1867. (W.P.S.)

## Soule, Joshua[[@Headword:Soule, Joshua]]

             a bishop of the Methodist Episcopal Church, South, was born in Bristol, Hancock Co., Me., Aug. 1, 1781. He was converted in June, 1797, and began to travel in 1798 with Joshua Taylor, a presiding elder, and was admitted into the New England Conference the next year. In 1804 he was appointed presiding elder, and served as such (with one year's exception) until 1816, when he was appointed book agent in New York. In 1820 he was stationed in New York city, spent the next two years in Baltimore, and in 1824 was elected to the episcopacy. When the Church divided in 1845, he identified himself with the Southern section, continuing in the bishopric. He died near Nashville, Tenn., March 6, 1867. Mr. Soule was for four years (1816-19) editor of the Methodist Magazine, and in 1808 drew up the plan of a delegated General Conference, which now appears in the Discipline. “In the pulpit he was slow, elaborate, almost entirely destitute of imagination or figurative illustrations, but strongly fortified in the main positions of his subject and vigorous in style. His discourses showed more breadth than depth, but were often overwhelmingly impressive.” See Stevens, Hist. of the M.E. Ch. 4, 44-49.

## Soule, Justus[[@Headword:Soule, Justus]]

             a minister of the Methodist Episcopal Church, was born in Columbia County, N.Y., Sept. 1, 1807. He was licensed to preach in 1835, and was admitted into the Oneida Conference on trial in 1837. He received his  ordination as deacon in 1839, and elder in 1841. He was transferred to the. Peoria (afterwards the Central Illinois) Conference in 1856. He died while laboring at Molhle, Oct. 25, 1859. “He was a useful minister and a faithful pastor.” See Minutes of Annual Conferences, 1860, p. 259.

## Souls Cot, Or Souls Scot[[@Headword:Souls Cot, Or Souls Scot]]

             the payment made at the grave to the parish priest in whose church the service for the departed had been said.

## Souls, Cure Of[[@Headword:Souls, Cure Of]]

             the technical term by which the canon law describes the charge which is given to a pastor, no matter of what degree of divinity, over the spiritual concerns of a flock; and the words especially imply the right of administering the sacraments. In this sense, the phrase is used to mark an important distinction between two classes of benefices, or church livings “benefices with,” and “benefices without,” the cure of souls. Of the latter class are canonries, prebends, and the whole class known in the canon law as “simple benefices.” Of the former are parochial cures, vicarial cures, and, still more, the higher charges of archbishop, bishop, etc.

## Sound holes[[@Headword:Sound holes]]

             perforations in the wooden shutters of the belfry windows in church towers, for the emission of the sound of the bells. In early times they were  simply horizontal divisions obtained by the arrangement of the planks. Afterwards the perforations were ornamental in character, shaped like a trefoil or quatrefoil, and harmonized with the character of the structure.

## Sounding board[[@Headword:Sounding board]]

             a board or structure, canopy or tester, with a flat surface, suspended over a pulpit to prevent the sound of the preacher's voice from ascending, and thus sending it out farther in a horizontal direction.

## Sourdis, Franlois Descoubleau, Cardinal Of[[@Headword:Sourdis, Franlois Descoubleau, Cardinal Of]]

             was born in 1575 at Bordeaux, of a noble house, originally from Poictou. In youth he accompanied the. duke of Nevers to Rome in a military capacity, but suddenly entered holy orders under the good graces of Clement VIII, and was furnished with the rich deanery of Aubrac. By solicitation of Henry IV, he was made cardinal at the age of twenty-three (March 3, 1598); and was nominated as archbishop of Bordeaux in 1599, while yet a deacon. He established a great number of religious houses, and assisted at the elections of popes Leo XI and Paul V. He eventually became embroiled with the civil authorities, and died Feb. 8, 1628. See Hoefer, Nouv. Biog. Generale, s.v.

## Sourdis, Henri Descoubleau De[[@Headword:Sourdis, Henri Descoubleau De]]

             a French prelate, brother of the preceding, was born in 1593, and was early provided with several considerable benefices, and in 1629 succeeded his brother as archbishop of Bordeaux. He was associated with Richelieu in State affairs, but ultimately, became involved in troubles which ended only with Richelieu's death (Dec. 4, 1642), when De Sourdis returned to his see. He died at Auteuil, near Paris, June 18, 1645. See Hoefer, Nouv. Biog. Generale, s.v.

## Souse[[@Headword:Souse]]

             an ancient term for a CORBEL SEE CORBEL (q.v.).

## South[[@Headword:South]]

             the country or quarter of the heavens which the Shemite, standing with his face to the east, supposes to be on his right hand. It is denoted by seven  Hebrew words, nearly all of which refer to some characteristic of the region to which they are respectively applied.

1. נֶגֶב, negeb (root נגב in Syr. and Chald. to be dry), probably derived its name from the hot drying winds which annually blow into Syria, over Africa and Arabia. “In March,” says Volney, “appear in Syria the pernicious southerly winds with the same circumstances as in Egypt; that is to say, their heat, which is carried to a degree so excessive that it is difficult to form an idea of it without having felt it; but one can compare it to that of a great oven when the bread is drawn out” (Voyage en Syrie et. Aegypte, 1 297; comp. Luk 12:55. “When ye see the south wind blow, ye say there will be heat” and see Kitto, Physical Hist. of Palestine, month of March, p. 221, 222). The word is occasionally applied to a parched or dry tract of land. Caleb's daughter says to her father, “Thou hast given me a south,” or rather “dry land;” אֶרֶוֹ הִנֶּגֶב(Vulg. terram arentem); “give me also springs of water” (Jdg 1:15; comp. Jdg 1:9). At other times the word refers to those arid regions, notwithstanding their occasional fertility, over which the south wind blows into Syria. So the Sept. and Vulg. understood the “whirlwinds from the south” (Isa 21:1 δἰ ἐρήμου, turbines ab Africo). “The burden of the beasts in the south” is rendered τῶν τετραπόδων τῶν ἐν τῇ ἐρήμῳ (Isa 30:6). At other times the word is rendered by νότος and λίψ, which latter is the Hellenized form of Libs, ventus ex Libya,; the southwest wind, and, by metonymy, the quarter whence it blows. In several instances the Hebrew word is simply put into Greek letters, thus, τὸν Ναγέβ (Jos 10:40); τὴν γῆν Ναγέβ;. Alex. τὴν Ναγέβ, al. Νεγέβ (11:16); Ναγέβ v.r. Αγέβ (Oba 1:19-20); and once, probably by a corruption, it is ἀργάβ (1Sa 20:41), v.r. νεγήβ, νεγέβ, ἐργάβ. The Vulg. renders the word by “meridies,” “australis plaga,” “terra meridiana,” “auster ab Aphrico,” “terra australis.”

More than once the Sept. differs widely from the present Hebrew text; thus in Eze 21:4 [9] it renders מַנֶּגֶב צָפוֹby ἀπὸ ἀπηλιώτου ἕως βοῤῥᾶ; Vulg. “ab austro usque ad aquilonem;” so also in Exo 26:18 פְּאִת נֶגְבָּהis rendered πρὸς βοῤῥᾶν; Vulg. “ad austrum.” It is also used in the geographical sense in Num 34:3; Jos 15:2; 1Ch 9:24; 2Ch 4:4; Eze 40:2; Eze 46:9, etc. But a further and important use of the word is as the name or designation of the desert regions lying at the south of Judsea, consisting of the deserts of Shur, Zin, and Paran, the mountainous country of Edom or Idumrea, and  part of Arabia Petrsea. (comp. Mal 1:3; Shaw, Travels, p. 438). Thus Abraham, at his first entrance into Canaan, is said to have “gone on towards the south” (Gen 12:9), Sept. ἐν τῇ ἐρήμῳ, Aquila νότονδε, Symmachus εἰς νότον, and upon his return from Egypt into Canaan he is said to have gone “into the south” (Gen 13:1); Sept. εἰς τὴν ἔρημον; Vulg. “ad australem plagam,” though he was in fact then travelling northward. Comp. Gen 12:3, “He went from the south to Bethel;” Sept. εἰς τὴν ἔρημον; Vulg. “a meridie in Bethel.” In this region the Amalekites are said to have dwelt, “in the land of the south,” when Moses sent the spies to view the land of Canaan (Num 13:29), viz. the locality between Idumaea and Egypt, and to the east of the Dead Sea and Mount Seir. SEE AMALEKITE.

The inhabitants of this region were included in the conquests of Joshua (Jos 10:40). Whenever the Sept. gives the Hebrew word in the Greek letters, Ναγέβ, it always relates to this particular district. To the same region belongs the passage “Turn our captivity as the streams in the south” (Psa 126:4); Sept. ώς χειμάῤῥους ἐν τῷ Νότῳ, “as winter torrents in the south” (Vulg. “sicut torrens in Austro”), which suddenly fill the wadys or valleys during the season of rain (comp. Eze 6:3; Eze 34:13; Eze 35:8; Eze 36:4; Eze 36:6). These are dry in summer (Job 6:15-18). The Jews had, by their captivity, left their country empty and desolate, but by their return would “flow again into it.” Through part of this sterile region the Israelites must repass in their vain application to Egypt (Isa 30:6; comp. Deu 8:15). It is called the Wilderness of Judaea (Mat 3:1; Jos 15:61; comp. Psa 85:6, Heb. or margin; see also Jer 17:26; Jer 32:44; Jer 33:14; Ezra 20:46, 47; 21:4; comp. Oba 1:19-20; Zec 9:7).

Through part of this region lay the road from Jerusalem to Gaza, “which is desert” (Act 8:26). Thus as Drusius observes, the word often means not the whole southern hemisphere of the earth, but a desert tract of land to the south of Judaea. Sometimes it is used in a relative sense; thus the cities of Judah are called “the cities of the south” (Jer 13:19), relatively to Chaldaea, expressed by “the north” (Jer 1:14; comp. Jer 4:6; Jer 6:1). Jerusalem itself is called “the forest of the south field” or country, like the Latin ager (Eze 20:46; comp. Gen 14:7). SEE FOREST. Egypt is also called “the south” thus, “the king of the south” (Dan 11:5) is Ptolemy Soter and his successors; comp. Dan 11:6; Dan 11:9; Dan 11:11; Dan 11:15; Dan 11:25; Dan 11:29; Dan 11:40; but in the last-named verse Mede understands the Saracens from Arabia Felix (Works, p. 674, 816). SEE SOUTH COUNTRY.

2. דָּרוֹ ם, darom, which, according to Gesenius, is a word of uncertain derivation. It is in the Sept. rendered by λίψ, Deu 33:23; by νότος, Ecc 1:6; Ecc 11:3; Eze 40:24; Eze 40:27-28; Eze 40:44-45; Eze 41:11; and by θάλασσα, Eze 43:18; Vulg. “meridies,” “auster,” “australis,” “ventus australis.” This word as a proper name is usually understood to be applied to the southernmost part of Judaea in Job 37:17; Ecc 1:6; Eze 21:2; Eze 40:24. Hence the name of “Daroma” is given by Eusebius and Jerome to the region which they describe as extending about twenty miles from Elettheropolis on the way towards Arabia Petraea, and from east to west as far as from the Dead Sea to Gerara and Beersheba. A little to the south of Gaza there is now a spot called Bab ed-Daron, a name probably derived from the fortress Daron, celebrated in the time of the Crusades. That fortress was built on the ruins of a Greek convent of the same name which, being traced so far back, may well be identified with Darom as the ancient name of this territory. In Deu 33:23 the Hebrew word is applied to the sunny southern slope of Naphtali towards the Lake Huleh. SEE DAROM.

3. תֵּימָ, Teyman, and its adverb תֵּימָנָה, strictly what lies to the right; Sept. νότος, λίψ; and sometimes the word is simply put into Greek letters; thus, Θαιμάν (Hab 3:3). Indeed, all the three preceding words are so rendered (Eze 20:46 [Eze 21:2]), Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ θαιμάν, καὶ ἐπίβλεψον ἐπὶ δαρόμ, καὶ προφήτευσον ἐπὶ δρυμὸν ἡγούμενον ναγέβ, where perhaps the vocabulary of the translator did not afford him sufficient variety. The Vulg. here gives “viam austri,” “ad aphricum,” “ ad saltum agri meridiani,” and elsewhere renders the Hebrew word by “meridiana plaga,” “ad meridiem.” It occurs in Exo 26:35; Num 2:10; Num 3:29; Num 10:6; Job 9:9; Job 39:26; Psa 78:26; Son 4:16; Isa 43:6; Hab 3:3; Zec 9:14; Zec 14:4. In Zec 6:6 it denotes Egypt. It is poetically used for the south wind, like Shakspeare's “sweet south;” Psalm 77:26, νότον, africum, and Son 4:16, νότε; for the explanation of the latter SEE NORTH. Observe that תֵּימָנָהand נֶנֶבare interchanged in Exo 26:18; Exo 36:23; Eze 47:1. SEE TEMAN.

4. יָמַין, yamin, also meaning the right side and south. Thus, Psa 89:12, Thou hast made the north and the south;” Sept. θάλασσα; Vulg.  mare. The word is evidently here used in its widest sense, comprehending not only all the countries lying south, but also the Indian Ocean, etc., the whole hemisphere. Aquila has Βοῤῥᾶν καὶ δεξιάν; Theodotion, Βοῤῥᾶν καὶ Νότον. In some passages where our translation renders the word right, the meaning would have been clearer had it rendered it south (1Sa 23:19; 1Sa 23:24; 2Sa 24:5; Job 23:9).

5. חֵדֵר, cheder, “Out of the south cometh the whirlwind” (Job 37:9), literally “chamber” or “storehouse,” ἐκ ταμιείων, ab interioribus. The full phrase occurs in Job 9:9, ]חִדְרֵי תֵּמָ, ταμεῖα νότου, interiora austri, the remotest south; perhaps in both these passages the word means the chambers or storehouses of the south wind.

6. מַדְבָּר, midbar, “Promotion cometh not from the south” (Psa 75:6), literally “wilderness,” ἀπὸ ἐρήμον, desertis montibus. SEE DESERT.

7. מִיַ ם, mayim, water, “And gathered them out of the sands, and from the south” (Psa 107:3), θάλασσα, mare; where Gesenius contends that it ought to be translated “west,” though it stands opposed to צָפוֹ, as it is indeed so translated under exactly the same circumstances in Isa 49:12. He refers to Deu 33:23, and Amo 8:12. It is also thus rendered in our version of the first of these references, and on the latter we can only refer to archbishop Newcome's Version of the Minor Prophets (Pontefract, 1809), p. 51, 52.

In the New Test. we have νότος in the geographical sense, βασίλισσα νότου, regina:austri, Mat 12:42, SEE SHEBA and Luk 13:29; Rev 21:13. The word μεσημβρία is also translated “south” in Act 8:26, κατὰ μεσημβρίαν, contra meridianum. It is used in the same sense by Josephus (Ant. 4, 5, 2). In Symmachus (1Sa 20:41) for נגֶב. Hesychius defines Μεσημβρία τὰ τοῦ Νότου μέρη καὶ τὸ τῆς ἡμέρας μέσον. The southwest λίψ occurs in Paul's dangerous voyage (Act 27:12), “a haven of Crete,” βλέποντα κατὰ λίβα, respicienten ad africum, by metonymy the wind for the quarter whence it blows. The south wind is mentioned Act 27:13, νότος, auster, and 28:13. SEE WIND.

Egypt and Arabia lay south in respect of Canaan, and were therefore frequently mentioned by that designation. But from the Egyptians they may have learned the existence of nations living still farther to the southward,  for representations of victories over the negroes, and of negro captives, are not uncommon on the tombs in the valley of the Nile. One which is here copied represents the triumph of one of the Pharaohs over a negro chief, probably designed to be the type of his nation. It is evident that the figure exhibits the usual characteristics of the negro features as strongly as they are found at the present day. SEE ETHIOPIA.

## South Country[[@Headword:South Country]]

             (נֶגֶב, Negeb, south, or, according to Buxtorf, Parkhurst, and Gesenius, arid or dry country). There was a certain tract of country or portion of Palestine which was variously designated as “the South,” “the South Country,” or “the Land of the South.” It was so called whether it lay to the south or to the north of the point from whence reference was made to it, i.e. by persons who stood to the south of it or were approaching it from the south, as well as by those who lived to the north of it or were approaching it from the north. Thus Abraham, not only when he was journeying towards the south, as he proceeded southward from Bethel and from Hebron (Gen 12:9; Gen 20:1), but when he was travelling northward, is said to go into “the south:” “Abraham went up out of Egypt into the south,” that is, into the South Country, or that part of the land of Canaan which was called “the south,” and then “went on his journeys from the south,” or South Country, “even to Bethel” (13:1, 3). When Moses sent the spies from Kadesh to search the land, he said into them, “Get you up this way southward;” not towards the south, or that point of the compass, according to the obscure rendering of the English translation, which he could not mean when he was directing them northward, but, according to the Hebrew, into the Negeb, or the south, i.e. the South Country, or that part of the Land of Promise which was so called; and then it is said that “they ascended by the south,” that is, by or through the South Country, “and came into Hebron” (Num 13:17; Num 13:22). It was the abode of the Amalekites at the time that the spies searched the land, for in their report they said, “The Amalekites dwell in the land of the south” (Num 13:29), and when Israel came by the way of the spies, or the second time to Kadesh, king Arad, who had come out against them, is said to have dwelt in the south, i.e. in the South Country, when his seat lay at the time to their north (21:1).

This district or tract of country was evidently the south part of Judaea, or the southern portion of the Land of Promise. It is spoken of in Jdg 1:16 as “the wilderness of Judah, south of Arad;” and it is found to be, according to the meaning of the word wilderness, a hilly region, a strip of hilly country, running from the Dead Sea westward across the land of Palestine, or somewhat obliquely to the southwest, rising abruptly in grand precipices from the shore of the Dead Sea; next forming a high and extensive elevated plateau, intersected towards the west by one or two ranges of mountains; and finally sloping westward or sinking gradually into the land of Gerar, or the great plain south and southeast of Gaza. It constituted in general the portion of Judah (q.v.) that was set off to the tribe of Simeon (q.v.), and its boundaries (which have been inordinately extended by some, e.g. Wilton, The Negeb [Lond. 1863]) are to be defined by the cities specified in Jos 15:21-32; Jos 19:1-6. SEE TOPOGRAPHICAL TERMS.

## South End[[@Headword:South End]]

             the end of an altar on the south or epistle side;. that is, on the right-hand side of a person looking eastward towards it. SEE SOUTH SIDE.

## South Ramoth[[@Headword:South Ramoth]]

             (1Sa 30:27). SEE RAMOTHNEGEB.

## South Side[[@Headword:South Side]]

             the side of an altar on the south or epistle side: that part of the altar at which the priest, during the Mass, says or sings the collects and the epistle for the day. SEE SOUTH END.

## South sea Islanders[[@Headword:South sea Islanders]]

             SEE POLYNESIA.

## South, Queen Of The[[@Headword:South, Queen Of The]]

             SEE SHEBA.

## South, Robert, D.D.[[@Headword:South, Robert, D.D.]]

             an English clergyman, was born at Hackney, Middlesex, in 1633, and became a king's scholar at Westminster at the age of fourteen. In 1651 he was admitted a student of Christ Church, Oxford, under the care of his relative Dr. John Smith. In 1655 and 1657 successively he took his degrees of A.B. and A.M. Mr. Smith was privately ordained in 1658 by one of the deprived bishops. At the restoration of Charles II, the opportunity was afforded him of showing his peculiar eloquence. In August, 1660, he was chosen public orator in his university, and presently after preached before the king's commissioners. Clarendon appointed him, without delay, his domestic chaplain. On the disgrace of that minister he was nominated to the same office in the family of the duke of York; the king, in the meantime, placing him on the list of royal chaplains. He was installed prebendary of Westminster in March, 1663, and on Oct. 1 following was  admitted to the degree of D.D. Afterwards he had a sinecure in Wales bestowed upon him by his patron, the earl of Clarendon, and in 1670 was installed canon of Christ Church. In 1676 he attended, as chaplain, Laurence Hyde, ambassador extraordinary to the king of Poland. Upon his return he was presented, in 1678, by the dean and chapter of Westminster to the pleasant rectory of Islip, near Oxford. To this Church he became a considerable benefactor — rebuilding the chancel in 1680, allowing £100 a year to his curate, and spending the rest in educating the poorer children of the parish.

After the Revolution, South took the oath of allegiance to the new king and queen, and is said to have declined the offer of a great dignity vacated by one who refused the oaths. It was at this time that he became engaged in the violent controversy with Dr. Sherlock, dean of St. Paul's. Sherlock's Vindication of the Doctrine of the Trinity appeared in 1690, and was answered by South in his Animadversions. Sherlock replied in 1694 in a Defense, which was replied to by South in Tritheism, etc. This was a sharp contest, and men of great note espoused the cause of each. During the greatest part of queen Anne's reign, South was a severe sufferer from illness; and he did little as minister, save attending divine service at Westminster Abbey. He was offered the bishopric of Rochester with the deanery of Westminster; but declined to leave his private station. He died July 8, 1716, and was buried in Westminster Abbey. Dr. South was a man of uncommon abilities and attainments; of judgment, wit, and learning. His wit was his bane, for he could not repress it, even on the most solemn occasions. His works are, Musica Incantans, sive Poema Experimens Musicoe Fires, etc. (1655; 1667, 4to): — Animadversions upon Dr. Sherlock's Book entitled A Vindication of the Holy and Everblessed Trinity (1693): — Tritheism Charged upon Dr. Sherlock's New Notion of the Trinity (1695). He published a number of his Sermons singly, and a collective edition (1692, 6 vols. 8vo; other editions in 1697, 1704, 1715, 1722, 1727). To these were added (1744) 5 vols. 8vo. These eleven volumes were republished at Oxford (1823, 7 vols. 8vo). They have been reprinted in Philadelphia (4 vols. in 2 vols. 8vo), in New York (4 vols. 8vo), and by Hurd and Houghton (1867, 5 vols. 8vo). See Cattermole, Literature of the Church of England, 2, 442-463; Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Southcott, Joanna[[@Headword:Southcott, Joanna]]

             a noted enthusiast, was born about 1750 at Gittisham, in Devonshire. She was the daughter of a farmer at St. Mary Ottery's, in Devonshire, and, until her name became celebrated, she obtained her living as a domestic servant. Her case is a very curious one, both in the history of psychology and of religious enthusiasm. From her mother, who lived till Joanna had reached the age of womanhood, she received the most exalted religious ideas, the exuberance of which her father often felt himself called upon to check: she was still, however, a sober member of the Church of England. At length she joined the early morning and evening meetings of the Wesleyans, and in 1792 associated exclusively with that body; but she was soon expelled from it on account of her pretended visions. The religious exercises to which Joanna was thus introduced seem to have, produced, as exciting causes, her remarkable visions and dreams, which soon took the form of prophecies, and commanded universal attention. Some of her predictions received a remarkable fulfilment, especially that which she published immediately after the conclusion of the Peace of Amiens, in 1801; for she then derided the joy of the nation, and. gave the solemn assurance that a calamitous series of wars were about to break out, the events of which would be more terrible than any on record. At a later period, she as solemnly asserted that Napoleon would never land in England, and that his power would be overthrown. The visions which formed the ground of these prophecies are often very striking as dramatic pictures, and the rude doggerel of her prophetic chants as frequently becomes picturesque, if once the cultivated mind can overcome the disgust first excited by their uncouthness, and their deficiency in common grammatical correctness.

She began the publication of her prophetic pamphlets in 1794, and about 1804 was brought up to London and lodged at the West End by some of her admirers, many of whom were persons of consideration in society. Soon after this event, an old man named Thomas Dowland and a poor boy named Joseph also had visions, and a paper manufacturer named Carpenter (in whose employment they were) finally published many of them. We mention them here, however, because this Carpenter, conceiving himself to  be the “right man” of Joanna's prophecies, finally took her place as the chief of the sect who followed her, having first led the secession When she was believed by the more enlightened of her followers to have fallen under a delusion. That delusion consisted in the belief that she was destined to bring forth Shiloh, or the Messiah, and its origin is explained by Carpenter as the result of her believing that she was the Church, or bride, itself, instead of its shadow or representative. We may here mention that previous to its arrival at this idolatrous pitch, which it is still painful to contemplate, Joanna had occupied a year in “sealing” her followers, generally hut most unjustly regarded as a mere trick to make money. The old mall Dowland expired in 1804, ten years after the commencement of his, Joseph's, and Joanna's prophecies, and 1814 was fixed upon by her for the birth of Shiloh. She was deceived by appearances, and expired on the 27th of December in that year, having previously declared her conviction that “if she was deceived, she had, at all events, been the sport of some spirit, good or evil.” The whole case, like many others of the kind, may be explained by the easily ascertained laws of psychology. The appearance which Joanna mistook for pregnancy was the result of a diseased condition, explained when her body was opened. The prevailing thought of her writings is the redemption of man by the agency of woman, the supposed cause of his fall. SEE SOUTHCOTTIANS.

## Southcottians, Or Southcotters[[@Headword:Southcottians, Or Southcotters]]

             the followers of Joanna Southcott (q.v.), who in 1792 professed to be a prophetess. The book in which Joanna published her prophecies is dated London, April 25, 1804; and she begins by declaring that she herself did not understand the communications given her by the Spirit till they were afterwards explained to her. In November, 1803, she was told to mark the weather during the twenty-four first days of the succeeding year, and then the Spirit informed her that the weather each day was typical of the events of each succeeding month: New year's day to correspond with January, January 2 with February, etc. After this she relates a dream she had in 1792, and declares she foretold the death of bishop Buller, and appeals to a letter put into the hands of a clergyman whom she names. One night she heard a noise as if a ball of iron were rolling down the stairs three steps, and the Spirit afterwards, she says, told her this was a sign of three great evils which were to fall upon the land — the sword, the plague, and the  famine. She affirms that the then late war and the extraordinary harvest of 1797 and 1800 happened agreeably to the predictions which she had previously made known; and particularly appeals to the people of Exeter, where it seems she was brought up from her infancy. In November, 1803, she says she was ordered to open her Bible, which she did at Ecc 1:9; and then follows a long explanation of that chapter. In March, 1805, we find Joanna published a pamphlet in London, endeavoring to confute “Five Charges” against her which had appeared in the Leeds Mercury, and four of which, she says, were absolutely false.

The first charge was respecting the sealing of her disciples; the second, on the invasion; the third, on the famine; the fourth, on her mission; the fifth, on her death. Sealing is the grand peculiarity and ordinance of these people. Joanna gave those who professed belief in her mission and who subscribed to the things revealed in her “Warning” a sealed written paper with her signature, for which they had to pay half a crown, and by which they were led to think that they were sealed against the day of redemption, and that all those who were possessed of these seals would be signally honored by the Messiah when he comes again. This seal was affixed to most of the voluminous writings which she printed, but the papers given to her disciples generally contained the words “ The sealed of the Lord — The Elect Precious Man's Redemption — To inherit the Tree of Life — To be made heirs of God and joint heirs of Jesus Christ.” It is said they looked upon Joanna as the bride, the Lamb's wife; and that as man fell by a woman, he will be restored by a woman. Some of her followers pretended also to have visions and revelations. Joanna went so far at last, when past sixty years of age, as to declare herself pregnant with another Messiah, who was to be called Shiloh. Her followers made costly preparations for the birth of their expected prince, and had a cradle constructed at an expense of two hundred pounds. The disease by which she was deceived terminated in her death; but her deluded disciples, after having been compelled to inter her, persisted in the belief that she was to bear the Shiloh, and gave out that she would rise again with the child in her arms.

The members of her society have been gathered chiefly from among the more ignorant members of the seceding denominations, especially the Wesleyans, with whom she had once been associated, and of the Established Church. Mr. Foley, rector of Old Swinford, near Stourbridge, was said to be a firm believer in the resurrection of the prophetess; and another clergyman used to go regularly to expound her writings at Bristol. The Southcotters abound principally in the northern counties. At Ashton-  under-Lynle they have a splendid temple, which cost them nine thousand pounds. Their worship is described as awfully wild and tumultuous. The men are known by their wearing long beards and brown hats. At present, it seems, both warning and sealing have subsided; they are waiting in awful suspense for the commencement of the thousand years' reign on the earth. Yet it is said they do not mean that Christ will come in person, but in spirit, and that the sealed who are dead before that time will be raised from their graves to partake of this happy state.

## Southgate, Richard[[@Headword:Southgate, Richard]]

             an English divine, was born at Alwalton, Huntingdonshire, March 16, 1729, and was educated partly at Uppingham, but chiefly at Peterborough, under Rev. T. Marshall. He entered St. John's College, Cambridge, in 1745, and took his degree of A.B. in 1749. Retiring to his father's house, on account of some unpleasant family occurrence, he continued his studies; was ordained deacon September, 1752, and priest September, 1754, by Dr. Thomas, bishop of Lincoln. In the last year he was presented with the rectory of, Woolley, in Huntingdonshire, but resigned it when Mr. Peacock, the patron, took orders. On Jan. 2, 1763, he went to London, and became a subcurate of St. James's, and served that cure until 1766. In December, 1765, he entered upon the curacy of St. Giles's, which he retained throughout his life. He received May, 1783, the small rectory of Little Steeping, in Lincolnshire; and the following year was appointed assistant librarian of the British Museum. In 1790 he was presented with the living of Warsop, Nottinghamshire, and in the same year became a member of the Society for Propagating Christian Knowledge; in 1791, a fellow of the Society of Antiquaries, and afterwards of the Linnean Society. He died Jan. 25, 1795. Mr. Southgate never committed any of his writings to the press, although he was thoroughly qualified, and did make preparations for a new History of the Saxons and Danes in England. He was a distinguished antiquarian, and left a choice and valuable collection of books, coins, medals, shells, etc., which were sold at auction. His Sermons (1798, 2 vols.) were published by Dr. Gaskin. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Southwell, Nathaniel[[@Headword:Southwell, Nathaniel]]

             SEE SOTWELL, NATHANIEL.

## Southwell, Robert[[@Headword:Southwell, Robert]]

             an English Jesuit, was born at Horsham, St. Faith's, Norfolk, in 1560. He was educated at Douai, and became a Jesuit at Rome in October, 1578. In 1585 he was appointed praefect of the English college there, and the next year was sent as a missionary to England. He resided principally with Anne, countess of Arundel, secretly ministering to the scattered Roman Catholics. Apprehended in 1592, he was imprisoned in the Tower, and several times subjected to torture to make him disclose a plot against queen Elizabeth. In February, 1595, he was tried at the bar of the King's Bench, Westminster, and executed the next day (Feb. 21) at Tyburn. He was much revered among Roman Catholics for his gentleness and purity of life, and his name has lately been introduced for canonization in the Roman ecclesiastical courts. He wrote, St. Peter's Complaint, with other poems (Lond. 1593, 4to; last edition, with sketch of life, by W.J. Walter, 1817): — Supplication to Queen Elizabeth (ibid. 1593): — Moeonioe or Certain Excellent Poems, etc. (ibid. 1595, 4to). His chief prose works are, Triumph over Death (ibid. 1595): — Epistle of Comfort to those Catholics who Lie under Restraint (1605, 8vo): — Marie Magdalen's Funeral Teares (ibid. 1609, 1772; new ed. 1823): — Rules of a Good Life, etc. Collective editions of his works were published in 1620, 1630, 1634, 1637, and. 1828; and a complete edition of his poetical works in 1856. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Southworth, Alanson[[@Headword:Southworth, Alanson]]

             a Congregational minister, was born at Winthrop, Me., Aug. 16, 1826. He studied law at Lowell, Mass., was converted in 1853, and entered Bangor Theological Seminary, graduating in 1858. He labored at Otisfield for a year, and was ordained at South Paris, Me., in 1859, where his ministry of nearly six years was very useful. After returning from a voyage to Cuba for his health, he entered the service of the Christian Commission, and labored with great assiduity in ministering to the bodies and souls of the soldiers in the Army of the Potomac. He returned to South Paris, and was soon stricken down with typhoid fever, of which he died, March 25, 1864. Mr. Southworth was an earnest, unselfish worker for Christ, and endowed with true nobility of soul. In 1863 he published a small but valuable book on  Universalism. Two of his brothers entered the ministry. See Congregational Quarterly, 1865, p. 205.

## Southworth, Tertius Dunning[[@Headword:Southworth, Tertius Dunning]]

             a Congregational minister, was born at Rome, N.Y., July 25, 1801. He entered Hanover College and pursued his studies, only taking a partial course. He received the degree of A.M. from that institution in 1831. He spent one year in Auburn Theological Seminary, and graduated at Andover Seminary in 1829. He commenced his labors in Paris, N.Y., where he preached two years. He was ordained at Utica, N.Y., Oct. 7, 1832, and installed at Claremont, N.H., June 18, 1834. He remained there until 1838. While there he received a call from Franklin, Mass., which he accepted, and was installed in January, 1839, in a pulpit made famous by the long occupancy of the same by Dr. Emmons. After remaining there eleven years the pastorate was dissolved, and he was called to take charge of the Church in Lyndon, Vt., where he remained four years, and accepted a call to the pastorate of Pleasant Prairie, Kenosha, Wis., in March, 1859. He remained at this post until 1868, and in the following year returned to his home in Bridgewater, N.Y. He was a man of fine presence and impressive delivery. His thinking was clear, and his sermons were logical and pithy. As a successor of Dr. Emmons, it is enough to say he filled the pulpit to the entire satisfaction of the people. He died at Bridgewater Aug. 7, 1874. (W.P.S.)

## Sovereignty Of God[[@Headword:Sovereignty Of God]]

             is his power and right of dominion over his creatures, to dispose and determine them as seemeth him good. This attribute is evidently demonstrated in the systems of creation, providence, and grace; and may be considered as absolute, universal, and everlasting (Dan 4:35; Eph 1:11). See Cole, On the Sovereignty of God; Charnock, On the Dominion of God in his Works, 1, 690; Edwards, Sermons, ser. 4; Meth. Quar. Rev. Jan. 1855. SEE POWER OF GOD; SEE THEODICY.

## Sow[[@Headword:Sow]]

             SEE SWINE.

## Sowan[[@Headword:Sowan]]

             the first of the four paths an entrance into which secures, either immediately or more remotely, the attainment of the Buddhist Nirvana (q.v.). The path Sowan is divided into twenty-four sections, and after it has been entered there can be only seven more births between that period and the attainment of the Nirvana, which may be in any world but the four hells. This is the second gradation of being. — Gardner, Faiths of the World, s.v.

## Sower, Sowing[[@Headword:Sower, Sowing]]

             (usually some form of זָרִע, zara, σπείρω). The operation of sowing with the hand is one of so simple a character as to need little description. The Egyptian paintings furnish many illustrations of the mode in which it was conducted. The sower held the vessel or basket containing the seed in his left hand, while with his right he scattered the seed broadcast (Wilkinson, Anc. Egqypt. 2, 12, 18, 39). The “drawing out” of the seed is noticed, as the most characteristic action of the sower, in Psa 126:6 (A.V. “precious”) and Amo 9:13 : it is uncertain whether this expression refers to drawing out the handful of seed from the basket, or to the dispersion of the seed in regular rows over the ground (Gesenius, Thesaur. p. 827). In some of the Egyptian paintings the sower is represented as preceding-the plough: this may be simply the result of bad perspective, but we are told that such a practice actually prevails in the East in the case of sandy soils, the plough serving the purpose of the harrow for covering the seed (Russell, Aleppo, 1, 74). In wet soils the seed was trodden in by the feet of animals (Isa 32:20), as represented in Wilkinson's Anc. Egypt. 2, 12. The sowing season commenced in October and continued to the end of February, wheat being put in before and barley after-the beginning of January (Russell, Aleppo, 1, 74). The Mosaic law prohibited the sowing of mixed seed (Lev 19:19; Deu 22:9): Josephus (Ant. 4, 8, 20) supposes this prohibition to be based on the re pugnancy of nature to intermixture, but there would appear to be a further object of a moral character, viz to impress on men's minds the general lesson of purity The regulation offered a favorable opportunity for Rabbinical refinement, the results of which are embodied it the treatise of the Mishna entitled Kilaim, § 1-3. That the ancient Hebrews did not consider themselves prohibited from planting several kinds of seeds in the same field appears from Isa 28:25. A distinction is made in  Lev 11:37-38, between dry and wet seed, in respect to contact with a corpse; the latter, as being more susceptible of contamination, would be rendered unclear thereby, the former would not. The analogy between the germination of seed and the effects of a principle of a course of action on the human character for good or for evil is frequently noticed in Scripture (Pro 11:18 Mat 13:19; Mat 13:24; 2Co 9:6; Gal 6:7). SEE AGRICULTURE.

## Sozomen, Salamanes Hermias[[@Headword:Sozomen, Salamanes Hermias]]

             a Greek writer of Church history, almost contemporary with Socrates as an author, was born at Bethelia, a town of Palestine. After being liberally educated, he studied lav at Berytus, in Phoenicia, and then pleaded at the bai in Constantinople. He afterwards applied himself to the writing of ecclesiastical history, and drew up compendium in two books, from the ascension of Chrisi to A.D. 323; but this is lost. Then he continued his history in a more circumstantial manner to A.D. 440 and this part is extant in nine books. A comparison renders it probable that Sozomen was acquainted with the work of Socrates, his own additions and enlargements being more important with regard to volume than quality, and relating principally to hermits and monks. For those recluses he had a high veneration so that he frequently extolled the monastic life is hymns. His vision saw only what was extreme ani imposing, so that he was not able to appreciate the more moderate phases of life, and the ordinary conflict between virtue and vice. In point of style he is superior to Socrates, as was already seen by Photius (ἐν τῇ φράσει βελτίων), but in every other respect he is inferior. Attention has often been called to material misapprehensions in his statements, e.g. by Dupin (Nouvelle Bibliothque, 4, 80). An edition of Sozomen, bounce with Eusebius and Socrates, was published by Valesius in 1659, and often republished. See Dupin, as above Schrickh, Kirchengesch. vol. 7; Holzhausen, De Fontibus quibus Socrates, Soz., et Theod. usi sunt (Gotting 1825); Baur, Epochen d. kirchl. Geschichtschreibung Herzog, Real-Encyklop. s.v.; Smith, Dict. of Gr. and Rom. Biog. s.v.

## Spaadisir[[@Headword:Spaadisir]]

             in Norse mythology, is a name of the norns, a class of goddesses represented by the skalds at being beneficent and wise, and as employed in directing the way of heroes and exalted personages through life and in  securing the prosperity of such favorites through the means of prudent counsel.

## Space[[@Headword:Space]]

             (Lat. spatium) is a term which, taken in it, most general sense, comprehends whatever is extended and may be measured by the three dimensions, length breadth, and depth. In this sense it is the same with extension. Space, in this large significance, is either occupied by body or it is not. If it be not, but is void of all matter and contains nothing, then it is space in the strictest meaning of the word. This is the sense in which it is commonly used in English philosophical language, and is the same with what is called a vacuum.

Very many theories have been held respecting space a few of which are mentioned below. Zelio of Elea argues against the reality of space, and says, “If all that exists were in a given space, this space must be in another space, and so on ad infinitum.” Melissus of Samo, declares that “there exists no empty space, since such a space, if it existed, would be an existing nothing.”

The Atomists, on the other hand, held to an empty space, arguing

(1) that motion requires a vacuum;

(2) that rarefaction and condensation are impossible without empty intervals of space; and

(3) that organic growth depends on the penetration of nutriment into the vacant spaces of bodies. Aristotle held that; space is limited; the world possesses only a finite extension; outside of it is no place.

The place of anything, he defines, “is the inner surface of the body surrounding it, that surface being conceived as fixed and immovable. As nothing exists outside of the world except God, who is pure thought and not in space, the world naturally cannot be in space, i.e. its place cannot be defined.” The Stoics believed that “beyond the world exists an unlimited void.” According to Epicurus, “space exists from eternity, and that in the void spaces between the worlds the gods dwell.” Arnobius, the African, asserted that God is “the place and space of all things.” Space, as containing all things, was by Philo and others identified with the infinite. So the text (Act 17:28) which says that “in God we live, and move, and  have our being” was interpreted to mean that space is an affection or property of the Deity. Eckhart declares that “out of God the creature is a pure nothing; time and space, and the plurality which depends on them, are nothing in themselves.”

According to Campanella (1568-1639), God produced space (as well as ideas, angels, etc.) “by mingling in increasing measures nonbeing with his pure being. Space is animate, for it dreads a vacuum and craves replenishment.” Newton regards space as infinite, the sensorium of the Deity. Leibnitz defines space as “the order of possible coexisting phenomena.” Locke has attempted to show that “we acquire the idea of space by sensation, especially by the senses of touch and sight.” In the philosophy of Kant, “space and time are mere forms of the sensibility, the form of all external phenomena; and as the sensibility is necessarily anterior in the subject to all real intention, it follows that the form of all these phenomena is in the mind a priori. There can, then, be no question about space or extension but in a human or subjective point of view. The idea of space has no objective validity; it is real only relatively to phenomena, to things, in so far as they appear to us; it is purely ideal in so far as things are taken in themselves and considered independently of the forms of sensibility,” Herder says that “space and time are empirical conceptions.” Schopenhauer teaches, with Kant, that “space, time, etc., have a purely subjective origin, and are only valid for phenomena, which are merely subjective representations in consciousness. Space and time have the peculiarity that all of their parts stand to each other in a relation, with reference to which each of them is determined and conditioned by another. In space this relation is termed position, in time it is termed sequence.”

Herbart holds that extension in space involves a contradiction. Extension implies prolongation through numerous different and distinct parts of space, but by such prolongation the one is broken up into the many, while yet the one is to be considered as identical with the many. Trendelenburg seeks to show that space is a product or phase of motion, its, immediate external manifestation. In the philosophy of Thomas Reid (1785), “space and its relations, with the axioms concerning its existence and its relations, are known directly in connection with the senses of touch and sight, but not as objects of these senses.” James Mill thus explains infinite space: “We, know no infinite line, but we know a longer and a longer .... In the process, then, by which we conceive the increase of a line the idea of one portion more is continually associated with the preceding length, and to what extent soever it is carried the association of one portion more is equally close and irresistible. This is what we call the idea  of infinite extension, and what some people call the necessary idea.” According to lord Monboddo, place is space occupied by body. It is different from body as that which contains is different from that which is contained. Space, then, is place potentially; and when it is filled with body, then it is place actually. See Krauth's Fleming, Vocabulary of the Philosophical Sciences, s.v.;. Ueberweg, Hist. of Philosophy (see Index).

## Spackman, Henry S., D.D[[@Headword:Spackman, Henry S., D.D]]

             a Protestant Episcopal clergyman, was assistant minister of the Church at Francisville, Pennsylvania, in 1853, served in the same relation to St. Clement's Church, Philadelphia, in the following year, and afterwards as its rector until 1864, when he was appointed chaplain in the United States Hospital, Chestnut Hill, same city. In 1866 he became rector of Trinity Church, Williamsport, and continued in this pastorate until 1868, when he was elected chaplain of the Episcopal Hospital, Philadelphia. This situation he retained until his death, February 9, 1875, aged sixtyfour years. See Prot. Episc. Almanac, 1876, page 149.

## Spada, Bernardino[[@Headword:Spada, Bernardino]]

             an Italian cardinal, was born at Brisighella, in Romagna, April 21, 1594, of an obscure family. After studying the humanities with the Jesuits in Rome, he applied himself to ecclesiastical jurisprudence, in which he acquired considerable reputation. He was honored with several dignities by Paul V and Gregory XV, and afterwards by Urban VIII, who sent him on various commissions to France and Parma, and gave him the archbishopric in partibus of Damietta, the cardinalate in 1626, and the legation to Bologna in 1627. He was a patron of the fine arts, and left some Poems and Letters addressed to Mazarin. Spada died in Rome, Nov. 10, 1661.

## Spada, Fabrizio[[@Headword:Spada, Fabrizio]]

             nephew of Bernardino, born March 18, 1643, was made archbishop of Patras, nuncio to Savoy and France, and cardinal in 1675. He died June 15, 1717.

## Spada, Giambattista[[@Headword:Spada, Giambattista]]

             brother of Bernardino, born at Lucca, Aug. 27, 1597, likewise became an ecclesiastic, and was made governor of Rome in 1635, president of the Romagna in 1644, cardinal in 1652, and bishop of Rimini and Palestrina. He died in Rome, Jan. 23, 1675.

## Spada, Orazio Filippo[[@Headword:Spada, Orazio Filippo]]

             brother of Fabrizio, became bishop of Osimo and papal nuncio to Poland, and was made cardinal in 1706. He died June 24, 1724.

## Spafford, William M.[[@Headword:Spafford, William M.]]

             a minister of the Methodist Episcopal Church, was admitted into the North Ohio Conference on trial in 1841. He labored effectively until 1865, when he took a supernumerary relation. In 1868 he became superannuated, and  so continued until his death, in Effingham County, Ill., in 1876. Mr. Spafford was a man of brilliant intellect, but of peculiar sensitiveness. See Minutes of Annual Conferences, 1876, p. 111.

## Spahr, William E.[[@Headword:Spahr, William E.]]

             a minister of the Methodist Episcopal Church, was born in Greene County, O., Aug. 1, 1843, and united with the Church at fourteen years of age. He received a license to preach in 1861, and in the fall of 1863 entered the Cincinnati Conference. He was ordained deacon in 1865, but consumption had seized upon him, and he died Nov. 30. He was humble, modest, teachable, and kind. See Minutes of Annual Conferences, 1866, p. 150.

## Spain[[@Headword:Spain]]

             (Σπανία, Rom 15:24; Rom 15:28; Ισπανία, 1Ma 8:3; Vulg. Hispania).This name was anciently applied to the whole peninsula which now comprises Spain and Portugal (Cellar. Notit. 1, 51 sq.). The early history of Spain is enveloped in great obscurity. The natives were called Iberians, the country Iberia, and one of the chief rivers the Iberus (the Ebro); and William von Humboldt has shown that the Iberian language was the same in every part of the country, and that it exists with certain modifications in the modern Basque. The Carthaginians, during the flourishing times of their republic, established many settlements upon the Spanish coast, such as Carthago (now Cartagena), and Malacca, the royal city (now Malaga). Gades (now Cadiz) was a Phoenician settlement, probably coeval with Carthage itself, was never subject to Carthaginian rule, and during the Punic war embraced the side of the Romans. Under the management of Hamilcar Barcas and Hannibal, a considerable part of Spain became a Carthaginian colony. It gradually passed under the power of the Romans, and in the apostolic period formed no inconsiderable portion of the Roman empire. See Smith, Dict. of Geog. s.v. “Hispania.”

The Hebrews were acquainted with the position and the mineral wealth of Spain from the time of Solomon, whose alliance with the Phoenicians enlarged the circle of their geographical knowledge to a very great extent. SEE TARSHISH.

The local designation, Tarshish, representing the Tartessus of the Greeks, probably prevailed until the fame of the Roman wars in that country reached the East, when it was superseded by its classical name, which is traced back by Bochart to the Shemitic tsaphan, “rabbit,” and by Humboldt to the Basque Ezpaina, descriptive of its  position on the edge of the continent of Europe. The Latin form of this name is represented by the above passages which contain all the Biblical notices of Spain: in the former the conquests of the Romans are described in somewhat exaggerated terms; for though the Carthaginians were expelled as early as B.C. 206, the native tribes were not finally subdued until B.C. 25, and not until then could it be said with truth that “they had conquered all the place” (1Ma 8:4). It seems clear from Rom 15:24; Rom 15:28, that Paul formed the design of proceeding to preach the Gospel in Spain. That he ever executed this intention is necessarily denied by those who hold that the apostle sustained but one imprisonment at Rome — namely, that in which the Acts of the Apostles leave him; and even those who hold that he was released from this imprisonment can only conjecture that in the interval between it and the second he fulfilled his intention. There is, in fact, during the three first centuries no evidence on the subject beyond a vague intimation by Clement, which is open to different explanations; and later traditions are of small value. SEE PAUL.

The mere intention, however, implies two interesting facts, viz. the establishment, of a Christian community in that country, and this by means of Hellenistic Jews resident there. We have no direct testimony to either of these facts; but as the Jews had spread along the shores of the Mediterranean as far as Cyrene in Africa and Rome in Europe (Act 2:10), there would be no difficulty in assuming that they were also found in the commercial cities of the eastern coast of Spain. The early introduction of Christianity into that country is attested by Irenaeus (1, 3) and Tertullian (Adv. Jud 1:7). An inscription, purporting to record a persecution of the Spanish Christians in the reign of Nero is probably a forgery (Gieseler, Church Hist. 1, 82, note 5).

## Spain (2)[[@Headword:Spain (2)]]

             In ancient times what is now the kingdom of Spain was called Iberia. Its Latin name was Hispania, which, changed into Spanish, became Espana. With Portugal, it forms what is called the Pyrenean Peninsula, the whole constituting the most southerly and also the most westerly part of Europe. The average breadth of the whole peninsula is not far from 480 miles, and its length 600 miles, with an area of nearly 220,000 square miles. The area of Spain, which occupies by far the greater part of the Pyrenean Peninsula, is a little more than 184,000 square miles. It is bounded on the north by the Bay of Biscay and the Pyrenees, on the east by the Mediterranean Sea, on the south by the Mediterranean, the Straits of Gibraltar, and the Atlantic Ocean, and on the west, its southwesterly section by Portugal, and its northwesterly section by the Atlantic Ocean.

I. Physical Aspect. — Spain has an extended coastline, it being not far from 1400 miles in length, of which 770 miles belong to the Mediterranean and 600 miles to the Bay of Biscay and the Atlantic. A part of this coast line is mountainous, and a part of it, especially to the southwest, is low and swampy, until it reaches the extreme south, when it rises suddenly to the well known Rock of Gibraltar. Another noticeable feature in the physical aspect of the country is its mountain system. Geographers lay down five distinct mountain belts, which are subdivided into minor ranges. These are the Pyrenees, which separate Spain from France, the Sierra de Guadarrama, the mountains of Toledo, the Sierra Morena, and the Sierra Nevada. Among the highest of these mountains are the Cerro de Mulahacen, 11,655 feet; Mount Nethou, 11,427 feet; Vignemale, 10,980 feet; Peak of Oo, 9730; and the Puerto del Pico, 8000. The river system of Spain embraces many deep and rapidly flowing streams. Among the largest of these are the Ebro, which flows east and empties into the Mediterranean, and the Douro, the Tagus, the Guadiana, and the Guadalquivir; the first two flowing nearly west and the last two southwest, and emptying into the Atlantic. Some of the smaller rivers are the Minho, the Guadalaviar, and the Xucar. So long a coastline as that of Spain furnishes, as might be supposed, many commodious bays and harbors. Among those on the east are Barcelona, Tarragona, Valencia, Alicante, and Cartagena; on the north are Santander and Bilbao.

The physical features of Spain to which allusion has been made give to this country marked variety in climate and soil and vegetable productions. The northern  section of the kingdom is mountainous and hilly, and the character of the climate is such as to invite the labors of the husbandman. Accordingly this section of Spain has been given up largely to agriculture. The middle section is not so well situated. The absence of rains is followed by sterility and unproductiveness of the soil. There are great extremes of temperature, the summers being very hot and the winters very cold, while the springs and autumns are pleasant. Passing to the southern section, we find ourselves in a country having the characteristics of a tropical region. The winds from Africa blow upon it, and the effect of the hot rays of the sun reflected from the lofty mountain walls is very marked. And yet, as a whole, Southern Spain is exceedingly fertile. Frosts are not known in Andalusia. Snow seldom falls, and when it does melts at once. Such is the character of the climate and soil of the country that Spain ranks among the most fruitful of all the countries of Europe. Every kind of cereal can be grown in some part of the kingdom, and the fruits of the most northern part of the temperate zone and of the most southern part of the tropical regions are raised there. The cultivation of the vine has been carried to a high state of perfection, and the Spanish vines are reckoned among the finest in the world. Perhaps the most noted of these are the Xeres, or sherry, and the Malaga.

II. Political Divisions. — We give these as they were a few years ago, no essential changes having occurred since with the population as shown by the census of 1884.

III. History. — We divide the history of Spain into three periods: first, from the earliest traditions respecting its settlement down to A.D. 427, when it fell into the hands of the Goths; second, from A.D. 427 to the latter part of the 15th century, bringing us to the reign of Ferdinand and Isabella; third, from this latter period to the present time.

1. There are some traditions which refer the early settlement of Spain to the grandson of Noah, Tubal, who was said to have conducted colonies thither from the East. Little confidence, however, can be placed in these traditions. The Iberians are the earliest inhabitants of whom we have any trustworthy account. At what time the Celts migrated to this section of Europe, and precisely from what region they came, is matter of unsettled dispute. The Phoenicians, whose colonies were found in so many places,  established themselves at an early period on the coasts of Spain, founding such places as Tartesus (the Tarshish of the Bible) and Gades, now Cadiz. Next came the Carthaginians, who succeeded in gradually subduing no small part of Andalusia, and brought it under subjection to Carthage, B.C. 238. Then followed the conquest of Spain by the Roman arms, two centuries being occupied in almost continual fighting. The Punic wars are among the most celebrated in history — wars which always more or less affected the fortunes of Spain, because of the intimate connection which that country held with Carthage, the rival and foe of Rome. Upon its subjugation the name by which the country had been known, Iberia, was changed to Hispania; and the whole region, brought under the Roman power, was divided by the river Ebro into two sections, the one called Citerior and the other Ulterior.

These two sections Augustus formed into three, giving them the names of Baetica, Lusitania, and Tarraco, the second of these divisions corresponding in large part with what is now Portugal. The Roman emperor, with a wise policy, removed the cohorts of the army, composed mostly of natives of the country, to other and more distant sections of the empire, substituting for them the imperial legions, and in this way Romanizing the country which he had brought under his subjection. The end aimed at was at length in great measure secured, and Hispania, or Spain, became very largely Roman in spirit and manners, and perhaps the wealthiest and the most productive of all the provinces annexed to the empire. Gibbon, quoting from Strabo and Pliny, after alluding to the circumstance that almost “every part of the soil was found pregnant with copper, silver, and gold,” says that “mention is made of a mine near Cartagena which, yielded every day twenty-five thousand drachms of silver, or about three hundred thousand pounds a year. Twenty thousand pounds' weight of gold was annually received from the provinces of Asturia, Galicia, and Lusitania.” On the whole, general prosperity attended the administration of affairs under the emperors down to the death of Constantine, A.D. 337. Somewhat more than a half century passed away when the vast hordes of Northern barbarians, who brought such desolation to the Roman empire, had made no inconsiderable progress in their attacks upon their more civilized neighbors of the South. Spain fell before their victorious onsets. The Vandals, the Suevi, and other Germanic tribes so wasted the country that many parts of it became almost literally a desert. After the conquerors had somewhat restored the desolated region, there came another fierce tribe, the Goths, who under Wallia wrested it from their hands. The tribes which for so many years had held sway over  the land were in part subjugated and in part destroyed or exiled from the country, and the Goths remained masters of nearly the whole of Spain (427).

2. We date the commencement of the second period of the history of Spain at A.D. 427, when, as we have seen, the Goths were in possession of the country. But that possession was never an undisturbed one. The subjugated Suevi called to their aid the Romans, and succeeded in recovering a part of the territory they had lost. “The peninsula, having become one great battlefield to three contending hosts — the Goths, the Romans, and the Suevi — was plunged into the most abject misery, and, from the Pyrenees to the Sea of Africa, was overspread with innumerable swarms, which, like so many locusts, utterly destroyed the spots on which they settled.” The names of the Gothic kings which stand out in special prominence during the next century or two are Euric, who ascended the throne in A.D. 466, and was really the founder of the Gothic kingdom in Spain and its first legislator; Amalaric, the grandson of Euric, A.D. 522, the first king who set up anything like a court in Spain; Recared I, A.D. 587, who induced the Goths, who had been Arians, to adopt the Catholic faith; Wamba, A.D. 673; who, anticipating the inroads of the Saracens into Spain, built a fleet to guard the coasts against their attacks; and Roderic, who came into possession of the throne in A.D. 680. A party was formed against him which called to its assistance the Arabs dwelling on the north coast of Africa, in Mauritania, and hence called Moors — a name so memorable in subsequent Spanish history. A battle, waged for three days and accompanied with fearful slaughter on both sides, was fought on the plains of Jeres de la Frontera in July, 711, and the Goths were defeated.

Other victories of the Moors in a few years brought the whole of Spain, with the exception of some mountain fastnesses, under the dominion of the Moors. The story of Moorish ascendency in Spain is too long to rehearse in this place. There were periods of great prosperity under the rule of the Moors. So celebrated became some of their institutions of learning that they were resorted to by Christian scholars from all parts of civilized Europe. Gradually the Christians of Spain, who, under the general subjugation of the country, had fled to its hills and mountains, grew more courageous, and were able not only to stand on the defensive, but even to attack the common foe. Three confederated provinces Navarre, Castile, and Leon took up arms against the foe, and nearly succeeded in gaining a victory over the Moors in 1001. A check was given to their hitherto successful  career from which they never fully recovered; and henceforth there was very distinctly a Christian Spain in the more northerly sections of the country, and a Mohammedan Spain in the more southerly sections, which were continually at war with each other. Neither side was seldom in perfect accord within its own domains. Petty rivalries existed among both the Christian and the Moorish princes, which prevented long continued success on the side of either party. At last, the Christian princes succeeded in laying aside for a time their petty animosities, and formed a league combining all their forces. A sanguinary battle was fought in A.D. 1212 on the plains of Tolosa, in the Sierra Morena, in which the Moors were defeated. During the next half century the conquest of the Moors went on. Their territorial limits continually grew more restricted, until there was left to them little besides the kingdom of Granada. At length, in the year 1482, in the reign of Ferdinand and Isabella, the last sovereign of Granada, Boabdil, was defeated, and the empire of the Moors in Spain, after an existence of nearly eight centuries, came to an end.

3. Our survey of the history of Spain from the overthrow of the Moors, in the reign of Ferdinand and Isabella, down to the present time must necessarily be rapid. The condition of the conquered race was made exceedingly wretched, worse even, as it would seem, than was that of the Christians while under the Saracenic authority. It has justly been remarked by Robertson, the historian, that “the followers of Mohammed are the only enthusiasts who have united the spirit of toleration with zeal for making proselytes, and who, at the same time that they took arms to propagate the doctrine of their prophet, permitted such as would not embrace it to adhere to their own tenets and to practice their own rites.” As a consequence of the persecutions which they suffered at the hands of the Spaniards, the Moors abandoned the country in which for so many hundreds of years they had lived, and to the possession of which their natural right was just as good as that of the Spaniards. It is estimated that from the reign of Ferdinand of Castile to that of Philip III more than three millions of these people left their native land, carrying with them not only a great part of their acquired wealth, but that industry and love of labor which are the foundation of national prosperity. Another fatal blow to the prosperity of Spain was the expulsion of the Jews, who directed the commerce of the country, and held in their hands so large a part of its movable property in the form of the precious metals and of costly jewels.

The great events which occurred under the reign of Ferdinand and Isabella are too familiar to need a special recital, and we may pass on to the times of Charles V (the title by which he is best known), being Charles I of Spain, the grandson of Isabella. During his long reign of forty years Spain reached the highest point of her prosperity. What she accomplished on both sides of the Atlantic, how the Spanish arms were everywhere victorious in Europe, how the proud Francis I of France and the Protestant princes of Germany were humbled, and the onsets of the barbarous Turks were repelled, and how Charles V saw himself standing first among the sovereigns of Europe — all these things are well known to readers of history. Philip II succeeded his father, Charles V. The great aim of his administration was the extirpation of heresy and the complete establishment of the Roman Catholic faith. The process of decay in Spain commenced under his reign. The immense riches which flowed into the country from the Spanish possessions in America proved a curse instead of a blessing. The people became luxurious, indolent, and effeminate, so that when Philip II, who, with all the glaring faults of his character, was an energetic monarch, died, and the scepter came into the hands of his successor, Philip III, a weak and unenterprising prince, Spain rapidly fell from its high estate. The destruction or expulsion of hundreds of thousands of Moriscos, descendants of the Moors, brought about the same state of things in Spain which the destruction and expulsion of the Huguenots had produced in France. Some of the most profitable of the industrial arts almost ceased to be practiced.

Large sections of the country were so completely depopulated that they have been but little better than barren wastes ever since. Under succeeding monarchs the decline in the fortunes of unhappy Spain continued. The falling off in the population was so great that in thirty-two years, from 1668 to 1700, it had gone down from eleven millions to eight millions. With the accession to the throne of Philip of Anjou, a Bourbon prince, who was king of Spain under the title of Philip 5, a better day seemed to dawn on Spain, not because her own sons took the lead in civil affairs, but because they were guided by the more skilful hands of French statesmen. But the claim of Philip to the throne was resisted by Germany, England, and Holland; and the “War of the Spanish Succession,” continued on for thirteen years, was the result of the controversy. Although Philip retained his throne, yet he came out of the contest stripped of no small part of the territories which had once belonged to Spain. Coming down to the times of Charles III (1759-88), we find an improved state of things, at least so far as the internal affairs of the kingdom were concerned.  Externally, however, constant humiliation attended the military movements of Spain. Both on the land and the sea defeat was the rule, victory the exception. In 1797 occurred the defeat of the Spanish fleet near Cape St. Vincent, and the almost complete annihilation of the combined fleets of France and Spain by Lord Nelson at Trafalgar, Oct. 21, 1805. A few years later we find Napoleon setting aside the claims of all aspirants to royal authority in Spain, and placing his brother Joseph on the throne. Insurrection everywhere followed what was considered a high handed outrage. A treaty of alliance was formed with England, which recognized Ferdinand VII as lawful monarch of Spain. Fortune, for a time, everywhere favored the French arms.

The two victories of Wellington, however — that at Victoria, June 21, 1813, and at Toulouse, April 10, 1814 — turned the scale, and Spain was once more free. But for years everything was in a most unsettled condition. Liberal opinions gradually gained a foothold among the people. Attempts were made to bring about radical reforms. At times success seemed to crown these efforts, but soon the order of things would be reversed. Absolutism and despotism would crush out all progress, and the liberal party be thrown again into the shade. Such has been the state of things the last half century. The story of the reign of queen Isabella II is full of interest, but it is too long to relate in a brief article like this. It must suffice to say that from the time when she was declared to be of age, Nov. 8, 1843, down to her flight to France, on the defeat of the royal army at Alcala, Sept. 28, 1868, her life and fortunes were of a singularly checkered character. The departure of Isabella led to the formation of a provincial government, which in a year or two was followed by the accession to the throne of king Amadeus, the second son of Victor Emmanuel of Italy, who accepted the crown Dec. 4, 1870. It was an uncomfortable position in which the new king found himself, and he resigned it Feb. 11, 1873. The attempt to establish a republic (the most distinguished leader in which movement was Don Emilio Castelar), the efforts put forth by Don Carlos to obtain the throne, and the failure of both republicans and, royalists to accomplish their purposes bring us down almost to our own times. Alfonso, the son of Isabella II, was proclaimed king Jan. 9, 1875, and is now apparently in permanent possession of the crown. But in a kingdom whose history for so many centuries has been a history of change and revolution there can be but little stability; and he must be a wise man who can with certainty predict what will be the condition of things in Spain a year hence.

4. Religion. — When the Christian religion was introduced into Spain is not a settled question with ecclesiastical historians. Paul, writing from Corinth to the disciples in Rome, alludes to a journey which he proposes to take into Spain, but whether he went or not is not known. One of the fathers, Theodoret, says that after Paul was released from his captivity — when he had been tried at the bar of Nero and acquitted — he went to Spain, and there spent two years. In Conybeare and Howson's Life and Epistles of St. Paul, the authorities on the subject are given (2, 437-439), and the conclusion is reached that the apostle went to Spain and there preached the Gospel. Tradition also asserts that James the elder went to Spain as a herald of the Gospel. If we come down to the times of the persecutions by the Roman emperors, we shall find abundant evidence that all along during those ages of trial through which Christianity passed martyrs to the faith were found in Spain as well as in other parts of the Roman empire.

The conversion of Constantine the Great was followed everywhere throughout the countries which had been brought into subjection to the Roman arms by the widest toleration of the faith which he had embraced. And when, subsequently, the Goths obtained possession of Spain, we find that as, in the lapse of time, the affairs of the kingdom became settled, the jurisdiction of the monarch extended to the nomination of bishops, and that he presided, if he wished, at ecclesiastical tribunals, convoked national councils, and regulated the discipline of the Church. In due time the supremacy of the pope came to be acknowledged, and the peculiarities of the episcopal form of Church government were generally carried out. There were metropolitan sees, the heads of which held jurisdiction over their subordinates; while these subordinates, in turn, exercised authority over the lower grades of the ministry. It is said that the cathedrals and parish churches were in general well endowed, lay patronage excited, and monasteries introduced. The conquest of Spain by the Moors introduced a new state of things into the country. The Moors were Mohammedans; but, as has already been stated, they were inclined to be tolerant so long as the Christians conducted themselves in an orderly manner and did not oppose or revile the religious faith of their conquerors. There were not wanting cases of persons who, because they could not do otherwise, in the exercise of their conscientious convictions, than attempt to make converts from Mohammedanism, or in some way show their contempt for the religion of the Moors, suffered martyrdom. A candid review, however, of the whole history of Spain during the eight hundred years nearly that the Saracens held sway over that country must convince  us that the sufferings which the Christians endured during this very long period bore no comparison to those which the Moors endured in the comparatively short period that Philip II was on the throne.

Upon the expulsion of the Moors from Spain, the whole country may be said to have come under the jurisdiction of the pope of Rome, and to have become as intensely Roman Catholic as any country in Europe, not excepting Italy itself. Previous to the year 1868 no other religion was recognized by law, and to attempt to introduce any one of the forms of the Protestant faith was an indictable offense. This is not the place to speak at large of the persecutions which the, Romish Church for ages carried on against heretics and infidels, of the establishment and atrocities of the Inquisition — first introduced by St. Dominic to “inquire” after the condition of the Jews and Moors who became Christians — or of the acts of the Jesuits in Spain. It is more pleasant to speak of the dawn of what, it is to be hoped, will prove to be a brighter day in respect to religious toleration. Although Protestantism has gained but the smallest foothold, comparatively, in the kingdom, and its followers are still subject to many disabilities, it is matter for congratulation that the right of private judgment in matters of religion is, in form at least, recognized, and the hope may reasonably be cherished that persecution on account of one's religious faith will not again be sanctioned by law.

5. The authorities to which the general reader is referred on matters relating to the history, etc., of Spain are very numerous. Among English and American writers are Gibbon, Robertson, Hallam, Prescott, Irving, and Ticknor, whose Spanish Literature (N.Y. 1854) holds a place acknowledged even by Spanish writers to be second to the production of no other author. Sketches of the history of the introduction and progress of Christianity in Spain may be found in all ecclesiastical historians. Likewise all writers of French and English histories treat largely of matters connected with Spanish history, because of the intimate connection which these three countries have sustained to each other. The article in the Encyclopedia Britannica gives a good account of the history of Spain. See also the following: Hurtado de Mendoza, Guerra de Granada, que hizo el Rei D. Felipe II contra los Moriscos de aquel Reino sus Rebeldos (Valencia, 1776, sm. 4to, new ed.); History of Spain, from the Establishment of the Colony of Gades by the Phoenicians to the Death of Ferdinand, surnamed the Sage, by the Author of the History of France (Lond. 1793), vol. 1-3, map; Beawes, Civil, Commercial, Political, and  Literary History of Spain and Portugal (ibid. 1793, 2 vols. fol.); Murphy, The History of the Mohammedan Empire in Spain, containing a General History of the Arabs, their Institutions, Conquests, Literature, Arts, Sciences, and Manners, to the Expulsion of the Moors, designed as an Introduction to the Arabian Antiquities of Spain; Power, The History of the Empire of the Mussulmans in Spain and Portugal from the First Invasion of the Moors to their Ultimate Expulsion from the Peninsula (Lond. 1815, 8vo); Dunham, History of Spain and Portugal (ibid. 1832- 33, 5 vols. 12mo) Viardot, Essai sur l'Histoire des Arabes et des Mores d'Espagne (Paris, 1833-34, 3 vols. 8vo); Mahon [Lord], History of the War of the Succession in Spain (2d ed. Lond. 1836); Ahmed Ben Jusof Teifacite, The History of the Mohammedan Dynasty in Spain, transl. by Pascal de Gayangos (ibid. 1840, 4 vols. 4to); Londonderry [Marquis of], Story of the Peninsular War (new ed. revised, with considerable additions, N.Y. 1848, 12mo); Southey, The Chronicle of the Cid, from the Spanish (Lond. 1846, 8vo); Ferreras, Histoire Générale d'Espagne, transl. from the Spanish by M. d'Hermilly (Amsterdam, 1851, 10 vols. 4to). (J.C.S.)

## Spain, Hartwell[[@Headword:Spain, Hartwell]]

             a minister of the Methodist Episcopal Church, South, was born in Wake County, N.C., Feb. 10, 1795. He was converted in August 1810, licensed to preach in November 1816, and admitted into the South Carolina Conference in December. In 1821 he was made a superannuate, locating the following year. In 1828 he was readmitted; in 1837 was again superannuated; in 1838 was made presiding elder of the Columbia District; in 1844 was superannuated, and continued in this relation during his life. He was a delegate to the General Conference of 1832, and reserve in 1838, 1840, and 1849. He died, March 9, 1868, in Clarendon, S.C. See Minutes of Annual Conferences of the M.E. Ch., South, 1868, p. 212.

## Spalatin, Georg[[@Headword:Spalatin, Georg]]

             the friend of Luther and chaplain of the elector Frederick the Wise of Saxony, a leading, Reformer and judicious superintendent of the churches, was born A.D. 1484 at Spalt, in the diocese of Eichstadt, whence was derived the name Spalatin, his real name being Burckhardt. He attained his baccalaureate at Erfurt in 1500, and from 1501 was a fellow student with Luther. In 1502 he was made master at Wittenberg, but soon returned to Erfurt, where he became tutor (1505) in a patrician family, and first learned  to know the Bible, a copy of which he purchased at great cost. He was ordained priest in 1507, and stationed in the parish of Hohenkirchen, near Gotha; and a year later was called to assume, in addition to his parochial duties, the functions of teacher in the neighboring convent of Georgenthal. His reputation had, however, already extended beyond the narrow limits of the field of labor to which he was assigned;, and he was called to the electoral court in 1509 to assume charge of the education of the young crown prince, John Frederick. Two years later he exchanged his place at court for the post of tutor to Otto and Ernest of Brunswick-Lineburg, the elector's nephews, who were then students at Wittenberg; and at the same time he was appointed by his patron canon of St. George's in Altenburg. From this period dates the intimate friendship between Luther and Spalatin and between Spalatin and other Reformers, e.g. Melancthon, Justus Jonas, Link, Bugenhagen, Amsdorf, etc.

His relations with the elector likewise became more intimate, so that his advice and assistance were sought when the latter founded the Church of All-Saints at Wittenberg, and the university library (1512), and he was made librarian. In 1514 Spalatin was appointed chaplain and private secretary to the elector, and immediately became one of the most influential personages of the electoral court. He placed himself and his influence unreservedly at the service of the Reformation, and became the medium through which Luther was wont to influence the elector. Rome recognized his power, and every important measure of the time showed traces of his shaping hand. He has been charged with timidity and an excessive fondness for peace; but all his actions show that he was possessed of a noble and upright character, and governed wholly by inflexible and fervent religious principle. Both as a man of affairs and as a literary character he established for himself an unequivocal reputation among his contemporaries. In the former capacity he accompanied his patron to the Diet of Augsburg in 1518, to the election of emperor in 1519, the coronation of Charles V in 1520, the Diet of Worms in 1521, the Diet of Nuremberg in 1523 and 1524, conducting the electoral correspondence and participating in the progress of events either directly or by means of counsel and influence. In literature his attention was fixed principally on historical studies, particularly on the history of Germany; and he wrote, Christliche Religions-Hindel, or Religionssachen, beginning in 1518 (subsequently published by Cyprian under the title Reformations-Annalen), besides undertaking the collection of materials for the history of the popes, emperors, and dukes, and electors of Saxony, so that he became known as the “Saxon historiographer.” On the death of the  elector Frederick, in 1525, Spalatin was appointed by John the Constant to the post of evangelical superintendent of Altenburg in connection with the diocese of Altenburg. He now married Catharine Heidenreich, and established a home at Altenburg.

In 1526 he attended the Diet at Spires, in the suite of the elector. During 1527 to 1529 he participated in a visitation of the churches and schools. In 1530 he was present at the Diet of Augsburg, and in 1531 at Cologne, where a protest against the election of Ferdinand as king of Rome was premeditated. At the Convention of Schweinfurt in 1532 he contributed materially towards the securing of the Reformation in that vicinity. Such incessant labors, added to a constant literary activity and the unceasing demand on his strength made by his prince and the churches, impaired his health and necessitated his release from a portion of his multifarious duties. He was, however, sent to Weimar in 1533, when the papal legate Rangoni visited that place in order to initiate measures for the calling of a council. In 1534 we find him journeying with the elector through Northern Germany, and in the following year through Bohemia and Moravia to Vienna, where the elector John wished to make his peace with Ferdinand. He was present at the renewal of the Smalkald League, and then went to Venice to make purchases for the library of Wittenberg; and, on his return, participated in the settling of the Wittenberg Concord. In 1537 he signed the Articles of Smalkald, and undertook the visitation of the Church at Freiberg. He then attended the Convention of Zerbst, and defended the claims of his prince to the county of Magdeburg. He was finally selected to attend the proposed convention at Nuremberg in 1539, which was to complete the Concord initiated at Wittenberg, and to share in the visitation of the churches of ducal Saxony, now under the rule of duke Henry. From this time he was confined to the vicinity of his home; but continued abundant in labors, literary and official, until he died, Jan. 16, 1545. His widow followed him Dec. 5, 1551. The MS. remains of Spalatin are preserved at Weimar and Gotha; and portions of his works have been published in different, but always faulty and incomplete, editions. A new edition, under the title Georg Spalatin's Historischer Nachlass und Briefe, was undertaken by Neudecker and Preller, and the first volume appeared in 1851. The style of Spalatin as a writer was simple, but wanting in attractive qualities. His works are, however, rich in documentary records. In addition to those already indicated, they include a number of poetic productions, in which considerable ability is displayed. See Schlegel, Histor. Vitoe G. Spalat.  Theologi, Politici Primique Historici Sax. (Jena, 1693); Wagner, G. Spalatin u. d. Reform. d. Kirchen u. Schulen zu Altenburg (Altenb. 1830).

## Spalding, Johann Joachim[[@Headword:Spalding, Johann Joachim]]

             a rationalizing theologian of Germany, was born Nov. 1, 1714, at Tribsees, in Swedish Pomerania, and was educated at Stralsund and Rostock (1731) at the time when the Wolfian philosophy and pietism were the subjects of controversy. He studied the current philosophy in the Writings of Wolf, Ballinger, and Canz, and defended its principles until association with the professors at Greifswald, which he enjoyed in consequence of his having accepted the position of private tutor in that town, caused him to doubt their correctness. In 1745 he went to Halle, and came under the influence of J.S. Baumgarten (q.v.). He afterwards became the friend of Sack (q.v.) at Berlin, and of the poets Gleim and Kleist. In 1748 he published his first work, on the destination of man (Gedanken über d. Bestimm. des Menschen), which was characterized by great simplicity of thought and diction, and secured an immediate popularity. His aim was the popularizing of philosophy after the example of English works then appearing; and he succeeded in bringing the moral truths to which alone that age was yet accessible, after its breach with orthodox religion, within the reach of the common apprehension. In 1749 he became pastor at Lassan. His ministry was at first hindered by his renunciation of the ordinary pulpit phraseology and his adoption of a direct, clear, and simple style; but he received, none the less, many encouraging proofs of a growing appreciation of his labors and of dawning success.

He continued his literary labors also, devoting himself largely to the study of the Deistic and anti-Deistic literature of England, and translated some of the current works on either side into German, among them Butler's Analogy of Natural and Revealed Religion. From Lassan Spalding was transferred in 1757 to Barth (in Pomerania) as provost and chief pastor. The pietistic tendency, emanating principally from Mecklenburg, induced him to commit to writing his Thoughts on the Value of the Feelings in Christianity (Gedanken über den Werth der Gefuhle im Christenthum [1761 and often]). The purpose of this work was to distinguish true religious feeling from that which is false and artificial; but the execution of that purpose is marred by the inability of the author to clearly apprehend the profound nature of his subject. His conception of religion continued to be the one-sided apprehension by which morality takes its place. At this time ne was visited by Lavater, Fussli, and Felix Hess, and entered into friendly relations with the former, which continued  unbroken despite the difference of views and temperament existing between them. In 1764 Spalding was once more transferred to a new post. He became provost and chief preacher at the Church of St. Nicolai in Berlin, and at the same time high-consistorial councilor. His sermons proved very acceptable to cultured minds, a feature which he declared to be “a doubtful evidence of their utility.”

He now published (1772) an anonymous work on the utility of the pastoral office, etc. (Ueber die Nutzbarkeit des Predigtamtes u. deren Beforderung), which reappeared, bearing his name, in 1773, and was sharply criticized by Herder (An Prediger funfzehn Provinzialblatter.). Spalding had stripped the pastoral office of every ideal quality, while Herder took his position with the Scriptures, and asserted a priestly and prophetical character for the ministry. The inception of the work was occasioned by the desire, then generally prevalent, to bring Christianity into harmony with the culture of the age, and to protect it against the attacks of a frivolous infidelity. The intention was to give up all unessential matters and preserve only what is really essential. This spirit led Spalding to compose a further work, Vertraute Briefe die Religion betreffend (Familiar Letters pertaining to Religion), anonymously published in 1784 and 1785, and with the author's name in 1788. The accession of Frederick William II, in 1786, was signalized by the publication of a rigid decree in favor of orthodoxy, and Spalding was thereby induced to resign his position. He preached his last sermon Sept. 25, 1788, after he had in vain sought to obtain some modification of the obnoxious edict. His last work was published by his son, Georg Ludwig, in Berlin, 1804. It is entitled Religion, eine Angelegenheit des Menschen (Religion, a Concern of Man). He died May 26, 1804, leaving behind a reputation for sincere piety, according to the standards of his time, and modified by a constant endeavor to secure for it the clearest possible expression. If a rationalist, he was certainly one of the noblest and most pious representatives of that tendency. His pure theism, moreover, affords an attractive contrast to all pantheistic conceptions of the idea of God.

## Spalding, Josiah[[@Headword:Spalding, Josiah]]

             a Congregational minister, was born at Plainfield, Conn., Jan. 10, 1751. He graduated at Yale College in 1778; was ordained at Uxbridge, Mass., Sept. 11, 1782; dismissed in 1787. After dismission he was installed at Washington, Mass., and in 1794 at Buckland, Mass., where he died, May  8, 1823. “He was a faithful preacher of evangelical sentiments.” See Congregational Quarterly, 1859, p. 44.

## Spalding, Martin John, D.D[[@Headword:Spalding, Martin John, D.D]]

             an eminent Roman Catholic prelate and author, was born near Lebanon, Kentucky, May 23, 1810, being descended from the Catholic settlers of Maryland. He graduated from St. Mary's Seminary, Marion County, in 1826, and in theology from St. Joseph's Seminary, Bardstown, after four years' study. In 1830 he went to Rome, and after four years in the Urban College of the Propaganda, publicly defended, for seven hours, in Latin, two hundred and fifty-six propositions in theology, was rewarded with the doctor's diploma, and ordained priest by cardinal Pediana. He was now made pastor of St. Joseph's Church, Bardstolwn, afterwards president of St. Joseph's College, and again pastor of St. Joseph's. In 1843 he was called to the cathedral of Louisville, where he served five years. He was one of the most zealous missionaries of his time in Kentucky. In 1848 he was consecrated bishop of Lelngne in partibus, and coadjutor to bishop Flaget, of Louisville. In 1864, on the death of archbishop Kenrick of Baltimore, Dr. Spalding was installed seventh archbishop of Baltimore. He labored assiduously in his office. New churches were erected, schools founded, and noble charities endowed. He convened the Second Plenary Council of Baltimore, over which he presided. He attended the OEcumenical Council of the Vatican at Rome in 1869 and 1870, where he was distinguished by his labors and zeal. With the other American bishops, he favored the dogma of papal infallibility as there defined. His last years were as laborious as his early priesthood. "His amiability, simplicity of character, love of his people, and especially of children, his devotion to the faith and to his duties, have placed his name high among the illustrious prelates" of the American Roman episcopacy. He died in Baltimore, February 7, 1872. Dr. Spalding was a distinguished controversialist and literary reviewer. He was one of the editors of the United States Catholic Magazine. His principal works were, Sketches of the Early Catholic Missions of Kentucky (1844): — Hist. of the Prot. Reformation in Europe (Louisville, 1860, 2 volumes; 4th ed. Baltimore, 1866), being an enlarged ed. of his Review of D'Aubigne, Ranke, etc. (1844), which was republished in London and Dublin (1846): — Lectures on the Evidences of Catholicity (1847 4th ed. Baltimore, 1866, 8vo): — Life and Times of Bishop B.J. Flaget (Louisville, 1852, 8vo): — Lectures and Essays: Miscellanea (Lond., Baltimore, and Louisville, 3855; 4th ed. 1866, 8vo, edited, with introduction and notes, by Abbe and Darras): — Genesis Hist. of the Catholic Church (N.Y. 1865-66, 4 volumes, 8vo). His works are published  in 5 volumes, 8vo, by Murphy, Baltimore. See (N.Y.) Cath. Almanac, 1873, page 35; DeCourcey and Shea, Hist. of the Cath. Church in the United States, page 178 sq., Reverend J.L. Spalding, Life of the Most Reverend M.J. Spalding D.D. (N.Y. 1873, 8vo).

## Span[[@Headword:Span]]

             (זֶרֶת, zereth, according to the rabbins the little finger, Exo 28:16; Exo 39:9; 1Sa 17:4; Isa 40:12; Eze 43:13; elsewhere some form of טָפִח, taphach, to spread upon the hands; hence to extend a palm's breadth, Isa 48:13; or carry in the arms, Lam 2:20, “a span long”), a Hebrew measure of three hand breadths, or twelve finger breadths; apparently half a cubit (comp. Exo 25:10 with Josephus, Ant. 3, 6, 5). SEE METROLOGY.

## Spandrel[[@Headword:Spandrel]]

             the triangular spaces included between the arch of a doorway, etc., and a rectangle formed by the outer moldings over it. The term is also applied to other similar spaces included between arches, etc., and straight sided figures surrounding them: they are usually ornamented with tracery, foliage, shields, or other enrichments. In the Perpendicular style the doorways most commonly have the outer moldings arranged in a square over the head so as to form spandrels above the arch. In the earlier styles this arrangement is very seldom found in the doorways, but sprandrels are sometimes used in other parts of buildings, especially in decorated work, in which they are frequent, as at Ely. In the west door of the chapel of Magdalen College, Oxford, the spandrels of the outer arch (which stands considerably in front of the actual doorway, so as to form a shallow porch) are cut quite through and left open. The spandrels of a door were sometimes termed the hanse or haunch of a door.

## Spangenberg, Augustus Gottlieb[[@Headword:Spangenberg, Augustus Gottlieb]]

             a bishop of the Moravian Brotherhood, was born at Klettenberg, Hanover, July 15, 1704. In 1722 he entered the University of Jena as a student of law, but he soon gave up this pursuit to devote himself to the study of theology. The famous Buddeus was his professor, and he devoted all his energies to his theological studies, to such a degree that he was allowed to  lecture from 1726 to 1732 on theological topics. In 1727 he made the acquaintance of count Zinzendorf and the Moravians, and in 1735 we see Spangenberg at Herrnhut, where he began a very useful work as assistant minister. For many years he fulfilled the most important duties for the Brethren by visiting their churches in North America, the West Indies, and in England, confirming them in the faith. In 1744 he was ordained Moravian bishop at Herrnhut, and in 1762, after Zinzendorf's death, he became his successor as bishop of Barby, where he died, Sept. 18, 1792. He was a man of great piety and talent. Knapp calls him the “Melancthon of the Brethren.”

Spangenberg wrote, Idea Fidei Fratrum (Barby, 1779): Leben des Grafen Zinzendorf (ibid. 1772-75). He also contributed to German hymnology. Thus he wrote the beautiful hymn Die Kirche Christi, die Er geweiht (Eng. transl. in Lyra Germ. 2, 87, “The Church of Christ that he hath hallow'd here”): — Heil'ge Einfalt, Gnadenwunder (Eng. transl. in Moravian Hymn book, No. 504,” When simplicity we cherish”). See Zuchold, Bibl. Theol. 2, 1234; — Theol. Universal-Lexikon, s.v.; Koch, Gesch. d. deutschen Kirchenliedes, 5, 337 sq.; Ledderhose, Das Leben Spangenberg's (Heidelberg, 1846); Nitzsch, Spangenberg's Biographie, in Piper's Evangel. Kalender, 1855, p. 197-208; Thilo, Cithara Lutheri (Berlin, 1855). (B.P.)

## Spangenberg, Cyriacus[[@Headword:Spangenberg, Cyriacus]]

             a German theologian in repute during the second half of the 16th century, was born June 17, 1528, at Nordhausen, where his father was then a resident pastor. He entered the University of Wittenberg with a thorough preparation as respects the ancient languages, dialectics, and rhetoric at the early age of fourteen, and graduated with honor in 1546. His father had, in the meantime, removed to Eisleben, where he filled the positions of pastor and general superintendent of the county of Mansfeld, and Cyriacus was, through his influence, immediately appointed teacher. When but twenty- two years of age (in 1550) he became the successor in the pastorate of his now deceased father, and was soon afterwards chosen by the counts of Mansfeld to be the town and court preacher as well as general dean of the county.

While diligently employed in his ministerial work his zeal for a pure Lutheran orthodoxy involved him in controversies which, in the end, wholly destroyed his earthly comfort. He took an active part so early. as 1556 in the discussions of the Synod of Eisenach, at which the doctrine of  George Major (q.v.) that good works are necessary to salvation was debated, violently opposing that opinion. Graver consequences for him were involved in the controversy respecting original sin which broke out in 1557 between Victorin Strigel, who taught the cooperation of the human will with divine grace in the work of conversion in a manner which contradicted Luther's doctrine of man's natural inability, and Matthias Flacius, who, as leader of the strict Lutherans, taught that the natural man cannot cooperate with God, but only resist his saving grace. Spangenberg supported the latter view; but, as the Mansfeld clergy generally were of like opinion with himself, his position was pleasant and his opportunities for successful work large and frequent. Repeated publications extended his reputation beyond the limits of his native country and brought him calls to positions in various important cities, which he declined, with the exception of an invitation to Antwerp, whither he went in October, 1566, to assist in establishing a Lutheran organization among its churches. The Flacian controversy, however, destroyed the organization thus effected, and caused a part of the Lutheran community of Antwerp to emigrate, in 1585, to Frankfort-on-the-Main. Soon after Spangenberg's return (January 1567) to Mansfeld the controversy broke out afresh. The occasion was given by the publication of a learned treatise on original sin by Wigand, professor of theology at Jena, in which he opposed the ideas of Flacius. A second work by the same author condemned, in its preface, the adherents of Flacius, and Spangenberg in particular, as heretical Manichaeans. Spangenberg replied vigorously, asserting the strict Lutheranism, rather than Manichaeanism, of the Flacian doctrine, and forbade his subordinate, Kriger, who had ventured to preach against his view, to occupy the pulpit.

A colloquy was held during two days in July 1572, by order of the counts of Mansfeld. who desired to reconcile the parties, but without effect. The trouble grew to such dimensions that the ruling family was divided by it and the common people were torn into factions. The elector of Saxony, as feudal lord of the county, finally occupied the town and castle of Mansfeld with troops and dealt harshly with the supporters of Flacius. Spangenberg was compelled to flee clothed in the dress of a midwife. He tarried for a time in Thuringia, and on Sept. 9, 1577, engaged in a colloquy at Sondershausen with Jakob Andrea (q.v.), the results of which he published; but instead of effecting an amelioration of his condition, as he had hoped, this measure resulted only in the expulsion of count Volmar of Mansfeld, his patron, from his ancestral seat.

The two now went to Strasburg, where count Volmar died in the following year. Soon afterwards Spangenberg became pastor at  Schlitzsee, on the Fulda, but was again driven out in consequence of the zeal with which he defended his views of original sin. The landgrave of Hesse afforded him an asylum at Vacha, near Smalkald, where he devoted himself exclusively to literary work and obtained a meager support; but his foes gave him no rest, and he finally retired with his wife to Strasburg, where he received a cordial welcome from the canon, count Ernest of Mansfeld. He died Feb. 10. 1604. Spangenberg won for himself, despite his untoward circumstances, a distinguished place among the scholars of his time, particularly with respect to theology and history. His writings comprise numerous works on original sin, sermons on various subjects, doctrinal and ethical treatises, and expositions of several Pauline epistles. The historical works are either wholly confined to the realm of the Church history of Germany or serve to elucidate particular points in that history. They are very numerous. All his works are written in pure and generally appropriate language, forceful and direct. See Leuckfeld, Historia Spangenbergensis, etc. (Quedlilob. 1712, 4to); Adam [Melch.], Vitoe Theolog. Gerni. (Heidelb. 1620); Kindervater, Nordhusa Illustris, p. 280 sq.; Schlusselburg, Catalogi Hoeret. Lib. III (Francf. 1597-99); Musaus [Sim.], Proef. ad. Flac. Clarr. S. S.; Arnoldi, Kirchenhistorie, 4, 95 sq.; Walch, De Hist. Doctrinoe de Peccato Originali, in the Miscell. Sacra, p. 173 sq.; Salig, Gesch. d. Augsb. Confession (Halle, 1730), 3; Planck, Gesch. d. protest. Lehrb. 4; Klippel, Deutsche Lebens- u. Charakterbilder aus d. drei letzten Jahrhunderten (Bremen, 1853), vol. 1.

## Spangenberg, Johann[[@Headword:Spangenberg, Johann]]

             a Lutheran theologian of Germany, father of Cyriacus (q.v.), was born March 30, 1484, at Hardegsen, near Gottingen. He studied at Erfurt, joined the Lutheran reformation, was in 1521 archdeacon, in 1524 first evangelical preacher at Nordhausen, in 1546 at Eisleben, and died June 13, 1550. He published sermons, hymns, and ascetical writings. See Koch, Geschichte des deutschen Kirchenliedes, 1:372 sq.; Beste, Kanzelbedner, 1:140; Plitt-Herzog, Real Encyklop. s.v. (B.P.)

## Spangler, Isaac[[@Headword:Spangler, Isaac]]

             a minister of the Methodist Episcopal Church, South, was for many years a member of the Virginia Conference of the Methodist Protestant Church. In 1854 he was transferred to its Alabama Conference, and after serving that charge he was engaged in secular pursuits until 1869. In that year he was received by the Montgomery Conference into the Methodist Episcopal Church, South, and appointed Sunday school agent. He afterwards became pastor, but in 1873 became superannuated, and died in Tuskegee, Ala., April 23, 1874. See Minutes of Annual Conferences of the M.E. Church, South, 1874, p. 44.

## Spanheim, Ezekiel[[@Headword:Spanheim, Ezekiel]]

             a diplomatist and philologist, rather than clergyman and theologian, was born at Geneva in 1629. At the age of sixteen he defended Theses contra  Ludovicum Capellum pro Antiquitate Hebraicarum (Lugd. Bat. 1645). A response by Bochart called forth his Diatriba de Lingua et Literis Hebroeorum (1648). In 1650 the government of Geneva offered him the chair of philosophy, but he preferred that of elocution, which was accordingly given him in 1651. He had probably been consecrated priest at Leyden, where he was a student; but his theological productions are only two discourses in Latin and French (Geneva, 1655; Berlin, 1695): — a lengthy notice of Richard Simon's Hist. Critique du Vet. Test. (Paris, 1678) as an appendix to that work (Rotterdam, 1685); — and notes and a chronology to Josephus, Havercamp's ed. (Amsterdam and Leyden, 1726). Spanheim's political life began in 1652, when he became a member of the Great Council. Soon afterwards he became tutor to the son of the elector- palatine Charles Louis, and employed the leisure afforded him in that station for the study of German national law and the history of the Roman emperors. He also wrote upon these subjects. He visited Italy and studied numismatics, and became acquainted with Christina of Sweden and with Sophia, the mother of duke George of Hanover, who afterwards became king of England. Sophia brought him back to Germany in 1665, and after that date he officiated as ambassador for the elector to different courts, etc. He died in 1710 in London, where he was ambassador, and was buried in Westminster Abbey. All his works after 1652 were of a political or general historical and philosophical character.

## Spanheim, Friedrich[[@Headword:Spanheim, Friedrich]]

             (1), theological professor at Geneva and Leyden, was born Jan. 1, 1600, at Amberg, in the Palatinate. After completing his studies at Heidelberg and Geneva, he accepted the place of tutor in the family of the viscount de Vitrolles, in order that he might contribute towards the financial relief of his father, then suffering from the misfortunes which had come upon the country. He afterwards journeyed to England, in 1625, and on his return to Geneva was appointed to the chair of philosophy. The departments of logic and physics were assigned to him. In 1629 he received the freedom of the city, and in 1631 he became the successor of the famous theological professor Turretin (q.v.). During the years 1633-37, he officiated as rector of the academy, and in that capacity delivered the jubilee oration in connection with the centenary of the Genevan Reformation (1635). A call to the theological chair in the University of Leyden was extended to him in 1641, and the earnest request of the States-General, supported by that of the queen of Bohemia, induced the Genevan authorities to consent to his  dismissal. He removed to Leyden in October 1642, and in his new position took active part in the controversy with Amyraut (q.v.). He died April 30, 1648, leaving two sons, Ezekiel and Friedrich (q.v.). The works of Spanheim include: against Amyraut, Disputatio de Gratia Universali (Lugd. Bat. 1644): — Exercitat. de Gratia Universali (ibid. 1646): — Epist. ad Matthew Cottier. de Gratia Universali (ibid. 1648): — Vindicic Exercitationum, etc. (Amst. 1649); see Schweizer, Prot. Central-Dogmen, 2, 340. His other theological writings are, Dubia Evangelica Discussa et Vindicata (Genesis 1634-39), a work of vast learning and great acuteness: — Disput. Anabaptisticoe (Lugd. Bat. 1643): — Diatriba Hist. de Origine, Progressu, et Sectis Anabaptistarum (Franeker, 1645), appended to Joan. Cloppenburgii Gangroena Theologies Anabaptist. translated into English (Lond. 1646): — Epist. ad Dav. Buchanan super Controvers. quibusdam quoe in Ecclesus Anglicanis agitantur (Lugd. Bat. 1645), in vol. 2 of his son Friedrich's Works: — Disput. Theolog. Syntagma (Geneva, 1652), falsely ascribed to his son: — three sermons, Les Trones de Grace, de Jugement, et de Gloire (Leyden, 1644; Geneva, 1649). See Regist. de la Vener ab. Compagnie des Pasteurs de Genève; Grenus, Fragm. Biogr. et Hist. Extraits des Registres du Conseil d'Etat (Geneva, 1815); Senebier, Jist. Litteraire de Genève (ibid. 1786), 2, 191-195; Schweizer, Moses Amyraldus, in Baur u. Zeller's Theol. Jahrbücher, 1852, Nos. 1 and 2.

## Spanheim, Friedrich (2)[[@Headword:Spanheim, Friedrich (2)]]

             (2), the younger brother of Ezekiel, was born at Geneva in 1632, and graduated doctor of philosophy, in 1652 at Leyden. His dying father, however, induced him to devote himself to theology. He became the pupil of Fridland, Heidan, and Cocceius, and preached as a candidate in different churches of Zealand and Utrecht. In 1655 he was called to a theological professorship at Heidelberg by the elector palatine, Charles Louis, and entered on the duties of that position after having received the doctorate of divinity at Leyden; but in 1670 he returned to the latter town and became professor of theology and sacred history in its university. He was a thorough Calvinist in his views, and defended the teachings of Calvinism in several writings against Des Cartes and Cocceius. He was four times rector and held the office of chief librarian, and, in addition, was a most prolific writer, achieving such success in the latter character that he was dismissed from teaching in order that he might devote himself exclusively to authorship. He died in 1701, after having arranged for the publication of  the first volume of his Complete Works. Two volumes remained, which were given to the public by his pupil and colleague John Marck, under the title Opera quatenus Complectuntur Geogr. Chronol. et. Hist. Sacr. atque Ecclesiasticam (Lugd. Bat. 1701-3, 3 vols. fol.). The works of Spanheim cover a wide range and embrace writings introductory to theology, an introduction to the Scriptures, exegesis, Biblical archaeology and Church history, dogmatics, polemics, and practical theology, and also sermons. See Niceron, Minoirespour servir a I'Hist. des Hommes Illusters (Paris, 1734), 29, 11-26; Chauffepie, Nouveau Dictionnaire Histor. et Critique (Amst. et La Haye, 1750-56); comp. also the discourse preached at Spanheim's funeral (Jan. 6, 1701) and contained in the Complete Works of Jakob Trigland.

## Spanish Architecture[[@Headword:Spanish Architecture]]

             In the South few early Gothic buildings remain, and those which exist were mainly erected in the 15th century; but in the North the Obra de Godos (Gothic), the Romanesque, and Geometrical Pointed (Tudesco) are represented. The German Middle Pointed, as well as French art, clearly influenced the designers in Spain. The old system of parallel eastern apses gave way to the affection for a chevet, with its processional path and circlet of chapels. The constructional choirs are usually very short. The choir of a Spanish church occupies the eastern half of the nave. The westward portion of the latter is called the trascoro; the part eastward of the choir is called entre los dos coros. Under the cimborio, or lantern, is the crucero, or crossing. A passage fenced with screens of metalwork affords the clergy a means of access to the screen in front of the altar in the sanctuary, or capilla mayor. In the center of the coro are several lecterns for the choir books; and on the west, north, and south are stalls, the bishop occupying a central stall facing east. Pulpits are erected against the western faces of the eastern pillars of the crossing. This curious arrangement, which has been followed at Westminster Abbey, is probably not earlier than the 16th century. About the same time, in parish churches, large western galleries of stone were erected for the choir, as. at Coirnbra, Braga, and Braganza, and provided with ambons at the angles. The choir was in the center of the nave at the Lateran, St. Mary the Great, St. Laurence's, and St. Clement's, at Rome, by a basilican arrangement.

## Spanish Version[[@Headword:Spanish Version]]

             SEE ROMANIC VERSIONS.

## Spariantis[[@Headword:Spariantis]]

             in Grecian mythology, was a daughter of the Spartan Hyacinthus, who was sacrificed in Athens at the grave of the Cyclop Gyrsestus (Apollod. 3, 15, 8).

## Spark[[@Headword:Spark]]

             (כַּידוֹד, kidod, so called from being struck off; נַיצוֹוֹ, nitsots, so called from shining, Isa 1:31; שָׁבַיב, shabib, flame, Job 18:5; זַיקוֹת, zikoth, burning arrows, Isa 1:11; elsewhere בֶּןאּרֶשֶׁ, ,ben- reshaeph, a son of flame, Job 5:7).

## Spark, Thomas[[@Headword:Spark, Thomas]]

             an English clergyman, was the son of Archibald Spark, minister of Northrop, in Flintshire, and was born in 1655. He was educated at Westminster School and Christ Church, Oxford, which he entered in 1672. After his ordination he was appointed chaplain to Sir George Jeffreys. At his death, Sept. 7, 1692, he was rector of Ewehurst, in Surrey, to which he had been instituted in 1687; of Norton (or Hogsnorton), in Leicestershire; a prebendary of Lichfield and of Rochester, and a D.D. He published a good edition of Lactantii Firmiani Opera quoe Extant, ad Fidem MSS. Recognita, et Commentariis Illustrata (Oxon. 1684, 8vo): — and Note. in Libros Sex Novoe Historie Zozimi Comitis (ibid. 1679, 8vo). They were translated by another person into English in 1684.

## Sparke, Bowyer Edward, S.T.P[[@Headword:Sparke, Bowyer Edward, S.T.P]]

             an English prelate, was born about 1759. He was a fellow of Pembroke College, Cambridge, official visitor of Peterhouse, St. John's, and Jesus colleges, and visitor to the master of Trinity College in that university. In 1809 he was consecrated bishop of the diocese of Chester, and in 1812 translated to that of Ely, which he held till his death, April 4, 1836. See The (Lond.) Christian Remembrancer, May 1836, page 314.

## Sparke, Thomas[[@Headword:Sparke, Thomas]]

             a Puritan divine, was born at South Somercote, Lincolnshire, England, in 1548. Of his early education we have no account until be became fellow of Magdalen College, Oxford, in 1570, in which year he was admitted bachelor of arts. Soon after he was presented by Arthur lord Grey to the parsonage of Bletchley, in Buckinghamshire. He was chaplain to Cooper, bishop of Lincoln, from whom he received in 1575 the archdeaconry of Stowe. In 1581 he took his divinity degrees, and in 1582, finding that he could not attend to his archdeaconry because of its distance from his cure,  he resigned it, but in September of the same year he was installed prebendary of Sutton-in-the-Marsh in the Church of Lincoln. In 1603 he represented the Puritans in the conference at Hampton Court, having also been one of their champions at Lambeth in 1584. The issue of the Hampton Court Conference was that he inclined to conformity. He died at Bletchley, Oct. 8, 1616. Wood says he “was a learned man, a solid divine, well read in the fathers, and so much esteemed for his profoundness, gravity, and exemplary life and conversation that the sages of the university thought it fit after his death to have his picture painted on the wall in the School Gallery among the English divines of note there.” His works are, A Brotherly Persuasion to Unity and Uniformity in Judgment and Practice, etc. (Lond. 1607, 4to): — A Comfortable Treatise for a Troubled Conscience (ibid. 1580, 8vo): — Brief Catechism (Oxon. 1588, 4to): — Answer to Mr. John d'Albine's Notable Discourse against. Heresies (ibid. 1591, 4to): — The Highway to Heaven (Lond. 1597, 8vo), a treatise on Joh 1:37-39 : — Funeral Sermon on the earl of Bedford and another on lord Grey.

## Sparks, Giles B[[@Headword:Sparks, Giles B]]

             a minister of the Methodist Episcopal Church, South, was born in Georgia in 1815, and professed religion in his fourteenth year. He was educated at Lagrange and Covington, Ga.; taught a classical school at Oak Bowery and Tuskegee, Ala.; was admitted on trial in the Alabama Conference in 1844, and appointed to the Franklin Street Church, Mobile, Ala. In 1845 he was called to Columbus, Miss., in 1846 to Wetumpka, and in 1847-48 to Tuscaloosa, where he died Sept. 26, 1848. Mr. Sparks was characterized by his gentleness, great pathos, and peculiarly persuasive manner. He was eminent as a Biblical student, and as a pastor had few superiors. See Minutes of Annual Conferences of the M.E. Church, South, 1845-53, p. 206.

## Sparks, J.O.A[[@Headword:Sparks, J.O.A]]

             a minister of the Methodist Episcopal Church, South, was born about 1842. He was admitted on trial into the Florida Conference in 1864, and ordained deacon in 1866. He died of yellow fever, May 18, 1869. See Minutes of Annual Conferences of the M.E. Church, South, 1869, p. 328.

## Sparrow[[@Headword:Sparrow]]

             (צַפּוֹר, tsippor; Sept. ὄρνεον, ὀρνίδιον, τὸ πετεινόν, στρουθίον; χίμαρος in Neh 5:18, where was probably read צָפַיר; Vulg. avis, volucris, passer). The above Hebrew word occurs upwards of forty times in the Old Test. In most cases it refers indifferently to any kind of bird, as is clear, especially from its use in Gen 7:14; Deu 4:17. In all passages excepting two tsippor is rendered by the A.V. indifferently “bird” or “fowl.” In Psa 84:3; Psa 102:7 the A.V. renders it “sparrow.” The Greek στρουθίον (A.V. “sparrow”) occurs twice in the New Test. (Mat 10:29; Luk 12:6-7), where the Vulg. has passeres. Tsippor, from a root (צָפִר) signifying to chirp or twitter, appears to be a phonetic representation of the call note of any passerine bird (comp. the Arabic asfur, “a sparrow”). Similarly the modern Arabs use the term zaush for all small birds which chirp, and zerzur not only for the starling, but for any other bird with a harsh, shrill twitter, both these being evidently phonetic names. Tsippor is therefore exactly translated by the Sept. στρουθίον, explained by Moschopulus τὰ μικρὰ τῶν ὀρνίθων, although it may sometimes have been used in a more restricted sense (see Athen. Deipn. 9, 391, where two kinds of στρουθία in the more restricted signification are noted), but in general both terms properly designate any small bird (Gen 15:10; Lev 14:4; Lev 14:53, marg.; Isa 31:5; Mat 10:29; Mat 10:31; Luk 12:6-7). The Hebrew name evidently included all the small birds denominated “clean,” or those that might be eaten without violating the precepts of the law, including many insectivorous and frugivorous species, as all the thrushes, the starlings, the larks, the finches, and some others (Deu 4:17; Job 41:5; Psa 8:8; Psa 11:1; Psa 104:17; Pro 26:2; Pro 27:8). Accordingly we treat in this article somewhat extensively the ornithological features and customs of Palestine. SEE BIRD.

1. Numerous Species. — It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the cases of the thrushes and the larks, the natural history of Aristotle scarcely comprehends a longer catalogue than that of Moses.

Yet in few parts of the world are the kinds of passerine birds more numerous or more abundant than in Palestine. A very cursory survey has  supplied a list of above one hundred different species of this order (see Ibis, 1, 26 sq., and 4, 277 sq.). But although so numerous, they are not generally noticeable for any peculiar brilliancy of plumage beyond the birds of our own climate. In fact, with the exception of the denizens of the mighty forests and fertile alluvial plains of the tropics, it is a popular error to suppose that the nearer we approach the equator, the more gorgeous necessarily is the coloration of the birds. There are certain tropical families with a brilliancy of plumage which is unrivalled elsewhere; but any outlying members of these groups — as, for instance, the kingfisher of Britain, or the bee eater and roller of Europe — are not surpassed in brightness of dress by any of their Southern relations. Ordinarily in the warmer temperate regions, especially in those which, like Palestine, possess neither dense forests nor morasses, there is nothing in the brilliancy of plumage which especially arrests the attention of the unobservant. It is therefore no matter for surprise if, in an unscientific age, the smaller birds were generally grouped indiscriminately under the term tsippor, ὀρνίδιον, or passer. The proportion of bright to obscure colored birds is not greater in Palestine than in England; and this is especially true of the southern portion, Judaea, where the wilderness, with its bare hills and arid ravines, affords a home chiefly to those species which rely for safety and concealment on the modesty and inconspicuousness of their plumage.

Although the common sparrow of England (Passer domesticus, Linn.) does not occur in the Holy Land, its place is abundantly supplied (see Thomson, Land and Book, 1, 53, 397) by two very closely allied southern species (Passer salicicola, Vieill., and Passer cisalpina, Tem.). The English tree sparrow (Passer montanus, Linn.) is also very common, and may be seen in numbers on Mount Olivet, and also about the sacred enclosure of the Mosque of Omar. This is perhaps the exact species referred to in Psa 84:3, “Yea, the sparrow hath found a house.” Though in Britain it seldom frequents houses, yet in China, to which country its eastward range extends, Mr. Swinhoe, in his Ornithology of Amoy, informs us its habits are precisely those of our familiar house sparrow. Its shyness may be the result of persecution; but in the East the Mussulmans hold in respect any bird which resorts to their houses, and in reverence such as build in or about the mosques, considering them to be under the Divine protection. This natural veneration has doubtless been inherited from antiquity. We learn from AElian (Var. Hist. 5, 17) that the Athenians condemned a man to death for molesting a sparrow in the  Temple of AEsculapius. The story of Aristodicus of Cyme, who rebuked the cowardly advice of the oracle of Branchidae to surrender a suppliant by his symbolical act of driving the sparrows out of the temple, illustrates the same sentiment (Herod. 1, 159), which was probably shared by David and the Israelites, and is alluded to in the psalm. There can be no difficulty in interpreting מַזְבֵּחוֹת, not as the altar of sacrifice exclusively, but as the place of sacrifice, the sacred enclosure generally, τὸ τέμενος, “fanum.” The interpretation of some commentators, who would explain צַפּוֹרin this passage of certain sacred birds, kept and preserved by the priests in the Temple like the sacred ibis of the Egyptians, seems to be wholly without warrant (see Bochart, 3, 21, 22).

Most of the commoner small birds are found in Palestine. The starling, chaffinch, greenfinch, linnet, goldfinch, corn bunting, pipits, blackbird, song thrush, and the various species of wagtail abound. The woodlark (A lauda arborea, Linn.), crested lark (Galerida cristata, Boie.), Calandra lark (Melanocorypha calandra, Bp.), short-toed lark (Calandrella. brachydactyla, Kaup.), Isabel lark (A lauda deserti, Licht.), and various other desert species, which are snared in great numbers for the markets, are far more numerous on the Southern plains than the skylark in England. In the olive yards, and among the brushwood of the hills, the Ortolan bunting (Emberiza hortulana, Linn.), and especially Cretzschmaer's bunting (Emberiza coesia, Cretz.), take the place of the common yellow hammer, an exclusively Northern species. Indeed, the second is seldom out of the traveler's sight, hopping before him from bough to bough with its simple but not pleasing note. As most of the warblers (Sylviadoe) are summer migrants, and have a wide eastern range, it was to be expected that they should occur in Syria; and accordingly upwards of twenty of those on the British list have been noted there, including the robin, redstart, whitethroat, blackcap, nightingale, willow wren, Dartford warbler, whinchat, and stonechat. Besides these, the Palestine lists contain fourteen others, more southern species, of which the most interesting are perhaps the little fantail (Cisticola schoenicola, Bp.); the orphean (Curruca orphoea, Boie.), and the Sardinian warbler (Sylvia melanocephala, Lath.).

The chats (Saxicoloe), represented in Britain by the wheatear; whinchat, and stonechat, are very numerous in the southern parts of the country. At least nine species have been observed, and by their lively motions and the striking contrast of black and white in the plumage of most of them, they  are the most attractive and conspicuous bird inhabitants which catch the eye in the hill country of Judaea, the favorite resort of the genus. Yet they are not recognized among the Bedawin inhabitants by any name to distinguish them from the larks.

The rock sparrow (Petronia stulta, Strickl.) is a common bird in the barer portions of Palestine, eschewing woods, and generally to be seen perched alone on the top of a rock or on any large stone. From this habit it has been conjectured to be the bird alluded to in Psa 102:7, as “the sparrow that sitteth alone upon the housetop;” but as the rock sparrow, though found among ruins, never resorts to inhabited buildings, it seems more probable that the bird to which the psalmist alludes is the blue thrush (Petrocossyphus cyaneus, Boie.), a bird so conspicuous that it cannot fail to attract attention by its dark-blue dress and its plaintive monotonous note, and which may frequently be observed perched on houses, and especially on outbuildings, in the villages of Judaea. It is a solitary bird, eschewing the society of its own species, and rarely more than a pair are seen together. Certainly the allusion of the psalmist will not apply to the sociable and garrulous house or tree sparrows (see Tristram Nat. Hist. of the Bible, p. 202; Wood, Bible Animals, p. 403).

Among the most conspicuous of the small birds of Palestine are the shrikes (Lanii), of which the red backed shrike (Lanius collurio, Linn.) is a familiar example in the south of England but there represented by at least five species, all abundantly and generally distributed, viz. Enneoctonus rufus, Bp.; the woodchat shrike, Lanius meridionalis, Linn.; L. minor, Linn.; L. personatus, Tem.; and Telephonus cucullatus, Gr.

2. Special Biblical Notices. — There are but two allusions to the singing of birds in the Scriptures, Ecc 12:4 and Psa 104:12,” By them shall the fowls (עוֹ) of the heaven have their habitation which sing among the branches.” As the psalmist is here speaking of the sides of streams and rivers (“By them”), he probably had in his mind the bulbul of the country; or Palestine nightingale (Ixos xanthopygius, Hempr.), a bird not very far removed from the thrush tribe, and a closely allied species of which is the true bulbul of Persia and India. This lovely songster, whose notes, for volume and variety, surpass those of the nightingale, wanting only the final cadence, abounds in all the wooded districts of Palestine, and especially by the banks of the Jordan, where in the early morning it fills the air with its music.  In one passage (Eze 39:4), tsippir is joined with the epithet עִיַט(ravenous), which may very well describe the raven and the crow, both passerine birds, yet carrion feeders. Nor is it necessary to stretch the interpretation so as to include raptorial birds, which are distinguished in Hebrew and Arabic by so many specific appellations.

With the exception of the raven tribe, there is no prohibition in the Levitical law against any passerine birds being used for food; while the wanton destruction or extirpation of any species was guarded against by the humane provision in Deu 22:6. Small birds were therefore probably as ordinary an article of consumption among the Israelites as they still are in the markets both of the Continent and of the East. The inquiry of our Lord, “Are not five sparrows sold for two farthings?” (Luk 12:6), “Are not two sparrows sold for a farthing? (Mat 10:29), points to their ordinary exposure for sale in his time. At the present day the markets of Jerusalem and Jaffa are attended by many “fowlers” who offer for sale long strings of little birds of various species, chiefly sparrows, wagtails, and larks. These are also frequently sold ready plucked, trussed in rows of about a dozen on slender wooden skewers, and are cooked and eaten like kabobs. See Hackett, Illus. of Script. p. 86.

3. Modes of Capture. — It may well excite surprise how such vast numbers can be taken, and how they can be vended at a price too small to have purchased the powder, required for shooting them. But the gun is never used in their pursuit. The ancient methods of fowling to which we find so many allusions in the Scriptures are still pursued, and, though simple, are none the less effective. The art of fowling is spoken of no less than seven times in connection with צַפּוֹר, e.g. “a bird caught in the snare,” “bird hasteth to the snare,” “fall in a snare,” “escaped out of the snare of the fowler.” There is also one still more precise allusion, in Ecclesiastes 11:30, to the well-known practice of using decoy or call birds, πέρδιξ θηρευτὴς ἐν καρτάλλῳ. The reference in Jer 5:27,” As a cage is full of birds”(עוֹפַים), is probably to the same mode of snaring birds.

There are four or five simple methods of fowling practiced at this day in Palestine which are probably identical with those alluded to in the Old Test. The simplest, but by no means the least successful, among the dexterous Bedawin, is fowling with the throw stick. The only weapon used is a short stick, about eighteen inches long and half an inch in diameter, and the chase  is conducted after the fashion in which, as we read, the Australian natives pursue the kangaroo with their boomerang. When the game has been discovered, which is generally the red-legged great partridge (Caccabis saxatilis, Mey.), the desert partridge (Ammoperdix Heyi, Gr.), or the little bustard (Otix tetrax, Linn.), the stick is hurled with a revolving motion so as to strike the legs of the bird as it runs, or sometimes at a rather higher elevation, so that when the victim, alarmed by the approach of the weapon, begins to rise, its wings are struck and it is slightly disabled. The fleet pursuers soon come up, and, using their burnouses as a sort of net, catch and at once cut the throat of the game. The Mussulmans rigidly observe the Mosaic injunction (Lev 17:13) to spill the blood of every slain animal on the ground. This primitive mode of fowling is confined to those birds which, like the red-legged partridges and bustards, rely for safety chiefly on their running powers, and are with difficulty induced to take flight. “Tristram once witnessed the capture of the little desert partridge (Ammoperdix Heyi) by this method in the wilderness near Hebron; an interesting illustration of the expression in 1Sa 26:20, “as when one doth hunt a partridge in the mountains.”

A more scientific method of fowling is that alluded to in Ecclesiastes 11:30, by the use of decoy birds. The birds employed for this purpose are very carefully trained and perfectly tame, that they may utter their natural call note without any alarm from the neighborhood of main. Partridges, quails, larks, and plovers are taken by this kind of fowling, especially the two former. The decoy bird, in a cage, is placed in a concealed position, while the fowler is secreted in the neighborhood, near enough to manage his gins and snares. For game birds a common method is to construct of brushwood a narrow run leading to the cage, sometimes using a sort of bagnet within the brushwood. This has a trap door at the entrance, and when the dupe has entered the run, the door is dropped. Great numbers of quail are taken in this manner in spring. Sometimes, instead of the more elaborate decoy of a run, a mere cage with an open door is placed in front of the decoy bird, of course well concealed by grass and herbage, and the door is let fall by a string, as in the other method. For larks and other smaller birds the decoy is used in a somewhat different manner.

The cage is placed without concealment on the ground, and springs, nets, or horse-hair nooses are laid round it to entangle the feet of those which curiosity attracts to the stranger; or a net is so contrived as to be drawn over them, if the cage be placed in a thicket or among brushwood. Immense numbers  can be taken by this means in a very short space of time. Traps, the door of which overbalances by the weight of the bird, exactly like the traps used by the shepherds on the Sussex downs to take wheatears and larks, are constructed by the Bedawin boys, and also the horsehair springs so familiar to all English schoolboys, though these devices are not wholesale enough to repay the professional fowler. It is to the noose on the ground that reference is made in Psa 124:7, “The snare is broken, and we are escaped.” In the towns and gardens great numbers of birds, starlings and others, are taken for the markets at night by means of a large loose net on two poles, and a lantern, which startles the birds from their perch, when they fall into the net.

At the season of migration immense numbers of birds, and especially quails, are taken by a yet more simple method. When notice has been given of the arrival of a flight of quails, the whole village turns out. The birds, fatigued by their long flight, generally descend to rest in some open space a few acres in extent. The fowlers, perhaps twenty or thirty in number, spread themselves in a circle round them, and, extending their large loose burnouses with both arms before them, gently advance towards the center, or to some spot where they take care there shall be some low brushwood. The birds, not seeing their pursuers, and only slightly alarmed by the cloaks spread before them, begin to run together without taking flight, until they are hemmed into a very small space. At a given signal the whole of the pursuers make a din on all sides, and the flock, not seeing any mode of escape, rush huddled together into the bushes, when the burnouses are thrown over them, and the whole are easily captured by hand.

Although we have evidence that dogs were used by the ancient Egyptians, Assyrians, and Indians in the chase, yet there is no allusion in Scripture to their being so employed among the Jews, nor does it appear that any of the ancients employed the sagacity of the dog, as we do that of the pointer and setter, as an auxiliary in the chase of winged game. At the present day the Bedawin of Palestine employ, in the pursuit of larger game, a very valuable race of greyhounds, equaling the Scottish staghound in size and strength; but the inhabitants of the towns have a strong prejudice against the unclean animal, and never cultivate its instinct for any further purpose than that of protecting their houses and flocks (Job 30:1; Isa 56:10) and of removing the offal from their towns and villages. No wonder, then, that its use has been neglected for purposes which would have entailed the constant danger of defilement from an unclean animal, besides the risk of  being compelled to reject as food game which might be torn by the dogs (comp. Exo 22:31; Lev 22:8, etc.).

Whether falconry was ever employed as a mode of fowling or not is by no means so clear. Its antiquity is certainly much greater than the introduction of dogs in the chase of birds; and from the statement of Aristotle (Anim. Hist. 9, 24), “In the city of Thrace, formerly called Cedropolis, men hunt birds in the marshes with the help of hawks,” and from the allusion to the use of falconry in India, according to Photius's abridgment of Ctesias, we may presume that the art was known to the neighbors of the ancient Israelites (see also AElian, De Nat. Anim. 4, 26, and Pliny, 10, 8). Falconry, however, requires an open and not very rugged country for its successful pursuit, and Palestine west of the Jordan is in its whole extent ill adapted for this species of chase. At the present day falconry is practiced with much care and skill by the Arab inhabitants of Syria, though not in Judaea proper. It is, indeed; the favorite amusement of all the Bedawin of Asia and Africa, and esteemed an exclusively noble sport, only to be indulged in by wealthy sheiks. The rarest and most valuable species of hunting falcon (Falco lanarius, Linn.), the lanner, is a native of the Lebanon and of the northern hills of Palestine. It is highly prized by the inhabitants, and the young are taken from the nest and sold for a considerable price to the chieftains of the Hauran. Forty pounds sterling is no uncommon price for a well trained falcon. A description of falconry as now practiced among the Arabs would be out of place here, as there is no direct allusion to the subject in the Old or New Test. SEE FOWLER.

## Sparrow, Anthony[[@Headword:Sparrow, Anthony]]

             a learned English prelate, was born at Depden, in Suffolk, and was first a scholar and then a fellow of Queen's College, Cambridge. He, with others, was ejected from his fellowship in 1643 for loyalty and refusing the covenant. Soon afterwards he accepted the rectory of Hawkedon, Suffolk, but, before he had held it above five weeks, was ejected for reading the Common Prayer. After the Restoration he returned to his living, was elected one of the preachers at Bury St. Edmund's, and was made archdeacon of Sudbury and a prebendary of Ely. About 1664 he was elected master of Queen's College, and resigned Bury St. Edmund's and the Hawkedon rectory. He was consecrated bishop of Exeter, Nov. 3, 1667, and bishop of Norwich in 1678. He died in May 1685. He wrote, Rationale of the Book of Common Prayer of the Church of England  (Lond. 1657, 12mo): — also a Collection of Articles, Injunctions, Canons, Orders, etc. (1671, 4to). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Sparrow, Patrick J., D.D[[@Headword:Sparrow, Patrick J., D.D]]

             a Presbyterian divine, was born in Lincoln County, N.C., in 1802. His father died while he was quite young, and, owing to the poverty of his mother, he was hired out to assist in supporting the family. The family in which he worked became interested in him, and placed him in the Bethel Academy, S.C., then under the care of Rev. Samuel Williamson. He remained in that institution about eighteen months, and this was all the academical education he ever received, never having enjoyed the advantages of a collegiate or theological course. After leaving the academy he engaged in teaching and studying with such assistance as he could obtain, until he was licensed by Bethel Presbytery in 1826. His first charge was Washington and Long Creek churches in his native county, in 1828 he removed to Lincolnton, N.C., where he was engaged in preaching and teaching; in 1831 he became pastor of Unity. Church in the same county; and in 1834 of the Church in Salisbury, N.C. It was while in this charge that a joint effort was made by Concord and Bethel presbyteries to build up a literary institution for the education of young men for the ministry. The men selected as suitable agents to raise the funds were Rev. P.J. Sparrow and Rev. R.H. Morrison.

They were so successful in their work that the institution was put in operation in March, 1837, receiving the name of Davidson College. Dr. Sparrow was chosen the first professor of languages in this institution, the duties of which position he continued to discharge until 1840, when he received a call from the College Church in Prince Edward County, Va., and became its pastor in 1841. He was at that time in the prime of his manhood, both intellectually and physically, was a most indefatigable student, greatly in love with work, and was willing to undertake any labor, however arduous or self denying. While thus preaching a vacancy occurred in the presidency of Hampden Sidney College, and he was invited to occupy that position temporarily; he accepted, and immediately wrote out a full course of lectures to the senior class on moral philosophy, and as a result he was elected permanent president, and continued, as long as he remained there, to perform the duties of president of the college as well as pastor of the Church. In 1847- 48 he removed to Alabama, and became principal of the Presbyterian high school in Eutaw; in 1849 was stated supply to Burton's Hill Church; in  1850 became a teacher in Newbern, and soon after began preaching at Marion, also laboring as a missionary in South Alabama Presbytery. In 1853 he settled in Pensacola, Fla., where he remained until 1861-62, when he removed to Cahaba, Ala., where he died, Nov. 10, 1867. See Wilson, Presb. Hist. Almanac, 1868, p. 369; Davidson, Hist. of Presb. Ch. in Ky. p. 40. (J.L.S.)

## Sparshana[[@Headword:Sparshana]]

             (the air which enters into and permeates the human body), in Hindu mythology, is a surname of the wind god, whose usual name is Paruna.

## Sparta[[@Headword:Sparta]]

             in Grecian mythology, was a daughter of Eurotas, and wife of Lacedaemon. The latter gave his own name to the kingdom over which he reigned, and the name of his wife to its capital city (Pausan. 3, 1, 3; Schol. Eurip. Orest. 615).

## Sparta (2)[[@Headword:Sparta (2)]]

             (Σπάρτη, 1Ma 14:16; Λακεδαιμόνιοι, 2Ma 5:9 : A.V. “Lacedaemonians”). In the history of the Maccabees mention is made of a remarkable correspondence between the Jews and the Spartans, which has been the subject of much discussion. The alleged facts are briefly these. When Jonathan endeavored to strengthen his government by foreign alliances (about B.C. 144), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Areus and Onias, SEE AREUS; SEE ONIAS, on the ground of their common descent from Abraham (1Ma 12:5-23). The embassy was favorably received, and after the death of Jonathan “the friendship and league” was renewed with Simon (1Ma 14:16-23). No results are deduced from this correspondence, which is recorded in the narrative without comment; and imperfect copies of the official documents are given, as in the case of similar negotiations with the Romans. Several questions arise out of these statements as to (1) the people described under the name Spartans, (2) the relationship of the Jews and Spartans, (3) the historic character of the events, and (4) the persons referred to under the names Onias and Areus. For the general history of Sparta itself, see Smith, Dict. of Geog. s.v.

1. The whole context of the passage, as well as the independent reference to the connection of the “Lacedaemonians” and Jews in 2Ma 5:9, seem to prove clearly that the reference is to the Spartans, properly so called. Josephus evidently understood the records in this sense. and the other interpretations which have been advanced are merely conjectures to avoid the supposed difficulties of the literal interpretation. Thus Michaelis conjectured that the words in the original text were ספרדים, ספרד(Oba 1:20, see Gesen. Thesaur. s.v.), which the translators read erroneously as ספרט, ספרטים, and thus substituted Sparta for Sepharad (q.v.). Frankel, again (Monatsschrift. 1853, p. 456), endeavors to show that the name Spartans may have been given to the Jewish settlement at Nisibis, the chief center of the Armenian dispersion. But against these hypotheses it may be urged conclusively that it is incredible that a Jewish colony should have been so completely separated from the mother state as to need to be reminded of its kindred, and also that the vicissitudes of the government of this strange city (1Ma 12:20, βασιλεύς; 14:20, ἄρχοντες καὶ ἡ πόλις) should have corresponded with those of Sparta itself.

2. The actual relationship of the Jews and Spartans (2Ma 5:9, συγγένεια) is an ethnological error which it is difficult to trace to its origin. It is possible that the Jews regarded the Spartans as the representatives of the Pelasgi, the supposed descendants of Peleg, the son of Eber (Stillingfleet, Origines Sacroe, 3, 4, 15; Ewald, Gesch. 4, 277, note), just as in another place the Pergamenes trace back their friendship with the Jews to a connection in the time of Abraham (Josephus, Ant. 14, 10, 22); if this were so, they might easily spread their opinion. It is certain, from an independent passage, that a Jewish colony existed at Sparta at an early time (1Ma 15:23); and the important settlement of the Jews in Cyrene may have contributed to favor the notion of some intimate connection between the two races. The belief in this relationship appears to have continued to later times (Josephus, War, 1, 26, 1), and, however mistaken, may be paralleled by other popular legends of the Eastern origin of Greek states. The various hypotheses proposed to support the truth of the statement are examined by Wernsdorff (De Fide Lib. Macc. § 94), but probably no one now would maintain it.

3. The incorrectness of the opinion on which the intercourse was based is obviously no objection to the fact of the intercourse itself; and the very  obscurity of Sparta at the time makes it extremely unlikely that any forger would invent such an incident. But it is urged that the letters said to have been exchanged are evidently not genuine, since they betray their fictitious origin negatively by the absence of characteristic forms of expression, and positively by actual inaccuracies. To this it may be replied that the Spartan letters (1Ma 12:20-23; 1Ma 14:20-23) are extremely brief, and exist only in a translation of a translation, so that it is unreasonable to expect that any Doric peculiarities should have been preserved. The Hellenistic translator of the Hebrew original would naturally render the text before him without any regard to what might have been its original form (12:22-25, εἰρήνη, κτήνη; 14:20, ἀδελφοί). On the other hand, the absence of the name of the second king of Sparta in the first letter (12:20) and of both kings in the second (14:20) is probably to be explained by the political circumstances under which the letters were written. The text of the first letter, as given by Josephus (Ant. 12, 4, 10), contains some variations, and a very remarkable additional clause at the end. The second letter is apparently only a fragment.

4. The difficulty of fixing the date of the first correspondence is increased by the recurrence of the names involved. Two kings bore the name Areus, one of whom reigned B.C. 309-265, and the other, his grandson, died B.C. 257, being only eight years old. The same name was also borne by an adventurer who occupied a prominent position at Sparta about B.C. 184 (Polyb. 23, 11, 12). In Judaea, again, three high priests bore the name Onias, the first of whom held office B.C. 330-309 (or 300); the second, B.C. 240-226; and the third, about B.C. 198-171. Thus Onias I was for a short time contemporary with Areus I, and the correspondence has been commonly assigned to them (Palmer, De Epist. etc. [Darmst. 1828]; Grimm, On 1 Maccabees 12). But the position of Judaea at that time was not such as to make the contraction of foreign alliances a likely occurrence; and the special circumstances which are said to have directed the attention of the Spartan king to the Jews as likely to effect a diversion against Demetrius Poliorcetes when he was engaged in the war with Cassander, B.C. 302 (Palmer, quoted by Grimm, loc. cit.), are not completely satisfactory, even if the priesthood of Onias can be extended to the later date. Ewald (Gesch. 4, 276, 277, note) supposes that the letter was addressed to Onias II during his minority, B.C. 990-240, in the course of the wars with Demetrius. Josephus is probably correct in fixing the event in the time of Onias III (Ant. 12, 4, 10). The last named Areus may have  assumed the royal title, if that is not due to an exaggerated translation, and the absence of the name of a second king is at once explained (Ussher, Annales, A.C. 183; Herzfeld, Gesch. d. V. Isr. 1, 215-218). At the time when Jonathan and Simon made negotiations with Sparta the succession of kings had ceased. The last absolute ruler was Nabis, who was assassinated B.C. 192. (Wernsdorff, De Fide Lib. Macc. § 93-112; Grimm, loc. cit., Herzfeld, loc. cit. The early literature of the subject is given by Wernsdorff.)

Sparti, in Grecian mythology, were the warriors who sprang from the dragons' teeth sown by Cadmus at the behest of Minerva. They slew each other until only five were left alive, whose names were Echion, Udaeus, Pelor, Chthonius, and Hyperenor. These survivors became the builders of Thebes, and from them the five tribes of its subsequent population derived their names” (Apollod. 3, 4, 1; Pausan. 9, 5, 1; 10, 1, etc.).

## Sparton[[@Headword:Sparton]]

             in Grecian mythology, was (1) the son of Myceneus, who was said to be the founder of the state of Mycene (Pausan. 2, 16, 3); (2) A son of Tisamenus (ibid. 7, 6, 2).

## Sparver[[@Headword:Sparver]]

             a richly embroidered cloth used as a canopy over a pulpit, tomb, or bed. SEE TESTER.

## Spatularia[[@Headword:Spatularia]]

             a term found in English inventories of ecclesiastical vestments descriptive of the ornamental apparel placed round the neck and wrists of the alb.

## Spaulding, Justin[[@Headword:Spaulding, Justin]]

             a minister of the Methodist Episcopal Church, was born at Moretown, Vt., in 1802, and joined the New England Conference in 1823. He served in the capacity of an itinerant preacher, a presiding elder, and a missionary to South America. He was once a member of the General Conference. He sustained a superannuated relation to the New Hampshire Conference for several years before his death, which took place in his native town in 1865. He was an able minister, a good scholar, and gentlemanly in his deportment. See Minutes of Annual Conferences, 1866, p. 81.

## Spear[[@Headword:Spear]]

             (λόγχη, Joh 19:4; 2Ma 15:11; γαισός, Jdt 9:7; δόρυ, Jdt 11:2; Ecclesiastes 29:13), the next most effective piece of offensive armor to the sword, being designed for fighting at a short distance. Of this weapon among the Hebrews we meet with several kinds, each of which appears to have its distinctive name. SEE ARMS.

1. The chanith (חֲנַית), a “spear” by eminence, and that of the largest kind, as appears from various circumstances attending its mention; It was the weapon of Goliath — its staff like a weaver's beam, the iron head alone weighing 600 shekels, about twenty-five pounds (1Sa 17:7; 1Sa 17:45; 2Sa 21:19; 1Ch 20:5), and also of other giants (2Sa 23:21; 1Ch 11:23) and mighty warriors (2Sa 2:23; 2Sa 23:18; 1Ch 11:11; 1Ch 11:20). The chanith was the habitual companion of king Saul — a fit weapon for one of his gigantic stature planted at the head of his sleeping place when on an expedition (1Sa 25:7-8; 1 Samuel 11, 12, 16, 22), or held in his hand when mustering his forces (22:6); and on it the dying king is leaning when we catch our last glimpse of his stately figure on the field of Gilboa (2Sa 1:6). His fits of anger or madness become even more terrible to us when we find that it was this heavy weapon, and not the lighter “javelin” (as the A.V. renders it), that he cast at David (1Sa 18:10-11; 1Sa 19:9-10) and at Jonathan (20:3). A striking idea of the weight and force of this ponderous arm may be gained from the fact that a mere back thrust from the hand of Abner was enough to drive its butt end through the body of Asahel (2Sa 2:23). The chanith is mentioned also in 1Sa 13:19; 1Sa 13:22; 1Sa 21:8; 2Ki 11:10; 1Ch 23:9, and in numerous passages of poetry.

2. Apparently lighter than the preceding, and in more than one passage distinguished from it, was the kidon (כַּידוֹן), to which the word “javelin” perhaps best answers (Ewald, Wurfspiess). It would be the appropriate weapon for such maneuvering as that described in Jos 8:14-27, and could with ease be held outstretched for a considerable time (Jos 8:18; Jos 8:26; A.V. “spear”). When not in action the kidon was carried on the back of the warrior, between the shoulders (1Sa 17:6, “target,” and in the margin “gorget”). Both in this passage and in 1Sa 17:45 of the same chapter the kidon is distinguished from the chanith. In Job 39:23 (“spear”) the  allusion seems to be to the quivering of a javelin when poised before hurling it.

3. Another kind of spear was the romach (רֹמִח). In the historical books it occurs in Num 25:7 (“javelin”) and in 1Ki 18:28 (lancets;” ed. 1611, “lancers”); also frequently in the later books, especially in the often recurring formula for arms, “shield and spear” 1Ch 12:8 (“buckler”), 24 (“spear”); 2Ch 11:12; 2Ch 14:8; 2Ch 25:5; and Neh 4:13; Neh 4:16-21; Eze 39:9, etc.

4. A lighter missile, or “dart,” was probably the shelach (שֶׁלִח). Its root signifies to project or send out, but unfortunately there is nothing beyond the derivation to guide us to any knowledge of its nature: see 2Ch 23:10; 2Ch 32:5 (“darts”); Neh 4:17; Neh 4:23 (see margin); Job 33:18; Job 36:12; Joe 2:8.

5. The word shebet (שֶׁבֶט), the ordinary meaning of which is a rod or staff, with the derived force of a baton or scepter, is used once only with a military signification, for the “darts” with which Joab dispatched Absalom (2Sa 18:14).

Other Hebrew words occasionally rendered “spear” are קִיַן, kayin, the shaft, or perhaps head, of a lance (2Sa 21:16); and צְלָצִל, tselatsal, a harpoon (Job 41:7 [Hebrews 40:31]).

In general terms the spear may be described as a wooden staff surmounted with a head of metal, double edged and pointed, and carried by the heavy armed infantry. Great care was usually taken in polishing the handle; and its entire length was under six feet (Jer 46:4; Joh 19:34). Warriors of gigantic strength seem to have prided themselves on the length and weight of their spears. The “staff of Goliath's spear was like a weaver's beam, and its head weighed six hundred shekels of iron” (1Sa 17:7). The butt end of the spear was usually shod with a metal point, for the convenience of sticking it in the earth (2Sa 2:22-23).

Among the ancient Egyptians the spear, or pike, was of wood, between five and six feet in length, with a metal head, into which the shaft was inserted and fixed with nails. The head was of bronze or iron, often very large, and with a double edge; but the spear does not appear to have been furnished with a metal point at the other extremity, called σαυρωτήρ by  Homer (Il. 20, 151), which is still adopted in Turkish, modern Egyptian, and other spears, in order to plant them upright in the ground, as the spear of Saul was fixed near his head while he “lay sleeping within the trench” (comp. Virg. En. 12, 130). Spears of this kind may sometimes come under the denomination of javelins, the metal being intended as well for a counterpoise in their flight as for the purpose above mentioned; but such an addition to those of the heavy armed infantry was neither requisite nor convenient. The javelin, lighter and shorter than the spear, was also of wood, and similarly armed with a strong two-edged metal head, of an elongated diamond or leaf shape, either flat or increasing in thickness at the center, and sometimes tapering to a very long point; and the upper extremity of its shaft terminated in a bronze knob, surmounted by a ball with two thongs or, tassels, intended both as an ornament and a counterpoise to the weight of its point. It was used like a spear, for thrusting, being held with one or with two hands, and occasionally, when the adversary was within reach, it was darted, and still retained in the warrior's grasp, the shaft being allowed to pass through his hand till stopped by the blow, or by the fingers suddenly closing on the band of metal at the end; a custom still common among the modern Nubians and Ababdeh. They had another javelin, apparently of wood, tapering to a sharp point, without the usual metal head; and a still lighter kind, armed with a small bronze point, which was frequently four-sided, three-bladed, or broad and nearly flat; and, from the upper end of the shaft being destitute of any metal counterpoise, it resembled a dart now used by the people of Darfur and other African tribes, who, without any scientific knowledge of projectiles and of the curve of a parabola, dexterously strike their enemy with its falling point. Another inferior kind of javelin was made of reed, with a metal head; but this can scarcely be considered a military weapon, nor would it hold a high rank among those employed by the Egyptian chasseur, most of which were of excellent workmanship (Wilkinson, Anc. Egypt. 1, 355 sq.). The Egyptian spearmen were regularly drilled and taught to march with steps measured by sound of trumpet. (See following page.) The prophet Jeremiah (ch. 41) intimates that the Libyans and Ethiopians formed the strength of the Egyptian heavy-armed infantry; but the spearmen represented in the accompanying engraving belong to a native corps.

The Assyrian monuments likewise exhibit specimens of heavy armed soldiers equipped with shield and spear. SEE SPEARMAN.

## Spear, Elijah[[@Headword:Spear, Elijah]]

             a minister of the Methodist Episcopal Church, was born at Hartford, Vt., in 1795. He was converted and commenced preaching in 1814, and entered the traveling ministry in 1819. He received the ordination of deacon June 24, 1821, and that of elder June 15, 1823. In 1827 he was returned as superannuated, and sustained that relation most of the time until his death, in Pomfret, Vt., Dec. 27, 1863. See Minutes of Annual Conferences, 1864, p. 110.

## Spear, Holy[[@Headword:Spear, Holy]]

             a lance with a serpent twined about it, carrying a lantern; for the new fire on Easter eve.

## Spearman[[@Headword:Spearman]]

             is the rendering in the A.V. of one Heb. and one Greek word.

1. קָנֶה, kaneh, a reed (as often rendered) in the phrase חִיִּת קָנֶה, chayath kaneh, reed-beast (A.V. improperly “company of the spearmen”), i.e. the crocodile (q.v.), as a symbol of Egypt.

2. Δεξιολάβος, dexiolabos. This is the Greek word which, in the plural, is rendered “spearmen” in the A.V. of Act 23:23. As it does not occur in the classical writers, and only this once in the Scriptures, it is uncertain what kind of soldiers is denoted by it. It strictly signifies one who covers or guards the right side of any one. Hence it has been conjectured that, in the above passage, it denotes officers who performed the same functions in the camp as lictors did in the city — being appointed to apprehend malefactors, and to guard criminals when led to execution, and called δεξιολάβοι from taking the right hand of the prisoner, who was bound to the left hand of the guard. This explanation is, however, deduced entirely from the etymology of the word, and is open to the objection arising from the improbability that such a number of military lictors would be on duty with the forces of the tribune, as that two hundred of them at a time could be ready to depart with one prisoner. It seems preferable, therefore, to understand the word as denoting the guard of the tribune. Nor is this contrary to the etymology, since guarding the right side may be taken figuratively to mean guarding the whole person. Nor is it strange that these  choice troops should be employed on this duty, since the service was important and delicate. The guarding of prisoners to be tried before Caesar was often, at Rome, committed to the praetorians. Our translators followed the lancearii of the Vulg., and it seems probable that their rendering approximates most nearly to the true meaning. The reading of the Cod. Alex. is δεξιοβόλους, which is literally followed by the Peshito-Syriac where the word is translated “darters with the right hand.” Lachmarin adopts this reading, which appears also to have been that of the Arabic in Walton's Polyglot.

Two hundred of these soldiers formed part of the escort which accompanied Paul in the night march from Jerusalem to Caesarea. They are clearly distinguished both from the στρατιῶται, or heavy armed legionaries, who only went as far as Antipatris, and from the ἱμμεῖς, or cavalry, who continued the journey to Caesarea. As nothing is said of the return of these troops to Jerusalem after their arrival at Antipatris, we may infer that they accompanied the cavalry to Caesarea, and this strengthens the supposition that they were irregular light armed troops; so lightly armed, indeed, as to be able to keep pace on the march with mounted soldiers. Meyer (Kommentar, 2d ed. 2, 3, 404) conjectures that they were a particular kind of light armed troops (called by the Romans Velites or Rorarii), probably either javelin men or slingers. In a passage quoted by the emperor Constantine Porphyrogenitus (Them. 1, 1) from John of Philadelphia they are distinguished both from the archers and from the peltasts, or targeteers, and with these are described as forming a body of light armed troops, which, in the 10th century, were under the command of an officer called a turmarch. Grotius, however, was of opinion that at. this late period the term had merely been adopted from the narrative in the Acts, and that the usage in the 10th century is no safe guide to its true meaning. Others regard them as bodyguards of the governor. In Suidas and the Etymologicum Magnum, παραφύλαξ is given as the equivalent of δεξιολάβος. The word occurs again in one of the Byzantine historians, Theophylactus Simocatta (4, 1), and is used by him of soldiers who were employed on skirmishing duty. Inasmuch, however, as they were evidently a kind of light armed Roman troops, and hence, of course, bore the spear (hasta, ἔγχος), it is proper here to give, by way of supplement to the preceding article, some account of this weapon among classical nations of the time.

The spear is defined by Homer, δόρυ χάλκηρες, “a pole fitted with bronze.” The bronze, for which iron was afterwards substituted, was indispensable to form the point (ἀιχμή, ἀκωκή, Homer; λόγχη, Xenophon; acies, cuspis, spiculum) of the spear. Each of these two essential parts is often put for the whole, so that a spear is called δόρυ and δοράτιον, αἰχμή, and λόγχη. Ever the more especial term μελία, meaning an ash tree, is used in the same manner, because the pole of the spear was often the stem of a young ash, stripped of its bark and polished. The bottom of the spear was often enclosed in a pointed cap of bronze, called by the Ionic writers σαυρωτήρ, and οὐρίαχος, and in Attic or common Greek στὐραξ. By forcing this into the ground the spear was fixed erect.

Under the general term hasta and ἔγχος were included various kinds of missiles of which the principal were as follows: Lancea (λόγχη) the lance, a comparatively slender spear commonly used by the Greeks. Pilum (ὑσσός), the javelin, much thick er and stronger than the Grecian lance. Its shaft was partly square, and five and a half feet long. The head nine inches long, was of iron. It was used either to throw or to thrust with; it was peculiar to the Romans, and gave the name of pilani to the division of the army by which it was adopted. Veru or verutum, a spit, used by the light infantry of the Roman army. It was adopted by then from the Samnites and the Volsci. Its shaft was three and a half feet long, its point five inches. Besides the terms jaculum and spiculum (ἄκων, ἀκόντιον), which probably denoted darts, we find the names of various other spears which were characteristic of particular nations. Thus, the goesum was the spear peculiar to the Gauls, and the sarissa the spear peculiar to the Macedonians. This was used both to throw and as a pike. It exceeded in length all other missiles. The Thracian romphea, which had a very long point, like the blade of a sword, was probably not unlike the sarissa. The iron head of the German spear, called framea, was short and narrow, but very sharp. The Germans used it with great effect, either as a lance or a pike. They gave to each youth a framea and a shield on coming of age. The falarica or phalarica was the spear of the Saguntines, and was impelled by the aid of twisted ropes. It was large and ponderous, having a head of iron a cubit in length, and a ball of lead at its other end. It sometimes carried flaming pitch and tow. The matara and tragula were chiefly used in Gaul and Spain. The tragula was probably barbed, as it required to be cut out of the wound. The aclis and cateia were much smaller missiles. A spear was  erected at auctions, and when tenders were received for public offices (locationes). It served both to announce, by a conventional sign conspicuous at a distance, that a sale was going on, and to show that it was conducted under the authority of the public functionaries. Hence an auction was called hasta, and an auction room hastarium. It was also the practice to set up a spear in the court of the Centumviri (see Smith's Dict. of Class. Antiq. s.v. “Hasta”).

## Special Confession[[@Headword:Special Confession]]

             a confession of sin made by a particular person to a particular priest, in contradistinction to the general confession made by a congregation repeating a form of public confession after the priest or minister.

## Special Intention[[@Headword:Special Intention]]

             1. The celebration of the Christian sacrifice with the object of gaining some particular gift or grace.

2. The act of receiving the holy communion with the object of obtaining some particular grace.

## Special Psalms[[@Headword:Special Psalms]]

             an Anglican term to designate the fact that “proper psalms on certain days” are appointed to be used in the Matins and Evensong of the Church of England. These days are Christmas day, Ash Wednesday, Good Friday, Easter day, Ascension day, and Whit Sunday.

## Specierum Collatio[[@Headword:Specierum Collatio]]

             the name of a tax provided for in the Theodosian Code. It was so called because this tribute was commonly paid in specie — as in corn, wine, oil, iron, brass, etc. for the emperor's service. Being the ordinary standing tax of the empire, it is no less frequently styled indictio canonica, in opposition to the superindicta et extraordinaria, that is, such taxes as were levied upon extraordinary occasions. See Bingham, Christ. Antiq. bk. 5, ch. 3, § 3.

## Species[[@Headword:Species]]

             a term used in eucharistic theology to denote the outward and visible part in the Lord's supper.

## Species, Origin Of[[@Headword:Species, Origin Of]]

             The immutability of species that is the law that no really distinct kind of plant or animal is capable, by any process, whether natural or artificial, of  being transformed into another, beyond the non-essential limits of what are technically denominated “varieties” — is no less a doctrine of Scripture (where it appears to be contained in the emphatic expression לְמַינוֹ, “after its kind,” constantly appended to the statement of each successive creative act in the first chapter of Genesis) than a conclusion of sound inductive science.

Each animal and plant has an ancestry of its own; and relationship by descent is admittedly that which constitutes identity of species — that is to say) all the animals of the world (and the same may be said of plants) which have descended from the same pair of ancestors belong to the same species. That there are many apparently different species of animals now in existence is obvious. But the question has been mooted whether this distinction of species is a reality in nature, or whether all animals may not be lineally descended from one, or, at all events, a few original stocks. Geology teaches us that no animals of a higher order than zoophytes, mollusks, and crustaceans were inhabitants of our globe up to the close of the Silurian era; that the fish then, for the first time, made its appearance, and afterwards the reptile, in the Carboniferous era, and then the mammal, at a later period, in the Tertiary. Were the different species of zoophytes, mollusks, and crustaceans of the Silurian ages and those of the succeeding and present eras all of them the offspring of one pair, or of different pairs of ancestors, whose descendants had become thus varied by the operation of time and the changed conditions of life?

Again, were the various species of fishes, reptiles, and mammals descendants from their severally respective pairs of ancestors, or were they all of them lineal descendants of the previously existing inferior orders of animals of the Silurian and its preceding eras, and all thus related in blood to each other? If the various species had each their own separate first parents and lineage, them each of those ancestors must have been produced by a separate act of creative power, or, as it has been termed, by a separate creative fiat, similar to that which kindled the first spark of life in the first living creature that stirred within the precincts of our planet; and thus the Creator must have been ever present with his work, renewing it with life in the various species of animals and plants with which it has from the beginning been supplied. On the other hand, philosophers have been found to insist that all the animals (and plants also) in the world, including man himself, have descended from one simple organism, and the operation of the preordained laws of nature, without the interference of the Deity.  In 1774 lord Monboddo, a Scotch jurist, hazarded the proposition that man is but a highly developed baboon, a proposition which has since made his name the laughing stock of the literary world. About the close of the last century two French philosophers (De Maillet and La Marck) endeavored to establish the proposition that all the higher orders of animals and plants have been derived, by the immutable laws of nature, from the firstborn and lowest items in the scale of physical life; and that life itself is producible, by the agency of caloric and electricity from dead matter. They also held that all the qualities and functions of animals have been developed by natural instinct and a tendency to progressive improvement; and that organization was the result of function, and not function of organization. Their theory of life, therefore, was that the zoophyte, which was developed out of something still more simple, expanded itself into a mollusk or crustacean; that the crustacean was developed into a fish, fishes into reptiles and birds, and these again into quadruped mammals, and the mammal into man.

This theory, so dishonoring to God and degrading to man, was at once rejected as an absurdity by the common sense of mankind. It was, however, revived, with a little variation, by the author of The Vestiges of the Natural History of Creation (Lond. 1844), who in that work reviewed the whole world of life which has been supplied by geology and natural history, and insists that “the various organic forms that are to be found upon the earth are bound up in one — a fundamental unity pervades and embraces all, collecting them from the humblest lichen up to the highest mammifer in one system, the whole creation of which must have depended upon one law or decree of the Almighty, though it did not all come forth at one time. The idea of a separate creation for each must appear totally inadmissible;” and he argues that “the whole train of animated beings, from the simplest and oldest up to the highest and most recent, are thus to be regarded as a series of advances of the principle of development, that have depended upon external physical circumstances to which the resulting animals are appropriate.” As to the origin of vitality, he suggests that the first step in the creation of life upon this planet was a chemico-electric operation, by which simple germinal vesicles were produced, and that the advance from the simplest form of being to the most complicated was through the medium of the ordinary process of generation. But in a few years the experiments of naturalists exploded that theory.

These speculations, whimsical and absurd in conception, but at the same time most mischievous in tendency, have therefore long since been rejected  by the most enlightened of our philosophers, basing their arguments on purely scientific principles and inductive reasoning. Prof. Sedgwick, in his preface to the studies of the University of Cambridge, p. 128, has declared that geology, “as a plain succession of monuments and facts, offers one firm cumulative argument against the hypothesis of development.” Agassiz, Cuvier, and Hugh Miller have been equally strong in their condemnation of the theory of the transition of species.

The discussion of this question has been recently revived by the publication of Dr. Darwin's Origin of Species. In this work an attempt has been made to solve the mystery of the creation of life by seeking to establish the proposition that every species has been produced by generation from previously existing species. Darwin's hypothesis (for it is nothing more) is, that, as man, acting on the principle of selection, causes different animals and plants to produce varieties, so in nature there is a similar power of selection, originated and carried on by the struggle of life, which tends to produce and perpetuate, by the operation of a natural law, varieties of organisms as distinct as those which man creates among domesticated animals and plants. It must be conceded that, by the principle of natural selection, we can account for the origin of many varieties of the same species; but that is far short of the proposition that an accumulation of inherited varieties may constitute a specific difference. No facts have yet been established to warrant the inference that because man can produce varieties of species by selection among domesticated animals, he could produce, or that nature has produced, by the application of the same principle,. essentially distinct species. There has always, in the case of domesticated animals and plants, been a limit to man's power to produce varieties, in like manner as, in the operations of nature, the sterility of hybrids has raised a barrier against the multiplication of species which cannot be passed.

Darwin believes that animals have descended from at most only four or five progenitors, and adds that analogy would lead him one step further, viz. to the belief that all animals and plants have descended from one prototype, and that “the probability is that all the organic beings that have ever lived upon the. earth have descended from some one primordial form into which life was first breathed.” This admits that life has been produced upon our planet by one, if not more, divine creative fiat; and such being the case, it is more reasonable, as well as more natural, to account for the appearance of distinct species from time to time by the exercise of similar acts of divine  power than by a vain endeavor to link together animals in relationship by descent that are wholly dissimilar in organization, and in all the habits, propensities, and instincts of their lives.

It is admitted that the position is not confirmed by geological evidence, inasmuch as the many intermediate links which must necessarily have existed between the various species are not found in the geological formations. There is no such finely graduated organic chain revealed by geology; for the groups of animals, as they existed, are as distinct and well defined in those ancient records as they are at the present day. To meet this admitted difficulty, Darwin is driven to allege “the extreme imperfection of the geological record,” arising, as he states, “from an extremely incomplete examination of existing strata, and the small proportion which those existing strata bear to those others which have been deposited, and removed or swept away by denudation.” These are mere gratuitous assumptions, put forth without foundation, to prop up a failing theory. No well informed geologist will be found to admit that imperfections could exist in the geological record to an extent sufficient to account for the absence of so many forms of life as must, if Darwin's theory be true, have been in existence at some period of the world's history. Moreover, his suggestion that every past and present organism has descended from three or four original forms requires us to suppose that life must have existed in the planet long before the deposition of the Cambrian and Silurian rocks, in which the first groups of life appear, and that the rocks in which these remains were deposited have been either removed or transformed. This hypothesis not only receives no countenance from the records of geology, but is contradicted by all the evidence which they supply. So many startling concessions required to uphold this theory of the production of species by natural selection, without the direct intervention of the creative power of the Almighty, are sufficient to justify its rejection, even if the more direct arguments to which we have referred were wanting. SEE CREATION.

So long as this, which has now come to be generally known as “the evolution theory” of creation, was advocated only by men either hostile or indifferent to revelation, the theological world could well afford to leave it to purely scientific treatises for a solution or refutation. But of late we regret to see it has crept insidiously into favor with some professedly religious writers, who do not seem to see anything in it inconsistent with the Christian idea of creation. For example, an eminent scientist, in the Methodist Quarterly Review for April, 1877, art. 5, commits himself  substantially to it, and even defends it, although with the qualifying remark that it cannot be said to have been “demonstrated.” His arguments in its favor are drawn from three classes of facts: first, geology discloses a series of gradually variant, types, with many gaps, indeed, between, yet on the whole corresponding to such a system of evolution from lower to higher forms; secondly, links are constantly discovered between genera formerly supposed to be widely separated, showing a transition from one to the other; thirdly, the embryo of every animal actually passes successively through the various stages indicated by the evolution theory. All this, that writer thinks, renders it “now far safer to accept the hypothesis than to reject it.” It may seem presumptuous for theologians, who are usually spoken of contemptuously by the professional scientist, to judge in this matter; but as the writer referred to further. thinks that “if it is safer for the scientist, it is safer for the Christian,” we feel authorized to question both the premise and the conclusion of that demand. For, in the first place, scientists themselves have not fully accepted the theory. Even the learned writer quoted only claims for it the authority of a “hypothesis.” It, seems to us that it will be ample time for “scientists” to make such demands when they shall have proved their theories, and that they have no right to urge their crude and unsettled hypotheses upon other people. In the second place, they should remember that this is not purely a scientific question; it is rather a historical, if not a, theological one, which science has volunteered to determine in its own fashion. The Christian or the believer in an inspired account of creation has no difficulty in explaining to his own satisfaction the origin of species: he attributes it to the direct creative act of God, continued in the lineal propagation from the initial pair or pairs of each kind. If the scientist finds any fault with this, let him first resolve his doubts, and make out a system harmoniously, fully, and definitely determined according to the boasted accuracy and certainty of his own method, before he challenges the adherence of others. In the third place, let him modestly and gratefully call to mind the many illustrious names of Christian theologians who have been, and still are, more or less eminent as scientists also, and whose opinion might at least be invoked before a final verdict is made up and published as binding upon the rest of the world. Nay, more, let him consider that intelligent parties standing somewhat outside of the immediate discussion are generally better prepared, because more cool and less committed, and actually occupying a broader field of view, to come to a just conclusion on such mooted points when the evidence is conflicting, and chiefly of a moral and cumulative character,  than those immediately engaged in the dispute. We, therefore, say, emphatically, let the naturalist pursue his investigations, gather and analyze all the facts, even speculate, if he pleases, on their bearings; and then present the whole for the candid and general judgment of the educated world, exclusive of invidious classification. In short, common sense must determine in this, as in every extensive generalization. A jury of plain, practical men is most competent to decide an issue, although the testimony of experts may be needed in the evidence.

Let us now bestow a few words upon the facts arrayed above as warranting a concurrence in the evolution theory. We are ourselves amazed that the acute and learned writer who clearly presents them did not perceive their utter insufficiency as proof of the position taken. The evidence from geology is little more than that from the various orders of animated beings now observed upon the face of the earth. The only difference, if any, is that they do not seem to have been all simultaneous or synchronal; nor are those now extant to be found all in one habitat. The first and second arguments, therefore, resolve themselves substantially into one, and this has the great flaw of the supposition the begging of the main question in reality that the many missing links will yet be found, or, if not found, still once existed. The third argument is parallel, but still weaker, because in the embryo we have the actual stages, again, with many and notable gaps, but they are found to be incapable of that arrest at any particular point which the theory supposes. The germ of each animal in generation must go on immediately to its complete development, or perish at once as an abortion. None can stop short of its peculiar type, nor go beyond it. In fine, the fact patent to every observer, and one which, to the common mind, disposes of this whole speculation, is that each species regularly and inevitably propagates substantially its own pattern, with no such variations as the three classes of phenomena referred to exhibit; or else refuses to reproduce permanent organisms at all. The grand fallacy in the evolution argument — even as a presumption (and we might truly call it such in more than one sense) — is the mistaking of analogy for identity. A similar law of progress is seen in all God's works; but this does not prove, nor even render it probable, that each step was historically developed out of the preceding. Wherever we have been able to record the process, the succession of order has been found to be maintained, but there has been a break in the genetic production of the individuals. The same mistake has been committed by those who confound the geological cycles  with the “days” of the demiurgic week. Resemblances in plan have been thought to prove historical identity. SEE GEOLOGY.

Accordingly, a recent writer, Mr. A. De Quatrefages, professor of anthropology in the Museum of Natural History at Paris, who may be taken as the representative of moderate conservatism in the scientific disputes about the origin of species, but whose eminent position as an anthropologist has been fully recognized by Mr. Huxley, is decidedly opposed to evolutionary ideas; he draws out an elaborate argument to prove that, in his opinion, “species is a reality.” Many readers, therefore, will turn with especial interest to the division of his subject in which he examines in succession the theories of Darwin, Hackel, Vogt, Wallace, Naudin, and others. The antiquity of the human species; how the globe was peopled, and races formed; their physical, mental, and moral characteristics: such is the program of the twenty-sixth volume of the “International Scientific Series” entitled The Human Species (Lond. 1879). See also Biblioth. Sacra, Oct. 1857; Meth. Quar. Rev. Oct. 1861.

## Speckled[[@Headword:Speckled]]

             is the rendering in the A.V. of three Heb. words, which have very different significations:

1. נָקֹד, nakod, spotted, as black goats or sheep with white spots, or vice versa (Gen 30:32-33; Gen 30:35; Gen 30:39; Gen 31:8; Gen 31:10; Gen 31:12);

2. שָׂרֹק, sarok, bay, as reddish horses (Zec 1:8);

3. צָבוּעִ, tsabua, striped, as the hyena (Jer 12:9). SEE COLOR; SEE HYENA.

## Speckter, Erwin[[@Headword:Speckter, Erwin]]

             a German painter, was born at Hamburg in 1806. Encouraged by Von Rumohr, he made an artistic tour, in 1823, through Schleswig and the neighboring country. In 1825 he visited Munich and placed himself under the direction of Cornelius, returning to Hamburg in 1829. In September,  1830, he started for Italy, where he remained until the summer of 1834. His death took place Nov. 23, 1835. His paintings on sacred subjects are, Christ and the Woman of Samaria: — The Women at the Tomb.

## Spectacular View Of The Atonement[[@Headword:Spectacular View Of The Atonement]]

             is an expression fitly applied to that doctrine of the person of Christ which represents his crucifixion as a mere semblance of suffering intended to impress beholders with his martyr-like sympathy in behalf of mankind, rather than as a veritable death for human sin. The divine nature is thus so far severed from the dying victim as to eliminate its vicarious virtue. The whole scene becomes a human transaction. Jesus is reduced to the level of a moral and religious reformer, who seals his career and attests his sincerity with his blood. The inadequacy of this as a satisfaction to God's law, and an equivalent for man's punishment, is obvious. It is but the old heresy of Docetism revived in a specious Unitarian form. That the sacrifice upon the cross was designed to have a powerful moral influence upon all who should become acquainted with it is certainly true, and, in our opinion, this affords the inner solution of the profound question why that mode of expiation was adopted; but this is a very different position from the above,  for it is postulated upon the bona-fide union of the two natures in the atoning victim. SEE ATONEMENT.

## Specter[[@Headword:Specter]]

             A belief in apparitions was universal among the ancients, especially in the East; and the Israelites, even before the Captivity, notwithstanding the aversion of their religion to demonology (see Crusius [B.], Bibl. Theol. p. 293), had in popular superstition their spectral forms with which they peopled desert regions. SEE AZAZEL. At a later period the specters and evil spirits were confounded together (Tob 8:3; Bar 4:35). The canonical books refer (Isa 34:13) to a female night monster (לַילַית) and goat like savages (שְׂעַרַים), who danced and called to each other (8:21). SEE SATYR.

In the Targum, and by the rabbins, this popular belief is more fully unfolded as a part of foreign demonology; but much of it may have come down from earlier times. These ghostly beings are classed as night, morning, and mid-day specters (Targum at Son 4:9). The last (δαιμόνια μεσημβρινά, Sept. at Psa 90:6; טַיהֲרַין, Targum at Son 4:6) appear at noon, when people unconcernedly resign themselves to repose (the siesta; see Philostr. Her. 1, 4); and they are especially dangerous (Aben-Ezra, On Job 3, 5). Morning specters are called צַפְרַירַיןin the Targum (Psa 121:6). Among the night specters (comp. Mat 14:26; similar was the Greek Empusa [see the Scholiast on Aristoph. Ran. 295; Volcken, Diatr. p. 132; Bernhardy on Dionys. Perieg. p. 721]) was the Lilith, a beautiful woman who especially waylaid children and killed them (like the Lamias [comp. the Vulg. at Isa 34:14] and Striges of the Romans [Bochart, Hieroz. 3, 831; Meineke on Menander, p. 145; comp. Philostr. Apoll. 4, 25], and the ghouls of the modern Arabians); male infants to the eighth, and female to the twentieth, day after their birth (see Eisenmenger, Entdeckt. Judenth. 2, 413 sq., 452; Selden, De Diis Syr. p. 249 sq.). Another spirit inimical to children, particularly to such as do not keep clean hands (Mishna, Joma, 77, 2; Taanith, 20:2), was called שַׁבְתָּא(but it does not appear that the Jews used to threaten their children with sprites, as the Romans did with their larvae [Spanheim on Callim. Dian. 69], like modern vulgar bugaboos). See Van Dale, Idol. p. 94 sq.; Doughtsei Analect. 1, 246. SEE SUPERSTITION.

## Spee, Friedrich Von[[@Headword:Spee, Friedrich Von]]

             a German Jesuit and composer of religious poems, was born at Kaiserwerth in 1591 of the noble family Spee von Langenberg, entered the Order of Jesuits at the age of nineteen (1610), and was employed in the school at Cologne as teacher of grammar, philosophy, and morals. He was afterwards removed (about 1627) to Würzburg and Bamberg, and transferred to the pastorate, a measure which is supposed to indicate dissatisfaction with his teaching on the part of his superiors. He had acquired both reputation and popularity with his auditors; but later events reveal a degree of liberality in his views such as Jesuitism does not often tolerate. While acting as a pastor Spee was often obliged to minister to the unfortunates who were accused of witchcraft, and, after having been compelled by torture to make the most improbable confessions, were condemned to death by fire. More than two hundred of these miserable victims came under his care in the course of a few years. It is related that he was asked by John Philip of Schonborn, subsequently the elector of Mayence; why his head was gray at the early age of thirty; and that he gave as a reason the fact that he had been obliged to accompany so many witches to the stake, though every one of them was innocent. He gave a more emphatic expression to his sentiments upon this matter by the (anonymous) publication of a Cautio Criminalis, v. de Processu contra Sagas Liber, in which he stripped off the false gloss from the principles and the indefensible judicial methods by which such prosecutions were controlled. He would seem to have been suspected of the authorship by his superiors, as he was soon afterwards sent to Lower Saxony to attempt the conversion of Protestants to Roman Catholicism. He actually succeeded in gaining over a Protestant community; but, according to Jesuitical authorities, came near to suffering a martyr's death in consequence. He was attacked by an assassin, said to have been employed by the Protestants of Hildesheim, who beat him unmercifully; and having lost his enthusiasm for missionary work, as the result, he went to Treves. This place afforded him a wide field of pastoral usefulness, especially during the siege and storm of 1635 by Imperialists and Spaniards. He was indefatigable in his labors for the sick, wounded, and dying, and also for the impoverished and the prisoners.

While engaged in such work he was taken with fever, and died Aug. 7, 1635. Spee's reputation rests on his religious poems, which are contained in two collections, the Trutz-Nachtigall and the Guldenes Tugendbuch. The former was first issued at Cologne in 1649, and appeared  afterwards in several editions; but was then lost from observation until Brentano republished it in a somewhat modernized form in 1817. The latter, which received high commendation from Leibnitz (Theodicoe, § 96), likewise appeared for the first time after the author's death, in 1643, perhaps not earlier even than 1649. As a poet Spee stands alone, holding no relation to any of the schools of his century. He possessed a fine sense of prosody and euphonic forms, and felt profoundly the spirit of his compositions. He was, moreover, entirely rational, a lover of nature; and, consequently, in no danger of a mystical absorption in God or of a theosophic pantheism. His poems are not. however, hymns; they were composed without the slightest reference to use by a Christian congregation. Their subject is always either some observation of nature or an expression of the author's intense and glowing love for Christ. Occasional stanzas are worthy of comparison with the productions of the most eminent lyric poets of his country; but the adoption of the pastoral as a medium for expressing the poet's admiration of God will serve to show how utterly unsuited are his works for a place in the worship of the congregation. Spee's writings were published by Smets (Fromme Lieder Spee's [Bonn, i849]); and earlier by Forster, in Muller's Biblioth. deutscher Dichter des 17fen Jahrhunderts (Leips. 1831, vol. 12), the latter preserving the original form more faithfully than the other. The Guldenes Tugendbuch, somewhat changed, was republished at Coblentz in 1850 as a Roman Catholic manual of devotion. See Hauber, Biblioth. Magica, vol. 3; Gorres, Christl. Mystik, vol. 4.

## Speece, Conrad[[@Headword:Speece, Conrad]]

             a Presbyterian minister, was born in the town of New London, Bedford Co., Va., Nov. 7, 1776. Being engaged in agricultural pursuits until 1792, he had little early educational advantages, but afterwards studied at a grammar school near New London and at Washington College. In the contemplation of some mysterious passages of Scripture he was driven, as he says, “by my own ignorance and pride,” to the brink of infidelity, from which he was rescued by means of Jenyns's Internal Evidence and Beattie's Evidences. He united with the Presbyterian Church in April 1796, at New Montmouth, and in September following was received as a candidate by the Presbytery of Lexington. Certain difficulties on the subject of infant baptism led to the postponement of his licensure, and in the spring of 1799 he became tutor of Hampden Sidney College. He was immersed by a Baptist preacher, April 1800, and began to preach, but Dr. Archibald  Alexander shortly after led him to accept infant baptism. He withdrew from the Baptist communion, was licensed to preach, April 9, 1801, by the Hanover Presbytery, and appointed general missionary. His labors spread over a large part of Eastern Virginia. In February, 1803, he commenced his connection with a church in Montgomery County, Md., called Captain John, of which, at the time of his ordination by the Presbytery of Baltimore, April 22, 1804, he was installed pastor. This connection, because of his ill health, was dissolved in April 1805. He continued to preach in Goochland and Fluvanna counties until 1806, and in the counties of Powhatan and Cumberland until 1812. In October 1813, he was installed pastor of Augusta Church, where he labored until his death, Feb. 17, 1836. He published, The Mountaineer (1813-16, 3 editions): — a number of single Sermons (1810-32): — and some Poems. See Sprague, Annals of the Amer. Pulpit, 4, 284.

## Speed, John[[@Headword:Speed, John]]

             an English historian, was born at Farrington, in Cheshire, about 1555. He was brought up to the business of a tailor, but was taken from his shop by Sir Fulk Greville, and supported by him in the study of English history and antiquities. Besides other works of history, he wrote, The Cloud of Witnesses, or Genealogies of Scripture (1593, 8vo). This was prefixed to the new translation of the Bible in 1611, and printed for many years in the subsequent editions. He died July 28, 1629. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Spegel, Haquin[[@Headword:Spegel, Haquin]]

             a Swedish prelate, was born at Ronneby, June 14, 1645, being the son of a pastor. Having studied belles lettres and theology at Lund, Copenhagen, and the universities of Holland and England, he at length (about 1672) became preacher to the queen, and later (1675) of the court of Charles XI. In 1686 he was made bishop of Shara, in 1692 of Linkoping, and in 1711 archbishop of Upsala. After a learned, amiable, and patriotic career, he died at Upsala, Dec. 14, 1713, leaving several pious and historical works, which are enumerated in Hoefer, Nouv. Biog. Générale, s.v.

## Speke house[[@Headword:Speke house]]

             a room in religious houses set apart for conversation.

## Spells[[@Headword:Spells]]

             Constantine had allowed the heathen, in the beginning of his reformation, not only to consult their augurs in public, but also to use charms by way of remedy for bodily distempers, and to prevent storms. Many Christians were much inclined to this practice, and made use of charms and amulets. The Church was forced to make severe laws against this superstition. The Council of Laodicea condemns clergymen who made phylacteries. Those were condemned also who pretended to work cures by enchantments, diviners, etc., and those who consulted them. See Bingham, Christ. Antiq. bk. 6, ch. 5, § 6.

## Spelt[[@Headword:Spelt]]

             SEE RYE

## Spence, James[[@Headword:Spence, James]]

             a minister of the Methodist Episcopal Church, South, was converted while engaged in the practice of law at Dawson, Ga., 1865. He was licensed to preach in 1869, and was superannuated by the South Georgia Conference in 1874. His health continued to decline, and he died of heart disease, April 23, 1875. See Minutes of Annual Conferences of the M.E. Church, South, 1875, p. 175.

## Spence, James, D.D[[@Headword:Spence, James, D.D]]

             an English Congregational divine, was born at Huntley, Scotland, April 6, 1811. He graduated at King's College, Aberdeen, accepted a call to the Congregational Church, Oxford, in 1848 removed to Preston, and in 1852 settled at Poultry Chapel, London. In 1865 he visited Egypt and the Holy Land. In 1868 Dr. Spence was appointed to the editorship of the Evangelical Magazine, and the functions of this office he was able to discharge till his death, February 28, 1876. He published the Pastor's Prayer for the People's Weal Scenes in the Life of St. Peter: — Martha Diyland; or, Strength in Quietness: — Sunday Mornings with my Flock on St. Paul's Letter to the Colossians: — The Martyr Spirit: — The Religion of Mankind: — Christianity Adapted to Man in all the Aspects of his Being. See (Lond.) Cong. Year-book, 1877, page 414.

## Spence, Joseph[[@Headword:Spence, Joseph]]

             an English divine and scholar, was born in 1698, and educated probably at Winchester School, and New College, Oxford, where he took the degree of A.M. Nov. 2, 1727. He was elected professor of poetry July 11, 1728, and about 1731 traveled with the duke of Newcastle into Italy. In 1742 his college presented him to the rectory of Great Horwood, in Buckinghamshire; and in June of the same year he succeeded Dr. Holmes as his majesty's professor of modern history at Oxford. He was installed prebendary of the seventh stall at Durham May 24, 1754. His death, by drowning in a canal in Byfleet, Surrey, occurred Aug. 20, 1768. His writings were mostly in the realm of polite literature, as, An Essay on Pope's Odyssey (1727): Polymetis (1747, fol.). He published, Remarks and Dissertations on Virgil, by Mr. Holdsworth, with notes, etc. (1768, 4to). He wrote a pamphlet entitled Plain 2Matter of Fact, or a Short Review of the Reigns of our Popish Princes since the Reformation (pt. 1, 1748,  12mo). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and A mer. Authors, s.v.

## Spence, Robert W[[@Headword:Spence, Robert W]]

             a minister of the Methodist Episcopal Church, South, was born May 11, 1824, in South Carolina. He, first joined the Presbyterian Church, but this being dissolved in his neighborhood, he then united with the Methodist. He was licensed to preach, and joined the Alabama Conference in 1849. After a successful ministry of about six years, his health entirely failed, and he retired to his mother's home in Kemper County, Miss., where he died, Sept. 27, 1856. See Minutes of Annual Conferences of the M.E. Church, South, 1856, p. 707.

## Spence, Thomas[[@Headword:Spence, Thomas]]

             a Scotch prelate, was bishop of Galloway in 1451, and was employed in several embassies, particularly in the treaty of marriage between the duke of Savoy and Lewis, count de Maurienne, with Arabella, in 1449. In 1451 he was appointed by king James II one of. his ambassadors to negotiate a truce with England, and was made keeper of the privy seal in 1458. In 1459 he was translated to the see of Aberdeen. He died April 15,1480. He erected a hospital at Edinburgh. See Keith, Scottish Bishops, page 114, 275.

## Spencer, Elihu, D.D[[@Headword:Spencer, Elihu, D.D]]

             a Presbyterian divine, was born at East Haddam, Conn., Feb. 12, 1721. He commenced a course of literary study, with a view to the Gospel ministry, in March, 1740, and graduated at Yale College in September 1746. After graduation he was urged to undertake a mission among the Indians of the Six Nations, and, under the sanction of the society in Great Britain which had fostered the other missions among the Indians, he entered upon the arduous task, and in September 1748, was solemnly ordained to the work of the ministry, with a special view to an Indian mission. The leadings of Providence, however, appear to have been such as to direct his labors into another and entirely different department of evangelical work, and Feb. 7, 1750, he was installed pastor of the Presbyterian Church in Elizabethtown, N.J., then vacant in consequence of the death of president Dickinson. It was during his pastorate in Elizabethtown that his character for piety and public spirit prompted the trustees of the College of New Jersey to elect him one of the corporate guardians of that institution, which office he held as long as he lived. In 1756 he became pastor of the Presbyterian Church at Jamaica, L.I.; in 1758 he accepted the chaplaincy of the New York troops, then about to take their place in the French war still raging. When his services as chaplain were closed, he connected himself with New Brunswick Presbytery, and labored several years in the contiguous congregations of Shrewsbury, Middletown Point, Shark River, and Amboy. It was about this time that he addressed a letter to the Rev. Ezra Stiles, D.D., which was published, and attracted no small share of public attention. The subject of it was “The State of the Dissenting Interest in the  Middle Colonies of America.” It was originally dated at Jamaica, July 2, 1759, and there were some amendments and additions to it at Shrewsbury on Nov. 3. This was the only formal work he ever committed to the press. In 1764 the Synod of New York and Philadelphia, having reason to believe that a number of their congregations in the South were in an unformed and irregular state, sent the Rev. Elihu Spencer, and Alexander McWhorter of Newark, N. J., to prepare them for a more orderly and edifying organization. Soon after returning from this important service, he became pastor of St. George's Church in Delaware, where he spent five years. In 1769 he accepted a call to the city of Trenton, N.J., where he remained useful and beloved until he was removed by death, Dec. 27, 1784. Dr. Spencer was possessed of fine genius, great vivacity, ardent piety, and special merits as a preacher and a man. In 1782 the University of Pennsylvania conferred upon him the degree of D.D. See Sprague, Annals of the Amer. Pulpit, 3, 165. (J.L.S.)

## Spencer, Francis[[@Headword:Spencer, Francis]]

             a minister of the Methodist Episcopal Church, was converted in his eighteenth year, at Springville, Pa., and joined the Presbyterian Church. He afterwards united with the Methodist Church, and was licensed to preach June 10, 1848. He was received on trial in the Wyoming Conference in 1855, and continued a member thereof until his death, Sept. 18, 1862 See Minutes of Annual Conferences, 1863, p. 77.

## Spencer, George Trevor, D.D[[@Headword:Spencer, George Trevor, D.D]]

             a missionary of the Church of England, was born in 1800. He graduated at University College, Oxford, in 1822; the same year was nominated incumbent of Buxton, Derbyshire, but resigned this position in 1829, when he was presented to the rectory of Leaden Roding, near Chipping Ongar. In 1837 he was nominated as bishop of Madras, but in 1849 returned to England. In 1860 he became rector of Walton-in-the-Wolds, and the same year chancellor of St. Paul's Cathedral. He died at Edgemoor, Buxton, England, July 18, 1866. See Amer. Quar. Church Rev. October 1866, page 493.

## Spencer, Ichabod Smith, D.D[[@Headword:Spencer, Ichabod Smith, D.D]]

             an eminent divine of the Presbyterian Church, was born in Rupert, Vt., Feb. 23, 1798. His early educational advantages were limited, consisting only of the training of a common school. The death of his father, in 1815, marked a decisive epoch in the history of his life, and the following year he left home, and settled in the town of Granville, Washington Co., N.Y., where he was converted and first felt strongly impressed to devote himself to the ministry. He graduated at Union College in 1822, with a high reputation for both talents and scholarship; studied theology privately under the direction of Andrew Yates, D.D., professor of moral philosophy in Union College; removed to Canandaigua, N.Y., in 1825, and became principal of the academy in that place, which he soon succeeded in raising to a commanding position among the primary educational institutions of the State; was licensed by the presbytery of Geneva in November, 1826;  was ordained as colleague pastor with the Rev. Solomon Williams, of the Congregational Church in Northampton, Mass., Sept. 11, 1828, where he continued laboring with the most remarkable success until March 23, 1832, when he was installed pastor of the Second Presbyterian Church, Brooklyn, L.I., which was his last field of ministerial labor. By his great wisdom and energy, and. almost unexampled industry, he succeeded in raising this church into one of the most prosperous and efficient churches in the Presbyterian denomination. In 1836 he accepted the professorship extraordinary of Biblical history in the Union Theological Seminary in New York city, and retained it for about four years.

In 1841 he received the degree of D.D. from Hamilton College. He died Nov. 23, 1854. The high estimate in which Dr. Spencer was held was sufficiently evinced by the efforts that were made to secure his services in various departments of ministerial labor. In 1830 he was called to the presidency of the University of Alabama; in 1832, to the presidency of Hamilton College. In 1853 he was elected to the professorship of pastoral theology in the East Windsor Theological Seminary; and many formal calls were put into his hands from churches in various important cities, but none of these tempted him from his chosen field. He published nine single sermons, 1835-50, and the following well-known works: A Pastor's Sketches, or Conversations with Anxious Inquirers respecting the Way of Salvation (N.Y. 1850; second series, 1853); these sketches have been republished in England, and also in French in France: — Sermons, with a Memoir of his Life by Rev. J.M. Sherwood (N.Y. 1855, 2 vols.). Also since his death have been published: Discourses on Sacramental Occasions, with an Introduction by Gardiner Spring, D.D. (1861, 1862; Lond. 1861): — Evidences of Divine Revelation (Boston, 1865). See Sprague, Annals of the Amer. Pulpit, 4, 710; Allibone. Dict. of Brit. and A mer. Authors, s.v.; Bibl. Repert. July 1861, p. 572. (J.L.S.)

## Spencer, John[[@Headword:Spencer, John]]

             a learned English divine was a native of Bocton-under-Blean, in Kent, where he was baptized Oct. 31, 1630. He was educated at Canterbury, and admitted to Corpus Christi College, Cambridge, March 25, 1645, taking his A.B. in 1648, A.M. in 1652, and being chosen fellow in 1655. He became a tutor, was appointed a university preacher, and served the cures, first of St. Giles and then of St. Benedict, in Cambridge. He took the degree of B.D. in 1659, and that of D.D. in 1665; was presented, 1667, by his college to the rectory of Landbeach, Cambridgeshire, and Aug. 3 was  elected master of the college. About a month later he was preferred by the king to the archdeaconry of Sudbury, in 1672 to a prebend of Ely, and in 1677 to the deanery of that church. He resigned, 1683, the rectory of Landbeach in favor of his kinsman, Wm. Spencer. In 1687 he purchased an estate in Elmington, Northamptonshire, and settled it by deed on the college. He died May 27, 1695. Dr. Spencer published a sermon, The Righteous Ruler (1660): — A Discourse concerning Prodigies (1663); a second edition was published (Lond. 1665, 8vo), to which was added a Latin Dissertation concerning Urim and Thummim (1669, 1670): — A Discourse concerning Vulgar Prophecies' (1665, 8vo): — De Legibus Hebroeorum Ritualibus et earum Rationibus Libri Tres (Camb. 1685, 2 vols. fol.); afterwards greatly enlarged by the addition of a fourth book, and published by order of the university (ibid. 1727, 2 vols. fol.). “This is usually regarded as the best edition, although that by Pfaff (Tübingen, 1732, 2 vols. fol.) is in some respects more desirable, as it contains a dissertation by the editor on the life of Spencer, the value of his work, its errors, and the authors who have written against it. The work is preceded by Prolegomena, in which the author shows that the Mosaic laws were not given by God arbitrarily, but were founded on reasons which it is desirable and profitable to search into, so far as the obscurity of the subject permits. The work itself is divided into three (in the second edition into four) books. The first book treats of the general reasons of the Mosaic laws, with a dissertation on the Theocracy. The second considers those laws to which the customs of the Zabeans, or Sabeans, gave occasion, with a dissertation on the apostolic decree, Acts 15. The third discusses the laws and institutions to which the usages of the Gentiles furnished the occasion, in eight dissertations:

1. Of the rites generally transferred from Gentile customs to the law;

2. Of the origin of sacrifice;

3. Of purifications;

4. Of new moons;

5. Of the ark and cherubim;

6. Of the Temple;

7. Of the origin of Urim and Thummim;

8. Of the scape goat.

The fourth book treats of the rites and customs which the Jews borrowed from the Gentiles, without, so far as appears, any divine warrant; with a dissertation on phylacteries. The great error of this learned and admirable  work is its derivation, to an undue extent, of the rites and ceremonies of the Jewish law from the idolatrous nations around; but the error is one of excess, not of principle; for much that was incorporated in Judaism had been in existence from the earliest ages.” See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Générale, s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Spencer, Robert O[[@Headword:Spencer, Robert O]]

             a minister of the Methodist Episcopal Church, was born in Columbia, Ohio, Feb. 10, 1806. He began to preach at the age of seventeen, and was admitted on trial into the Ohio Conference in 1824. He labored actively for thirty-four years, sixteen of them as presiding elder, when he was obliged, by reason of ill health, to retire. He died shortly after, Aug. 30, 1858. He was unaffectedly pious, diligent in study, grave and dignified in the pulpit. See Minutes of Annual Conferences, 1858, p. 298.

## Spencer, Thomas[[@Headword:Spencer, Thomas]]

             an English Dissenting minister, was born in Hertford, Jan. 21, 1791. He went to school at a very early age, and his religious impressions and exercises were early manifested. The special inclination of his mind was so early disclosed that preachers and preaching: seemed to occupy all his thoughts. His manners were exceedingly amiable and engaging. At the age of twelve his convictions became settled that to preach was his duty. Difficulties beset him on every side; he was obliged to engage in work wholly unsuited to his taste, his father not being wealthy. But at length Providence opened his way, and a kind friend had him placed in an academy for the training of young men for the ministry. He was fifteen years. of age when he came under the instruction of Rev. Mr. Hondle; with other studies, he commenced the study of Hebrew. He drew up a statement of his views of theological truth in connection with his call to the ministry. In January, 1807, having passed a remarkably good examination on all his studies, he went home, and while there preached his first public sermon. Those who heard him were filled with astonishment and admiration. His fame spread in every direction, and wondering, weeping crowds followed him everywhere, in fields, barns, school houses, workshops, in towns and cities, as well as in the metropolis, and lady Huntingdon's chapel at Brighton. On Nov. 5 he was appointed to preach at Cambridge in the pulpit previously occupied by the Rev. Robert Hall. Mr. Spencer was  ordered to go to Liverpool, and he entered upon his duties June 30, 1810. His preaching affected all hearts, and during tile five Sabbaths of his stay he attracted increasing multitudes from all parts, and at the close he received a unanimous call to the pastorate. This he accepted, though he had numerous calls from other places, including London. When he entered upon his pastoral labors in Liverpool he was just twenty years of age. All the circumstances were of the most auspicious character, and the congregation looked forward to a long and prosperous pastorate. On June 27, 1811, he was ordained and installed pastor. The Church at once began to increase its membership by conversions, and God set his seal upon his ministry; but alas that the flower which had just begun to open with such bloom and beauty should be suddenly blighted! On Monday morning, Aug. 5, 1811, he left his home and started out to take a bath. He entered the water near the Herculaneum Potteries, and was seen soon after by one of the workmen to be carried rapidly by the tide around a projecting rock beyond the reach of help, and after vainly struggling he sank to rise no more. His body was recovered fifty minutes afterwards. Every effort that kind friends and medical skill could exert to resuscitate the body proved unavailing. (W.P.S.)

## Spencer, William H[[@Headword:Spencer, William H]]

             a Presbyterian minister, was born in Madison, Conn., Oct. 13, 1813. He was educated in the University of New York; graduated at the Theological Seminary of Auburn, N.Y., in 1845; was licensed by Genesee Presbytery, and ordained by Utica Presbytery as pastor of the Presbyterian Church in Utica, N.Y., the same year. After spending some years there, he accepted a call to Milwaukee, Wis.; subsequently became the secretary of the Presbyterian Publication Committee in Philadelphia; then returned to pastoral labor in the city of Rock Island, Ill.; and more recently in Chicago, where he was pastor of the Westminster Church at the time of his death, Feb. 16, 1861. Mr. Spencer possessed fine mental powers, was eminently public spirited, and loyal to the Church. See Wilson, Presb. Hist. Almanac, 1862, p, 196.

## Spener, Philip Jacob[[@Headword:Spener, Philip Jacob]]

             the father of Pietism (q.v.), and one of the most remarkable personages in the Church of the 17th century, was born in Alsace, at Rappoltsweiler, in 1635, though he was wont to consider himself a Strasburger because the  family had originated in that city. Reared amid pious surroundings, and possessed of a naturally serious and retiring disposition, he was easily impressed with religious things; and the influence of his godmother, a dowager countess of Rappoltstein, the reading of edifying books like Arnd's True Christianity, and the habit of prayer, early cultivated, contributed to a rapid development of his religious character while he was yet a child. He was indebted for both religious and intellectual training to Joachim Stoll (subsequently his brother-in-law, and from 1645 preacher to the counts of Rappoltstein [see the biographical sketch of Stoll in Rühlich, Mittheilungen aus d. evang. Kirche des Elsasses (1855), 3, 321]), and entered the University of Strasburg when in his sixteenth year. His theological instructors in Strasburg were Dorsche (who left in 1653), Dannhauer, J. Schmid, and Sebastian Schmid. Dannhauer indoctrinated him in the strictest tenets of the Lutheran faith, J. Schmid became his “father in Christ,” and Seb. Schmid ranked as one of the most accomplished exegetes of his time. To these must be added Bocler, who excited in the youth an abiding love for the study of history.

Spener filled the position of tutor to the two sons of the count-palatine Christian II from 1654 to 1656, and afterwards entered on the then usual peregrinatio academica. He went to Basle in 1659, and studied Hebrew under the younger Buxtorf, and thence to Geneva, for the purpose of studying French. A severe illness detained him at Geneva a whole year, and the association with Reformed clergymen which thus became possible to him greatly enlarged his views and sympathies. His letters of this period breathe the warmest admiration of the Genevan Church. He met Labadie and published a German edition of that fiery preacher's Manuel de Priere. On his return from Geneva he visited the court of Wurtemberg in the capacity of companion to count Rappoltstein. His bearing impressed the duke favorably, and induced the latter to offer him an appointment; but a call to Strasburg, which allowed him the privilege of devoting a portion of his time to the delivery of historical and philosophical lectures in the university, intervened, and was accepted in 1663 by Spener, who was in consequence obliged to apply for the doctorate of theology. Three years afterwards, in 1666, Spener became minister and senior at Frankfort-on- the-Main. This position gave him authority over clergymen older than himself, and involved heavy responsibilities. A low state of discipline existed in the churches, and the constitution of the city rendered improvement difficult, inasmuch as. the civil authorities were charged with  the supervision of the churches, and their indifference prevented the application of any thorough measures of reform. Spener, however, did what he could. He infused new energy into catechetical instruction, by giving to it his personal attention, and urging a clearer exposition of the subject matter than had been usual in the former practice of the Frankfort churches. He also published, as aids to the teachers, an Einfaltige Erklärung der christl. Lehre (1677), and the Tabule Catecheticoe in 1683. In preaching he discussed a wider range of subjects than a slavish following of the prescribed pericopes would admit of, his intention being to afford his people opportunity to become thoroughly acquainted with the contents of the entire Scriptures. His preaching was rather didactic than pathetic or emotional, and yet the effect produced was often profound and of abiding influence. His force lay in an intimate acquaintance with the Bible and in a devout walk, whose agreement with the doctrines he advocated in the pulpit was known to all his hearers. A sermon preached by him in 1669 on the insufficient and false righteousness of the Pharisees caused a division among his hearers, which resulted in 1670 in a closer union of the more earnest ones for their mutual edification. Spener invited them to assemble in his study for religious and social intercourse, and, after a time, for the study of the gospels. Their number was at first small, but it grew in time so that more than a hundred persons were habitually present at these gatherings; and after repeated applications had been made, the authorities granted, in 1682, the use of a church for their assemblies. Such was the origin of the “Frankfort conventicles.” (See Spener, Sendschreiben an einen christeifrigen Theolog. etc.; Becker, Beitr. zur Frankf. Kirchengesch. [1853], p. 87. Gijbel, in Rhein.-westphall. Kirche, 2, 560, gives a different account, as do a number of other writers, but their statements are effectually disposed of by Spener, Abfertigung von D. Pfefer, p. 108, etc.)

Spener had in the meantime acquired reputation as a zealous promulgator of strict Lutheran teachings; and as he was endowed with great prudence and modesty, and was always willing to share in the burdens of the ministry, he was able to avoid unpleasant controversy for a time, even in that polemical age. The calm was broken, however, when he ventured, in 1675, to publish his book Pia Desideria, etc., whose burden was a “heartfelt sigh for such improvement of the true Evangelical Church as shall be pleasing to God.” The work was approved by the ministerium of Frankfort, and its statements were everywhere guarded by appeals to the  most approved authorities. Its complaints, strong and startling as they might appear, were echoed by numerous voices in every part of the land, so that Spener was subsequently able to publish more than ninety letters of commendation received from leading theologians, among whom was Calovius. The remedies proposed for the evils existing in the Church were also in harmony with the Word of God and the spirit of Christianity, but the book was, nevertheless, unfavorably criticized, particularly at Strasburg. The hostility so aroused became more intense when the collegia pietatis, by which name Spener's assemblies of laymen for mutual edification became known, were extended beyond the community in which they first originated, and when it was observed that their multiplication was attended with a growing spirit of exclusiveness, a tendency towards separatism, and occasional eccentricities on the part. of their members. The attack on the Pietists, as they were now dubbed by their opponents, was led by a former friend of Spener, the court preacher of Darmstadt, Mentzer, and by Dilfeld of Nordhausen, who wrote a work entitled Theosophia Horbio-Speneriana (1679), in which he denied that the new birth is essential to a correct theology. Spener replied in Gottesgelahrtheit aller glaubigen Christen, and disarmed his assailants; and then wrote a work entitled Klagen über das verdorbene Christenthum, etc. (168, 4), in which he successfully combated the separatist tendency which had crept in among his followers without fault of his. He did not introduce similar meetings for edification in his subsequent fields of labor, and it has been supposed that they no longer commanded his approval; but a letter written in A.D. 1700 to Francke, in which he deprecates the action of the authorities of Frankfort by which the collegia pietatis were prohibited, affords positive evidence that his confidence in their utility was undiminished.

After a pastorate of twenty years in Frankfort, Spener received a call to the court of Saxony as principal court preacher, at that time, it may be said, the most prominent ecclesiastical post in Protestant Germany. (1686). His call emanated from the elector Joh. Georg III himself, and was brought about by his own faithfulness as a minister of the Gospel. The elector at one time became sick while at Frankfort, and Spener was invited to visit him officially. He assented, on condition that he might minister to the prince as to a simple man, and without other reference than the soul's relation to its Maker. This plain dealing pleased the elector, and resulted in the transfer of Spener to the court of Dresden. He departed from Frankfort July 10, 1686.  It was soon apparent that the influence of the court preacher was largely confined to the power he might exercise as the spiritual counsellor of the prince; but the warlike elector was rarely in his capital, and was not disposed to yield to the control of his chaplain. The self esteem of the Saxon clergy had been wounded by the appointment of a foreign theologian to the highest ecclesiastical position in the land, and they began a course of systematic opposition to the new incumbent. Various motives combined to intensify their hostility, among them the fact that Spener's unselfish and earnest piety was a constant reproach to their self seeking and formal dispositions. The source of this opposition was the Leipsic University, where Carpzov was nursing the disappointment of having failed to secure the appointment to the court in Spener's stead, and where a rebuke administered by the high consistory on Spener's motion because of the neglect to expound the Scriptures which prevailed had excited the ill will of the faculty. A still stronger occasion for trouble was given by Thomasius, a relative of Spener's son-in-law, who in 1688 began to publish a satirical journal, in which the clergy, and especially Carpzov and the professors extraordinary Alberti and Pfeifer, were roughly handled. Spener endeavored to restrain the foolhardy editor, but in vain, and was held personally accountable for conduct of which he disapproved. The faculty had countenanced the study of the Scriptures in the original tongues by certain masters of the university as early as 1686; but when in 1689 Francke (q.v.), Anton, and Schade associated themselves with Spener. and began the holding of collegia Biblica in German for the edification of themselves and others, among them laymen, this favor was withdrawn; Carpzov and Alberti began to preach against the “Pietists,” the collegia Biblica and even the original Philobiblicum were suppressed, and Francke was cited before the bar of a legal tribunal. To these troubles was added the complete loss of the favor of his prince, occasioned by the. exercise of the same quality which had at first recommended him to that favor the unflinching fidelity and frankness with which he fulfilled the duties of the office of confessor. The alienation of the prince was of course made more complete by the machinations of Spener's enemies, and became so extreme that he spoke of having to change his residence unless Spener were removed from his sight. Efforts were made to induce the obnoxious preacher to resign his charge, which he refused to do; and then the court of Berlin was influenced to request his transfer from the court of Saxony to that of Brandenburg. The request having been acceded to, Spener removed  to Berlin in April 1691, and was made consistorial-councilor and provost of St. Nicolai Church.

The house of Brandenburg was at this time committed to the policy of toleration in religious matters, and none of its members were directly interested in Spener's work. The queen, indeed, became directly hostile to him, and the king did not grant him audience. The intolerant orthodox party was, however, restrained equally with the “Pietist,” and certain friends in high position at the court were able to render effective aid in the promotion of a vital piety in the Church. Spener at once inaugurated a thorough course of catechetical instruction, as he had previously done at Frankfort and Dresden. He preached twice a week and gathered a circle of candidates about him with whom he entered on a thorough study of the Scriptures. His influence was even more effective indirectly, as appears from the appointment of a large number of persons of like mind with himself to responsible positions in the Church. It was through such appointments to the faculty that Halle became the nursery of the pietist theology, being manned by such professors as Breithaupt, Francke, Anton, and their adjuncts Joachim Lange and Freylinghausen.

A new trouble for Spener was occasioned in Berlin by his loved colleague Schade, who was unable to refrain from a public denunciation of the practice of private confession as it existed in the Lutheran Church. He issued a tractate in 1697 in advocacy of his views, and supported them, moreover, in a sermon preached from his own pulpit; and when the next occasion for the administration of the sacrament of the Lord's supper had arrived he broke through the limitations of the rubric, and after public prayer and confession pronounced a general absolution over the assembled congregation. he excitement caused by these bold measures was immense, but Schade was finally permitted by his superiors to exercise his ministry without being required to administer private confession; and a similar exemption was granted by edict in 1698 to all who had conscientious scruples against that practice. Francke and Freylinghausen were lighting a similar battle at Halle, and in other cities irresponsible visionaries appeared who were guilty of real excesses. The responsibility for every trouble of this kind in the Church was at once charged upon Spener by his opponents. Wittenberg and Leipsic rivaled each other in abusing him, employing personalities and calumniations rather, than arguments and solid proofs to support their asseverations; and as the temper of the times required of him who would not be regarded a confessed and convicted malefactor a reply  to every charge raised by an opponent, Spener was compelled to find time for such polemical labors. Among the numerous writings from his pen which originated under such circumstances a response to the fulminations of the Wittenberg faculty of 1695, entitled A frichtige Uebereinstimmung mit der augsburg. Confession, and a reply to the pamphlet Beschreibung des Unfugs, written by Carpzov and others, deserve special attention — the latter because it contains Spener's version of the entire progress of the Pietistic controversies. The polemical abilities of Spener were at about this time employed upon another controversy, not connected with his owl direct work. The Calixtine party had, under the guidance of Leibnitz (q.v.), drawn near to the Romish Church, and their influence was making itself felt among the tutors of the university. Pfeifer, professor extraordinary of theology, had openly commended Roman Catholicism, and was deprived of his office in 1694. The families of certain officials regularly attended mass. Ernest Grabe, another professor extraordinary, had placed in the hands of the consistory a work in which he alleged that the Evangelical Church had, by renouncing the apostolical succession, removed itself from a Christian basis. The elector committed the work of answering the various treatises written in support of this movement to three theologians, among whom was Spener. He produced in 1695 the work Der evang. Kirche Rettung vor falschen Beschuldigungen, which restrained Grabe from going over to Romanism as Pfeifer had done, though he removed to England and joined the Anglican establishment. Soon afterwards the elector Frederic Augustus of Saxony, a former pupil of Spener, apostatized. to Romanism. A doctrinal work on the eternal Godhead of Christ brought Spener's literary labors to a close. He died Feb. 5, 1705. A few years later, on the accession of queen Sophia Louisa (1708), the tendency represented by him began to prevail. The court preacher, Porst, inaugurated prayer meetings at the court, which even the king attended from time to time; and associations for religious improvement were multiplied among the clergy and laity of Berlin.

Spener's family consisted of his wife and eleven children, eight of whom survived his departure. One son, John J., occupied the chair of physics and mathematics at Halle, and died in 1692. Another, William Louis, began the study of theology. Jacob Charles was first theologian, then jurist, and eventually became the victim of melancholy, which unfitted him for public life. The youngest, Ernest Godfrey, also studied, theology, but fell into vicious habits. After being reclaimed, he abandoned theology and entered  on the law, in which profession he succeeded; so that when he died, in his twenty-sixth year, he held the position of chief-auditor.

Spener was inferior to none of his contemporaries in theological culture and acumen. His ability as an exegete is attested by his sermons and his valuable book Gemissbrauchte Bibelspruche (1693). In systematic theology he was thorough and eminently clear, though hampered by the formalistic methods of his time. It appears, however, that his knowledge, or, at any rate, his interest, particularly towards the close of his life, did not transcend the bounds of theology. He was wanting in imagination, but gifted with a strong and practical mind, as well as with a warm heart, the former of which is evidenced by the choice of genealogy and heraldry among historical studies as the subjects of special inquiry. An important work in heraldry, entitled Insignium Theoria, was published by him as late as 1690. He also lacked a good literary and rhetorical style. All his writings are intolerably verbose. He had experimented unsuccessfully with Latin verse, after the manner of his time; but at least one German hymn from his pen deserves mention — So ist's an dem, dass ich mit Freuden, etc. His ecclesiastical attitude was that of thorough and sincere subordination to the confession of his Church; but he endeavored to widen, so far as he safely might, the limits within which theologians had restricted the confession. The evils in the Lutheran Church which he censured had all been repeatedly assailed by leading writers. He differed from his predecessors, however, in according a much larger measure of charity to reformers whose excess of zeal might drive them into error, and he even asserted that real piety may exist in the hearts of persons whose beliefs concerning even important matters of the faith are found to be very erroneous. He conceded, nevertheless, that every departure from a correct belief impairs the religious life and constitutes a fault. His only heterodoxy was chiliasm (q.v.), without a rejection of art. 17 of the Augsburg Confession (q.v.). The hope of a general ingathering of the Jews into the Church of Christ, to which he held, had been asserted by a number of the earlier theologians of his Church.

In ecclesiastical polity Spener had, almost alone, discovered a great deficiency in the organization, though not in the theory, of his Church. The so-called third estate, the laity, held no position of trust or duty in the practical administration of the Church, save as it was represented by persons employed as teachers of the young or officers of the government. Spener believed in the divine institution of the ministry of the Word, but he  held that the Church could not afford to dispense with the services of laymen; and, as the Church needed their services, so they were entitled to participate in her government.

In his private character Spener was eminently pure. His public and private life are open to inspection in the writings of himself and his contemporaries, but it would be difficult to raise a single objection against his moral character. He was gentle, modest, loving, and yet manly and energetic. He never laid aside his dignity. “To do no sin” was his great concern, and he affords an eminent example of the length to which a determined Christian may carry the practices of watchfulness and prayer. To these he added occasional voluntary fasts. He himself claims, however, that nature had endowed him with an equable. and happily constituted temper.

In his work Spener's greatness appears in the effect he was able to produce upon his own age. Protestant theology was at that time turning away from dogmatism and concerning itself more especially with the interests of subjective piety, and Roman Catholic theology revealed, in France, a tendency to Mysticism and Quietism. There is no question, however, that Spener was the most influential exponent of the new tendency, not merely because of the exalted stations he was called to fill at Dresden and Berlin, but also through the force of his Christian personality and his lofty moderation as a theologian. He first gained the confidence of a number of German princes and influential statesmen. His relations with the ducal family of Wurtemberg and with that of the counts of Wetterau have already been referred to. Duke Ernest sought his advice with reference to the Calixtine troubles as early as 1670. Gustavus Adolphus of Mecklenburg counseled with him in regard to reformations which he intended to inaugurate. Ulrica Eleonore, consort of Charles XI of Sweden, corresponded with him in relation to the call of a chaplain for her court. The Saxon princesses were with but few exceptions his supporters. He was also a rallying point for all the Lutheran theologians who were not extreme zealots. His correspondence was immense, and involved the treatment of grave and serious questions; and of the academical peregrinants then so common, many came to sit at his feet. To these must be added the numerous candidates whom he was accustomed to receive into his house and bring under his influence. Finally, we must consider the literary productions which he was able to send out into the world, though his time was frequently occupied with sessions of the consistory from 8 A.M. till 7  P.M. Canstein's list of Spener's writings extends over seven folio pages, and enumerates 63 vols. in 4to, 7 in 8vo, and 46 in 12mo, aside from numerous prefaces, etc. To gain time for such labors he was accustomed to withdraw himself almost entirely from social gatherings. When he died the theological tendency of the Church was greatly changed from what he found it at the beginning of his career. More than half the faculties and a majority of the consistories were still opposed to his views; but a number of like-minded men had attained to high positions in the Church; and the universities of Halle and Giessen, and, somewhat later, those of Jena and Königsberg were training a great number of pupils in his spirit and according to his views.

See Walch, Streitigkeiten innerhalb der luth. Kirche; Canstein, Lebensbeschreibung Spener's (1740); Steinmetz, in his ed. of Spener's minor works (1746); Knapp, Leben u. Character einiger frommen Manner des vorigen Jahrhunderts (1829); Hossbach, Leben Spener's (2d ed. 1853); Thilo, Spener als Katechet (1841).

## Spengler, Lazarus[[@Headword:Spengler, Lazarus]]

             recorder, syndic, and councilor of Nuremberg from 1502 to 1534, and one of the earliest of Luther's friends, was born March 13, 1479, and qualified himself for the practice, of law at the University of Leipsic. He wrote in defense of Luther's teaching, and his name was in consequence included with that of Pirkheimer (q.v.) in the bull of excommunication which Dr. Eck procured for the destruction of Luther and his adherents. Eck also wrote to the Council of Nuremberg, urging the execution of the bull; and the two men were obliged to apply to him for absolution (see Planck, Gesch. d. protest. Lehrbegrijfs [Leips. 1791], 1, 332). Spengler was the representative of Nuremberg at the Diet of Worms in 1520. He endeavored to promote the interests of the Reformation in his native city by securing the establishment of an evangelical school; and for this purpose negotiated with Melancthon and visited Wittenberg in person. His wish was realized in 1525. He also participated in the Convention of Spiritual and Secular Councillors called by margrave George of Franconian Brandenburg (June 14, 1528) at Anspach, for the purpose of fixing regulations to govern a visitation of the churches. When Melancthon seemed to be yielding too much to the opponents of the Reformation at the Diet of Augsburg, in 1530, Spengler was commissioned to report the state of affairs to Luther, then sojourning at Coburg. He also drew up an able opinion on the  response given by the Protestant deputies to the proposals made by their adversaries on Aug. 19, 1530. Spengler was esteemed by many princes and lords, particularly by the elector of Saxony; and also by many prominent leaders in the Church — e.g. Bruck, Jonas, Bugenhagen, Camerarius, and others. The: letters of Luther and Melancthon show how warm and intimate was their friendship for him. His health gave way in 1529; and, after repeated attacks of sickness, he died Nov. 7, 1534. He was married in 1501 to Ursula Sulmeister, and became the father of nine children. A hymn by his hand is still extant, and has been rendered into several languages, beginning with Durch Adam's Fall ist ganz verderbt. Others were composed by him, but are no longer extant. See Haundorff, Lebensbeschreib. eines christl. Politici, nehmlich L. Spengler (Nuremb. 1741). A list of his published and unpublished works is given in Planck, ut sup. p. 559-565.

## Sper[[@Headword:Sper]]

             (SPUR, SPAR), a name applied by old writers to pieces of timber of various kinds, such as quarters, rafters, wooden bars for securing doors, etc. The term is still used in some districts for rafters. Sper batten is not an unusual name with Middle-age authors for a rafter. They also frequently speak of sperring a door, meaning the securing it with a wooden bar, or fastening it with a bolt. Another sense of the word spur is for the. ornamented wooden brackets which support the sommerbeam by the side of doorways at York: this usage is believed to be quite local. SEE BRACKET; SEE HAUNCH.

## Speratus, Paul[[@Headword:Speratus, Paul]]

             a Swabian poet and Reformer, is said to have been descended from a noble Swabian family named Spretter or Sprett. His name is frequently followed in documents by the addition of a Rutilis, the significance of which is not well understood. He was born Dec. 13, 1484 (see Melch. Adami Vit. Germ. Theol. 1, 200). He is said to have been educated in Paris and Italy, but his name does not appear on the lists of the Sorbonne. He first appears as a preacher at Dinkelsbuhl, in Franconia, and then, in 1519, as preacher in the cathedral at Würzburg. His sermons presented the Word of God in its purity, and fearlessly rebuked existing abuses and corruptions in the Church; and as Luther's influence became more powerful in the chapter, Speratus was accused of fomenting disturbances, and was dismissed from  his post (see Scharold, Luther's Ref. in Beziehung auf das damalige Bisthum [Würzburg, 1824], p. 136 sq.; De Wette. Luth. Briefe, 2, 448). He also labored for a time in the ministry at Salzburg, but the exact period is not known. In 1521 he was at Vienna, living in privacy until January 1522, when he took occasion, from a notorious sermon by a monk in defense of celibacy, to demonstrate the sanctity of the marriage state and to show that the traditional theory and practice of vows are in direct contradiction of the Gospel and the baptismal covenant. On the 12th of that month he preached a sermon to this end from the pulpit of St. Stephen's Church, which was subsequently printed at Königsberg (1524), and a copy of which he sent to Luther. The theological faculty at once branded the sermon as heretical, and selected from it eight specifications for a charge against him which was laid before the bishop, and also published. Being wholly unprotected against the rage of his foes, Speratus departed from Vienna, and, having been thrice summoned to appear, he was formally excommunicated under the canon law. His word had, however, fallen upon receptive soil, and the refutation of his arguments which was required of all preachers served only to spread his sermon over a wider area.

On his flight through Moravia, Speratus was requested by the abbot of the Dominican convent at Iglau to accept the position of preacher to the convent church. He accepted, but, to the great surprise of his patron, at once began to preach the Gospel, and with a success that won the town councillors and citizens in a body to his support. A public pledge of protection and support was given him in the town hall, while the abbot and his monks were preparing to begin violent measures of repression. His activity rapidly extended his influence over the whole of Moravia, and gave him intimate association with all the leaders in the Evangelical movement throughout Bohemia and Moravia. It is noticeable that he was unable to agree with the Bohemians in regard to the Lord's supper, and that he sought counsel and instruction from Luther with reference to this and other points of doctrine. In the meantime the abbot of Iglau had laid a complaint against Speratus before the bishop of Olmutz, who was confessor to the inexperienced king Louis and a determined enemy of the Reformation. The result was that Speratus was thrown into prison without having been allowed a trial, and was kept there until the intercession of powerful friends, among them margraves Albert and George of Brandenburg, supported by the fear of a popular rising, which the attempt to burn Speratus at the stake would have caused throughout Moravia, induced the  king to order his liberation, though coupled with a positive prohibition of a renewal of his ministry at Iglau. His late parishioners furnished him with testimonials setting forth his character and usefulness while their pastor, and allowed him to depart. He went to Wittenberg, and became the assistant of Luther in literary labors. Among the labors performed by him in this period was the participation with Luther in the first collection of German Evangelical hymns, which appeared in 1524, and included three hymns of his own (Es ist das Heil uns kommen her; Hilf Gott, wie ist der Menschen Noth; In Gott glaub' ich, dass er hat, etc.).

In the year 1524 the margrave Albert extended to Speratus a call to Konigsberg which he accepted after ascertaining that no likelihood of his being able to return to Iglau existed. He brought with him Luther's recommendation as a “dignus vir et multa perpessus,” and at once joined Briesmann, the earliest Reformer of Prussia, in carrying forward the work of Protestantism. He remained twenty-seven years, during six of which he was court preacher at Königsberg, after which he became bishop of Pomerania. While at Königsberg he was directed in March, 1526, to participate in the introduction of the new system of Church government devised by the clergy and adopted by the legislative body in December, 1525. He also contributed materially towards the improvement of the liturgical part of public worship by composing hymns for use by the congregation, and in some instances accompanying them with original melodies. A collection in the library of Königsberg contains, under his name, three hymns with melodies, and two separate collections of hymns without music (see Schneider, M. Luther's Geistliche Lieder, p. 26).

A vacancy among the bishops occurred in 1529 by the death of the bishop of Pomerania, and duke Albert gave the post to Speratus. He undertook to administer his office with zeal and energy, but found that he had uncommon difficulties to encounter. The diocese was almost a moral wilderness, where the thorns and thistles of a former heathenism were yet unsubdued. Lawlessness prevailed, and Anabaptist and Sacramentarian sectaries abounded. In view of this state of affairs, he endeavored first to perfect the constitution and organize the life of the Church. Archipresbyterial synods in harmony with the visitation of 1529 were established, and soon afterwards provincial synods endowed with judicial functions. In 1530 Speratus assisted in the preparation of a Church book, designed to afford the clergy a guide to the administration of their office, and a compend of Evangelical doctrine. Personal visitation of the churches  followed, and in 1540 a new Church discipline, the plan of which originated with Speratus, was promulgated by the government. Circulars and addresses to his clergy urged a constant inculcation of the leading truths of Christianity and a zealous administration of discipline, even to the extent of compelling the attendance on divine service of the people, whose ignorance and boorishness in many instances rendered them incapable of appreciating any other kind of influence. The greatest need of the work was a supply of competent preachers of the Word, which he endeavored to provide as he was able. In all his activity he showed himself more concerned to promote the practical welfare of the people than to contend for abstractions in doctrine. When the Augsburg Confession was made authoritative by duke Albert, he directed the clergy to preach in harmony with its teachings, and threatened to visit any. departure from its tenets with expulsion from the Church; which measures were regarded as necessary because of the low degree of Evangelical knowledge attained to by many of the clergy, and because of the constantly widening influence of the Anabaptists and Sacramentarians. Martin Cellarius had gone to Prussia as early as 1525, and Schwenkfeld (q.v.) endeavored to introduce his views from about the same period. Speratus became involved in controversies with the followers of the latter from the time of his entrance on the duties of the episcopacy. In 1531 he held a synod by direction from the duke, at which he met the leaders of the sectarian movement among his clergy, and endeavored to turn them from their errors, but in vain. A second colloquy ended with like results, and the principal sectaries were, deposed from the ministry. In time the duke himself was infected with their spirit, and it required all the energy and influence of Luther, Melancthon, and Jonas, combined with the efforts of Speratus, to prevent him from turning away from orthodox truth. The constant immigration of fugitive Hollanders perpetuated the Anabaptist troubles down to and beyond the close of Speratus's life. He wrote his book Ad Batavos Vagantes against them in 1534. Throughout these conflicts he approved himself a decided adherent of Luther.

It appears that the lot of Speratus was not without anxieties growing out of a meager income, so that he complained of poverty, which the duke was not in haste to relieve; but after he had determined to resign his office and depart to other lands his request for a better support was at length gratified in the donation of an estate. Before the close of his life he was permitted to provide a refuge for his Bohemian friends of earlier days, who were now  fleeing from the persecutions of king Ferdinand I. He also drew up the statute by which their relations were governed (comp. Gindely, Gesch. d. bohn. Bruder, 2, 340 sq.). It does not appear that Speratus took any prominent part in the Osiandrian disputes. His health gave way, and his last years were a constant struggle against illnesss, from which he was relieved by death Aug. 12, 1551. See the documentary sources in the secret archives at Königsberg, and Rhesa, Vita Pauli Sperati (Progr. 1823); also Cosack, Paul. Speratus Leben u. Lieder (Brunsw. 1861).

## Sperbach, Karl Gottlieb[[@Headword:Sperbach, Karl Gottlieb]]

             a Lutheran theologian of Germany, was born at Konigsbruck, Upper Lusatia, February 26, 1694. He studied at Leipsic, and commenced his academical career there in 1717. In 1734 he accepted a call to Wittenberg, and died July 6, 1772. He published, Causa Philosophiae adversus Atheismi Calumnia Defensa (Leipsic, 1730): — Diss. qua Versio Syriaca 2 Epist. Johannis cum Textu Graeco Confertur (Wittenberg, 1735): — Observationes Philologicae in Nonnulla Pentateuchi Loca (1756): — De Vario Accentum Hebraeorum Officio (1738): — De Genio Linguae Hebraicae (eod.): — Academia Jahnensis atque ejus Rectores (1740): — De Judaeis תלואיםad Hos 11:7 (1747): — De Voce Jehovah (1755). See Doring, Die gelehrten Theologen Deutschlands, s.v.; Furst, Bibl. Jud. s.v. (B.P.)

## Sperchius[[@Headword:Sperchius]]

             was a Thessalian river god in Grecian mythology, son of Oceanus and the Earth. He became the father of Menesthius by Polydora, the daughter of Peleus (Homer, Iliad, 16, 174; 23, 142; Apollod. 3, 14, 4; Pausan. 1, 37, 2; Herod. 7, 198).

## Spere[[@Headword:Spere]]

             the screen across the lower end of the monastic hall in the Middle Ages; a North country word.

## Sperl, Joseph[[@Headword:Sperl, Joseph]]

             a Roman Catholic divine of Germany, Was born June 1, 1761, at Lauchheim, in Bavaria. In. 1800 he was appointed to the pastorate at Zoschingen, and afterwards to that of Schneidheim, having at the same time the superintendence of the schools. He died in 1834. In 1800 he published a hymn book especially for the use of Roman Catholics, where some fine specimens of his own poetry can be found, as Um die Erd und ihre Kinder (Engl. transl. “Round this earth and round her children,” in Hymns from the Land of Luther, p. 155). See Koch, Gesch. des deutschen Kirchenliedes, 6, 547; Knapp, Evangel. Liederschatz, p. 1345. (B.P.)

## Sperver[[@Headword:Sperver]]

             the tester, canopy, or covering of an altar or shrine.

## Spes[[@Headword:Spes]]

             the personified Hope of the Romans, was originally conceived of as the Hope of yearly harvests, for which reason she was represented with a wreath of flowers in her hair and ears of grain or a cornucopia in her hands.  Subsequently she became the goddess of the marriage bed, and only at a later day Hope in an abstract sense. She was worshipped at Rome, where several temples were dedicated to her, the most ancient of which had been built by the consul Atilius. Calatinus, B.C. 354 (Livy, 2, 51, etc.; Tacit. Ann. 2, 49). The Greeks, too, worshipped Elpis, the personification of hope. When the different evils escaped from the Pandora box, Elpis alone remained behind for the consolation of mankind. See Hesiod, Op. et D. 96; Theognis, 570 sq.

## Sphaltes[[@Headword:Sphaltes]]

             the feller, was a surname of Bacchus in Grecian mythology, conferred because he brought down Telephus in battle by causing him to stumble over a vine (Pindar, Isthm. 8, 109, etc.).

## Sphingius[[@Headword:Sphingius]]

             in Grecian mythology, was a son of Athamas by Themisto; probably identical with Schoeneus.

## Sphinx[[@Headword:Sphinx]]

             a Greek word signifying the Squeezer, or Strangler, applied to certain symbolical forms of Egyptian origin, having the body of a lion, a human or an animal head, and two wings attached to the sides. Various other combinations of animal forms have been called by this name, although they are rather griffins or chimaeras. Human headed sphinxes have been called androsphinxes; one with the head of a ram, a criosphinx; with a hawk's head, a hieracosphinx. The form when complete, had wings added at the sides; but these are of a later period, and seem to have originated with the Babylonians or Assyrians. In the Egyptian hieroglyphs the sphinx bears the name of Neb, or Lord, and Akar, or Intelligence, corresponding to the account of Clemens that these emblematic figures depicted intellect and force. The idea that they allegorized the overflow of the Nile when the sun was in the constellations Leo and Virgo appears quite unfounded. In Egypt the sphinx also appears as the symbolical form of the monarch considered as a conqueror, the head of the reigning king being placed upon a lion's body, the face bearded, and the usual dress drapery being suspended before  it. Thus used, the sphinx was generally male; but in the case of female rulers the figure has a female head and the body of a lioness.

The most remarkable sphinx is the Great Sphinx at Gizeh, a colossal form hewn out of the natural rock, and lying three hundred feet east of the second pyramid. It is sculptured out of a spur of the rock itself, to which masonry has been added in certain places to complete the form, and measures one hundred and seventy-two feet six inches long by fifty-six feet high. Immediately in front of the breast, Caviglia found, in 1816, a small naos, or chapel, formed of three hieroglyphical tablets, dedicated by the monarchs Thotmes III and Rameses II to the sphinx, which they adore under the name of Haremakhu, or Harmachis, as the Greek inscriptions found at the same place call it — i.e. the Sun on the Horizon. These tablets formed three walls of the chapel; the fourth, in front, had a door in the center and two couchant lions placed upon it. A small lion was found on the pavement, and an altar between its fore paws, apparently for sacrifices offered to it in the time of the Romans. Before the altar was a paved esplanade, or dromos, leading to a staircase of thirty steps placed between two walls, and repaired in the reigns of M. Aurelius and L. Verus, on May 10, A.D. 166. In the reign of Severus and his sons, A.D. 199-200, another dromos, in the same line as the first, and a diverging staircase were made; while some additions were found to have been made to the parts between the two staircases in the reign of Nero. Votive inscriptions of the Roman period, some as late as the 3d century, were discovered in the walls and constructions. On the second digit of the left claw of the sphinx an inscription in pentameter Greek verses by Arrian, probably of the time of Severus, was discovered. Another metrical and prosaic inscription was also found. In addition to these, walls of unburned brick, galleries and shafts, were found in the rear of the sphinx extending northward. The excavations, however, of M. Mariette in 1852 have thrown further light on the sphinx, discovering the peribolos, or outer wall that encircled it; that the head only was sculptured; and that the sand which had accumulated round it was brought by the hands of man, and not an encroachment of the desert; also that the masonry of the belly was supported by a kind of abutment. To the south of the sphinx Mariette found a dromos which led to a temple built, at the time of the 4th dynasty, of huge blocks of alabaster and red granite. In the midst of the great chamber of this temple were found seven statues, five mutilated and two entire, of the monarch Shafra, or Chephren, made of a porphyritic granite. They are fine examples of ancient Egyptian art. While  the beauty and grandeur of the Great Sphinx have often attracted the admiration of travelers, its age has always remained a subject of doubt; but these later discoveries prove it to have been a monument of the age of the 4th dynasty, or contemporary with the pyramids.

Besides the Great Sphinx, avenues of sphinxes have been discovered at Sakkarah forming a dromos to the Serapeium of Memphis, and another dromos of the same at the Wady Essebfa. A sphinx of the age of the Shepherd dynasty has been found at Tanis, and another of the same age is in the Louvre; and a granite sphinx, found behind the vocal Memnon and inscribed with the name of Amenophis III, is at St. Petersburg, An avenue of criosphinxes has been found at Karnak. These are each about seventeen feet long and of the age of Horus, one of the last monarchs of the 18th dynasty. Various small sphinxes are in the different collections of Europe, but none of any very great antiquity.

The Theban sphinx, whose myth first appears in Hesiod, is described as having a lion's body, female head, bird's wings, and serpent's tail, ideas probably derived from Phoenician sources, which had adopted this symbolical form into the mythology from Egypt. She was said to be the issue of Orthos, the two-headed dog of Geryon, by Chimaera, or of Typhon and Echidna, and was sent into the vicinity of Thebes by Juno to punish the transgression of Laius, or, according to other accounts, by Bacchus, Mars, or Pluto. This she did by propounding a riddle to everyone that passed by and killing those who were unable to solve it. Oedipus finally gave the solution, and the sphinx thereupon threw herself from the rock on which she had settled. The sphinx was a favorite subject of ancient art, and appears in bas reliefs, on medals of Chios and other towns, and often as the decorations of arms and furniture. In Assyria and Babylonia representations of sphinxes have been found, and the same are not uncommon on Phoenician Works of art.

See Birch, Mus. of Class. Anti. 2, 27; Quar. Rev. 19, 412; Vyse, Pyramids, 3, 107; Young, Hieroglyphics, pl. 80; Letronne, Inscr. Grecq. 2, 460; Rev. Arch. 1853, p. 715; 1860, p. 20; Schol. Euripid. 1, 1, 1134; Hesiod, Theog. p. 326; Creuzer, Symbolik, 1, 495; Millin, Gal. Myth. p. 502, 505; Murray, Handbook for Egypt, p. 193 sq.; Baedeker, Lower Egypt, p. 165, 348. — Chambers's Encyclop. s.v. SEE EGYPT.

## Sphragis[[@Headword:Sphragis]]

             (Σφραγίς, seal,) a name given in the ancient Church to baptism. Being rather uncommon as applied to baptism, it has occasioned some error among learned men, who often mistake it either for the sign of the cross, or the consignation, and the unction that was used in confirmation. The imposition of hands in ordination was called σφραγίς (consignation) and σταυροειδὴς σφραγίς (consignation in form of a cross), because the sign of the cross was made on the head of him that was ordained. See Bingham, Christ. Antiq. bk. 4, ch. 6, § 12; bk. 12, ch. 1, § 4.

## Sphragitides[[@Headword:Sphragitides]]

             in Greek mythology, were a class of prophetic nymphs on Mount Cithaeron, in Boeotia, where they had an oracle in a grotto.

## Sphyrus[[@Headword:Sphyrus]]

             in Grecian mythology, was a grandson of AEsculapius' and son of Machaon by Anticlea, the daughter of king Diodes of Pherae.

## Spice[[@Headword:Spice]]

             is the rendering in the A.V. of the following Hebrew and Greek words. SEE AROMATICS.

1. Basam, besem, or bosem (בָּשָּׂם, בֶּשֶׂם, or בֹּשֶׂם; Sept. ἡδύσματα, θυμιάματα; Vulg. aromata). The first named form of the Hebrew term, which occurs only in Son 5:1, “I have gathered my myrrh with my spice,” points apparently to some definite substance. In the other places, with the exception perhaps of Son 1:13; Son 6:2, the words refer more generally to sweet aromatic odors, the principal of which was that of the balsam, or balm of Gilead. The tree which yields this substance is now generally admitted to be the Amyris (Balsamodendron) opobalsamum; though it is probable that other species of Amyridaoeoe are included under the terms. The identity of the Hebrew name with the Arabic basham or balasan leaves no reason to doubt, that the substances are identical. The Amyris opobalsamum was observed by Forskal near Mecca; it was called by the Arabs abusham, i.e. “very odorous.” Yet whether this was the same plant that was cultivated in the plains of Jericho and  celebrated throughout the world (Pliny, Hist. Nat. 12, 25; Theophrastus, Hist. Plant. 9, 6; Josephus, Ant. 15, 4, 2; Strabo, 16, 367, etc.), it is difficult to determine; but being a tropical plant, it cannot be supposed to have grown except in the warm valleys of the south of Palestine. The shrub mentioned by Burckhardt (Trav. p. 323) as growing in gardens near Tiberias, and which he was informed was the balsam, cannot have been the tree in question. The A.V. never renders basam by “balm;” it gives this word as the representative of the Hebrew tzeri, or tzori. SEE BALM. The form besem or bosem, which is of frequent occurrence in the Old Test., may well be represented by the general term “spices,” or “sweet odors,” in accordance with the renderings of the Sept. and Vulg. The balm-of-Gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries. The balsam orchards near Jericho appear to have existed at the time of Titus, by whose legions they were taken formal possession of, but no remains of this celebrated plant are now to be seen in Palestine (Lady Callcott, Scripture Herbal, p. 33). See Tristram, Nat. Hist. of the Bible, p. 336. SEE GILEAD, BALM OF.

2. Nekoth (נְכאֹת) occurs twice in the book of Genesis, and no doubt indicates a product of Syria, for in one case we find it carried into Egypt as an article of commerce, and in another sent as a present, into the same country. Thus, in Gen 37:25 we read,” Behold, a company of Ishmaelites came from Gilead with their camels, bearing spicery (nekoth), and balm (tzeri), and myrrh (lot), going to carry it down to Egypt.” To these men Joseph was sold by his brethren, when they were feeding their flocks at Dothan, ascertained to be a few miles to the north of Sebaste, or Samaria. It is curious that Jacob, when desiring a present to be taken to the ruler of Egypt, enumerates nearly the same articles (Gen 43:11), “Carry down the man a present, a little balm (fzeri), and a little honey (debash), spices, (nekoth) and myrrh (lot).” (See the several words.) Bochart (Hieroz. 2, 4, 12) enters into a learned exposition of the meaning of nekoth, of which Dr. Harris has given an abridged view in his article on spices. Bochart shows that the true import of nekath has always been considered uncertain, for it is rendered wax by the paraphrast Jonathan, in the Arabic version of Erpenius, and in Bereshith Rabba (§ 91, near the end). Others interpret it very differently. The Sept. renders it θυμίαμα, perfume; Aquila, storax; the Syrian version, resin; the Samaritan, balsam;  one Arabic version, khurnub or carob; another, sumugha (or gum); Kimchi, a desirable thing; rabbi Selomo, a collection of several aromatics. Bochart himself considers it to mean storax, and gives six reasons in support of his opinion, but none of them appears of much weight. Storax, no doubt, was a natural product of Syria, and an indigenous product seems to be implied; and Jerome (Gen 43:11) follows Aquila in rendering it styrax. Rosenmüller, in his Bibl. Bot. p. 165, Engl. transl., adopts tragacanth as the meaning of nekoth, without expressing any doubt on the subject; stating that “the Arabic word neka or nekat, which is analogous to the Hebrew, denotes that gum which is obtained from the tragacanth, or, as it is commonly called, by way of contraction, traganth shrub, which grows on Mount Lebanon, in the isle of Candia, and also in Southern Europe.”

Dr. Royle was not able to find any word similar to nekath indicating the tragacanth, which in his own MS. Materia Medica is given under the Arabic name of kitad, sometimes pronounced kithad; and, indeed, it may be found under the same name in Avicenna and other Arabic authors. In Richardson's Arabic Dictionary we find nakat, translated as meaning the best part of corn (or dates) when sifted or cleaned; also nukayot, the choicest part of anything cleaned, but sometimes also the refuse. Tragacanth is an exudation from several species of the genus Astragalus and subdivision Tragacantha, which is produced in Crete, but chiefly in Northern Persia and in Kurdistan. In the latter province Dr. Dickson, of Tripoli, saw large quantities of it collected from plants, of which he preserved specimens and gave them to Mr. Brandt, British consul at Erzeroum, by whom they were sent to Dr. Lindley. One of these, yielding the best tragacanth, proved to be A. gummifer of Labillardiere. It was found by him on Mount Lebanon, where he ascertained that tragacanth was collected by the shepherds. It might therefore have been conveyed by Ishmaelites from Gilead to Egypt. It has in its favor that it is a produce of the remote parts of Syria, is described by ancient authors, as Theophrastus, Dioscorides, etc., and has always been highly esteemed as a gum in Eastern countries. It was therefore very likely to be an article of commerce to Egypt in ancient times. It is described by Dioscorides as a low shrub, with strong and wide spreading branches almost lying on the ground, and covered with many small thin leaves, among which there are concealed white, erect, and strong thorns. Three or four species of the genus are enumerated as occurring in Palestine (see Strand, Flora Palestina, No. 413-416). The gum is a natural exudation from the trunk and branches of the plant, which, on being “exposed to the air, grows hard, and is formed  either into lumps or slender pieces curled and winding like worms, more or less long according as matter offers” (Tournefort, Voyage [Lond. ed. 1741], 1, 59). The gum having no smell, and being of a quite sweetish taste, was not used for fumigations, but, mixed with honey, was extensively used as a medicine. It is now chiefly employed for its mucilaginous property as a paste, especially by druggists. See Tristram, Nat. Hist. of the Bible, p. 393.

It is uncertain whether the word נְכֹת, nekath, in 2Ki 20:13; Isa 39:2, denotes spice of any kind. The A.V. reads in the text “the house of his precious things,” the margin gives “spicery,” which has the support of the Vulg., Aq., and Symm. It is clear from the passages referred to that Hezekiah possessed a house or treasury of precious and useful vegetable productions, and that nekoth may in these places denote, though perhaps not exclusively, tragacanth gum. Keil (Comment. loc. cit.) derives the word from an unused root (כּוּת, “implevit loculum”), and renders it by “treasure.”

3. Sammim (סִמַּים; Sept. ἣδυσμα, ἡδυσμός, ἄρωμα, θυμίαμα; Vulg. suave fragrans, boni odoris, gratissimus, aromata; A.V. “sweet” in connection with “spice” or “incense”) is a general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, etc. (Exo 25:6; Exo 30:7; Exo 30:34; Exo 31:11; Exo 35:8; Exo 35:15; Exo 35:28; Exo 37:24; Exo 39:38; Exo 40:27; Lev 4:7; Lev 16:12; Num 4:16; 2Ch 2:4; 2Ch 13:11). The root of the word, according to Gesenius, is to be referred to the Arabic samm, “olfecit,” whence samum, “an odoriferous substance.” SEE INCENSE. Sammim, therefore, may be supposed to mean drugs and aromatics in general. When these are separately noticed, especially when several are enumerated, their names may lead us to their identification. Dr. Vincent has observed that “in Exodus 30 we find an enumeration of cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum, all of which are the produce either of India or Arabia.” More correctly, cinnamon, cassia, frankincense, and onycha were probably obtained from India; myrrh, stacte, and some frankincense from the east coast of Africa; and galbanum from Persia. Nine hundred years later, or about B.C. 588, in Ezekiel 27 the chief spices are referred to, with the addition, however, of calamus. They are probably the same as those just enumerated. Dr. Vincent refers chiefly to the Periplus, ascribed to Arrian, written in the 2d century, as furnishing a proof that many Indian substances  were at that time well known to commerce, as aloe or agila wood, gum- bdellium, the gugal of India, cassia and cinnamon, nard, costus, incense — that is, olibanum ginger, pepper, and spices. If we examine the work of Dioscorides, we shall find all these, and several other Indian products, not only mentioned, but described, as schoenanthus, Calamus aromaticus, cyperus, malabathrum, turmeric. Among others, Lycium Indicum is mentioned. This is the extract of barberry root, and is prepared in the Himalayan Mountains (Royle, On the Lycium of Dioscorides, in the Linnoean Trans.). It is not unworthy of notice that we find no mention of several very remarkable products of the East, such as camphor, cloves, nutmeg, betel leaf, cubebs, gamboge, all of which are so peculiar in their nature that we could not have failed to recognize them if they had been described at all, like those we have enumerated, as the produce of India. These omissions are significant of the countries to which commerce and navigation had not extended at the time when the other articles were well known (Hindoo Medicine, p. 93). If we trace these up to still earlier authors, we shall find many of them mentioned by Theophrastus, and even by Hippocrates; and if we trace them downward to the time of the Arabs, SEE SPIKENARD, and from that to modern times, we find many of them described under their present names in works current throughout the East, amid in which their ancient names are given as synonyms. We have therefore as much assurance as is possible in such cases that the majority of the substances mentioned by the ancients have been identified, and that among the spices of early times were included many of those which now form articles of commerce from India to Europe. For more particular information on the various aromatic substances mentioned in the Bible, the reader is referred to the articles which treat of the different kinds — SEE CINNAMON; SEE FRANKINCENSE; SEE GALBANUM; SEE MYRRH; SEE SPIKENARD, etc.

4. In one passage (Eze 24:10), רָקִח, rakach, to perfume, hence to flavor flesh, is rendered “spice” (elsewhere “prepare,” “compound,” etc.). SEE APOTHECARY.

5. The spices (ἄρωμα, a general term) mentioned as being used by Nicodemus for the preparation of our Lord's body (Joh 19:39-40) are “myrrh and aloes.” by which latter word must be understood, not the aloes of medicine (Aloe), but the highly scented wood of the Aquilaria agallochum. SEE ALOE. The enormous quantity of one hundred pounds weight of which John speaks has excited the incredulity of some authors.  Josephus, however, tells us that there were five hundred spice bearers at Herod's funeral (Ant. 17, 8, 3), and in the Talmud it is said that eighty pounds of opobalsamum were employed at the funeral of a certain rabbi. Still, there is no reason to conclude that one hundred pounds weight of pure myrrh and aloes was consumed. The words of the evangelist imply a preparation (μίγμα) in which perhaps the myrrh and aloes were the principal or most costly aromatic ingredients. Again, it must be remembered that Nicedemus was a rich man, and perhaps was the owner of large stores of precious substances; as a constant though timid disciple of our Lord, he probably did not scruple at any sacrifice so that he could show his respect for him. A lavish use of spices at the obsequies of the illustrious dead was also made by the later Romans; but, instead of being deposited with the body, they were cast into the flames of the funeral pile. The case of Nero's wife, Poppaea, was somewhat exceptional, perhaps on account of her Jewish habits. Pliny tells us (Hist. Nat. 12, 18) that more than a year's supply of spices was burned to do her honor; but Tacitus more accurately says that “the body was not dissipated in the flame, after the Roman fashion; but, according to the custom of foreign kings, was filled with antiseptic perfumes and deposited in the tomb of the Julii” (Ann. 16, 6). SEE BURIAL.

## Spicer, Tobias[[@Headword:Spicer, Tobias]]

             a distinguished minister of the Methodist Episcopal Church, was born at Kinderhook, N.Y., Nov. 7, 1788. His conversion took place in October 1803, and soon after he united with the Church. He was admitted into the New York Conference at Pittsfield, Mass., May 20, 1810. He received the ordination of deacon in 1814, and that of elder in 1816. Upon the division of the conference he became a member of the Troy Conference. He was supernumerary in 1837, effective in 1839; again supernumerary in 1843, effective in 1844, and supernumerary in 1845. In 1846 he was the delegate from the Troy Conference to the Evangelical Alliance, London. From that time he held either a supernumerary or a superannuated relation. But he was often engaged in regular work, either as pastor or presiding elder. He died Nov. 13, 1862. Mr. Spicer was a deep thinker and a hard student. He was very industrious, having preached during his ministry 8550 sermons; and during his seventy-second year he preached 211 times. See Minutes of Annual Conferences, 1863, p. 96.

## Spicery[[@Headword:Spicery]]

             SEE SPICE 2.

## Spider[[@Headword:Spider]]

             is the rendering in the A.V. of two Heb. words:

1. Akkabish (עִכָּבַישׁ; Sept. ἀράχνη; Vulg. aranea) occurs in Job 8:14; Isa 59:5. In the first of these passages the reference seems clear to the spider's web, or, literally, house (בית), whose fragility is alluded to as a fit representation of the hope of a profane, ungodly, or profligate person; for so the word חנ, really means, and not “hypocrite,” as in our version. The object of such a person's trust or confidence, who is always really in imminent danger of ruin, may be compared for its uncertainty to the spider's web. “He shall lean upon his house (i.e. to keep it steady when it is shaken); he shall hold it fast (i.e. when it is about to be destroyed); nevertheless, it shall not endure “(Job 8:15). In the second passage (Isa 59:4) it is said, “The wicked weave the spider's web” (קורי, literally “thin threads”); but it is added “their thin threads shall not become garments, neither shall they cover themselves with their works;” that is, their artifices shall neither succeed, nor conceal themselves, as does the spider's web. This allusion intimates no antipathy to the spider itself, or to its habits when directed towards its own purposes; but simply to the adoption of those habits by mall towards his fellow creatures. No expression of an abstract antipathy towards any creature whatever is to be found in Scripture. Though certain species, indeed, which for good and wise reasons were prohibited as food, are so far called “an abomination,” yet revelation throughout recognizes every living creature as the work of God and deserving the pious attention of mankind. — Kitto.

In the passage from Job the special allusion is thus seen to be not to the use of the web as a snare to intercept flies, but as a structure for the concealment and protection of the artificer; and is intended to express that, notwithstanding all the ingenuity displayed in the construction of the web, and the spider's trust in it and efforts to fasten it, the material is so frail that a slight violence suffices to destroy it; so shall the artifices which the hypocrite so craftily devises, and on which he depends for concealment, fail  before the judgment of God. We may suppose that the writer had his eye upon one of those species which weave an elaborate nest in the form of a wide sheet, centring in a close and cloth like tube, in which the animal lives, such as that of Agelena labysrinthica, which is so common with us in the latter part of summer. “Our readers,” says Mr. Rennie, “must often have seen this nest spread out like a broad sheet in hedges, furze, and other low bushes, and sometimes on the ground. The middle of this sheet, which is of a close texture, is swung, like a sailor's hammock, by silken ropes extended all around, to the higher branches; but the whole curves upward and backward, sloping down to a long funnel-shaped gallery which is nearly horizontal at the entrance, but soon winds obliquely till it becomes quite perpendicular. This curved gallery is about a quarter of an inch in diameter, is much more closely woven than the sheet part of the web, and sometimes descends into a hole in the ground, though oftener into a group of crowded twigs or a tuft of grass. Here the spider dwells secure, frequently resting with her legs extended from the entrance of the gallery, ready to spring out upon whatever insect may fall into her sheet net” (Insect Archit. p. 357).

The prophet Isaiah appears to glance at the poisonous nature of the spider, and the object for which the web is woven. It is for the entrapping of unwary insects, which are then seized by the treacherous lier in wait, and pierced by its venomous fangs. It is true, moral feelings cannot with metaphysical propriety be attributed to an invertebrate animal, but popular prejudice in all ages and countries has sanctioned the poet's unfavorable verdict, when he says of the spider

“Cunning and fierce, mixture abhorred.”

The craft and apparent treachery of its actions; its ferocity even to its own kind; the dark, sombre colors; the hairiness; and in many species the swollen, bloated form of the abdomen; the repulsive aspect of the head and mouth; and, in particular, the fatality of the venom injected by those formidable fangs — sufficiently warrant the general dislike in which the Arachnida are held, even though we readily grant that they are but fulfilling the instinct which an all-wise God has implanted in them, and concede their utility even to man in diminishing the swarms of annoying insects. The organs of destruction in a spider form an interesting study, and can be examined to great advantage in the slough, or cast skin, which we so often find in the haunts of these creatures. There are in the front of the  head — in Clubiona atrox, for example, a common species — two stout brown organs, which are the representatives of the antennae in insects, though very much modified both in form and function. They are here the effective weapons of attack. Each consists of two joints — the basal one, which forms the most conspicuous portion of the organ, and the terminal one, which is the fang. The former is a thick hollow case, somewhat cylindrical, but flattened sidewise, formed of stiff chitin, covered with minute transverse ridges on its whole surface, like the marks left on the sand by the rippling wavelets, and studded with stout, coarse black hair. Its extremity is cut off obliquely, and forms a furrow, the edges of which are beset with polished conical points resembling teeth. To the upper end of this furrowed case is fixed by a hinge joint the fang, which is a curved claw like organ, formed of hard chitin, and consisting of two parts — a swollen oval base, which is highly polished, and a more slender tip, the surface of which has a silky luster, from being covered with very fine and close set longitudinal grooves. This whole organ falls into the furrow of the basal joint when not in use, exactly as the blade of a clasp knife shuts into the haft; but when the animal is excited, either to defend itself or to attack its prey, the fang becomes stiffly elected. By turning the object on its axis under the microscope, and examining the extreme tip of the fang, we may see that it is not brought to a fine point, but that it has the appearance of having been cut off slant wise just at the tip; and that it is tubular. Now this is a provision for the speedy infliction of death upon the victim; for both the fang and the thick basal joint are permeated by a slender membranous tube, which is the poison duct and which terminates at the open extremity of the former, while at the other end it communicates with a lengthened oval sac where the venom is secreted. This, of course, we should not see in the slough, for it is not cast with the exuviae, but retained in the interior of the body; but in life it is a sac extending into the cephalothorax — as that part of the body which carries the legs is called — and covered with spiral folds produced by the arrangement of the fibers of its contractile tissue. When the spider attacks a fly, it plunges into its vietim the two fangs, the action of which is downward, and not right and left, like that of the jaws of insects. At the same instant a drop of poison is secreted in each gland, which, oozing through the duct, escapes from the perforated end of the fang into the wound, and rapidly produces death. The fangs are then clasped down, carrying the prey, which they powerfully press against the toothed edges of the stout basal piece, by which means the nutritive fluids of the prey are pressed out and taken into the mouth; after which the dry  and empty skin is rejected. The poison is of an acid nature, as experiments performed with irritated spiders prove, litmus paper pierced by them becoming red as far around the perforation as the emitted fluid spreads.

There are very many species of spider in Palestine, some which spin webs like the common garden spider; some which dig subterranean cells, and make doors in them, like the well known trap-door spider of Southern Europe; and some which have no web, but chase their prey upon the ground, like the hunting and wolf spiders (Wood, Bible Animals, p. 644). Notice is taken in the Bible, however, only of those that spin webs, — but the particular species is not indicated. A venomous spider is noticed by several travelers (Kitto, Phys. Hist. of Palest. p. 418).

2. Semamith (שְׂמָמַית; Sept. καλαβώτης; Chald. אקמהא; Vulg. stellio; translated by the A.V. “spider” in Pro 30:28, the only passage where the word is found) has reference, according to most interpreters, to some kind of lizard (Bochart, Hieroz. 2, 510). It is mentioned by Solomon as one of the four things that are exceeding clever, though they be little upon earth. The semamith taketh hold with her hands, and is in kings' palaces.” This term exists in the modern Greek language under the form σαμιάμινθος. “Quem Graeci hodie σαμιάμινθον vocant, antiquae Graeciae est ἀσκαλαβώτης, id est stellio — quae vox pura Hebraica est et reperitur in Pro 30:28, שְׂמָמַית” (Salmasii Plin. Exercit. p. 817, b. G). If a lizard be indicated, it must evidently be some species of gecko, a notice of which genus of animals is given under the article SEE LIZARD . Thus the Sept. rendering designates a clinging lizard, able to hold on against gravity, and most modern commentators incline to follow this interpretation. However, as the gecko could never be other than a casual intruder into a palace, and as the selection of a dwelling, implying sagacity, seems indicated by the moralist, some are rather disposed to accept the rendering of our English Version, and to understand the house spider (Aranea domestica), which mounts by means of her “hands” to secure corners, even in royal palaces, and there makes her home.

## Spieker, Christian Wilhelm[[@Headword:Spieker, Christian Wilhelm]]

             a Protestant divine of Germany, was born April 7, 1780, at Brandenburg. He studied at Halle, where in 1804 he was also instructor at the paedagogium. In 1809 he was made professor of theology and deacon at Frankfort-on-the-Oder, in 1818 superintendent and first pastor, and died  there May 10, 1858. Spieker was a voluminous writer. Of his writings we mention, Ausgewahlte Schriften fur christliche Erbauung (Leips. 1855, 4 vols.): — Andachtsbuch fur gebildete Christen (ibid. 1860, 9th ed.): — Des Herrn Abendmahl (ibid. 1868, 8th ed.): — Das augsburgische Glaubensbekenntniss und die Apologie desselben (Berlin, 1830, 2 vols.): — Kirchen- u. Reformationsgeschichte der Mark Brandenburg (ibid. 1889 sq.). See Zuchold, Bibl. Theolog. 2, 1245 sq.; Theolog. Universal-Lexikon, s.v.; Winer, Handbuch der theologischen Literatur, 3, 184, 977; Regensburger Conversations-Lexikon, s.v.; Fürst, Biblioth. Judaica, 3, 358. (B.P.)

## Spieker, Johannics[[@Headword:Spieker, Johannics]]

             a Protestant theologian of Germany, was born March 26, 1756, at Wolfshageni in Lower Hesse. He studied at Marburg, was in 1776 preacher at Rauschenberg, near Marburg, in 1800 preacher at Hersfeld, and in 1818 director of the theological seminary at Herborn. Spieker died April 18, 1825. He published, besides some catechetical and homiletical works, Ueber den Mysticismus, dessen Begriff, Ursprung und Werth (Herborn, 1825). See Doring, Die deutschen Kanzelredner, page 472 sq.; Winer, Handbuch der theol. Lit. 1:365, 430; 2:73, 103, 148. (B.P.)

## Spiera, Francesco[[@Headword:Spiera, Francesco]]

             an Italian in the days of the Reformation who abjured the Evangelical faith, which he had for a time professed, and then became the prey of remorseful despair until he died. The history of his lapse and sufferings excited immense interest, and acquaintance with the circumstances of the case caused at least one conversion, that of Paul Vergerius (q.v.). Various observers recorded the facts, among them Vergerius, Dr. M. Gribaldus, professor of civil law at Padua, Dr. Henricus Scotus, and Dr. Sigismund Gelous, professor of philosophy at Padua, whose reports are yet extant, and form the basis of older and more recent German revisions of the story. The latest are Roth, F. Spiera's Lebensende (Nuremberg, 1829); and Sixt, in Petrus Paulus Vergerius (Brunswick, 1855), p. 125-160.

Spiera was a jurist and attorney in the little town of Citadella, near Padua, excessively avaricious and capable of employing the most disreputable measures to secure his ends, and none the less possessed of talent and eloquence. He acquired a considerable fortune, and rose to prominent position among his neighbors. He was also happily married, and the father of eleven children. In about 1542, when about forty-four years of age, he was awakened, and began to repent of his worldliness. At this precise juncture the Reformation began to assert itself with vigor in Italy, and Spiera heard the message of salvation through the death of Christ. It filled him with transcendent joy, and under its impulse he felt constrained to declare to others the riches of salvation, that they might partake of similar felicities. He had faith, and also feeling, the highest enjoyment of faith; he was accordingly in danger of confounding faith with the subjective feelings, and of neglecting a moral appropriation to himself of the atonement as actualized by faith. In point of fact, he seems to have been more concerned  to proclaim the good news to others than to regulate his life by the knowledge he had obtained. To qualify himself to preach, he gave himself to an incessant study of the Scriptures, assisted by ancient and modern theological books; and soon afterwards he proclaimed the new doctrine in every part of the little town. It is remarkable that he preached, on the one hand, the doctrine of justification by faith in the merits of Christ without meritorious works, and, on the other, protested against the errors and abuses of the Romish Church, but that he did not emphasize the doctrine of repentance. He seems never to have clearly apprehended the need of repentance, and while rejoicing in his spiritual ecstasies and intent on the conversion of others, he continued for himself the old sinful practices without much change from his earlier habits. His course produced much excitement and gained him many followers, so that the influence of the village priests was greatly impaired, and they were induced, about six months after Spiera's entrance on his new career, to lay charges against him before the legate Della Casa at Venice. The latter at once proceeded in the case by the hearing of a number of witnesses, and assured himself of the cooperation of the counsel for the State, and Spiera at once lost heart. He had never experienced a real conflict with his old self, and was not qualified to enter on this conflict unto death. He hastened to present himself before the legate, even before he was summoned, and when required signed a revocation of everything he had taught in opposition to the Church, together with a plea for forgiveness. He was then compelled to return to his home and read in the Church a prescribed formula of abjuration, which he did on Sunday, in the presence of more than two thousand people, and was fined thirty ducats, of which five were given to the priest.

Immediately on Spiera's return to his house the terrors of the judgment and eternal perdition came upon his soul, even to the prostrating of his physical strength. He could not leave his bed, and lost his appetite for food, though a raging thirst tormented him. After six months he was taken to Padua, where three leading physicians took him in charge, and a number of learned and pious men ministered to his soul. Every endeavor was in vain, and as the case was exciting too much interest in Padua, he was taken back to his home, where he continued to reject food except as physical force compelled him to receive it, and often sought to lay violent hands on himself. The ingenuity he had cultivated in the perversion of his legal practice now returned to plague him, and prevented him from deriving  comfort from the promises of the Gospel. He believed himself to have committed the sin against the Holy Ghost, and declared that God had reprobated him, so that none of the promises were for him. The intolerable sense of his sin at times caused him to roar like a beast; but it is apparent that he found it easier to give way to despair than to repent — a possible indication that he found a certain satisfaction in his sufferings. The Romish religionists who sought to give rest to his mind, and the superstitious practitioners who thought that exorcisms and dead saints might heal his malady, probably intensified the mischief, as Melancthon already observed; at any rate, Spiera experienced no relief, and died in convulsions of despair in the autumn of 1548. See Herzog, Real-Encyklop. s.v.

## Spies[[@Headword:Spies]]

             (Num 21:1). SEE ATHARIM.

## Spiess, Heinrich[[@Headword:Spiess, Heinrich]]

             a German painter, was born in Munich, May 10, 1832. He completed his studies under Kaulbach, assisting him in his cartoon of The Crusaders. In 1855 he was employed by Kaulbach in decorating the Wartburg, and was one of the school of artists known as “Young Munich,” led by Faltz. He died at Munich, Aug. 8, 1875. Spiess painted Jacob Wrestling with the Angel (1875).

## Spifame, Jacques Paul[[@Headword:Spifame, Jacques Paul]]

             Sieur de Passy, was descended from an Italian family of rank originally from Lucca, and was born in Paris in 1502. He studied law, and obtained a good position, in which he distinguished himself by talent and business tact, especially in the, management of finances, and soon became councilor in Parliament, then president aux enquetes, maitre des requetes, and finally councilor to the State. Suddenly, for reasons not now known, he entered the clerical ranks, and began a new and not less brilliant career. He was made canon at Paris, chancellor of the university, etc. and vicar-general to cardinal Lorraine, whom he had previously known, and whom he accompanied to the Council of Trent. In October 1548, he became bishop of Nevers, which dignity he, however, resigned after eleven years, in favor of a nephew, Egide Spifame, who died at Paris in 1578. He then went to Geneva and became a Protestant. The reasons which governed him are not well known, but his relations to Catherine de Gasperne were certainly  among them. This person was the wife of a royal procurator in Paris, whom he seduced, and who bore him a son, Andrew, before her husband died, in 1539. Afterwards she lived with Spifame, and gave birth to a second child, a daughter, Anna. He endeavored to legitimate these children and make them his heirs, and therefore revealed his relations with Catherine to the Genevan Council and Consistory, declaring that, as a clergyman, he was not allowed to marry, and that he had fled through fear of persecution. His marriage was accordingly solemnized June 27, 1559. He lived in luxurious style, but was very charitable, and his broad culture and great skill were in constant demand by the French Protestants. In October he became a citizen of Geneva. Soon afterwards he requested to be ordained a Protestant clergyman; and, as neither Calvin nor Beza objected, his wish was granted, and he became pastor at Issoudun in 1560. Other communities demanded his services also, among them his former congregation at Nevers; and he labored in Bourges and Paris. When the first religious war broke out, a more important range of duty was opened to him. Conde delegated him to the diet of princes held at Frankfort (April to November 1562), in order to secure the non-intervention of Germany. He submitted to the emperor Ferdinand a confession of faith as held by the evangelicals of France; laid before him four letters from Catherine de Medici to Conde, in which she encouraged him in his opposition to the Guises; and, finally, he asked that recruiting against his coreligionists might be stopped. On his return to France, he undertook the civil administration of Lyons, after that city fell into the hands of Soubise and after the conclusion of the treaty of Amboise (March 19, 1563) returned to Geneva, where he had in the meantime been elected into the Council of the Sixty (Feb. 9), at almost the moment when the Parliament of Paris, which had previously summoned him, had condemned him, in contumaciam, to be hanged (Feb. 13). In January 1564, he went to Pau to settle the affairs of queen Joanna d'Albret of Navarre, but was not successful, and, moreover, incurred her enmity by rashly charging that she had lived in adultery with Merlin, a clergyman, and that Henry IV was the fruit of that connection. Soon after his return to Geneva, it was rumored that he was negotiating with France to obtain the bishopric of Toul or the intendency of finance. His nephew, who knew all about the connection with Catherine de Gasperne, had brought suit to disprove the legitimacy of her children, and prevent their entering on Spifame's property. In addition, Servin, the attorney of queen Joanna, accused him of defaming the royal house of Navarre, and, according to the Genevan custom, both were placed in  prison, March 11, 1566. At the same time rumors of Spifame's adultery and connected forgeries began to circulate, and an examination was ordered, which resulted in the finding of a forged contract for a marriage of conscience with Catherine, dated Aug. 2, 1539, but which she acknowledged to have signed only two years before the discovery, and containing the forged consent of Catherine's father and uncle to her relations with him after her widowhood began. He confessed the forgery, but pleaded the lapse of time and his subsequent marriage and blameless life. The charge that he had written against the house of Navarre was indignantly denied; that he had desired the bishopric of Toul was conceded, but he denied any intention of reuniting with the Romish Church. His intention was to become a true and evangelical bishop. The Council of Geneva condemned him to die because of the proven forgery, and the intercession of the Bernese and of Coligni (the latter too late), as well as the memory of the services rendered by him to the republic and the cause of Protestantism, was of no avail to avert his fate. He was beheaded March 23, 1566, and suffered with great fortitude. See Memoires de Conde, vol. 4; Beza, Histoire Ecclesiastique, vol. 2; also Haag, France Protestante, vol. 9; Senebier, Histoire Litteraire, 1, 384 sq.; Spon, Histoire de Genève (ed. Gautier), vol. 2; Sponde, Annalium Baronii Continuatio (1639), 18.

## Spikenard[[@Headword:Spikenard]]

             (נֵרְד, nerd; νάρδος), a far-famed perfume of the East that has often engaged the attention of critics, but the plant which yields it has only been ascertained in very recent times. That the nard of Scripture was a perfume is evident from the passages in which it occurs. Son 1:12, “While the king sitteth at his table, my spikenard (nard) sendeth forth the smell thereof.” So in 4:14, “Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices.” Here we find it mentioned along with many of the most valued aromatics which were known to the ancients, and all of which, with the exception perhaps of saffron, must have been obtained by foreign commerce from distant countries, as Persia, the east coast of Africa, Ceylon, the northwest and the southeast of India, and in the present instance even from the remote Himalayan Mountains. Such substances must necessarily have been costly when the means of communication were defective and the gains of the successful merchant proportionally great. That the nard, or nardus, was  of great value we learn from the New Test. (Mar 14:3). When our Savior sat at meat in Bethany, “there came a woman having an alabaster box of ointment of spikenard (νάρδου), very precious; and she brake the box, and poured it on his head.” So in Joh 12:3, “Then took Mary a pound of ointment of spikenard (μύρον νάρδου), very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment.” On this Judas, who afterwards betrayed our Savior, said (Joh 12:5), “Why was not this ointment sold for three hundred pence, and given to the poor?”

Before proceeding to identify the plant yielding nard, we may refer to the knowledge which the ancients had of this ointment. Horace, at a period nearly contemporary, “promises to Virgil a whole cadus (about thirty-six quarts) of wine for a small onyx box full of spikenard” (Rosenmüller, p. 168),

“Nardo vina merebere.

Nardi parvus onyx eliciet cadum.”

The composition of this ointment is given by Dioscorides in 1, 77, Περὶ ναρδίνου μύρου, where it is described as being made with nut oil, and having as ingredients malabathrum, schoenus, costus, amomum, nardus, myrrha, and balsamum — that is, almost all the most valued perfumes of antiquity. It was also a valuable article in ancient pharmacy (see Strabo, 15, 695; Pliny, 12, 25; 14, 19, 5; 16, 59; Arrian, Exped. Alex. 6, 22, 8; Hirtius, Bell. Hisp. 33, 5; Athen. 15, 689; Evangel. Infant. Arab. ch. 5; Theoph. Plant. 9, 7; Galen, Simpl. Med 8, 13; Celsii Hierobot. 2, 1 sq.).

The nard (νάρδος) was known in very early times, and is noticed by Theophrastus and by Hippocrates. Dioscorides, indeed, describes three kinds of nard. Of the first, called νάρδος (nardos) simply, there were two varieties — the one Syrian, the other Indian. The former is so called, not because it is produced in Syria, but because the mountains in which it is produced extend on one side towards Syria and on the other towards India. This may refer to the Hindu Khush and to the extensive signification of the name Syria in ancient times, or to so many Indian products finding their way in, those ages into Europe across Syria. These were brought there either by the caravan route from northwest India or up the Persian Gulf and Euphrates. It is evident, from the passages quoted, that nard could not have been a produce of Syria, or its value would not have been so great either among the Romans or the Jews. The other variety is called gangitis,  from the Ganges, being found on a mountain round which it flows. It is described as having many spikes from one root. Hence it, no doubt, came to be called ναρδόσταχυς, and, from the word stachys being rendered by the word spike, it has been translated spikenard. The second kind is by Dioscorides called Celtic nard (νάρδος κελτική), and the third kind mountain nard (νάρδος ὀρεινή). If we consult the authors subsequent to Dioscorides, as Galen, Pliny, Oribasius, Aetius, and Paulus Egineta, we shall easily be able to trace these different kinds to the time of the Arabs. On consulting Avicenna, we are referred from narden to sunbul (pronounced sumbul), and in the Latin translation from nardum to spica, under which the Roman, the mountain, the Indian, and Syrian kinds are mentioned. So in Persian works on materia medica, chiefly translations from the Arabic, we have the different kinds of sunbul mentioned, as (1) Sunbul hindi; (2) Sunbul rumi, called also Sunbul ukleti and Narden ukleti, evidently the above Celtic nard, said also to be called Sunbul italion, that is, the nard which grows in Italy; (3) Sunbul jibulli, or mountain nard. The first, however, is the only one with which we are at present concerned. The synonyms given to it in these Persian works are Arabic, Sunbul al-tib, or fragrant nard; Greek, narden; Latin, nardam; and Hindee, balchur and jatamansi.

Sir William Jones (Asiat. Res. 2, 416, 8vo) was the first to ascertain that the above Hindee and Sanskrit synonyms referred to the true spikenard, and that the Arabs described it as being like the tail of an ermine. The next step was, of course, to attempt to get the plant which produced the drug. This he was not successful in doing, because he had not access to the Himalayan Mountains, and a wrong plant was sent him, which is that figured and described by Dr. Roxburgh (Asiat. Res. 4, 97, 438). Dr. Royle, when in charge of the East India Company's botanic garden at Seharunpore, in 30° N. lat., about thirty miles from the foot of the Himalayan Mountains, being favorably situated for the purpose, made inquiries on the subject. He there learned that jatamansi, better known in India by the name balchur, was yearly brought down in considerable quantities as an article of commerce to the plains of India from such mountains as Shalma, Kedar Kanta, and others, at the foot of which flow the Ganges and Jumna rivers. Having obtained some of the fresh brought down roots, he planted them both in the botanic garden at Seharunpore and in a nursery at Mussfri, in the Himalayas, attached to the garden. The plant produced is figured in, his Illust. Himal. Botany, t. 54, and was found  to belong to the natural family of Valerianeoe, which has been named Nardostachys jatamansi by De Candolle, and formerly Patrinia jatamansi by Mr. Dow, from plants sent home by Dr. Wallich from Gossamtham, a mountain of Nepal (Penny Cyclop. art. “Spikenard;” Royle, Illust. Himal. Botany, p. 242). Hence there can be no doubt that the jatamansi of the Hindus is the Sunbul hindi of the Arabs, which they compare to the tail of an ermine. This would almost be sufficient to identify the drug the appearance to which it refers may be seen even in the accompanying wood cut. This is produced in consequence of the woody fibers of the leaf and its footstalk not being decomposed in the cold and comparatively dry climate where they are produced, but remain and form a protection to the plant from the severity of the cold. There can be as little doubt that the Arabs refer to the descriptions of Dioscorides, and both they and the Christian physicians who assisted them in making translations had ample opportunities, from their profession and their local situation, of becoming well acquainted with things as well as words. There is as little reason to doubt that the νάρδος of Dioscorides is that of the other Greek authors, and this will carry us into ancient times. As many Indian products found their way into Egypt and Palestine, and are mentioned in Scripture indeed, in the very passage with nard we have calamus, cinnamon, and aloes (ahalim) — there is no reason why spikenard from the Himalayas could not as easily have been procured. The only difficulty appears to arise from the term νάρδος having occasionally been used in a general sense, and therefore there is sometimes confusion between the nard and the sweet cane, another Indian product. Some difference of opinion exists respecting the fragrance of the jatamansi. It may be sufficient to state that it continues to be highly esteemed in Eastern countries in the present day, where fragrant essences are still procured from it, as the Unguentum nardinum was of old. Dioscorides refers especially to its having many shaggy (πολυκόμους) spikes growing from one root. It is very interesting to note that Dioscorides gives the same locality for the plant as is mentioned by Royleἀπό τινος ποταμοῦ παραῤέοντος τοῦ ὄρους, Γάγγου καλουμένον παῤ ῳ φύεται. Though he is here speaking of lowland specimens, he also mentions plants obtained from the mountains (see the monographs De Nardo Pistica by Otto [Lips. 1673], Eckhard [Viteb. 1681], Hermansson [Upsal. 1734], and Sommel [Lund. 1776]). SEE OINTMENT.

## Spilman, Benjamin F[[@Headword:Spilman, Benjamin F]]

             a Presbyterian minister, was born in Garrard County, Ky., Aug. 17, 1796. He graduated at Jefferson College, Pa., in 1822, studied theology privately, was licensed by Chillicothe Presbytery in 1823, and ordained and installed by Muhlenburgh Presbytery as pastor of Sharon Church, Ill., in 1824. Here he labored until 1826, when he became an itinerant missionary in Middle and Southern Illinois, and organized the Church at Shawneetown, where he built a neat house of worship in 1842. Having labored for seventeen years as a missionary, the people of Shawneetown prevailed upon him to settle, and he became their pastor in April, 1842. In 1844 he accepted the pastorate of Chester Church, which he retained until 1851, when his old congregation at Shawneetown called him back, and he remained with them till his death, May 3, 1859. Mr. Spilman was a hard working missionary, and for over thirty years he labored faithfully, never idle and seldom sick. See Wilson, Presb. Hist. Almanac, 1860, p.78. (J.L.S.)

## Spin[[@Headword:Spin]]

             (טָוָה, νήθω). The notices of spinning in the Bible are confined to Exo 35:25-26; Mat 6:28; and Pro 31:19. The latter passage implies (according to the A.V.) the use of the same instruments which have been in vogue for hand spinning down to the present day, viz. the distaff and spindle. The distaff, however, appears to have been dispensed with, and the term (פֶּלֶךְ) so rendered means the spindle (q.v.) itself, while that rendered “spindle” (בַּישׁוֹר) represents the whirl (verticillus, Pliny, 37, 11) of the spindle, a button or circular rim which was affixed to it, and gave steadiness to its circular motion. The “whirl” of the Syrian women was made of amber in the time of Pliny (loc. cit.). The spindle was held perpendicularly in the one hand, while the other was employed in drawing out the thread. The process is exhibited in the Egyptian paintings (Wilkinson, Ancient Egypt. 2, 85). Spinning was the business of women, both among the Jews (Exodus loc. cit.) and for the most part among the Egyptians (Wilkinson, ibid. 2, 84). — Smith. Similar customs have prevailed in most modern nations; hence the word “spinster” for an unmarried female. SEE WEAVE.

## Spina, Alphonso De[[@Headword:Spina, Alphonso De]]

             a Christian apologist, lived in Spain in the 15th century. He was of Jewish extraction, but was converted and received into the Order of Franciscan monks, after which he became rector of the high school at Salamanca, and ultimately bishop of Orense, in Galicia. He wrote an apologetical work entitled Fortalitium Fidei contra Judoeos, Saracenos Aliosque Christianoe Fidei Inimicos, which was published in 1484, and repeatedly afterwards, and which was famous in its time. It consists of four books, each of which includes several considerationes. Book 1 proves from the fulfilment of prophecy that Jesus is the true Messiah. Book 2 deals with heretics and the punishments they incur. Book 3 is devoted to the Jews and to the refutation of their arguments in opposition to Christianity. Book 4 is directed against the Mohammedans, and contains a detailed criticism of their religious system, followed by a not uninteresting description of the conflicts the Christians were obliged to sustain against the Saracens. The work was first published anonymously, and was in time attributed, but erroneously, to the Dominican Bartholomew Spina (died 1546; see Zedler, Universal-Lexikon) and others. For a thorough characterization of the work, see R. Simon. Biblioth. Critique, par M. de Saingre, 3, 316-322; and comp. Bayle, Dictionnaire; Zedler, Universal-Lexikon; Schröckh, Kirchengesch. 30, 573 sq.; 34, 361 sq.

## Spinckes, Nathaniel[[@Headword:Spinckes, Nathaniel]]

             a Nonjurist divine, was born at Castor, Northamptonshire, England, in 1653 (or 1654). He received his first classical instruction from Rev. Mr. Morton, rector of Haddon, and was admitted to Trinity College, Cambridge, March 22, 1670. Induced by the prospect of a Rustat scholarship, he entered Jesus College, Oct. 12, 1672, became A.B. in 1674, was ordained deacon May 21, 1676, was A.M. in 1677, and admitted into priest's orders Dec. 22, 1678. For some time he was chaplain to Sir Richard Edgecomb in Devonshire, and then removed to Petersham, where, in 1681, he was associated with Dr. Hickes as chaplain to the duke of Lauderdale. He was curate and lecturer of St. Stephen's, Walbrook, London, for two years (1683-85), and in the latter year received from the dean and chapter of Peterborough the rectory of Peakirk or Peaking-cum- Glynton. On July 21, 1687, he was made prebendary of Salisbury, Northamptonshire; in the same year (Sept. 24) instituted to the rectory of St. Mary's in that town; and three days after was licensed to preach at  Stratford-under-Castrum, or Miden Castle, in Wilts, for which he had an annual stipend of £80. He was deprived of all his preferments for refusing to take the oaths to William and Mary. After this he was supported by the gifts of the more wealthy Nonjurors, and was consecrated one of their bishops June 3, 1713. He died July 28, 1727. He assisted in the publication of Grabe's Septuagint, Newcourt's Repertorium, Howell's Canons, Potter's Clemens Alexandrinus, and Walker's Sufferings of the Clergy. His own works were, An Answer to the Essay towards a Proposal for Catholic Communion, etc. (1705): — The New Pretenders to Prophecy Reexamined, etc. (1710): — two pamphlets against Hoadly's Measures of Submission 1711, 1712): — two pamphlets on The Case between the Church of Rome and the Church of England (1714, 1718): — two pamphlets against Restoring the Prayers and Directions of Edward VI's Liturgy (1718). His most popular work was The Sick Man Visited (1712).

## Spindle[[@Headword:Spindle]]

             (כַּישׁוֹר, kishor, literally director, i.e. of the spindle), the twirl or lower part of the instrument used in giving motion to the whole (Pro 31:19). SEE DISTAFF. In Egypt spinning was a staple manufacture, large quantities of yarn being exported to other countries, as, for instance, to Palestine in the time of Solomon. The spindles were generally of wood, and they increased their force in turning by having the circular head made of gypsum or some species of composition. In some instances the spindles appear to have been of a light plaited work, made of rushes or palm leaves, stained of various colors, and furnished with a loop of the same materials for securing the yarn after it was wound. In Homer's pictures of domestic life, we find the lady of the mansion superintending the labor of her servants, and sometimes using the distaff herself. Her spindle, made of some precious material, richly ornamented, her beautiful work basket, or rather vase, and the wool dyed of some bright hue to render it worthy of being touched by aristocratic fingers, are ordinary accompaniments of a lady of rank, both in the Egyptian paintings and Grecian poems. This shows how appropriate was the present which the Egyptian queen Alcandra gave to the Spartan Helen, who was not less famous for her beauty than for her skill in embroidery. After Polybius had given his presents to Menelaus, who stopped at Egypt on his return from Troy,

“Alcandra, consort of his high command,

A golden distaff gave to Helen's hand;

And that rich vase, with living sculpture wrought,

Which heaped with wool the beauteous Philo brought,

 The silken fleece empurpled for the loom,

Rivaled the hyacinth in vernal bloom” (Odyssey, 4).

In the East the spindle is held in the hand. often perpendicularly, and is twirled with one hand, while the other draws out the thread (see Thomson, Land and Book, 2, 572; Van Lennep, Bible Lands, p. 565). SEE WEAVE.

## Spiniensis [[@Headword:Spiniensis ]]

             (Deus), a Roman divinity of the fields; was invoked to prevent the excessive spread of thorns.

## Spinks, James[[@Headword:Spinks, James]]

             a minister of the Methodist Episcopal Church, was born in Penn, Pa., about 1822. When a youth he joined the Church, and about 1845 went to Warsaw, Ind., and engaged in teaching school. In 1851 he was licensed to preach, and was also admitted into the traveling connection. In 1863-64 he was superannuated, in 1865 effective, in 1866-68 again superannuated, in 1869-72 effective, and, finally, in 1873 superannuated. He died at Greencastle, Ind., June 30, 1874. See Minutes of Annual Conferences, 1874, p. 94.

## Spinola, Christopher Rojas De[[@Headword:Spinola, Christopher Rojas De]]

             a Roman Catholic unionist of the 17th century, was general of the Order of Franciscans in Madrid, then confessor of the empress Theresa (wife of Leopold I) of Austria, and finally bishop of Wiener Neustadt. He died March 12, 1695. He was a skilful diplomatist rather than a great theologian, and as such devoted years of zealous effort to the task of winning back the Protestants, more particularly the Protestants of Hungary and Germany, to the Romish Church. The period seemed favorable for such an undertaking, because many of the courts of Protestant Germany were swayed by a spirit of indifference to religion, while among the people many of the more intelligent were weary of the incessant polemical encounters of theological zealots in every department of the Church. Spinola believed that peaceful negotiation might accomplish what violent measures had failed to effect; and in 1671, after conference with the papal nuncio and authorization by the emperor, he approached different princes and rulers with his plans, which were received with some consideration by  reason of the emperor's endorsement, but also with much distrust. He found a most favorable reception in Hanover, whose rulers were Roman Catholics, and whose leading theologian, Molanus (q.v.), and leading philosopher, Leibnitz (q.v.), were both inclined to favor the proposed union. In 1683 Spinola personally offered the following concessions, which, however, were not in writing the communion under both kinds; marriage for priests, and non alienation of spiritual properties which had been secularized; suspension of the decrees of Trent, and consent that the “Neo-Catholics” should not be obliged to make formal retraction, and that they should be admitted to participation in a general council, for which provision was to be made.

In return, the Protestants were to acknowledge the supremacy of the pope. Molanus thereupon convened a conference of theologians, which drew up a memorial in response to Spinola (Oeuvres de Bossuet [ed. Versailles], 25, 205, Reguloe circa Christianorum Omnium Ecclesiasticam Reunionem), and which put forth a further tractate, in the main acceding to Spinola's proposition (Methodus Reducendoe Unionis Ecclesiastes inter Romanos et Protestantes). Fortunately no considerable interest in the business was taken by either Church. Bossuet, for example, politely received the papers which were transmitted to him, and then ignored their existence; and when subsequently Leibnitz and Molanus corresponded with him in reference to the subject, he plainly rejected Spinola's terms, and demanded unconditional submission to the pope and the Tridentine Council. The landgrave Ernest of Hesse-Rheinfels, on the other hand, asserted that the sole purpose of the movement was to compromise certain princes and theologians with their own party. Negotiations were nevertheless carried on until 1694, and Spinola was made commissioner-general in charge of the union movement throughout the empire. He retained his hopes of success to the last, but died without having achieved any success whatever. His successor, bishop Graf of Buchheim, renewed the inquiry at the court of Hanover with respect to a possible unification of the churches, and Leibnitz repeated his endeavor to achieve a satisfactory result through the cooperation of Bossuet (1699- 1701), but in vain. See Gieseler, Kirchengesch. 4, 177-181; Hering, Gesch. d. kirchl. Unionsversuche (1838); Zedlitz, Universal-Lexikon, s.v.; the art. Leibnitz u. d. Kirchenvereinagung in the Grenzboten, 1860, Nos. 44 and 45.

## Spinoza, Benedict De[[@Headword:Spinoza, Benedict De]]

             (Baruch), the most ingenious, acute, and remarkable of the metaphysicians of the 17th century; equally notable for the simplicity, disinterestedness, and purity of his life, and for the rigorous form and unhesitating audacity of his speculations. “Everything in Spinoza appears extraordinary,” says Saisset — “himself, his style, and his philosophy.” There is, perhaps, no other instance of a philosopher who so completely developed and systematized his scheme as to leave scarcely the possibility of addition or change. Others have been more original in their principles; scarcely any have been more self inspired in their deductions and in the organization of their systems. None have been more sincere, more earnest, and more assured in their procedure. None have more confidently assumed their premises; none have more rigidly pursued the consequences of their data to their extremest results. Spinoza left no disciples. He has had few followers, and hardly a single imitator.

Yet he was a power in the realm of abstract thought, and remains a landmark in the history of philosophy. He pressed the tendencies of his predecessors far beyond their ventures. He was a terror and a torment to the next generation. He exercised a potent influence on metaphysical progress, not by making discoveries, but by provoking eager, and too often virulent, antagonism. For a century the name as well as the dogmas of Spinoza were regarded with unmitigated abhorrence. He was denounced from the pulpit on every possible occasion. He was presented as an object of bitter contempt in pamphlet and essay and ponderous volume. Bayle held him up to the scorn of his readers as “a systematical atheist.” Leibnitz gentle to all others, had little gentleness for him, and constructed his own philosophy to refute his errors and to correct the tendencies of his scheme. Berkeley endeavored to rectify and Christianize his theory of mind and of matter; and Hume imitated his assumptions and endeavored to imitate his deductions. For coherence of logical evolution, for unshrinking and undeviating misapplication of mathematical demonstration to speculative topics, for impassive and colorless reasoning in abstract formulas, for fearlessness in the acceptance of conclusions, no other ontologist can be compared to Spinoza.

The peril threatened by his doctrines justified the fervor of resistance with which they were encountered. It did not excuse the bitterness and intemperance with which they and their author were assailed. A milder and juster criticism has in later years been manifested There is, indeed, some danger that the vicious tendencies of his system may be insufficiently apprehended  in the kindlier consideration of the man whose life was innocent and free from blame, and who was fearfully misled in his ardent prosecution of truth by devious and mistaken paths. The approach and the recent occurrence of the anniversary of Spinoza's death, after the lapse of two centuries, revived interest in the man and in his labors. Treatises on his life and doctrine were multiplied. His works were republished with diligent care. New and unedited fragments were discovered and given to the world. At the bicentenary celebration at the Hague he was commemorated, in a striking address, by Ernest Rénan, in some respects his counterpart in the 19th century. The praise of one who, living, and long after death, had been contemned of nearly all men went abroad into every land, and found sympathizing echoes wherever it went. These alternate fits of chill and fever are frequent in the history of opinion. In the case of such a philosopher as Spinoza, unmeasured praise is even more alarming than unmitigated censure. What is required is a cool and just estimate, which shall explain the origin and character of his philosophy shall expose its invalidity and its mischievous tendency, and shall yet deal tenderly with the great thinker, and acknowledge the serene virtues of the man. It would be a fearful judgment for the soberest and soundest of reasoners if they were held responsible for all their thoughts and for all the possible tendencies of their thoughts. Something of the mercy which all men may require should be shown in the estimation of our fellowmen when their speculations — honest, and free from malice or intention to misguide — wander most widely and most hazardously from the truths that we revere and the dogmas that we regard as orthodox.

I. Life. — Baruch van Spinoza was born at Amsterdam, then the great commercial city of Holland, on Nov. 24, 1632. It was a strange nativity for a philosopher. He was a queer product in the land of dikes and canals, polders and docks, and in a community of money making Dutch traders. The time, too, was a strange one for the appearance of a contemplative recluse. The Continent was involved in wars of religion, wars of succession, and wars of ambition. Germany was convulsed and desolated by the Thirty Years' War, which had not run out half its dreadful course. Gustavus Adolphus had fallen a week or two before.

Discords, uproars, contentions, were abroad throughout Europe. Spinoza was born of a pure blooded Jewish family which had left Portugal and sought in the Netherlands a refuge from religious persecution. His father was in comfortable circumstances, and dwelt in a good house near the Portuguese synagogue, where dealers in old clothes and junk now congregate; but the locality was then a respectable and segregated part of the city. It was on the outskirts of the town, between the Amstel and the present network of docks about the Eastern Basin. The young Israelite, “in whom there was no guile,” early gave evidence of the quickness and perspicacity of his genius; but he was fragile in health and in frame. As he exhibited great avidity for an acquaintance with the Latin language, he was initiated into its mysteries, and was favored with the instructions of Francis van den Ende, subsequently a political refugee in France, and ultimately executed in that country on the charge of treasonable practices. Van den Ende had a daughter without grace of form or feature, but cultivated, sprightly, and intellectual, who is represented as having secured the devotions of her father's pupil The story has been rejected as a legend, on the ground of the girl's juvenility. It is rendered more doubtful by the boy's but malitia supplet oetatem.

Whether true or not, there was no repetition of Abelard and Eloise. This remains the solitary charge of amatory inclinations brought against Spinoza. From such suspicions he is even freer than Gibbon. After having acquired a competent knowledge of Latin, he devoted himself to the study of theology and of Hebrew, and won the approval of the rabbi Morteira. The fruits of these studies were revealed afterwards in the Tractatus Theologico-politicus. A predisposition to scepticism is supposed to have been implanted in his mind by his teacher, Van den Ende. His theological inquiries were certainly not prosecuted in a submissive or credulous spirit. He had an absorbing and undivided love of truth, or what he deemed to be truth. He pursued his speculations and deductions with entire fearlessness and sincerity; he accepted their results with perfect conviction. He acquired a thorough knowledge of the Rabbinical literature and of the Hebrew philosophers of the Middle Age, and seems to have conceived a special attachment for Maimonides. He was thus led to a thoroughly rationalistic interpretation of the Scriptures and of the dogmas of his hereditary creed. He accordingly contracted a repugnance to the doctrinal authority of the synagogue, and a distaste for theological investigation within the lines of Mosaism. He turned aside from this severe mistress to the easier yoke of philosophy which allowed ampler range for the divagations of his restless mind.

While still undecided, he fell in with the works of Des Cartes, from which he afterwards declared himself to have derived all his knowledge of philosophy. It was a memorable contact and a notable admission. He was particularly struck with the position of Des Cartes that nothing should be accepted as true without sufficient  reasons. This, of course, precluded any childlike and uncritical reception of the traditions of the Targum and the Cabala, and any unquestioning submission to the precepts of religion, which “walks by faith, and not by sight.” He became meditative, reserved, retiring, self contained. Such he was, probably, by natural temperament. The mind that broods over recondite speculations, whose “thoughts wander through eternity,” and whose habitual associations are with the abstract, the impalpable, and the divine, narrows its communion with men, and finds few companions to share or to welcome its abstruse deductions or imaginations. He withdrew himself more and more from the Jewish doctors; he rarely attended the services of the synagogue; he became

“Parcus deorum cultor et infrequens,

Insanientis dum sapientiae Consultus.”

The suspicions and the anger of his despised coreligionists were aroused. Their fanaticism was inflamed by the apprehended loss of a brilliant votary. Nor was indignation diminished by the fear that he purposed giving his adhesion to Christianity. This he never did. He always spoke reverently and dispassionately of the New Covenant; but Christianity, as an authoritative creed, was inconsistent with the scheme of philosophy which he elaborated for himself. Spinoza belonged to that class of eminent thinkers — like Grotius, Locke, Leibnitz, Kant — who were profoundly religious in spirit, but not confined within formal theological boundaries. The Jews were so anxious to retain him in their sect so desirous of avoiding the scandal of his renunciation of their religion that they offered him a pension of a thousand florins to remain with them, and to attend the synagogue occasionally. The bribe was refused. It was addressed to a spirit never mercenary, and more likely to be repelled than attracted by pecuniary temptations. As he could not be seduced by gain, an attempt was made to remove him permanently out of the way. As he came from the theater or from the old Portuguese synagogue — for the accounts differ — an attempt was made to assassinate him. He preserved the vestments which had been pierced by the murderer's dagger.

“See what a rent the envious Casca made!”

Corruption and violence having equally failed to prevent Spinoza's desertion of the synagogue, he was solemnly cut off from the chosen people. The excommunication seems to have severed him from the  members of his own family, and he was reduced entirely to his own resources. The Jewish law has always required the acquisition of some handicraft as an assured means of support in case of necessity. Spinoza, accordingly, learned the art of grinding optical glasses, and depended upon this for his future maintenance. He applied himself also to drawing. He withdrew from Amsterdam, where all his surroundings were embarrassing, and found a lodging with a friend in the country. How long he remained in the neighborhood of his native city is uncertain. In 1664 he removed to Rhinsburg, a small place between Leyden and the mouth of the Rhine, which is there a mean and sluggish stream, muddying through the fat and hollow land. He remained at Rhinsburg through the winter, and then changed his abode to Voorburg, a small town three miles from the Hague. Some three years thereafter he was induced to transfer his residence to the Hague itself, where he spent the short remainder of his life. From the time of his departure from Amsterdam his existence passed in secluded industry, mechanical and philosophical. By grinding lenses for optical instruments — an occupation much increased by the recent discovery of telescopes and microscopes — he secured a very modest but independent support. The rest of his time was assiduously employed in meditating his metaphysical scheme, or in pleasant conversation with the few friends who enjoyed his intimacy, or with admiring visitors.

The only incidents in this monotonous life which deserve mention are his visit to Utrecht to meet the great Condé, and his refusal of a professorship at Heidelberg. The first occurrence was due to an invitation from Stoupe, a Swiss colonel, commandant in Utrecht during Louis XIV's Dutch war. Stoupe sent Spinoza a passport through the French lines, accompanied with the declaration of the prince de Conde's solicitude to make his acquaintance. Conde was in Utrecht in 1672, but he was suffering from a severe wound in the wrist, received at the passage of the Rhine. He was in no condition to meet the Hebrew philosopher, and he set off for his seat at Chantilly as soon as he was able to travel. Spinoza, however, after some delay, accepted Stoupe's invitation, perhaps with the hope of a secure refuge in France in case of his being driven out of Holland on account of his opinions. He did not see Codd, who had left Utrecht before his arrival. When he got back to the Hague, he found much fermentation among the people, who regarded his visit to the French quarters as the visit of a spy, and as a proof of treasonable negotiations. Van der Spyck, with whom he lodged at the time, was alarmed by the popular commotion, and by the  menace of danger to his house and to his lodger. Spinoza reassured him, stating that he could satisfactorily explain his journey to Utrecht; but that if the rabble approached the door, he would go straight to them, even if they should tear him to pieces, as they had torn the De Witts. The massacre of the De Witts occurred on Aug. 22, 1672. Codd was wounded on June 12 in that year. Thus the proximate date of Spinoza's visit to Utrecht may be determined.

The second incident was the offer, in 1673, of a professorship by the elector-palatine. The invitation was conveyed in the most gratifying and flattering manner. The chair of philosophy was offered. Entire freedom of speculation was accorded, on the understanding that there should be no offense to the recognized religion. It was a strange proposal, with a strange condition. It displayed the toleration of rationalistic tendencies which is so characteristic of Germany in our day. Yet it is not easy to discern how Spinozism could be taught without grave infringement of any form of Christianity. The invitation was declined in a graceful and piquant manner, because Spinoza had no disposition to teach instead of studying philosophy, could not determine the limits of the freedom conceded, and preferred the quiet of his private and solitary life to distinctions and emoluments.

This retired and equable existence was his delight. It was never broken at the Hague, except by intemperate denunciations of his supposed opinions, which amused more than they disquieted him, though they prevented him from giving his Ethics and other lucubration's to the public. The clamor which had been raised in Holland and throughout Europe by the publication of his Tractatus Theologico-politicus, and the apprehension of louder clamor and more vehement opposition, induced him to withhold his Ethics from the world, when already preparing to give it to the press.

The later years of Spinoza were rendered easy and comfortable by a modest annuity bequeathed to him by a friend. He had declined the chair at Heidelberg without regard to its revenues. He refused to dedicate a treatise to Louis XIV, even with the prospect of a royal pension. Simple, upright, independent, incorruptible, self sustained, of few and humble wants, he declined all favors which might in any way compromise his perfect moral and intellectual freedom. Yet in his later years he was provided for without the necessity of his own labor, and was remitted to the enjoyment of his tranquil speculative activity Simon De Vries, of Amsterdam, presented him  with two thousand florins, to enable him to live more at his ease. He rejected the gift, saying that he had no need of it, and that the possession of so large a sum would certainly interfere with his studies. When Simon approached his end, he determined to bequeath all his worldly goods to Spinoza, being himself without wife or child. Spinoza remonstrated with his friend, maintaining that the estate ought to be left to the decedent's brother at Schiedam. This was accordingly done, on the condition that the brother should bestow a pension for life on Spinoza. Five hundred florins a year was the amount proposed by the heir. Spinoza pronounced the sum excessive, and insisted on its reduction to three hundred florins. So small a sum sufficed for his maintenance, and for the satisfaction of his truly philosophic wants.

Spinoza was small in frame, lean, sickly, and for twenty years threatened with consumption. His habits were always singularly abstemious, but care and watchfulness in regard to his diet were required in his later life. Death came to him gently and unexpected. One Sunday, in February 1677, when his hosts returned home from the afternoon services, they found him dead, and the physician, in whose presence he had died, departed. He had come down stairs at noon, and had conversed freely with them in regard to the morning sermon which they had heard. Unseemly litigation sprang up over his remains, and after his remains were committed to the ground. Petty accounts for shaving, for furnishing drugs, for drawing up the inventory of his beggarly chattels, were hastily and urgently presented. His sister Rebecca, who seems to have utterly slighted him while alive, claimed the inheritance of his effects, but refused to pay his small debts without being assured that a surplus would be left after this were done. All claims were paid by De Vries, of Schiedam, who seems also to have defrayed the funeral expenses. His property was sold by public vendue, and brought only three hundred and ninety florins and fourteen sous, after deducting some ten florins for the expenses of sale. It consisted of a meager supply of plain clothing, two silver buckles, a few books and stamps, some polished glasses and implements for polishing them. He left behind what was more than worldly wealth — the memory of a pure, simple, unambitious, modest, and innocent life, industriously employed in high and earnest speculation, void of offense towards God or man, except for that most dangerous of all offenses — sincere but pernicious error in regard to the highest principles and to the highest objects of human interest. What finite mind shall undertake to weigh in the balance honesty of motive and  sincerity of conduct against intellectual delusions? Spinoza was buried with decent respect at the Hague, Feb. 21, 1677.

II. Works. — There is inevitable perplexity and confusion in any attempt to enumerate the works of Spinoza with any design of exhibiting their chronological succession or the development of his philosophical views. His most important productions were not given to the world till after his death, and some have been discovered and edited only in recent years. But one work of any note was published by himself. Yet, before its publication. his most characteristic tenets were already entertained by him, and were gradually molding themselves into shape, and receiving further development and increased precision till the very moment of his death. Taking his collected works as they are now presented to us, it is usually impossible to fix the dates at which his conclusions were reached, or to indicate the relation in time which they bear to the general body of his doctrine. This uncertainty, however, is rendered less annoying by the remarkable consonance or consistency, or, rather, by the inflexible rigidity and dry precision, of his system from its first conception to its final exposition. His Ethics constitutes his philosophy proper. They had been commenced before his first published work, though they were not published till after he had passed away. About the same time with their conception was printed his first work, a summary of the Cartesian philosophy. In this the geometrical procedure, so characteristic of his mode of reasoning and so rigorously but provokingly employed in his Ethics, is already used. Before either of these works was composed, he had probably written his short tractate On God, Man, and Happiness, which was edited for the first time in very late years. In this recently recovered production are already discernible the cardinal principles more fully, and in some respects diversely, elaborated in his later treatises. It would appear that Spinoza's philosophy revealed itself to him, in its first manifestation, virtually such as it was in its ultimate realization. It is so simple in essence, though so elaborate in detail, that this may well have been so. There was no elasticity, no mutability, in the essential thought, and therefore growth or serious alteration was foreign to its nature.

The geometrical procedure was in intimate harmony with this changeless character of principle and reasoning, and its adoption may have as readily predetermined the philosophy as have been induced by it. Of course, under these circumstances, the chronological order of the production of the several works of Spinoza, or even of their rudimentary contemplation, ceases to be  of any marked philosophical import, and his chief works may be noted simply in the order of their appearance. In 1663, when Spinoza was thirty- one years of age, was issued from the press Renati Des Cartes Principiorum Philosophic Pars I et II More Geometrico Demonstratoe. He had already exchanged his Hebrew name of Baruch for the Latin name of Benedict. This treatise was merely a synopsis and logical presentation of the Cartesian philosophy, originally drawn up for a friend. It is no part of his own philosophy. Nevertheless, it is worthy of note that Spinoza's metaphysical career began with a systematization of Cartesianism, and that the geometrical method is employed in his earliest publication. The dawn of his peculiar dogmas may also be detected in it. In 1670 appeared his Tractatus Theologico-politicus, which aroused a storm of violent denunciation, and was the chief cause of his being regarded by his contemporaries as the prince of atheists. To this treatise attention was necessarily confined in his own day, as it was the only exhibition of his views offered to the public; but there was no reason for its engrossing so exclusively the consideration of the ensuing century. It is not surprising that polemics should have attached themselves chiefly to this work, for it is much more level to the general apprehension than either the Ethics or the Reformation of the Understanding, as it deals not with the rarefied abstractions of ontology, but with the received notions in regard to prophecy, the inspiration and interpretation of the Scriptures, and kindred topics which lie at the foundation of revealed religion. The Tractatus Theologico-politicus was pure and bold rationalism. It was to the 17th century what Strauss's Life of Jesus has been to the 19th; and the latter may be considered as only the development of the former. It is true that genuine Spinozism is implied in this work; but this is not its prominent characteristic. The most obvious points, which at once provoked antagonism, are briefly indicated by Henry Oldenburg in a letter dated Nov. 15, 1675. He specifies the confusion of God with nature, the rejection of the authority and worth of miracles, the concealment of his views of the incarnation, of the satisfaction, and of the nature of Christ. These important subjects are, however, not what is most prominent in the treatise, whose special purpose is expressed in its full title: A Theologico-political Treatise, containing Several Dissertations, in which it is Shown that the Freedom of Philosophy is not only Compatible with the Maintenance of Piety and with Public Tranquillity, but that it cannot be Violated without Violating at the same time both Piety and Public Tranquillity. The work was a revelation of the general movement of the century. In 1644 John  Milton asserted the freedom of the press in his Areopagitica; in 1647 Jeremy Taylor produced his Liberty of Prophesying, advocating freedom of religious ministrations; in 1670 appeared Spinoza's Tractatus Theologico-politicus, urging unrestricted freedom of philosophy, and especially in regard to the interpretation of the Scriptures. In 1689 Locke published the first of his Letters on Toleration, urging entire religious freedom. The closing years of the century were preeminently the age of the freethinkers. Spinoza's treatise may therefore be considered as a manifestation of the spirit of the time, not as an abnormal phenomenon. Spinoza was only one of a throng:

“he above the rest, In shape and gesture proudly eminent. ...by merit raised To that bad eminence.”

We cannot enter into the details of this treatise, significant as they are. They are not Spinoza's philosophy, though they are concomitants of his philosophy. The treatise, though first in order of publication, was a consequence rather than a cause of his philosophy, which was not fairly exhibited during his lifetime. The Ethica, which is his philosophy, was apparently constructed between 1662 and 1665, but not published till 1677, among his Opera Posthuma, which contained, besides his Tractatus Politicus, his Tractatus de Intellectus Emendatione, Epistoloe Doctorum Virorum, and his Compendium Grammaticoe Linguoe Hebraicoe. His Reformation of the Understanding and his Ethics will be noticed under the head of his Philosophy; so will the Letters, as far as may be found expedient, for they are chiefly comments upon his doctrine. The Tractatus Politicus was perhaps suggested by The Leviathan of Hobbes, but differs greatly from it in spirit and conclusion, though largely accordant with it in general procedure. Hobbes favored despotic authority, Spinoza upheld regulated and rational freedom under every form of government. Arbitrary restraints were foreign to his mental and moral habits, and had been rendered repugnant to him by the bitter experiences of himself and of his teacher, Van den Ende. The Hebrew Grammar requires no further commemoration. Several other works have been ascribed, correctly or incorrectly, to Spinoza. Some of them have been lost. A number of marginal notes have been preserved and published. A little treatise of much interest was discovered and printed several years ago. This is the Korte Verhandeling van God, de Mensch en deszelfs Welstand. It is preserved in  the Dutch version, not in the original text. The chief value of the essay is that it contains clear indications of the peculiar doctrines of Spinoza, and gives the earliest view of them. It was probably composed before 1661; possibly as early as 1654-5. In the latter case, Spinoza would have been only twenty-two or twenty-three at the time. It thus reveals the precocity of his scheme and the singular consistency of his intellectual development. The chronological order of Spinoza's works thus appears to have been almost exactly the reverse of their order of publication. There is a somewhat analogous indication in the development of his philosophy. His conclusions seem to have been first settled, then principles discovered for them, then definitions and axioms invented, and then demonstrations devised. This will explain the error of the dogmas, the arbitrariness and invalidity of the premises, and their singularly logical evolution into the anticipated results.

3. Philosophy. — With an author so systematic as Spinoza, so curious in the establishment of all details, so methodically scrupulous in their demonstration and concatenation, it is impossible to deal, in a work of this kind, otherwise than by a summary treatment of his most distinctive principles. A full and formal examination would demand as close and as minute a criticism as was bestowed by Leibnitz upon Locke's Essay on the Human Understanding, Book by book, paragraph by paragraph, would have to be tested. For such a proceeding there is no room here. A bird's eye view must suffice. The details of any philosophy are, however, of secondary importance. If correctly established, they flow of necessity from the principles; if incorrectly deduced, they may discredit the philosopher, but they are no fair exhibition of the philosophy, and may be disregarded in a brief estimate of its character and value. The method is the chief concern. The principles come next, and they are usually determined, in large measure, by the method. All, then, that can be attempted at present will be to point out the characteristic procedure of Spinoza, and his fundamental principles. These determine and distinguish the philosophy, in its essence, its type, and its worth. For the purpose contemplated two of Spinoza's works will suffice — the Reformation of the Understanding, which presents a fragmentary view of his method, and the Ethics, which contain his philosophy. The Letters are chiefly elucidations of the doctrine.

The treatise on the Reformation of the Understanding was a posthumous work, and was left a fragment. Its composition, in its first draft, probably dates back to the period following the commencement of the Ethics, to  which work it may serve as an introduction. Unfinished, as it is, it may explain the philosophical tendencies, the philosophical relations, and the philosophical procedure of its author. Spinoza had been inducted into speculative pursuits by the study of the works of Des Cartes. His first publication was an abstract of Cartesianism. He was Cartesian by descent, Cartesian by intellectual habit, and remained Cartesian to the end. He was, indeed, hyper-Cartesian, as Leibnitz recognized. He only pushed the Cartesian method and the Cartesian doctrine to their furthest consequences. There are two leading dogmas of Des Cartes — one concerned with his method, the other with his doctrine. The former is that a clear idea is a true one, since the mind contains within itself the germs of truth, in the form of innate ideas. The latter is that mind and matter constitute the universe, as thought and extension; that they are entirely diverse, and cannot act upon each other. SEE DES CARTES.

These two dogmas constitute the starting points of Spinozism, in procedure and in system. “To have a certain knowledge of the truth,” says Spinoza, “it is sufficient to have a clear idea” (comp. Ethics, pt. 2, prop. 43). “Ideas which are clear and distinct can never be false.” What is clear, then, is certain; what is certain, is true; and the mind is both the source and the judge of true knowledge. This is Cartesianism. Spinoza recognized four different kinds of knowledge, according to their origin and according to their adequacy. Intuition, the highest grade, is alone wholly satisfactory (comp. Ethics, pt. 2, prop. 40). The influence of Platonism upon both Des Cartes and Spinoza is here manifest. Nothing is true which is not presented as a clear and adequate idea. A clear and adequate idea is necessarily true. The invalidity of these assumptions need not be insisted. upon. They are the foundation of Spinoza's method.

The object of life is to attain a knowledge of the truth — of the truth of being, of absolute truth. All other aims are relatively unimportant. Everything but this is merely secondary. Worldly temptations, worldly enjoyments, wealth, power, honors, indulgences, distract the mind, and unfit it for such high contemplations, and for their earnest prosecution. They should be renounced, in order to secure the serene temperament and the unclouded vision and the unselfish devotion which the genuine pursuit of truth demands. Thus only can the attainment of clear, and therefore of true, ideas be expected. But, besides the knowledge of principles, which are the data of reasoning, the knowledge of the consequences of these principles, and of the reciprocal relations of such consequences, must be  acquired. First principles, or disconnected ideas, are the beginning of knowledge, not its body. All possible consequences are evolved from them, but they must be traced in their relations and their interdependences. This must be done by the strictest reasoning, without suffering the interference of any obscure, vague, or imperfect notions. Such reasoning must be distinct and conclusive in all its stages, coercive of assent, and rigidly demonstrative. The strictest form of demonstration is geometrical, hence geometrical reasoning alone can suffice for the requirements of a true exposition of true doctrine. It will be noted that Spinoza does not pursue the course of investigation, but the course of development. He always proceeds a priori. His principles, whether admissible or not, are data, are assumptions. The sufficient proof of their truth with him is their lucidity. Thence every position is reached simply by deduction. Pascal, one of the greatest of mathematicians, had luminously shown the inapplicability of mathematical reasoning to unmathematical topics. But the Cartesian dogma of clear ideas being necessarily true engrossed the mind of Spinoza, and determined his whole method. Cartesianism was dominant throughout Europe. The brightest minds were occupied in questioning Cartesianism, in refuting objections, removing discords, supplying deficiencies, and assuring its coherence and completeness. In one fundamental respect Cartesianism was unsatisfactory and inexplicable. There was a serious flaw in a cardinal doctrine which exacted redress. The universe consisted of thought and extension, mind and matter. Everything fell under one or the other category, or was composed of both. But mind and matter were asserted to be wholly distinct and incommunicable. Neither was capable of acting on the other. How were the functions of life, the actions of rational beings, the conduct of creatures capable of spontaneous movement, to be accounted for? Here was the knot which Cartesianism could not untie, which must be untied before Cartesianism could be completely valid. The same knot, in a disguised form, is still perplexing speculation. Various solutions of the difficulty were proposed; all have proved extravagant and inadequate. SEE LEIBNITZ; SEE MALEBRANCHE.

Spinoza accepted the postulates of Des Cartes, and appreciated the difficulty which rent Cartesianism from crown to sole. If he could only obtain clear ideas of mind and matter, their relations to each other would be discerned and the problem would be solved. Mind and matter constitute the universe; they are variously conjoined; they suffer concurrent modifications; they act continually in harmony, yet they cannot act upon each other. The only conclusion consonant with these positions is that mind and matter are essentially one  and the same; that they are diverse aspects of a single existence, and that they are distinguished by merely apparent and accidental differences. If the same, they must be, and must have been, the same at all times and throughout all eternity, through all their changes and in all their forms. There is no longer any need of explaining their reciprocal interaction, for there is no interaction. There is no necessity for any divine preordination or divine cooperation to bring about material changes coincidently with mental determinations, because, as the universe is reduced to absolute unity, the Divinity is itself embraced in that unity — is, indeed, that unity. There is inconclusiveness in the reasoning, no doubt; if there were no inconclusiveness, Spinozism would be true. It is not meant to be asserted that Spinoza consciously pursued the course of reasoning here presumed, or has anywhere formally developed it. The foundations of his philosophy are intuitive, according to his own principles. But from his essay on the Reformation of the Understanding, from the constitution of his Ethics, from the whole complexion of his scheme, from the Cartesianism which furnish his point of departure and the correction of Cartesianism which he submitted as his system, it is certain that he must have instinctively pursued this or a like line of reasoning.

Everything is thus swallowed up in the divinity. God is all, and all is God — not interchangeably — for that would be materialistic theism, which is practical atheism; but with the precedence and exclusiveness of the divine, and that is idealistic pantheism. Things are not preordained, or predetermined, or prearranged, but preinvolved. Whatever phenomena arise, whatever changes occur, they are the transitory manifestations of some modification of the divine activity. There is mutation of accidents, there is no mutation of essence. The waves swell and roar upon the ocean, the bubbles burst upon the waves, but the ocean remains identically the same—

“Such as creation's dawn beheld.”

But there is no creation, there is only transfiguration through the incessant evolution and revolution of one eternal being. All possibilities are contained in this being, and all possibilities come into act, not coincidently or contemporaneously, but in diverse order and position. There is but one existence, one substance, but infinite forms. “There cannot be, and we cannot conceive, any other substance than God.” “Whatever is, is in God; and nothing can be, nor can be conceived, without God” (Ethics, pt. 1,  prop. 14, 15). These are foregone conclusions. They are involved in the third and sixth definitions of the first part. The definitions are assumptions, and arbitrary assumptions. All Spinozism is latent in Spinoza's definition of substance, as all possibilities and eventualities are enclosed in the Spinozistic Divinity. But Spinoza's definition of substance is altogether alien from the definitions and conceptions of the Greek and other philosophers. With the latter, substance is shadowy and almost inapprehensible, the final residuum after everything conceivable has been separated from the aggregate of accidents, properties, and other constituents. With Spinoza, it is the cause and body of those accidents and properties, and of what else there may be. In both cases, it is true, it is the foundation, the underlying aliquid necessarium — τὸ ὑποκείμενον. With Spinoza it is everything, with the rest it is nothing that can be conceived. From the unity of substance and the concomitant universality of the Divinity, all Spinozism follows of necessity, and its pantheistic character is also a necessary consequence, with or without geometrical deduction. We have exhibited only the roots of the doctrine; the trunk, the branches, the leaves, the blossoms, and the fruit all spring from them. We have not the space to pursue Spinoza through all the intricacies of his system. It is only necessary to add to the explanations already given that the Ethics of Spinoza include ontology, psychology, and deontology. The treatise is distributed into five parts: I. On God; II. On the Nature and Origin of the Soul; III. On the Nature and Origin of the Passions; IV. On the Slavery of Man, or the Strength of the Passions; V. On the Power of the Understanding, or the Liberty of Man. This freedom is very delusive. Man has no freedom of volition or of action. The only freedom accorded by Spinoza is freedom from other constraint than the necessities of his nature (Ethics, pt. 2, prop. 48; pt. 3, def. 2, prop. 2, etc.).

In the rigorous demonstrations of Spinoza, though the validity of the demonstration may be sometimes contested, there are many acute and profound observations. Nothing can be more surprising or more inspiriting than his deduction and enforcement of every duty and of every virtue in the fifth part. There is a nice distinction between Natura, naturans and Natura naturata which has become so celebrated and is often so convenient that it should not be left without notice (Ethics, pt. 1, prop. 29, Schol.). With Spinoza, Natura naturans is the divine substance considered an operating cause; Natura naturata the divine substance considered as effect or modification. With philosophers of dissimilar tenets, Natura naturans  signifies nature in her silent operation producing the appropriate results; and Natura naturata the results of such operation.

There is ample temptation for further comment and for abundant reflection, but these must be reluctantly renounced. From the brief survey of the essential character of Spinozism, it will be evident that the doctrine is the purest and completest pantheism — the purest in every sense. It is pantheism, and has consequently affinities and correspondences with all fashions of pantheism. It is inevitably opposed to all revealed religion, vet it is steeped through and through in the Divinity; but in an endless, formless, indiscriminate, impersonal, and mistaken Divinity. It is the reductio ad absurdum of Cartesianism. It therefore instituted no sect and invited no acolytes. The philosophy became a target and a butt, and when new forms of error menaced religion it passed away, and has been too little remembered. The memory of the clear spirit, the noble nature, and the unspotted life” of Spinoza should not be allowed to sink into oblivion.

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## Spinster[[@Headword:Spinster]]

             a term applied to an unmarried woman in legal documents, and in banns or proclamations of marriage. Spinster, with the old termination, is the female of spinner, as songster is of singer, seamster or seamster of seamer. King Alfred, in his will, calls the male side of his house the spear side, and the female the spindle side. The term is derived from the old occupation of women.

## Spire[[@Headword:Spire]]

             (spira), an acutely pointed termination given to towers and turrets, forming the roof, and usually carried up to a great height. It is doubtful whether any very decided approach towards a spire was made till a considerable time after the introduction of the Norman style at this period spires were sometimes adopted both on turrets and towers, and were generally made to correspond with them in their plan. Thus the circular turrets at the east end of the Church of St. Peter, at Oxford, terminate in small circular spires; an octagonal turret at the west end of Rochester Cathedral has an octagonal spire; and the square towers of the churches of Than and St. Contet, and several others near Caen, in Normandy, are surmounted with pyramids or square spires. They were at first of very low proportions compared with later structures, and in truth were little more than pyramidal roofs. The whole of the existing specimens of this date are of stone, and rise from the outer surface of the walls, so as to have no parapet or gutter round the base. These pyramids become gradually more elongated as they are later in date, and clearly led the way to the spire.

As the Early English style arose, considerably greater elevation was given to spires, although they were still very frequently less acute than they afterwards became, as at Ryhall, Rutland; Barnack and Ringstead Northamptonshire; and Christ Church Cathedral, Oxford. With the exception of a few rare examples, spires at this period were always octagonal; and when placed on square towers, the angles of the tower not covered by the base of the spire were occupied by pinnacles or by masses of masonry made to slope back against the spire. At the bottom of each of the four cardinal sides was usually a large opening with the jambs built perpendicularly, so that the head stood out from the spire and was usually finished with a steep pediment. Above these, at some considerable distance, smaller openings of a similar kind were generally introduced on the alternate sides; these openings are called spire lights. The top of the spire terminated with a finial and a cross or vane. Spires were still usually made to rise from the exterior of the tower walls without a parapet, a mode of construction which is distinguished in some districts by the term broach, the name of spire being confined to such structures as have gutters and parapets round their bases. Fine examples of spires of this date exist in Normandy, and at Bampton and Witney, Oxfordshire, and various other places.

During the prevalence of the Decorated style spires were almost always very acute; they generally had parapets and gutters round them, though the broach spires are by no means uncommon at this date, as at Stamford and Crick, Northamptonshire. Decorated spires did not differ materially from Early English spires, except in the character of the details and the amount of enrichments, which now began to be introduced in profusion. Crockets were often carved on the angles, as at Caythorpe, and small bands of paneling or other ornaments formed round them at different heights; the openings also were more enriched, and the pinnacles on the angles of the tower were enlarged, and were not unfrequently connected with the spire by small flying buttresses. Fine examples of this style are the spires of Salisbury Cathedral and of St. Mary's, Oxford.  In the Perpendicular style the same general., arrangement was continued, although the character of the details and enrichments was altered in common with those of the other features of Gothic architecture. At this period broach spires appear to have been abandoned — at least, no example of one of this date can be referred to. The foregoing observations refer to spires of stone, but they were often also made of timber and covered either with lead or shingles, the greater part of these were broaches, but they were sometimes surrounded by a parapet at the base. Many specimens of timber spires covered with shingles are to be met with in the counties of Surrey, Sussex, Kent, and Essex, and in some other places.

Small spires of open work, of timber, are sometimes placed at the east end of the naves of large foreign churches. In some of these the Lady bell (or Sanctus bell) is placed. The conjunction of a tower and spire forms a steeple. The following is the measurement of celebrated steeples above the ground: Old St. Paul's, 527 ft.; Salisbury, 404 ft.; St. Michael's, Coventry, 320 ft.; Norwich, 309 ft.; Louth, 294 ft.; Chichester, 271 ft.; Strasburg, 500 ft.; Vienna, 441 ft.; Antwerp, 406 ft.; Freiberg, 385 ft.; Chartres, 353 ft.; St. Patrick's, Dublin, 223 ft.; Glasgow, 225 ft. The spire of Amiens, called the golden steeple, from its gilded crockets, is 422 ft.; of Cologne, 510 ft.; the highest pinnacle of Milan, 355 ft.; the dome of St. Peter's, 434 ft.; Florence, 387 ft.; and Segovia, 330 ft. See Parker, Gloss. of Architecture, s.v.; Lee, Gloss. of Liturg. Terms; Walcott, Sacred Archceol. s.v.

## Spire Cross[[@Headword:Spire Cross]]

             In mediaeval times every church spire was crowned and surmounted by an ornamental cross. Its form was very varied, and frequently the representation of a cock was placed at the top, while at the foot of the cross was a globe, signifying the influence and power of the cross over the. world. The richest examples of spire crosses are found in France and Germany. That from the pencil of Mr. Pugin, in the accompanying cut, is not unlike the cross surmounting the spire of Amiens Cathedral.

## Spire, Or Exupere, St[[@Headword:Spire, Or Exupere, St]]

             first bishop of Bayeux, was born, according to some, in Rome, and came to Gaul about A.D. 68, with Denis, Saturnin, and other bishops, whom they pretend to have been sent by pope Clement. This opinion, followed in the diocese of Bayeux, is in contradiction with the chronology of its bishops; and it is also necessary, in accordance with the majority of writers, to fix, the epoch of his arrival towards the end of the fourth century. He died about 405, and was buried at the end of Mt. Phaunus, where he had begun to preach the Christian faith. His remains, transferred in the 16th century to  Corbeil, where a church was erected in his memory, were burned, Feb. 8, 1679, in the presence of the municipality. His festival is on Aug. 1.

## Spires, Diets Of Spires, Or Spire[[@Headword:Spires, Diets Of Spires, Or Spire]]

             (Germ. Speyer; anc. Noviomagus, afterwards Nemetes), is a city of Bavaria, at the confluence of the Speyerbach with the Rhine, once the residence of the German emperors, but now greatly reduced, having been nearly destroyed by the French in 1689. It is noted in ecclesiastical history for the meetings held there by the Reformers.

I. The first diet had been ordered to convene Feb. 1, 1526, at Esslingen, but was afterwards directed to meet at Spires on May 1. It did not begin its deliberations, however, until June 26. The situation at the time was favorable to the evangelical cause, inasmuch as the peace of Madrid, concluded between the emperor Charles V and Francis I, the king of France (January 1526), had been broken by Francis, with the consent of the pope. All Western Europe was leagued together to destroy the preponderating power of the imperial house. The Turks threatened to invade Germany, and the Torgau alliance had compacted the Protestant states into a formidable power. The Protestant princes accordingly assumed a bold attitude, and from the time of their arrival caused their preachers to hold daily services, at which thousands of people were present. The religious question was prominent from the beginning of the diet. The imperial commissioners announced that the emperor had determined to maintain the existing order in religious matters until a council should arrange a different order, and demanded that new innovations agreeable to the teaching of Luther and contrary to the Edict of Worms should not be undertaken, besides calling attention to ordinary  matters pertaining to the general conduct of the empire and to its needs.

Debates immediately ensued, in which the lay estates directed attention towards the many and notorious abuses existing in the Church, and the imperial cities demanded the abrogation of erroneous and dangerous customs. They asserted that it was impossible to tell when, if ever, a general Christian council might be convened. These arguments prevailed. The complaints so presented were given to a committee, which reported that baptism and the Lord's supper should alone be regarded as sacraments; that the laity should partake of the cup; and that the vernacular should be employed in the administration of the sacraments. A second committee reported, advising the exercise of liberty in the points named by the former committee, and, in addition, recommending the abrogation of celibacy and an intelligent preaching of the Word of God. At this point the commissioners introduced instructions, dated March 23, which prohibited them from accepting any action on the part of the diet that did not harmonize with the traditional doctrines and usages, and required them to promote the execution of the Edict of Worms. The elector of Saxony and the landgrave of Hesse took immediate measures to depart from Spires; and the difficulties which surrounded the emperor, joined with the counsels of his advisers, now led him to employ more conciliatory language. He wrote to his brother Ferdinand that he was determined to win over the Evangelicals with kindness, aid to submit their doctrines to a council and the recess of the diet, dated August 27, decreed that a universal — or at least a national — council should be called within a year “and that in matters treated of in the Edict of Worms each state should, during the interval, behave so as to be able to render account to God and the emperor. The Evangelical cause was thus accorded a season of quiet, during which its adherents drew more firmly together, and consolidated the Church. See the Acta of the diet in Luther's Werke (Walch's ed.), 16, 243 sq.; Veesenmayer, Die Verhandlungen auf dem Reichstage zu Speyer im Jahre 1526, etc., in Vater's Archiv, 1825, 1, 22 sq.; Ranke, Deutsche Gesch. 2,354 sq.; id. Fursten u. Volker von Sudeuropa, 2, 100 sq.; Neudecker, Merkw. Aktenstücke aus dem Zeitalter d. Reformation, 1, 19 sq.

II. The second Diet of Spires was occasioned by the more favorable conditions which the political relations of the emperor assumed, in consequence of which he felt himself able to enforce what was always his real desire, the repression of the Evangelical movement in Germany. When Francis I of France sued for peace, and the pope was induced to renew  amicable relations, the council promised in the recess of the first diet was no longer thought of by the emperor. He declared that he would no longer tolerate such disobedience to his commands as was manifest in the disregard of the Edict of Worms, and asserted that the existing differences in matters pertaining to the faith were the occasion from which sprang the troubles of the empire. He appointed commissaries, at the head of whom was his brother Ferdinand, and ordered the convening of a diet at Spires, to open Feb. 1, 1529. The date was afterwards changed to the 21st of that month; but the opening was delayed until March 15. The Romish party was strongly in the majority, and had been embittered by the fraud of Pack (q.v.), until its members were thoroughly determined to execute the emperor's instructions designed to overthrow the Evangelical teachings and Church order. The Evangelicals, as at the first Diet of Spires, were denied the use of a church, and were compelled to worship in their lodgings. Attendance on their services was prohibited; but congregations of over 8000 persons were, nevertheless, present at the preaching of the Word. The imperial commissaries were busily employed in sowing seeds of dissension among the Evangelicals; and failing in this purpose, they secured the exclusion of the delegates from Strasburg and Memmingen, where the mass had been prohibited.

The diet was opened by the commissaries in the spirit of the emperor's instructions. They abrogated the recess of the previous diet, on the alleged ground that it had been arbitrarily explained. The address of the commissaries was referred to a committee, in which the Evangelicals were greatly in the minority, and was of course approved. The report recommended the holding of a council in some German city, that the mass should be everywhere retained, and that it should be restored where it had been set aside; that a rigid censorship over books should be exercised; and, finally, that every form of teaching which did not recognize the real body and blood of Christ in the sacrament should be prohibited. The final item, was designed to prevent the union of Lutherans and Reformed into a single and powerful party, as the landgrave of Hesse proposed. Ferdinand exerted himself to promote the adoption of this report, and Eck and Faber (q.v.) were restlessly at work to divide the minority.

The landgrave, assisted by Melancthon, was, however, successful in uniting the Evangelicals in support of a declaration directly opposed to the report of the committee in all its parts. This declaration was submitted to the diet April 12, and was of course immediately rejected by the Romish majority; and Ferdinand, in the  session of April 19, even exalted the report of the committee into a recess of the diet, and commanded the Evangelicals to submit to its provisions, as having been fixed by a majority. As the minority were not prepared to yield immediately, he and his associate commissaries left the diet. The Evangelical princes at once drew up a protest against the action of Ferdinand and in harmony with their previous declaration, and caused it to be read immediately and publicly after which they demanded its incorporation into the recess. On the following day (April 20) they transmitted a more extended copy of their protest to t he imperial commissaries, which was returned to them by Ferdinand. This incident conferred on them the title of Protestants. The protest set forth that the Evangelical princes and estates could not sanction the revocation by a party vote of the recess passed unanimously at the last diet; that their opponents had conceded the correctness of Evangelical teaching in many points, and could not therefore require its rejection by those who now received it; that the papal legate had acknowledged, at the diet in Nuremberg, that the Church suffered from many evils in both head and members, and that consequently the occasion for existing differences must be found in Rome; as was also evident from the fact that the complaints of the German nation had not yet been satisfied. In the event that the recess of the former diet should. nevertheless, be recalled by the partisan majority, the signers protested before God that, for themselves and their people, they would “neither consent nor adhere in any manner whatsoever to the proposed decree in anything that is contrary to God, his holy Word, our right conscience and the salvation of our souls, and the last decree of Spires.” They asked that the matter be reported to the emperor, and declared that they would in the meantime so govern their actions that they might be able to render account thereof to God and the emperor.

The recess of the diet was issued April 22 in the form already described; and three days later the Protestant princes and delegates assembled in the house of Peter Muderstatt, deacon of St. John's, to draw up — in behalf of themselves, their subjects, and all who should thereafter receive the Word of God — an appeal addressed to his imperial majesty and to a free and universal council of holy Christendom. They incorporated in it a review of the action taken by the diet, accompanied with the principal documents belonging to the case, and demanded immunity from all past, present, and future vexatious measures. They next resolved to send an embassy to the emperor, in order that the reasons from which they acted might be  truthfully reported to him, and that he might be conciliated; and then they quitted Spires.

The envoys were selected at a convention held in Nuremberg May 1529, and reached the emperor Sept. 7. They were, Alexis Frauentraut, secretary to the margrave of Brandenburg; Michael von Kaden, syndic of Nuremberg; and John Ehinger, the burgomaster of Memmingen. The emperor had in the meantime concluded a treaty with the pope at Barcelona, June 29, and had concluded peace with Francis I at Cambray, Aug. 5, in each instance binding himself to put down the Reformation in Germany. The envoys immediately presented the protest, but were obliged to wait until Oct. 12 for the emperor's reply, insisting on the submission of the Protestants to the decree of the diet; on receiving which they at once read the appeal of Spires, and caused it to be taken to the emperor, who thereupon placed them under arrest. In Germany, the landgrave of Hesse had given the protest of Spires to the world in print, May 5, 1529, and the elector of Saxony May 12. See Muller, Hist. von d. evang. Stande Protest u. Appellation... dann der darauf erfolgten Legation in Spanien an k. Majest. Karl 5, etc. (Jena, 1705); Jung, Gesch. des Reichstags zu Speyer, 1529 (Strasb. and Leips. 1830).

III. The third Diet of Spires was convened to take action with reference to the necessities of the empire as against the Turks. It was opened Feb. 9, 1542, by king Ferdinand, who urged the importance of providing aid against the threatening enemy, but was met by the Evangelical estates with a declaration that they would vote no assistance save under the condition that the peace of Ratisbon (1541) should be confirmed. They asserted that many rulers did not act conformably to that agreement, and also that in suits at law before the chamber Evangelical contestants could not expect justice because of the composition of that tribunal, and they demanded that unobjectionable men should be appointed to its bench. Ferdinand could not receive such sentiments with favor, but was obliged to yield to the demands of the Protestant party through fear of the Turks.

The pope had sent cardinal Moroni to the diet to advocate the inauguration of a reform which should restore the Church to its ancient condition, and to propose, in furtherance of that purpose, the holding of a council in some Italian city. The estates rejected the latter proposition; and the Evangelical party went so far as to declare that they would never recognize a council convened and opened by the pope, though the latter had offered to  substitute Trent or Cambray as the place of meeting, and the estates had decided in favor of Trent. The Evangelicals also demanded that their protest against the proposed council should be admitted into the recess of the diet. A compromise was finally adopted, and published as a recess on April 11, 1542, by which the Evangelical claims were recognized, and an armistice for five years after the war was accorded them in return for the vote of liberal aid for the prosecution of the Turkish campaign. The recess, however, provided no new guarantee that the unwilling Romanists would respect its provisions any better than those of the Ratisbon Interim (q.v.). See Sleidani De Statu Religionis et Reipubl. Comment. a Chr. Car. etc. (Frcf. ad M. 1786), p. 248 sq.; Seckendorf, Historia Lutheranismi, bk. 3, § 25, p. 382 sq.; Walch, Luther's simmtliche Schriften (Halle, 1745), 17, 1002 sq.; Schmidt, Geschichte der Deutschen (Ulm, 1783), 5, 436 sq.

IV. The aid voted at the third Diet of Spires did not enable the imperial armies to retard the progress of the Turkish conquest in Hungary; in Germany various complications had arisen through the introduction of the Protestant faith into new territories, and the opposition of the Roman Catholic estates to the execution of the Ratisbon declaration; and, finally, the war with France had become very burdensome. The emperor accordingly convened a fourth diet at Spires, on Feb. 20, 1544, and displayed unusual anxiety to secure the personal attendance of the elector of Saxony and the landgrave of Hesse — the object being to ally Germany with himself in the war against France if possible, and thus to destroy the hope of assistance from Francis I upon which the Germans counted in tile event of religious and political complications. The elector was, however, required to confine the Evangelical preaching to his lodgings, and not to use a church for that purpose. Against this demand the Protestant princes raised an emphatic protest.

The diet was opened by the emperor in person, with an address reciting the needs of the empire with reference to its foreign foes, and promising that every means should be employed to elevate the chamber into a support of public order. The Protestants refused to permit their grievances to be put off without redress any longer, and insisted that the settling of a permanent peace and of equal rights before the tribunals of justice within the empire should precede the discussion of the Turkish and French wars; but they were finally induced to discuss the two projects side by side. The result was not, however, satisfactory. The principal point at issue was, the status of persons who had gone over to the Reformation after the Augsburg  Confession had been submitted. The emperor had decided that they should be excluded from the peace, and the Romish party insisted on this rule, while the Evangelicals desired its abrogation. Ultimately the elector and the landgrave returned to their homes. May 28 the emperor proposed to the estates, that the composition of the recess should be intrusted to him, and the Evangelicals consented, after they had been informed with regard to the paragraphs which were to be devoted to peace and justice, and after they had published a declaration designed to guard the provisions of the declaration of Ratisbon of the year 1541. The recess was agreed on June 10, and provided for the maintenance of an army, besides asking for a diet to be held at Worms within the year. It established peace, and enforced toleration in religious matters. The chamber was not to prosecute pending actions against the estates which adhered to the Augsburg Confession.

Neither party was satisfied with the recess. The Evangelicals drew up a protest deprecating the convening of a council by the pope, asserting that the judges of the chamber were not blameless, characterizing the oath in the Golden Bull as inadmissible. and insisting on the imperial Declaration of Ratisbon in 1541. The pope violently denounced the recess in a brief dated August 24, and Luther wrote against it the work Von dem Papstthum zu Rom vom Teufel gestiftet. See Seckendorf, Hist. Lutheranismi, bk. 3, § 28-30, p. 473-495; Sleidani De Statu Relig. etc. (Frcf. ad M. 1786), pt. 2, bk. 15, p. 328-350; Walch, Luther's sammtliche Schriften (Halle, 1745), 17, 1198 sq.; Schmidt, Geschichte der Deutschen (Ulm, 1783), 5, 469 sq.; Planck, Geschichte. des prot. Lehrbegriffs, pt. 3, 238 sq.; Von Rommel, Philipp der Grossmuthige (Giessen, 1830), 1, 476.

## Spirit[[@Headword:Spirit]]

             (רוּחִ, ruach [twice נַשְׁמָה, nishmah, breath, Job 26:4; Pro 20:27], πνεῦμα [twice φάντασμα, a phantasm, Mat 14:26; Mar 6:49], both literally meaning wind), is one of the most generic terms in either the English, Hebrew, or Greek language. We therefore discuss here its lexical as well as psychological relations somewhat extensively. SEE PSYCHOLOGY.

I. Scriptural Usage of the Word. — Its leading significations may be classed under the following heads:

1. The primary sense of the term is wind. “He that formeth the mountains and createth the wind” (רוח, Amo 4:13; Isa 27:8). “The wind (πνεῦμα) bloweth where it listeth” (Joh 3:8). This is the ground idea of the term “spirit” air, ether, air refined, sublimated, or vitalized; hence it denotes—

2. Breath, as of the mouth. “At the blast of the breath of his nostrils (רוח אפי) are they consumed” (Job 4:9). “The Lord shall consume that wicked one with the breath of his mouth” (τῷ μνεύματι τοῦ στόματος, 2Th 2:8).

3. The vital principle which resides in and animates the body. In the Hebrew, נפשׁ is the main specific term for this. In the Greek it is ψυχή, and in the Latin anima. “No man hath power over the spirit (ברוח) to retain the spirit” (Ecc 8:8; Gen 6:17; Gen 7:15). “Jesus yielded up the ghost” (ἀφῆκε τὸ πνεῦμα, Mat 27:50). “And her spirit (πνεῦμα αὐτῆς) came again,” etc. (Luk 8:55). In close connection with this use of the word is another,

4. In which it has the sense of apparition, specter. They supposed that they had seen a spirit,” i.e. specter (Luk 24:37). “A spirit hath not flesh and bones, as ye see me have” (Luk 24:39; Mat 14:26).

5. The soul — the rational, immortal principle by which man is distinguished from the brute creation. It is the πνεῦμα, in distinction from the ψυχή. With the Latins it is the animus. In this class may be included that use of the word spirit in which the various emotions and dispositions of the soul are spoken of. “Into thy hands I commend my spirit” (τὸ μνεῦμά μου, Luk 23:46; Act 7:59; 1Co 5:5; 1Co 6:20; 1Co 7:34; Heb 12:9). “My spirit hath rejoiced in God my Savior” (Luk 1:47). “Poor in spirit” (πτωχοί τῷ πνεύματι) denotes humility (Mat 5:3). “Ye know not what manner of spirit ye are of (Luk 9:55), where πνεῦμα denotes disposition or temper. “He that hath no rule over his own spirit” (רוחו, Pro 25:28; Pro 16:32; Ecc 7:9). The moral affections are denominated “the spirit of meekness” (Gal 6:1), “of bondage” (Rom 8:15), “of jealousy” (Num 5:14), “of fear” (2Ti 1:7), “of slumber” (Rom 11:8). In the same way also the intellectual qualities of the soul are denominated “the spirit of counsel” (Isa 11:2); the spirit of  knowledge” (ibid.); “the spirit of wisdom” (Eph 1:17); “the spirit of truth and of error” (1Jn 4:6).

6. The race of superhuman created intelligences. Such beings are denominated spiritual beings because they have no bodies like ours. To both the holy and the sinning angels the term is applied. In their original constitution their natures were alike pure spirit. The apostasy occasioned no change in the nature of the fallen angels as spiritual beings. In the New Test. demonology δαίμων, δαιμόνιον, πνεῦμα ἀκάθαρτον, πνεῦμα πονηρόν, are the distinctive epithets for a fallen spirit. Christ gave to his disciples power over unclean spirits (πνευμάτων ἀκαθάρτων, Mat 10:1; Mar 1:23; Luk 4:36; Act 5:16). The holy angels are termed spirits: “Are they not all ministering spirits?” (λειτουργικὰ πνεύματα, Heb 1:14). “And from the seven spirits (ἑπτὰ πνευμάτων) which are before his throne” (Rev 1:4).

7. The term is applied to the Deity, as the sole, absolute, and uncreated Spirit. “God is a Spirit” (πνεῦμα ὁ Θεός). This, as a predicate, belongs to the divine nature, irrespective of the distinction of persons in that nature. But its characteristic application is to the third person in the Divinity, who is called the Holy Spirit (Πνεῦμα ἃγιον) because of his essential holiness, and because in the Christian scheme it is his peculiar work to sanctify the people of God. He is denominated the Spirit by way of eminence, as the immediate author of spiritual life in the hearts of Christians. The New Test. writers are full and explicit in referring the principle of the higher life to the Spirit. In the Old Test. the reference is more general. The Spirit is an all pervading, animating principle of life in the world of nature. In the work of creation the Spirit of God moved upon, or brooded over, the face of the waters (Gen 1:2; Job 26:13). This relation of the Spirit to the natural world the ancients expressed as Ens extra-, Ens super-, Ens intra- mundanum. The doctrine of the Spirit, as the omnipresent life and energy in nature, differs from Pantheism, on the one hand, and from the Platonic soul of the world, on the other. It makes the Spirit the immanent divine causality, working in and through natural laws, which work is called nature; as in the Christian life He is the indwelling divine causality, operating upon the soul, and through divine ordinances; and this is termed grace. The Spirit in the world may be considered as the divine omnipresence, and be classed among the doctrines which are more peculiarly theological. But the indwelling and operation of the Spirit in the heart of the believer are an essential doctrine of Christianity. The one  province of the Spirit is nature, the other grace. Upon the difference between the two, in respect to the Spirit's work, rests the Christian consciousness. The general presence and work of the Spirit in nature are not a matter of consciousness. The special presence and work of the Spirit in the heart of the believer, by the effects which are produced, are a matter of which, from consciousness, there may be the most consoling and delightful assurance. SEE SPIRITUAL.

II. Doctrinal Distinctions and Queries. — The lexical usage thus pointed out gives rise to questions concerning the constitution of the nature of man. Does it consist of two or three elements? Must we accept a dichotomy or a trichotomy? The dichotomy is unquestionably established if it can be shown that soul and spirit designate only different aspects of the same subject. The passage of Scripture which is fundamental in this inquiry (Gen 2:7) seems, however, to distinguish three constituents in human nature — the clay (עָפָר), the breath of life (נַשְׁמִת חִיַּים), and the living being (נֶפֶשׁ חִיָּה). Some understand in the first of these elements the material substance, flesh or body (בָּשָׂר), out of earth; by the second, the spirit (נֶפֶשׁ), out of God, and by the third, the soul (רוּחִ), as resulting from a combination of the other elements. The soul would accordingly be the personality, as constituted of spirit and body, and is both soul and body united into one being. God forms the body, breathes into it the spirit, and the soul results from them both. But the careful reader will note that in the foregoing analysis the proper soul (רוּחִ) has not been brought into view at all. It is only the introduction of the vitalizing element (נַשְׁמָה) into the material organism ( עפר= בָּשָׂר) that constitutes the composite being or animal (נֶפֶשׁ) — a term which is frequently applied likewise to the low orders of creatures (Gen 1:20, etc.). Yet, as in Scripture universally this last distinguishing element is manifestly attributed to man, it still follows, under either view of the above passage, that Scripture teaches a trichotomy, and several passages explicitly sustain the same doctrine — e.g. Luk 1:46-47; 1Co 15:45 sq.; 1Th 5:23; Heb 4:12. To sum up the conclusion reached, the spirit is not soul simply, nor yet identical with the body, but a third somewhat which originates in the body that was formed and the soul that was inbreathed, but which itself is neither formed nor made but simply becomes (הָיָה). If this be true, then the spirit, itself becomes a powerful argument in behalf of a future resurrection of the body. SEE RESURRECTION.

A second inquiry which arises has to do with the manner in which the race is derived from the first pair whom God created. All agree that it is by propagation under the terms of the original endowment (Gen 1:28), and with the steady cooperation of God. But in the original creation of man, God formed the body out of matter previously created, and then added a new quantity in the inbreathing of the spirit, and the question turns upon the point whether a like distinction between body and spirit is made at the beginning of the existence of every human being. Traducianism (q.v.) teaches, under its various modifications, that the original combination of body and spirit into a single soul was made for all time and for the race, and that no direct interference with the natural processes of procreation on the part of God can be assumed. The living soul is transmitted from generation to generation without the intervention of any new creative act. The various schemes of creationism (q.v.) assume that the Creator infuses the spirit into every new human personality by a direct act. The doctrine of pre-existence assumes that a soul for each individual was potentially created at the beginning, and that it attains to actuality when united with its own special body or dust. Inasmuch as the only warrant for the doctrine of preexistence is the desire to avoid the erroneous idea of new creations, which creationism is said to affirm, there is no occasion to discuss its assumption of embryonic souls. Traducianism must likewise be rejected in so far as its doctrine of the propagation of both body and spirit by purely natural processes involves a disregard of the original distinction between the forming of the one and the inbreathing of the other. In creationism the truth is limited to the origin of the spirit, the soul being the product of both the traduced and the infused factors. It is apparent that the theory of traducianisn leads logically to the dichotomy, while that of creationism leads to the trichotomy. In every form of creationism the birth of a human being involves a sacramental wonder, since God is himself directly engaged in imparting to the individual his peculiar spirit. This theory, derived from Aristotle (De Anim. Mot. 9) and transmitted through the Church fathers, was cultivated in the Middle Ages, and generally adopted by Roman Catholic writers, though not as a confessional locus. It was also largely admitted among theologians of the Reformed Church, though by no means universally. Traducianism was more generally accepted in the Lutheran Church, though here also standard and leading authorities leave the question undecided. The Pseudo- Gnostical and Semi-Pelagian heresies, which taught that the spirit of man is either not at all or but little affected by sin, grew out of a combination of  creationism and the trichotomy theory; but they were the result simply of misconception. The same is true of the Apollinarian theory, which confines the human nature of Christ to body and soul (anima vegetabilis), and holds that in him the Logos supplied the place of the spirit (πνεῦμα). SEE SOUL, ORIGIN OF.

A third question follows, which is concerned with particulars connected with the forming of the body and the imparting of the spirit, and with the results that follow. The forming of the body extends to the entire organism with reference to all the members of the body, and to the senses, since in these consists the germ of the body. The inspiration of the spirit extends, with regard to all its far reaching consequences, over the whole of the spirit, in all its powers and abilities. Body and spirit, however, contain only germs which attain to organic development and form in the soul, the body especially becoming the form (μορφή) of the soul. Psychology, the philosophy of the soul, has consequently to inquire into the bodily life of the organism, particularly with reference to the senses, the emotions, the intellect, the will, and likewise into the νοῦς, λόγος, πνεῦμα, etc. In our days, psychology may even embrace in its investigations the science of language, since it has become important to demonstrate, in opposition to rationalism, pantheism, and materialism, that the germs of language, no less than of thought, inhere in the spirit; and that language, in which thought attains to expression, secures its development in the soul in harmony with the diversities of nationality, which is equivalent here to individuality, SEE MIND.

A fourth question asks, whither does the soul tend? or, more exactly, what becomes of it when separated from the body? The scriptural answer is brief and confident: the spirit returns to God, but not as it came from God; it retains the nature obtained by its union with the body; and it is accordingly as a soul, i.e. affected by the body, although the latter has become dust, that the spirit returns to God. The Scriptures teach that the soul neither sleeps nor dies, but retains its spiritual character. We shall accordingly not be found utterly naked even after death, but rather clothed with conscious activity (ἐνδυσάμενοι, οὐ γυμνοί, 2Co 5:3 — a passage, however, which legitimately refers only to the finally glorified state; see Alford, ad loc.), and thus await the reunion of soul and body in the resurrection. SEE INTERMEDIATE STATE.

The soul accordingly attains its consummation in the body, which was also the beginning and basis of the personality. Corporeity is thus the end of the ways of God, as it was the beginning in the clay from which man was formed. The three Catholic creeds close with the words “the resurrection of the body and the life everlasting;” and Paul writes, “There is a natural body, and there is a spiritual body... that was... first which is natural, and afterward that which is spiritual” (1Co 15:44 sq.). The body is thus the first and the last; “the spirit quickeneth” by the energy of the soul, and is the bond which unites the soul and body, the agent which combines them into a single substance, so that even death is unable to effect more than a partial and temporary separation. SEE DEATH.

See Molitor, Philosophie der Geschichte, etc. 2, 90; 3, 129, etc.; Rudloff, Lehre vom Menschen nach Geist, Seele u. Leib (1858); Von Meyer, in Blätter für höhere Warheiten (1823), 4, 271 sq. The above furnish information with reference to the teachings of the Cabala. According to Von Meyer, the Cabala distinguishes five souls (Nephesh, Ruach, Neshama, Chaja, Jechida). See also Dante, Divina Com. Purg. 25, etc.; Heinroth, Psychologie (1827); Schubert, Gesch. d. Seele (1833); Von Meyer, Inbegrif d. christl. Glaubenslehre (1832), p. 134, etc.; Lange, Land d. Herrlichkeit, etc. (1838); id. Positive Dogmatik (1852); Martensen, Dogmatik (1851); De Valenti, Christl. Dogmatik (1847); Ebrard, Christl. Dogmatik (1851); Delitzsch, Bibl. Psychologie (1855); Fichte, Anthropologie (2d ed. 1860); id. Zur Seelenfrage, etc. (1859); Wichart, Metaphys. Anthropologie (Minster, 1844); Polack, Unsterblichkeitsfrage (Amst. 1857); Richers, Schöpfungs-, Paradies- u. Sündfluth-Geschichte [Genesis 1-9] (1854), § 13, p. 210 sq.; id. Natur u. Geist (1850 sq.); Hahn [Aug.], Lehrb. d. christl. Glaubens, 2 ed. § 74; Hahn [G. E.], Theologie d. Neuen Testaments, § 149 sq.; also Lotze, Mikrokosmos... Anthropologie; Deinhardt, Begriff d. Seele mit Rucksicht auf Aristoteles (Hamb. 1840); Schmidt, De Loco Aristot. τὸν νοῦν θυράθεν ἐπειζιέναι in Aristot. Περὶ ζώων γενέσεως (Erfurt, 1847). Of Roman Catholic writings we mention Baltzer, De Modo Propagat. Animarum (1833); also Göschel, Beweise fur d. Unsterbl. d. Seele (1835) [per contra Becker, Ueber Göschel's Vers. eines Beweises d. personl. Unsterblichkeit (Hamb. 1836)]; id. Die siebenfaltige Osterfrage, etc. (1836); id. Beitr. zur spekulativen Philosophie von Gott u. d. Menschen, etc. (1838); id. Zur Lehre v. d. letzten Dingen (Berl. 1850); id. Der Mensch nach Leib, Seele u. Geist, etc. (Leips. 1856); Richter, Die neue  Unsterblichkeitslehre, in Jahrb. f. wissenschaftl. Kritik, 1834.-Herzog, Real-Encyklop. s.v. SEE SOUL.

## Spirit (Holy), Baptism Of[[@Headword:Spirit (Holy), Baptism Of]]

             The bestowment of the Divine Spirit upon faithful men — which is simply God's spiritual access to and abiding with his believing and obedient ones — is a promise for all times and dispensations of the Church, of the fulfilment of which promise the Divine Word is the perpetual record. It was the consolation and guide of the patriarchs; the inspiration of the prophets, and the light and life of the Old Test. Church. That which is now given to believers and to the aggregate Church differs from the former in degree and in some of its modes of manifestation rather than in its substance or kind. Indeed, as the Church has been; and is, essentially the same under all its dispensations, having the same precious faith, with the one atoning Sacrifice as its object and end, so the animating Spirit that guided and sustained the faithful ones of the earlier Church is the same with that which we recognize and worship, and in which we rejoice in this our day of the fullness of Gospel grace. It is evident, however, that, for obviously good reasons, a special and peculiar manifestation of the Spirit was given to the apostles — first on the day of Pentecost, and afterwards continuously, though evidently with steadily decreasing outward manifestations, till it finally entirely ceased with the apostolic age. But though its “signs” failed from the Church, as did the power of working miracles, its substance and reality, with all its blessed results, continued as Christ's perpetual legacy to his disciples all down through the ages, and will do so till the great consummation of his kingdom.

1. The term “baptism,” used in the New Test. to designate the bestowment of the Holy Ghost, is probably simply an accommodation of the idea of John's baptism, and is used to indicate the substance of which that ceremony was but the shadow and type; and, therefore, it should not be made to signify anything in respect to the method of the impartation of its grace, nor conversely anything as to the mode and form of the initial Christian ordinance. It is enough that we are assured that the Holy Ghost shall be given. The gift of the Holy Spirit was promised by Christ to his disciples under circumstances calculated to impress them with a deep sense of its value and importance. In his last and singularly tender interview with them (John 16), he represented the promised Comforter as more than equivalent to his own personal presence; and after his resurrection, because  of its importance and necessity for them, he charged them not to enter upon their great commission until they should receive this promised endowment (Luk 24:40). Its original bestowment on the day of Pentecost is recorded with unusual detail (Acts 2), and its possession is frequently referred to in both the earlier and later Scriptures in such emphatic terms as to leave no doubt of its cardinal character in the Christian scheme. Nevertheless, it would seem to have been strangely overlooked in many ages and sections of Christendom, and its distinctive features have not seldom been imperfectly apprehended even by those who have cordially embraced it as a doctrine and personally experienced its power. A careful looking into the subject may therefore not be without its practical utility.

The great importance of this matter to the Christian ministry is all along, and with great emphasis, set forth in the New Test. The same truth plainly appears from the altered complexion of the apostles' language and conduct after their reception of this gift. Peter, the self confident and yet timid disciple, was immediately transformed into the bold but dignified champion of his Lord. The whole eleven, who had before been such weak believers and such dull scholars, at once rose to a just comprehension of the evangelical scheme. The resistless power with which Stephen spoke before his murderers (Act 2:10) was but a sample of that with which all were endued.

But we greatly err if we suppose that this gift was limited to the apostles or to preachers. In the account of the first effusion it is explicitly stated that all present partook of it (Act 2:4); namely, the entire number of the one hundred and twenty disciples, including men and women (Act 1:14-15). The universality of the gift appears in the case of the Samaritans converted under Philip's preaching (ch. 8), and likewise in the family of Cornelius (Actz Act 10:44). The four unmarried daughters of Philip, “which did prophesy” (Act 21:9), were doubtless enabled to do so through this gift. Indeed, none of the prophecies of this endowment, whether in the Old Test. or the New, limit it to a particular class. Peter, on the day of Pentecost, quoted the prediction of Joel as applying to “all flesh,” servants and handmaids alike (Joe 2:17-18); and Jesus himself had already referred John the Baptist's declaration of the higher baptism to the same event (Joe 1:5). This gift, then, is the universal privilege of Christians. The “all power” (Mat 28:18) abides in the aggregate Church and in each individual believer.

2. It is necessary, however, to distinguish between the ordinary and the extraordinary features of this divine gift as exhibited in the apostolic days. There were certain peculiarities then present, such as the power to work miracles, to speak with languages that had not been learned, which history shows have not been permanent in the Church. These special gifts or miraculous endowments seem to have been symbolized — by the “cloven tongues like as of fire” that sat upon each of the primitive recipients. They were, in the first instance, directly conferred by God himself — namely, on the day of Pentecost, as was obviously proper, and, we may say, necessary; but after that event they were invariably, so far as we know, imparted through the instrumentality of the apostles. The only exception to this is in the case of Cornelius, where a special lesson was to be taught concerning the admission of Gentiles into the Church by God himself; and even here an apostle's presence seems to have been requisite. In all other examples recorded the imposition of apostolic hands seems to have been an essential condition to the conferment (see Act 8:17-18; Act 19:6; Rom 1:11). The miraculous power once imparted seems to have been permanent with each individual; but none except the apostles had the right or ability of communicating the Holy Ghost to another person. Hence after the death of the apostles the power itself became extinct. This was no doubt a principal one of their peculiar functions. We commend this fact to the consideration of those who claim to be their lineal successors. The ordinary and exclusively spiritual endowment, which is the perpetual heritage of the Christian Church and the privilege of all true believers, we understand to be still conferred, as it always was, directly by God in answer to prayer, without any intermediation or human instrumentality being necessary, though such may be of use by way of preparing the subjects to expect and appreciate the sacred gift. In point of fact, the gift of the Spirit, in its ordinary function, is found to attend personal intercourse with individuals of deep Christian experience.

Many questions, curious rather than profitable, are sometimes raised respecting these supernatural endowments; but we must here pass them by as a thing of history and speculation, and of very little personal interest. The manifestations of the Spirit evidently differed widely in individual cases, and were altogether of an arbitrary and abnormal character. The principal information concerning them is contained in 1 Corinthians 12-14, respecting the proper meaning of which Scripture commentators and  exegetes are by no means agreed among themselves. SEE SPIRITUAL GIFTS.

One example, however, of the experience of this bestowment, recorded in Holy Writ, is of so marked and instructive a character that we must note it somewhat at length. It occurs in Act 19:1-7. During Paul's third missionary tour he visited Ephesus, where Apollos had previously labored. The apostle there found twelve men who had become converts to John's baptism, possibly under the preaching of Apollos, prior to the superior enlightenment of the latter by the more spiritual instructions of Aquila and Priscilla. These men had not, therefore, received the gift of the Holy Spirit. Indeed, when questioned on the subject, they averred that they “had not so much as heard whether there be any [a] Holy Ghost.” By this they could not have meant an utter ignorance of such a divine being, nor of his office work upon human hearts,; for not only is the Old Test., with which they must have been familiar, full of allusions to the Holy Spirit, but John had expressly taught his disciples to look for the long-predicted baptism. We cannot suppose that the Hebrew saints had been destitute of that heavenly influence without which no genuine religious fruit can possibly grow in the human heart; for the very heathen owed all their real piety to the unconsciously anticipated virtue of the incarnate Redeemer. The same Spirit which brooded over the primeval deep (Gen 1:2) was the Spirit of Christ (Joh 1:3), without which none are his (Rom 8:9). It was he, as the Jehovah, Logos, who wrought all the wonders of the Mosaic dispensation (1Co 10:3). The inspiration, whether personal or official, of all the Old Test. characters proceeded, by their own acknowledgment, from this source. The seventy elders (Exo 24:10) stood on the same spiritual platform with the beloved disciple in Patmos (Revelation 4). Abraham, entering into God's covenant, symbolized by the lamp and the smoking furnace (Gen 15:17), rejoiced to behold Christ (Joh 8:56). Jacob's ladder (Gen 28:12) was a lively type of Christ (Joh 1:51), the sole medium of intercourse with heaven. David and the prophets abound with recognitions of the Holy Spirit's presence and power in religious experience. Most of the above instances seem to indicate, in respect to their subjects, unusual frames of mind and special inspirations, but some of them speak the ordinary language of private devotion. The Ephesian converts, therefore, must obviously have meant that they did not expect for themselves what they were entirely familiar with in past history as the privilege of a few favored individuals,  or, at most, that they did not look for an immediate fulfilment of the Baptist's announcement concerning the Spirit, of which probably they had as yet only very inadequate appreciation. Their experience then and after this was, of course, similar to that of their fellow Christians.

3. We come, therefore, to the difficult task of discriminating the perpetual from the transient manifestations of this precious gift of Christ to his Church in its bearing upon ordinary religious experience. We must clear the way for the discussion by a few preliminary considerations, which we will treat with as little metaphysical abstraction as possible.

All the functions of the Holy Spirit are in one sense preternatural — that is, they are outside of, and superior to, our natural faculties; and the spiritual capabilities with which they invest us are in that sense supernatural. But a miracle is more than this. It is not only beyond and above nature, but still within the realm of nature. The gift or gifts of the Holy Spirit to which we now allude are not opposed to our essential nature, but they come from beyond its sphere, yet often become supplemental, auxiliary, or recuperative to it. This is in accord with another important truth which we are apt to overlook. Our Lord, in his discourse to Nicodemus, declared that as “the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit” (Joh 3:8). The operations of the Spirit are inscrutable, even to the subject of them, as to their mode of action; consciousness reveals to us only the fact, not the manner nor the origin, of our religious experiences. These last we must learn from some other criterion or source. The apostle, therefore, very properly exhorts us to “try the spirits [both in ourselves and in others, by means of the written Word and their fruits] whether they are of God” (1Jn 4:1). If we had, like the apostles, the inspired gift of “discerning spirits,” perhaps we might, to some extent, dispense with these accessory tests. Now the reason why we are unable to distinguish by any infallible internal mark or quality the author or tendency of our cognitions, impulses, or emotions, even when they are really due to the influence of the Holy Spirit, is because these divine influences, however genuine or powerful, all lie in the plane of our own proper mental faculties, appearing to the consciousness as of subjective origin. They, in fact, use these faculties as their channel or vehicle, just as the electric current runs along the telegraphic wire precisely the same whether the thunderstorm or the magnetic machine give the impulse, and whether the telegram be from friend or foe, a truth or a lie. It  is a great and dangerous error, alike unscriptural and unphilosophical, to assume for any one that he is directly conscious of any divine influence as such. Whether it is God himself or Satan that is operating the wires in his soul, he can only tell for a certainty by a comparison of the character and bearing of the message with some external rule or standard.

It follows from this law that, aside from the miraculously inspired experience of prophets strictly so called which no sound Christian now claims, and of which we could only speak theoretically — we are to expect no ecstatic, frenzied, or extravagant demonstration as the essence, concomitant, or mark of the spiritual endowment which we are considering. We say this not from any sympathy with such a Quietism as Upham has learned from Madame Guyon, which teaches that no influence of the Holy Spirit tends to flutter, disturb, or agitate the soul. Unquestionably some terribly disquieting convictions often reach the bosom of the penitent, and many distressing emotions sometimes invade the peace even of the believer; and we are far from dissociating God's Spirit from these. We only mean that fantasy, rhapsody, and spiritual transcendentalism are no more signs of the religious endowment which we are considering than is catalepsy, vociferation, or glee. All these may thrill the nerves; and so may music or poetry or a landscape. It is only when God plays upon the keyboard that the divine harmony is wakened, and only when he speaks that the sacred whispers of soul respond. It is said that some of Mr. Wesley's most impressive sermons were delivered with wonderful calmness. There was more power because more pathos in the “still, small voice” which spoke to the despondent prophet at Horeb than in all the “thunders and lightnings and a thick cloud” at Sinai. Both in physical extravagancies and mental transports heathen devotees have often excelled, and Mohammedan dervishes are adepts in these unprofitable bodily exercises.

4. But we must give a positive, and not merely a negative, statement of the baptism of the Holy Spirit. This involves a somewhat close analysis of religious states and processes, in the formulation of which Christian denominations are not fully at one, though the agreement may be more nearly complete than it sometimes seems.

The acts on God's part in conversion are essentially two, justification, or the pardon of sin, which takes place in the divine mind; and regeneration, which is also an initial sanctification, and takes place in the human soul.  These two coordinate elements are inseparable from the very beginning of any true religious life in the Bible sense, and they are, therefore, characteristic of every genuine believer, whether in the Old or the New Economy. Thus Saul, the first Hebrew king, was “turned into another man” when he met the company of the prophets (1Sa 10:6), although he afterwards fell from grace; and Saul, the first chief persecutor of the infant Church, received the same change on the way to Damascus, and continued steadfast in it to his life's end. Jacob experienced a similar spiritual transformation as he wrestled with the angel — for be it carefully noted that his vision of the ladder resulted only in a conditional promise of future consecration to God (Gen 28:20-21); but the apostles were no doubt converted men long before the day of Pentecost, for Judas could not otherwise have been an apostate (Joh 17:12). Both these acts — forgiveness and the new birth — are necessarily instantaneous and complete at once, because they are acts, and divine ones. They are not processes, but each is a fact, which must be perfected whenever their conditions are met, matured, or perfected. Sanctification, on the other hand, is the outcome of a progressive work, begun at conversion and completed, whether gradually or instantaneously, at a subsequent stage. Possibly it might have been completed at conversion, had the subject possessed adequate intelligence and faith, and it might be perfectly attained at any other point of the Christian's career on the concurrence of the same requisites; but this all conquering faith is itself a divine endowment. In point of fact, it is usually deferred till fatal sickness or utter decrepitude has weaned the heart from earth, or it is even postponed to the hour of dissolution, if, indeed, it be granted — as is generally assumed, we think rightly that the saved soul entering Paradise must be, in the fullest sense, “cleansed of all sin.” At whatever moment this great change may be fully achieved, it is, of course, entirely the work of God — that is, of the influence of the Holy Spirit.

Now there are two other and more special offices of the Holy Spirit which it is the privilege of Christians to experience, accessory to, but not necessarily implied in, any of the three acts or operations already specified. It is these that are the distinctive features of Christianity as a personal religion. They were not known, at least not in this precise form, to the Old Test. saints. They are very nearly allied to each other, and have strong affinities, especially to regeneration; but they have some peculiar features in both these aspects. They are the witness of the Spirit and the baptism of  the Spirit. The former is the seal of adoption, and the latter the earnest of the inheritance. They are both very clearly set forth in Paul's writings, especially in the Epistle to the Romans. They are not identical. The.” witness” is objective and conclusive; it looks to our relation as children of God, and is incapable of growth, although it may occasionally be somewhat obscured. The “baptism” is subjective and cumulative; it drinks in the luxury of the divine communion, and expands by successive impartations. The one is a recognition of our relation to God, the other our enjoyment of him. The apostle seems to have expressed their mutual correlation in an admirable figure — “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2Co 3:18).

We have said that these two great blessings properly attend the conversion of the soul. We think they would always accompany it simultaneously if the subject were duly instructed to expect them. But in point of fact there often is an interval, sometimes a considerable one, between that event and these. We are not sure that the “witness” and the “baptism” may not themselves be occasionally separated by a longer or shorter interval of time. Certainly many believers do not immediately enter into the assurance of adoption, and it is quite as certain that very many know little, if anything, for a long time or for all their lives, of the true baptism of the Spirit.

5. It is proper that we should, if possible, discriminate a little more closely still. In describing, as well as we may, in a last analysis, this “baptism,” we premise, of course, that only by actual experience can it be truly apprehended. Spiritual things are spiritually discerned (1Co 2:14), and only they who are taught of God by the Holy Ghost can understand the deep things of the Spirit. In the gracious economy of the Gospel this gift is the common privilege of believers, giving fervor to the heart, earnestness to the life, and unction to the words in divine things. By virtue of this endowment, prayer is changed from a cold and formal routine to a living and spontaneous intercourse; heaven becomes a present reality, instead of a dim prospect; Christ dwells in the heart, and not merely reigns over it. There is a glow, a joy, a freedom, in all the feelings, looks, and acts of the possessor of this gift that shows he has found peace, rest, and satisfaction. The emotions may not always rise to rapture; they may at times be even depressed to grief; but there will be a sweetness in sorrow itself, and a gladness in the very humiliation, for the company of Jesus will still be realized. In one word, it is the sunshine of the elder brother's  presence in the soul that makes all the difference between the spiritually unbaptized servant of God and the baptized son. This baptism is especially evident in season of revival, to which, indeed, it often holds the double relation of cause and effect, not only enabling believers to enjoy such “refreshing from the presence of the Lord,” but especially qualifying them for useful labors at such times. A word uttered under the inspiration of such a baptism is often more effectual in reaching the heart both of believers and unbelievers than a sermon without it. Indeed, the success of all human efforts in this line depends almost wholly upon the presence and extent of this power.

6. It will not be inferred, as has already been intimated, that such baptisms are limited to any special times or places or occasions. They may come in the solitary and silent meditation of the closet; but we believe that they are more frequently experienced in the social exercises of “the communion of saints.” They are various in both form and degree, and may often be repeated, until the soul at length becomes “full of glory and of God.”

This baptism is neither the same with entire sanctification, nor is the latter the invariable result of the experience of the former. Some may have, perhaps unwittingly, but not therefore harmlessly, confounded the two under the vague name of “the second blessing.” This is rather the doorway, the roadway, to that exalted attainment. Multitudes, it must be believed, are walking in its light and peace and joy who are, nevertheless, conscious of numerous spiritual failings, who may even, though not of necessity, be overcome by temptation and fall into momentary — never into deliberate — sin. But if they abide in the Spirit, they are enabled by divine grace immediately to take hold upon the Great Restorer, and to taste anew the “mystic joys of penitence,” and to rejoice anew in the power of saving grace. All those who thus faithfully hold on to Christ by the Spirit will at length prove completely victorious, and will be enabled to shout on earth as well as in heaven their triumph over every inward and outward foe. SEE SPIRITUAL GIFTS.

## Spirit (Holy), Sect Of The[[@Headword:Spirit (Holy), Sect Of The]]

             a name for the representatives of a pantheistic movement of the 12th century in France. The party originated with Amalric (q.v.) of Bena, a teacher at Paris. The first germs of this pantheistic mysticism were probably derived from the writings of the pseudo-Dionysius and of Erigena Amalric taught that none could be saved who believed not that he was a member of the body of Christ. Similar views were entertained by David of Dinanto (q.v.) and Simon (q.v.) of Tournay. These opinions finding their way among the laity, a goldsmith proclaimed the advent of the age of the Holy Spirit, when all positive religion and every outward form of worship should cease and God be all in all. As formerly in Christ, so now in every believer, did God become incarnate; and on this ground the Christian was God in the same sense in which Christ had been. These views were condemned by a synod held at Paris in 1209, the writings of Erigena were reprobated, and several members of the sect consigned to the stake. See Kurtz, Church Hist. 1, § 108, 2.

## Spirit (Holy), Testimony Of[[@Headword:Spirit (Holy), Testimony Of]]

             SEE WITNESS OF THE HOLY GHOST.

## Spirit (Holy), Work Of[[@Headword:Spirit (Holy), Work Of]]

             SEE SPIRIT, HOLY.

## Spirit (Or Ghost ), Holy[[@Headword:Spirit (Or Ghost ), Holy]]

             the title of the third person in the Godhead.

I. Designation. — In the Old Test. he is generally called יוּחִ אֵֹלהַים, or רוּחִ יְהוהֹ, the Spirit of God, the Spirit of Jehovah; sometimes the Holy Spirit of Jehovah, as in Psa 51:11; Isa 63:10-11; or the Good Spirit of Jehovah, as in Psa 143:10; Neh 9:20. In the New Test. he is generally τὸ Πνεῦμα τὸ ἃγιον, or simply τὸ Πνεῦμα, the Holy Spirit, the Spirit; sometimes the Spirit of God, of the Lord, of Jesus Christ, as in Mat 3:16; Act 5:9; Php 1:19, etc. — Smith.

Besides this personal use of the term, the words Spirit and Holy Spirit frequently occur in the New Test. by metonymy, for the influence or effects of his agency.

a. As a procreative power “the power of the Highest” (Luk 1:35).

b. As an influence with which Jesus was endued (Luk 4:4).

c. As a divine inspiration or afflatus, by which the prophets and holy men wrote and spoke (ἐν πνεύματι, διὰ πνεύματος, ὑπὸ πνεύματος). “Holy men of God spake as they were moved by the Holy Ghost” (2Pe 1:21; Num 11:26; Neh 9:30; Eze 3:12; Eze 3:14). John in Patmos was rapt in prophetic vision was ἐν πνεύματι (Rev 1:10; Rev 4:2; Rev 17:3).

d. As miraculous gifts and powers with which the apostles were endowed to qualify them for the work to which they were called. “Jesus breathed on them, and said unto them, Receive ye the Holy Ghost” (Λάβετε Πνεῦμα ἃγιον, Joh 20:22). “And they were filled with the Holy Ghost,” etc. (Act 2:4). “They were baptized with the Holy Ghost” (ἐν Πνεὐματι ἁγίῳ, Act 1:5; comp. Joe 2:28 with Act 2:16-18, where the רוחof the prophet is translated πνεῦμα by the apostle).

2. Historical Development of the Functions of the Holy Spirit. — In accordance with what seems to be the general rule of divine revelation, that the knowledge of heavenly things is given more abundantly and more  clearly in later ages, the person, attributes, and operations of the Holy Ghost are made known to us chiefly in the New Test. In the light of such later revelation, words which, when heard by patriarchs and prophets, were probably understood imperfectly by them, become full of meaning to Christians.

1. In the earliest period of Jewish history the Holy Spirit was revealed as cooperating in the creation of the world (Gen 1:2), as the Source, Giver, and Sustainer of life (Job 27:3; Job 33:4; Gen 2:7); as resisting (if the common interpretation be correct) the evil inclinations of men (Gen 6:3); as the Source of intellectual excellence (Gen 41:38; Deu 34:9), of skill in handicraft (Exo 28:3; Exo 31:3; Exo 35:31), of supernatural knowledge and prophetic gifts (Num 24:2), of valor and those qualities of mind or body which give one man acknowledged superiority over others (Jdg 3:10; Jdg 6:34; Jdg 11:29; Jdg 13:25).

2. In that period which began with Samuel the effect of the Spirit coming on a man is described in the remarkable case of Saul as change of heart (1Sa 10:6; 1Sa 10:9), shown outwardly by prophesying (10:10; comp. Num 11:25, and 1Sa 19:20). He departs from a man whom he has once changed (1Sa 16:14). His departure is the departure of God (1Sa 16:14; 1Sa 18:12; 1Sa 28:15); his presence is the presence of God (1Sa 16:13; 1Sa 18:12). In the period of the kingdom the operation of the Spirit was recognized chiefly in the inspiration of the prophets (see Witsius, Miscellanea Sacra, lib. 1; Smith [J.], Select Discourses, 6. Of Prophecy; Knobel, Prophetismus der Hebraer). Separated more or less from the common occupations of men to a life of special religious exercise (Bull [Bp.], Sermons, 10, 187, ed. 1840), they were sometimes workers of miracles, always foretellers of future events, and guides and advisers of the social and political life of the people who were contemporary with them (2Ki 2:9; 2Ch 24:20; Ezekiel 2:23; Neh 9:30, etc.). In their writings are found abundant predictions of the ordinary operations of the Spirit that were to be most frequent in later times, by which holiness, justice, peace, and consolation were to be spread throughout the world (Isa 11:2; Isa 42:1; Isa 41:1, etc.).

3. Even after the closing of the canon of the Old Test. the presence of the Holy Spirit in the world continued to be acknowledged by Jewish writers  (Wis 1:7; Wis 9:17; Philo, De Gigant. 5; and see Ridley, Moyer Lectures, serm. 2, p. 81, etc.).

4. In the New Test., both in the teaching of our Lord and in the narratives of the events which preceded his ministry and occurred in its course, the existence and agency of the Holy Spirit are frequently revealed, and are mentioned in such a manner as shows that these facts were part of the common belief of the Jewish people at that time. Theirs was, in truth, the ancient, faith, but more generally entertained, which looked upon prophets as inspired teachers, accredited by the power of working signs and wonders (see Nitzsch, Christl. Lehre, § 84). It was made plain to the understanding of the Jews of that age that the same Spirit who wrought of old among the people of God was still at work. “The dove forsook the ark of Moses and fixed its dwelling in the Church of Christ” (Bull, On Justification, diss. 2, ch. 11, § 7). The gifts of miracles, prediction, and teaching, which had cast a fitful luster on the times of the great Jewish prophets, were manifested with remarkable vigor in the first century after the birth of Christ. Whether in the course of eighteen hundred years miracles and predictions have altogether ceased, and, if so, at what definite time they ceased, are questions still debated among Christians. On this subject reference may be made to Dr. Conyers Middleton's Free Inquiry into the Miraculous Powers of the Christian Church; Dr. Brooke's Examination of Middleton's Free Inquiry; W. Dodwell's Letter to Middleton; Bp. Douglas's Criterion; J.H. Newman's Essay on Miracles, etc. With respect to the gifts of teaching bestowed both in early and later ages, comp. Neander, Planting of Christianity, bk. 3, ch. 5, with Horsley, Sermons, 14; Potter, On Church Government, ch. 5; and Hooker, Ecclesiastes Polity, 5, 72, 5-8. SEE MIRACLE.

The relation of the Holy Spirit to the incarnate Son of God (see Oxford translation of Treatises of Athanasius, p. 196, note d) is a subject for reverent contemplation rather than precise definition. By the Spirit the redemption of mankind was made known, though imperfectly, to the prophets of old (2Pe 1:21), and through them to the people of God. When the time for the incarnation had arrived, the miraculous conception of the Redeemer (Mat 1:18) was the work of the Spirit; by the Spirit he was anointed in the womb or at baptism (Act 10:38; comp. Pearson, On the Creed, art. 2, p. 126, ed. Oxon. 1843); and the gradual growth of his perfect human nature was in the Spirit (Luk 2:40; Luk 2:52). A visible sign from heaven showed the Spirit! descending on and abiding with  Christ, whom he thenceforth filled and led (Luk 4:1), cooperating with Christ in his miracles (Mat 12:18). The multitude of disciples are taught to pray for and expect the Spirit as the best and greatest boon they can seek (Luk 11:13). He inspires with miraculous powers the first teachers whom Christ sends forth, and he is repeatedly promised and given by Christ to the apostles (Mat 10:20; Mat 12:28; Joh 14:16; Joh 20:22;. Act 1:8). SEE SPIRIT, BAPTISM OF.

Perhaps it was in order to correct the grossly defective conceptions of the Holy Spirit which prevailed commonly among the people, and to teach them that this is the most awful possession of the heirs of the kingdom of heaven, that our Lord himself pronounced the strong. condemnation of blasphemers of the Holy Ghost (Mat 12:31). This has roused in every age the susceptibility of tender consciences, and has caused much inquiry to be made as to the specific character of the sin so denounced, and of the human actions which fall under so terrible a ban. On the one hand, it is argued that no one now occupies the exact position of the Pharisees whom our Lord condemned, for they had not entered into covenant with the Holy Spirit by baptism; they did not merely disobey the Spirit, but blasphemously attributed his works to the devil; they resisted not merely an inward motion, but an outward call, supported by the evidence of miracles wrought before their eyes. On the other hand, a morbid conscience is prone to apprehend the unpardonable sin in every, even unintentional, resistance of an inward motion which may proceed from the Spirit. This subject is referred to in Article XVI of the Church of England, and is discussed by Burnet, Beveridge, and Harold Browne, in their Expositions of the Articles. It occupies the greater part of Athanasius's Fourth Epistle to Serapion, ch. 8-22 (sometimes printed separately as a treatise on Mat 12:31). See also Augustine, Ep. ad Romans Expositio Inchoata, § 14-23, tom. 3, pt. 2, p. 933. Also Odo Cameracensis (A.D. 1113), De Blasphemia in Sp. Sanctum, in Migne's Patrologia Lat. vol. 163; Denison (A.D. 1611) The Sin against the Holy Ghost; Waterland, Sermons, 27, in Works, 5, 706; Jackson, On the Creed, bk. 8, ch. 3, p. 770). SEE UNPARDONABLE SIN.

But the ascension of our Lord is marked (Eph 4:8; Joh 7:39. etc.) as the commencement of a new period in the history of the inspiration of men by the Holy Ghost. The interval between that event and the end of the world is often described as the dispensation of the Spirit. It was not merely (as Didymus Alex. De Trinitate, 3, 34, 431, and others have  suggested) that the knowledge of the Spirit's operations became more general among mankind. It cannot be allowed, though Bp. Heber (Lectures, 8, 514, and 7, 488) and Warburton have maintained it, that the Holy Spirit has sufficiently redeemed his gracious promise to every succeeding age of Christians only by presenting us with the New Test. Something more was promised, and continues to be given. Under the old dispensation the gifts of the Holy Spirit were uncovenanted, not universal, intermittent, chiefly external. All this was changed. Our Lord, by ordaining (Mat 28:19) that every Christian should be baptized in the name of the Holy Ghost, indicated at once the absolute necessity from that time forth of a personal connection of every believer with the Spirit; and (in Joh 16:7-15) he declares the internal character of the Spirit's work, and (in Joh 14:16-17, etc.) his permanent stay. Subsequently the Spirit's operations under the new dispensation are authoritatively announced as universal and internal in two remarkable passages (Act 2:16-21; Heb 8:8-12). The different relations of the Spirit to believers severally under the old and the new dispensation are described by Paul under the images of a master to a servant, and a father to a son (Rom 8:15); so much deeper and more intimate is the union, so much higher the position (Mat 11:11), of a believer, in the later stage than in the earlier (see Walchius, Miscellanea Sacra, p. 763; De Spiritu Adoptionis; and the opinions collected in note H in Hare's Mission of the Comforter, 2, 433). The rite of imposition of hands, not only on teachers, but also on ordinary Christians, which has been used in the apostolic (Act 6:6; Act 13:3; Act 19:6, etc.) and in all subsequent ages, is a testimony borne by those who come under the new dispensation to their belief of the reality, permanence, and universality of the gift of the Spirit.

Under the Christian dispensation it appears to be the office of the Holy Ghost to enter into and dwell within every believer (Rom 8:9; Rom 8:11; 1Jn 3:24). By him the work of redemption is (so to speak) appropriated and carried out to its completion in the case of every one of the elect people of God. To believe, to profess sincerely the Christian faith, and to walk as a Christian, are his gifts (1Co 12:3; 2Co 4:13; Gal 5:18) to each person severally: not only does he bestow the power and faculty of acting, but he concurs (1Co 3:9; Php 2:13) in every particular action so far as it is good (see South, Sermons, 35, vol. 2, p. 292). His inspiration brings the true knowledge of all things (1Jn 2:27). He unites the whole  multitude of believers into one regularly organized body (1 Corinthians 12, and Eph 4:4-16). He is not only the source of life to us on earth (2Co 3:6; Rom 8:2), but also the power by whom God raises us from the dead (Rom 8:11). All Scripture, by which men in every successive generation are instructed and made wise unto salvation, is inspired by him (Eph 3:5; 2Ti 3:16; 2Pe 1:21); he cooperates with suppliants in the utterance of every effectual prayer that ascends on high (Eph 2:18; Eph 6:18; Rom 8:26); he strengthens (Eph 3:16), sanctifies (2Th 2:13), and seals the souls of men unto the day of completed redemption (Eph 1:13; Eph 4:30).

That this work of the Spirit is a real work, and not a mere imagination of enthusiasts, may be shown (1) from the words of Scripture to which reference has been made, which are too definite and clear to be explained away by any such hypothesis; (2) by the experience of intelligent Christians in every age, who are ready to specify the marks and tokens of his operation in themselves, and even to describe the manner in which they believe he works (on this see Barrow, Sermons, 77 and 78, towards the end; Waterland, Sermons, 26, vol. 5, p. 686); (3) by the superiority of Christian nations over heathen nations, in the possession of those characteristic qualities which are gifts of the Spirit, in the establishment of such customs, habits, and laws as are agreeable thereto, and in the exercise of an enlightening and purifying influence in the world. Christianity and civilization are never far asunder. Those nations which are now eminent in power and knowledge are all to be found within the pale of Christendom — not, indeed, free from national vices, yet, on the whole, manifestly superior both to contemporary unbelievers and to paganism in its ancient palmy days. See Hare, Mission of the Comforter, serm. 6, 1, 202; Porteus, On the Beneficial Effects of Christianity on the Temporal Concerns of Mankind, in Works, 6, 375-460.

It has been inferred from various passages of Scripture that the operations of the Holy Spirit are not limited to those persons who, either by circumcision or by baptism, have entered into covenant with God. Abimelech (Gen 20:3), Melchizedek (Gen 14:18), Jethro (Exo 18:12), Balaam (Num 22:9), and Job, in the Old Test., and the Magi (Mat 2:12), and the case of Cornelius, with the declaration of Peter (Act 10:35) thereon, are instances showing that the Holy Spirit bestowed his gifts of knowledge and holiness in some  degree even among heathen nations; and if we may go beyond the attestation of Scripture, it might be argued from the virtuous actions of some heathens, from their ascription of whatever good was in them to the influence of a present deity (see the references in Heber's Lectures, 6, 446), and from their tenacious preservation of the rite of animal sacrifice, that the Spirit whose name they knew not must have girded them, and still girds such as they were, with secret blessedness.

III. Doctrinal Theories. — Thus far it has been attempted to sketch briefly the work of the Holy Spirit, among men in all ages as it is revealed to us in the Bible. But after, the closing of the canon of the New Test. the religious subtlety of Oriental Christians led them to scrutinize, with the most intense accuracy, the words in which God has, incidentally as it were, revealed to us something of the mystery of the being of the Holy Ghost. It would be vain now to condemn the superfluous and irreverent curiosity with which these researches were sometimes prosecuted, and the scandalous contentions which they caused. The result of theme was the formation as well as the general acceptance of certain statements as inferences from Holy Scripture which took their place in the established creeds and in the teaching of the fathers of the Church, and which the great body of Christians throughout the world continue to adhere to, and to guard with more or less vigilance.

1. The Sadducees are sometimes mentioned as preceding any professed Christians in denying the personal existence of the Holy Ghost. Such was the inference of Epiphanius (Hoeres. 41), Gregory Nazianzen (Oratio 31, § 5, p. 558, ed. Ben.), and others from the testimony of Luke (Acts 33:8). But it may be doubted whether the error of the Sadducees did not rather consist in asserting a corporeal Deity. Passing over this, in the, first youthful age of the Church, when, as Neander observes (Ch. Hist. 2, 327, Bohn's ed.), the power of the Holy Spirit was so mightily felt as a new creative, transforming principle of life, the knowledge of this Spirit, as identical with the Essence of God, was not so thoroughly and distinctly impressed on the understanding of Christians. Simon Magus, the Montanists, and the Manichaeans are said to have imagined that the promised Comforter was personified in certain human beings. The language of some of the primitive fathers, though its deficiencies have been greatly exaggerated, occasionally comes short of a full and complete acknowledgment of the divinity of the Spirit. Their opinions are given in their own words, with much valuable criticism, in Dr. Burton's Testimonies  of the Ante-Nicene Fathers to the Doctrine of the Trinity and the Divinity of the Holy Ghost (1831). Valentinus believed that the Holy Spirit was an angel. The Sabellians denied that he was a distinct person from the Father and the Son. Eunomius, with the Anomaeans and the Arians; regarded him as a created being. Macedonius, with his followers the Pneumatomachi, also denied his divinity, and regarded him as a created being attending on the Son. His procession from the Son as well as from the Father was the great point of controversy in the Middle Ages. In modern times the Socinians and Spinoza have altogether denied the personality; and have regarded him as an influence or power of the Deity. It must suffice in this article to give the principal texts of Scripture in which these erroneous opinions are contradicted, and to refer to the principal works in which they are discussed at length. The documents in which various existing communities of Christians have stated their belief are specified by Winer, Comparative Darstellung des Lehrbegriffs, etc. p. 41, 80.

2. The divinity of the Holy Ghost is proved by the fact that he is called God. (Comp. 1Sa 16:13 with 1Sa 18:12; Act 5:3 with 5:4; 2Co 3:17 with Exo 34:34; Act 28:25 with Isa 6:8; Mat 12:28 with Luk 11:20; 1Co 3:16 with 1Co 6:19.) The attributes of God are ascribed to him. He creates, works miracles, inspires prophets, is the Source of holiness (see above), is everlasting (Heb 9:14), omnipresent, and omniscient (Psa 139:7; and 1Co 2:10).

3. The personality of the Holy Ghost is shown by the actions ascribed to him. He hears and speaks (Joh 16:13; Act 10:19; Act 13:2, etc.). He wills and acts on his decision (1Co 12:11). He chooses and directs a certain course of action (Act 15:28). He knows (1Co 2:11). He teaches (Joh 14:26). He intercedes (Rom 8:26). The texts 1Th 3:12-13, and 2Th 3:5, are quoted against those who confound the three persons of the Godhead.

4. The procession of the Holy Ghost from the Father is shown from Joh 14:26; Joh 15:26, etc. The tenet of the Western Church that he proceeds from the Son is grounded on Joh 15:26; Joh 16:7; Rom 8:9; Gal 4:6; Php 1:19; 1Pe 1:11; and on the action of our Lord recorded by Joh 20:22. The history of the long and important controversy on this point has been written by Pfaff; by Walchius,  Historia Controversioe de Processione (1751); and by Neale, Hist. of the Eastern Church, 2, 1093. SEE HOLY GHOST.

## Spirit rappings[[@Headword:Spirit rappings]]

             SEE SPIRITUALISM.

## Spirit, Grieving Or Quenching The[[@Headword:Spirit, Grieving Or Quenching The]]

             is a phrase that occasionally occurs in Scripture, and is often repeated in Christian literature.

1. To “quench the Spirit” (1Th 5:19) is a metaphorical expression easily understood. The Spirit may be quenched  (1.) by forcing, as it were, that divine agent to withdraw from us, by sin, irregularity of manners, vanity, avarice, negligence, or other crimes contrary to charity, truth, peace, and his other gifts and qualifications.

(2.) The Spirit might have been quenched by such actions as caused God to take away his supernatural gifts and favors, such as prophecy, the gift of tongues, the gift of healing, etc. For though these gifts were of mere grace, and God might communicate them sometimes to doubtful characters, yet he has often granted them to the prayers of the faithful, and has taken them away, to punish their misuse or contempt of them.

2. To “grieve the Spirit” (Eph 4:30) may also be taken to refer either to an internal grace, habitual or actual, or to the miraculous gifts with which God favored the primitive Christians. We grieve the Spirit of God by withstanding his holy inspirations, the motions of his grace; or by living in a lukewarm and incautious manner; by despising his gifts, or neglecting them by abusing his favors, either out of vanity, curiosity, or indifference. In a contrary sense (2Ti 1:6), we stir up the Spirit of God which is in us by the practice of virtue, by our compliance with his inspirations, by fervor in his service, by renewing our gratitude, etc.

## Spirit, Praying And Preaching By[[@Headword:Spirit, Praying And Preaching By]]

             In the early Church it was customary for the people to pray audibly, and that they might pray in concert the words were dictated to them by the deacon. St. Chrysostom, in his homily (7th, p. 68) on Romans, explaining the words “the Spirit maketh intercession with groanings,” etc., says that the gift of prayer was then distinguished by the name of the Spirit, and he that had this gift prayed for the whole congregation. But in his own time, he says, the deacons prayed by ordinary forms, without any such immediate inspiration. As to preaching, all that the fathers pretended to from the assistance of the Spirit was only that ordinary assistance which men may expect from the concurrence of the Spirit with their honest endeavors, as a blessing upon their studies and labors. See Bingham, Christ. Antiq. bk. 13, ch. 6, § 9; bk. 14, ch. 4, § 12.

## Spirit, Procession Of[[@Headword:Spirit, Procession Of]]

             SEE PROCESSION OF THE HOLY GHOST.

## Spirits In Prison[[@Headword:Spirits In Prison]]

             (1Pe 3:18-20). This topic is introduced by the apostle in connection with the sufferings of Christians through persecution, as both the context preceding and that following indicate. Under these sufferings they are encouraged by the example of Christ; for although his passion was vicarious, as theirs is not, still the two are parallel in one point — namely, that death in either case is their extreme limit (1Pe 3:18, “once suffered;” 1Pe 4:1, “he that hath suffered in the flesh hath ceased from sin”). Connected with  this analogy the apostle presents another which is a favorite one with Paul also (Rom 8:10-13) — namely, that the death of carnality is the revival of spirituality, and Christians are consoled in their physical sufferings by this thought, which was the ground idea of the Redeemer's passion (“suffered for sins, to bring us to God”). This central antithesis is pithily expressed in the last clause of 1Pe 3:18, “being put to death in the flesh, but quickened by the Spirit.” Some commentators insist that this should be rendered “put to death in the flesh, but quickened in the spirit” (θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ [τῷ] πνεύματι), alleging that the strict correspondence of the clauses requires exact parallelism of construction. This, however, appears to us to be far from necessary. The meaning of the first clause is, of course, unequivocal. Christ died physically. But we are at a loss to conceive what intelligible idea is conveyed by the expression, if parallel, Christ revived spiritually. All the labored interpretations collected by Van Oosterzee, in Lange's Commentary, seem to us either sheer nonsense or pure transcendentalism. Nobody imagines that any human being, much less Jesus, could cease to exist in spirit at physical death, or could therefore return to life spiritually. This latter clause is evidently tantamount to the statement elsewhere explicitly made, that the body of Jesus was reanimated by the power of the Holy Spirit (Rom 8:11). As the preposition necessary in English to indicate this relation (“ in” or “by”) is not expressed in the Greek (the simple dative being used), we are at liberty to employ either indifferently; nor to one thinking after the Greek idiom is it necessary to distinguish consciously between the two. Christ's death, like ours, is stated as the result of a physical affinity; his resurrection was, as ours is also to be, the effect of spiritual relationships. The former ensued from his connection with mortal flesh, the latter was accomplished by virtue of his unity with the Holy Spirit. We therefore obtain a consistent sense by translating, “being put to death by reason of [his] flesh, but quickened by reason of [his] Spirit.” His physical constitution rendered him capable of death, but his divinity was sure to reanimate him. Both clauses can only have reference to the palpable facts on which the Gospel is founded — the bodily death and resurrection of Christ.

In the next clause this relation between Christ's humanity and divinity is more explicitly expressed in the Greek by the same case with a preposition (ἐν τῷ), and we therefore render in like manner, “by virtue of which [Spirit] he went,” etc. Here all interpreters recognize the idea of a spiritual  presence of Christ, but many explain it as that of his disembodied spirit. This, again, is to us simply unintelligible, and the added statement of “going” (πορευθείς), upon which some lay special stress as confirming the belief in an actual visit to the place of departed spirits, appears to us to flatly contradict it. What sort of a journey a disembodied spirit could make we cannot imagine. The only real meaning is, and must be, that Christ was, in some imaginary, figurative, or representative sense, present at the place in question. Grant that this was true by reason of his divine ubiquity, and by virtue of his special authority on the given occasion, and all becomes clear, consistent, and intelligible. But to suppose or insist that the presence in question was merely that of a ghost is to relegate the whole transaction to the sphere of the unknown, if not unknowable.

But the main question is, who were “the spirits in prison” to whom he “preached?” That they were the antediluvians doomed to destruction by the flood seems exegetically certain from the context, and is generally conceded. The disputed point is, at what time are they spoken of here; while yet living, or after their death? If the transaction were a real one, and not a mere phantasm, it seems to us, and it has seemed also to the good sense of the Church at large, that the former only can possibly be meant. Here is a well known historical fact, and the context evidently refers to it as such — namely, that Noah preached to the antediluvians “while the ark was a-preparing.” We see no mystery or difficulty here whatever. But to understand “prison” to be Hades, Sheol, or the place of departed spirits, is wholly unwarranted by the context, and is repugnant to all that we know of that abode of the lost. It is in vain to appeal to the particles “sometime” (πότε) and “also” (καί) in support of this purgatorial notion; they require no such allusion. but simply indicate that the event in question was anterior to the present time, and in some respects a parallel case. The analogy is substantially that above indicated as underlying this whole paragraph, and it is immediately brought out as consisting in the fact of a deliverance by means and in, the midst of a seeming overthrow. The flood was the death of the Old World, and the ark was its renaissance. The same thought is in the next verse expressly termed a “figure,” and is applied to baptism as an emblem of Christian redemption; and this is there explicitly referred to Christ's resurrection from the dead as its potential means. As if to prevent all possible misunderstanding, the Savior is there represented as having passed (πορευθείς, again, a bodily transferal in space) into the heavens. There is not a word about his descent ad inferos.  To sum up, then, it appears to us clear — and we are not to be befogged by transcendental speculations about the assumed capabilities of the invisible world — that the preaching of Christ through Noah to his contemporaries during the respite before the flood, by virtue of the Holy Spirit, is eminently appropriate to the course of the apostle's argument. In illustrating the paradox of deliverance through destruction, he says that the same principle of mercy through Christ has prevailed in all dispensations, just as the Old World had the proffer of rescue by means of the ark, and as some actually embraced it; so the Gospel both now and finally saves us by a reconstruction through the seeming overthrow of its author. To introduce an allusion to some presumed scene in the other world enacted in the short interim of Christ's burial, and from which nothing seems to have resulted, is wholly gratuitous and irrelevant, not to say nugatory and puerile. Nobody uninfected with Romish superstition, we apprehend, would have originated so bald and yet so bold an interpretation. SEE HELL, DESCENT INTO. See (besides the various commentaries, and the monographs cited by Danz, Wörterb. p. 753), Journ. of Sac. Lit. Jan. 1853; Oct. 1860; Ch. Review, July, 1857; Biblioth. Sac. Jan. 1862; New- Englander, Oct. 1872; Princeton Rev. April, 1875; Brit. and For. Ev. Rev. Jan. 1876.

## Spirits, Discerning Of[[@Headword:Spirits, Discerning Of]]

             SEE DISCERNING OF SPIRITS.

## Spirits, Unclean[[@Headword:Spirits, Unclean]]

             (μνεύματα ἀκάθαρτα), a frequent term in Scripture for unholy angels (Mat 10:1, etc.). See the Christian Remembrancer, July, 1862. SEE DAEMON.

## Spiritual[[@Headword:Spiritual]]

             (πνευματικός, which in classical Greek is opposed to bodily, Plutarch, De Sanct. 389) denotes in New Test. usage, (a) belonging to the Holy Spirit (Rom 1:11; Rom 15:27; 1Co 2:13; 1Co 9:11; 1Co 12:1; 1Co 12:7; 1Co 14:1; 1Co 14:37; Eph 1:3); or (b) determined or influenced by the Holy Spirit (1Co 3:1; 1Co 14:37; Gal 6:1), such as “spiritual songs” (Eph 5:19; Col 3:16), i.e. inspired; a “spiritual house” (Col 1:9), not angelic, nor unmanufactured, but composed of stones vivified by the Spirit (comp. Eph 2:22), like “spiritual sacrifices” (1Pe 2:5); “spiritual food and drink” (1Co 10:3), i.e. nourishment afforded by the Spirit (the “spiritual Rock,” Deu 8:15; Deu 32:4), and not in an ordinary way (comp.  Exo 17:6). See Cremer, Lexicon of the N.T. Greek, s.v. SEE SPIRITUAL MINDEDNESS.

The expression “spiritual body” (σῶμα πνευματικόν, pneumatic body), used in 1Co 15:44 to describe the resurrection state, appears at first sight a palpable contradiction of terms; but it is interpreted by the antithesis there made with the “natural body” (σῶμα ψυχικόν, psychic body). The apostle uses these terms in the same epistle (1Co 2:14-15) to distinguish the unregenerate man from the Christian, as being changed from his fleshly condition to a heavenly one by the Divine Spirit. In the resurrection body, accordingly, these words denote the contrast between the earthly, decaying, and sin stained costume of the soul here and its celestial, immortal, and purified state hereafter. This is plain likewise from the kindred antithesis of the context (“corruption... incorruption,” “dishonor... glory,” “weakness... power,” “earthy... heavenly”). We are not taught, therefore, to look for an ethereal, aerial, or sublimated body in the other life, but one of bona fide matter, substantial as at present, although transfigured by a divine and heavenly glory. SEE RESURRECTION.

## Spiritual (Or Ecclesiastical) Courts[[@Headword:Spiritual (Or Ecclesiastical) Courts]]

             are those having jurisdiction in spiritual or ecclesiastical matters. Besides the courts of ARCHDEACON SEE ARCHDEACON (q.v.) and ARCHES SEE ARCHES (q.v.), they are the following:

1. The Court of Augmentation was created in 27 Henry VIII for determining suits and controversies relating to monasteries and abbey lands. The court was dissolved by Parliament, 1 queen Mary. The Augmentation Office, however, still exists, in which there are a variety of  valuable records connected with lands formerly belonging to monasteries and abbeys.

2. The Bishop's or Consistory Court is held in the cathedral of each diocese for the trial of ecclesiastical causes within that diocese.

3. The Court of Conscience or Requests (Curia Conscientioe) was erected in 9 Henry VIII in London, and an act of common council then appointed commissioners to sit in the court twice a week to determine all matters between citizens and freemen of London in which the debt or damage was under forty shillings. This act of common council was confirmed by 1 James I. By this the court issues its summons, the commissioners examine on oath, and decide by summary process, making such orders touching debts “as they should find to stand to equity and good conscience.” The commissioners may commit to prison for disobedience of their summons. Various subsequent acts have regulated and extended these powers.

4. The Court of High Commission originated in the Act of Supremacy, passed in 1559, which empowered queen Elizabeth to choose commissioners who might exercise supreme jurisdiction in spiritual or ecclesiastical matters. The court so formed claimed a preeminence over the ordinary courts of the bishops. The rack and other means of torture were weapons confided to them. They were bound by no rules or precedents in receiving evidence or in imposing penalties, but acted as they pleased, and soon became odious as a terrific and lawless inquisition. In 1610 a court of this nature was erected by James VI in Scotland, and reerected in 1664, the last consisting of nine prelates and thirty-five laymen. It was armed with highest authority, and had a military force at its command. It had also an organized espionage, with agents everywhere. It ruined many financially by the heavy fines imposed, banished others to unhealthy districts, and even sold some as slaves.

5. The Court of Faculties belongs to the archbishop of Canterbury. Its power is to grant dispensations for the marriage of persons without the publication of banns, to ordain a deacon under the canonical age, to enable a son to succeed his father in a benefice, or one person to hold two or more benefices incompatible with each other.

6. The Court of Prerogative is held at Doctors' Commons, in London, in which all wills and testaments are proved, and administrations granted on the estates of persons dying intestate, etc.

7. The Court of Teinds is that portion of the judges of the Court of Session that administer the law as to the revenues of the Scottish Established Church.

Meetings of Session, Presbytery, Synod, and General Assembly are usually termed Courts. Spiritual Gifts (τὰ πνευματικά suppl. χαρίσματα), a phrase used to denote those endowments which were conferred on persons in the primitive Church, and which were manifested in acts and utterances of a supernatural kind. The phrase is taken from 1Co 12:1, where the words περὶ τῶν πνευματικῶν are rendered in the A.V. “concerning spiritual gifts.” The accuracy of this rendering is generally admitted; for, though some would take πνευματικῶν as masculine, and understand it, as in 1Co 14:37, of persons spiritually endowed, the tenor of the entire passage shows that it is of the gifts themselves, and not of the parties endowed with them, that the apostle speaks in this chapter (comp. 1Co 14:1). It is from the apostle's statements in this chapter that our information concerning the spiritual gifts of the primitive Church is chiefly drawn.

1. The first thing to be noted is what may be called the fundamental condition and test of these gifts. This is the acknowledgment of Jesus Christ as Lord. “I give you to understand,” says the apostle, “that no man speaking by the Spirit of God calleth Jesus accursed and that no man can say that Jesus is the Lord but by the Holy Ghost” (1Co 12:3). The denunciation of Jesus as an impostor, whether that came forth in the shape of an imprecation (ἔστω ἀνάθεμα) or in the shape of an assertion (ἔστιν ἀνάθεμα), having reference to his having died as one accursed (comp. Gal 3:13), proved sufficiently that the party uttering it was not under the influence of the Spirit; while, on the other hand, the recognition of Jesus as the Lord — i.e. the admission of his Messianic claims and the submission to his supreme authority-formed the antithesis to this, and was a proof that the party was under the power of the Holy Ghost. The primary condition, then, of the possession of spiritual gifts was sincere adherence to Jesus as the Messiah. Apart from this there might be the arts of the magician or soothsayer, but no effects produced by the Spirit of God.

2. The source of these spiritual gifts was God's grace, and the agent by whom they were produced was the Holy Ghost. They were χαρίσματα, or grace gifts; and the apostle expressly says that amid diversity of gifts it is one and the same Spirit by whom they are bestowed, and amid diversity of  services it is one and the same Lord by whom they are appointed, and amid diversity of operations it is one God who energizes all in all (1Co 12:4-6).

3. When the apostle speaks here of χαρίσματα, διακονίαι, and ἐνεργήματα, the inquiry is suggested how these three expressions are to be taken. Are they intended to mark off three distinct classes of spiritual gifts? or do they describe the same objects under different aspects? or is the first the generic class under which the other two are subsumed as species? Each of these views has found advocates. — The Greek fathers generally regard them as simply different names for the same object (comp. Chrysostom, ad loc.), but most recent writers regard them as relating to distinct classes. (For different classifications on this principle, see Aquinas, Summa Theol. 2, 2, qu. 171; Estius, On 1 Corinthians 12; Olshausen on do., etc.) The objection to all the arrangements on this principle is that they are all more or less arbitrary, so that what is placed by one under one head is with equal plausibility placed by another under another. The opinion that Charisma is the genus of which Diakoniai and Energemata are species is open to the objection that to make diakoniai a kind of charisma is somewhat forced; and, besides, it does not accord with the parallelized structure of the apostle's statement, which plainly makes these three objects collateral with each other. The opinion which has most in its favor is that we have here only one object presented under different aspects. On this principle the three classes may be arranged thus: These endowments of the primitive Church are,

(1) Gifts of divine grace, as the principle of the new life which, with its manifold capabilities, is communicated by the indwelling Spirit of God;

(2) Ministries, as means by which one member serves for the benefit of others; and

(3) Operations, effects, by which the charismata manifest their active power.

This seems a highly probable explanation of the apostle's words; nor do we see the harshness in it of which Kling, from whom we have taken it, complains.

4. Side by side with this parallel arrangement of the gifts, the apostle places in another series of parallels the agency by which each of these is produced and sustained. The two series may be tabulated thus:

Charismata (given by) the Spirit. Ministries (directed by) the Lord. Effects produced by the Father.

In the first two of these parallel propositions there is an ellipsis of the verb, but this the mind naturally supplies from the analogy of the last in which the verb is enunciated (see Henderson, On Inspiration, p. 181).

5. It has appeared to some that there is a correspondence between the gifts enumerated in 1Co 12:8-10 and the Church offices enumerated in 1Co 12:28 (Horsley, Sermons, 14, Appendix). The number of both is the same; there are nine gifts and nine offices. But beyond this the correspondence only very partially exists, and in order to give it even a semblance of existing throughout, not only must very fanciful analogies be traced, but some palpable errors in interpretation committed (Henderson, On Inspiration, p. 183).

6. The suggestion of Beza that the enumeration of gifts in 1Co 12:8-10 is divided into coordinate groups, distinguished by the pronouns ῳ μέν, 1Co 12:8; ἑτέρῳ δέ, 1Co 12:9; ἑτέρῳ δέ, 1Co 12:10, has been very generally followed by interpreters. Hence Meyor arranges them in the following scheme:

I. Charisms which relate to intellectual power.

1, λόγος σοφίας

2, λόγος γνώσεως.

II. Charisms which are conditioned by heroic faith (Glaubensheroismus).

1. The πίστις itself;

2. The operation of this in act — a. ἰάματα; b. δυνάμεις;

3. The operation of this in word, προφητεια;

4. The critical operation of this, διάκρισις πνευμάτων.

III. Charisms relating to the γλῶσσαι.

1. Speaking with tongues;

2. Interpreting of tongues.  Henderson adopts substantially the same arrangement (Inspiration, p. 185 sq.), like Meyer, laying stress on the use of the pronoun ἑτέρῳ in place of ἄλλῳ by the apostle in his enumeration (“ἑτέρῳ is selected because a distinct class follows; only thus can we account for the apostle's not proceeding with ἄλλῳ” — Meyer; comp. Tittmann, Synonyms, 2, 28). To all such attempts at classification De Wette objects:

(1.) That ῳ μέν, ἑτέρῳ δέ ἑτέρῳ δέ, do not stand in relation to each other, but ἑτέρῳ δέ is always opposed to the nearest preceding ἄλλῳ δέ, so that neither can the one denote the genus nor the other the species.

(2.) If anything could mark a division, it would be the repeated κατὰ τὸ αὐτὸ πνεῦμα, ἐν τῷ αὐτῷ πν., with the concluding πάντα δὲ ταῦτα of 1Co 12:11; but even thus we should gain nothing, for in 1Co 12:10 heterogeneous objects are united.

(3.) There is no reason to expect a classification, for the enumeration is not complete (see 1Co 12:28).

(4.) The classification proposed (by Meyer) is in itself unsatisfactory; plainly the speaking with tongues is more closely akin to prophesying than to gifts of healing; and, as Kling observes, the διακρίσεις πνευμάτων and the ἐρμηνεία γλωσσῶν relate to the understanding, and not to heroic faith. In these reasons there is much force; and though the apostle's arrangement has the aspect of a classified scheme, we feel constrained to conclude with Kling that we must leave it undecided whether and how they can be classified. Neander, followed by Billroth and Olshausen substantially, without insisting on the apostle's words, contents himself with the obvious division of these charisms into two great classes — the one of which embraces such gifts as manifest themselves by word, and the other such as manifest themselves by deed; and each of these presents two subordinate classes, determined by the relation of the man's own mental culture and capacity to the working on him of the Spirit, so that in a man of high culture and intellectual power the λόγος γνώσεως would be manifested, while to one of less culture the Holy Spirit would come with a power which overwhelms his self consciousness and makes him the almost mechanical utterer of what does not pass through the medium of his own intelligence (Apostol. Zeitalt. 1, 174 sq. [Eng. transl. 1, 132]).

7. Taking in order as they stand in the text the gifts enumerated, we have —

(1.) The Word of Wisdom (λόγος σοφίας) and the Word of Knowledge (λόγος γνώσεως). Λόγος is used here, as frequently elsewhere in the New Test., as = sermo, discourse, utterance. To σοφία and γνῶσις various meanings have been attached. A common explanation is that σοφία is the practical and γνῶσις the theoretical or speculative presentation of truth; but this, though adopted by Neander, Olshausen, and others, as well as the antithetical opinion advanced by Bengel, Storr, Rosenmüller, etc., that σοφία is the theoretical and γνῶσις the practical, is sufficiently refuted by the consideration that the practical and the theoretical apprehension and exposition of the truth, merely as such, cannot be properly regarded as coming among the miraculous gifts of the Spirit; such attainments are not κατὰ πνεῦμα in the sense in which Paul uses that phrase here. Meyer makes σοφία the higher Christian wisdom as such; γνῶσις the speculative, deeper, more penetrating knowledge of it; while Estius reverses this, making λόγος σοφίας”gratiam de iis quae ad doctrinam religionis ac pietatis spectant disserendi ex causis supremis,” and λόγος γνώσεως “gratia disserendi de rebus Christianae religionis ex iis quae sunt humanae scientiae aut experientiae,” i.e. of bringing principles of human philosophy or facts of human experience to bear on the illustration of divine truth.

Henderson takes σοφία to be comprehensive of “the sublime truths of the Gospel directly revealed to the apostles, of which the λόγος was the supernatural ability rightly to communicate them to others;” and by γνῶσις the possession by divine communication of an exact and competent knowledge of the truths which God had already revealed through the instrumentality of the prophets and apostles, in consequence of which those who possessed it became qualified, independently of the use of all ordinary means, forth with to teach the Church” (p. 188 sq.). Osiander makes σοφία the apprehension of divine truth in its totality, of the ends and purposes of God, of the plan and work of redemption, of the revelation of salvation through Christ in its connection, its divine system and organism; and γνῶσις the penetrating knowledge of particulars given by God, with their inward appropriation and experience (Joh 6:69; Joh 17:3; Php 3:8). This last seems to be, on the whole, the least arbitrary and most probable interpretation, it being of course kept in view that the apprehension and experience of divine truth, whether as a whole or in its parts, as well as the power of giving this forth in discourse, is not such as mere human intelligence and study could attain, but such as was κατὰ πνεῦμα.

(2.) Faith (πίστις). — All are agreed that this cannot be understood of that faith which saves — justifying faith; and most regard it as a fides miraculosa, such as our Lord speaks of (Mat 17:20; Mat 21:21), and to which Paul refers (1Co 13:2) — a firm persuasion that on fitting occasions the divine power would be put forth to work miracles. Meyer thinks this too narrow, because under πίστις are ranked not only ἰάματα and δυνάμεις, but also προφητεία and διακρίσεις πνευματων. He would therefore understand by πίστις here “a high degree of faith in Christ — a faith heroism whose operation in some was in healings, etc.” As, however, such faith in Christ must mean faith in him as the risen Lord, the source of miraculous power, whether exercised in healing diseases or in utterances of knowledge, this opinion seems to resolve itself into a substantial identity with the other.

(3.) Gifts of Healings (χαρ. ίαμάτων). — This all are agreed in understanding as the power of healing disease directly without the aid of therapeutic applications. The plural is used to indicate the variety of diseases, and the various gifts of healing them possessed in the Church.

(4.) Workings of Powers (ἐνεργήμ. δυνάμεων). — This is generally referred to the working of miracles of a higher kind than the healing of disease — miracles which consist not in the performing without means what means may effect, but in the performance of what no means can effect, such as the raising of the dead, the exorcism of daemons, the infliction, by a word, of death as a punishment, etc.

(5.) Prophecy (προφητεία). — This refers not to ordinary religious discourses for the edification of the Church, but to such a forth speaking of the mind of God in relation to truth, duty, or coming events as the inward action of the Holy Spirit on the mind may produce (Chrysost. ὁ προφητεύων πάντα ἀπὸ τοῦ πνεύματος φθέγγεται).That the gift of predicting future events was possessed in the early Church, we see from such instances as Act 2:27-28; Act 21:11, etc.; but the προφητεία of the New Test. does not generally relate to this it usually has reference to the utterance of doctrine given by revelation from God (comp. 1Co 11:3; 1Co 14:26-33, etc.).

(6.) Discernings of Spirits (διακρίσεις πνευμάτων). From 1Co 14:29 (comp. 1Th 5:21; 1Jn 4:1) we learn that professed prophetic utterances were to be subjected to trial, that  nothing unchristian or unedifying might pass under that name; and it is to this that the gift now before us relates. Even apostles would seem to have submitted their doctrine to the judgment of these gifted critics (1Co 14:37).

(7.) Kinds of Tongues (γένη γλωσσῶν). — That this refers to the λαλεῖν γλῶσσῃ or γλῶσσαις which existed in the Corinthian Church, and indicates that of these γλῶσσαι there were various kinds, is undoubted; but in what this gift consisted is a question involved in great difficulty, and to which very different answers have been given. We may at once dismiss some of these as not deserving serious consideration — viz., 1, that of Bardili and Eichhorn, who take γλῶσσα in the literal sense of tongue, and suppose that the λαλεῖν was a sort of inarticulate babble, an ecstatic utterance of mere sounds made by the tongue — an opinion which is irreconcilable with the idea of this being a gift of the Holy Ghost, with the possibility of an interpretation of the sounds uttered, with what Paul says (1Co 14:18), and with the use of the plural in the phrase γλῶσσαις λαλεῖν; 2, that of Bleek, who takes γλῶσσα in the sense of gloss — i.e. archaic, poetical, or provincial word or idiom — a meaning which belongs to the technicalities of the grammarians, and is quite foreign to the language of the New Test.; and 3, that of Billroth, who supposes γλῶσσα to mean a composite language formed of the elements of various tongues, and in its composition affording a symbol of the uniting power and universality of Christianity — which is at the best only a pleasing fancy. The only two opinions worth considering are the old view that these γλῶσσαι were actual foreign tongues which the gifted persons spoke without having learned them, and the opinion, subject to various modifications, that they were new and divinely inspired utterances of a kind transcending the ordinary capacity and intelligence of men. — Kitto.

Before entering on the consideration of these views, it may be well to state accurately the various peculiarities of this gift. These may be gathered from the statements of the apostle. From these we learn that it was a gift of the Spirit (1Co 12:11; 1Co 12:28; 1Co 12:30); that it belonged only to some in the Church (1Co 12:11; 1Co 12:30); that it stood in some relation to the gift of prophesying was inferior to it in point of utility, but afforded greater scope for display (1Co 14:5-6; 1Co 14:18-19); that it was exercised in acts of prayer and praise (1Co 12:2; 1Co 12:14-17); that it was not exercised through the medium of the intelligence (νοῦς), and so was unintelligible without an interpretation, which the party exercising it might not be capable of  supplying, as it was the result of a distinct gift, which might or might not accompany the other (1Co 12:5-6; 1Co 12:13; 1Co 12:16; 1Co 12:23); that it might appear to one unaccustomed to it a frenzy (1Co 12:23); that it had the effect of an instrument giving an uncertain sound, or was no better than the speaking of a barbarian or the clang of a cymbal when not interpreted (1Co 12:7-9; 1Co 13:1); and that its use was to serve as a sign (or evidence of God's presence) to those who did not believe (1Co 14:22).

Let us now turn to the former of the two opinions above noticed those who hold this to be γλῶσσα in the sense of language support their opinion by an appeal to our Lord's promise to his disciples that, as a sign of his presence with them, they should speak with new tongues (καίναις γλῶσσαις, Mar 16:17), and to the occurrences of the day of Pentecost when the apostles spake with other tongues (ἑτέραις γλ., Act 2:4 sq.). It seems altogether probable that the event of the day of Pentecost was a fulfilment of the promise of Christ to his disciples, and if we assume (as the narrative seems to intimate) that on that occasion the apostles did receive the faculty of speaking foreign tongues through the agency of the Spirit, there is great plausibility in the conclusion that the gift of tongues bestowed on the primitive Church consisted in the possession of this faculty. It is frivolous to object to this, as De Wette and Meyer do, that the speaking of a language one has never learned is psychologically impossible, for, if divine interposition be admitted, it is idle to set limits to its operation. “With God all things are possible,” and he who caused “the dumb ass to speak with man's voice” could surely employ the organs of a man to utter a foreign tongue of which he was ignorant. In the way of the conclusion, however, above stated, that the gift of which the apostle treats in writing to the Corinthians is the same as that promised by our Lord, and received by the apostles on the day of Pentecost, there are some serious difficulties. If the apostles possessed the power of speaking foreign tongues miraculously, they appear to have made very little use of it for the purposes of their mission, for, with the exception of the instance of the day of Pentecost, we do not read of their ever using this gift for the purpose of addressing foreigners. There seems to be an a priori improbability that such a faculty would be miraculously conferred when it was one for which no special need existed, the Greek tongue being so widely diffused that the first preachers of Christianity were not likely to go where it was not known. But it is probable, although not recorded, that they eventually used this faculty in preaching to heathens. As to the day of Pentecost; though  the gift of tongues came upon the disciples when they were alone, yet it was immediately available to foreigners. It is an unwarranted assumption that these persons all understood a common language, or that to all of them at once Peter spoke on the same day without an interpreter. The most serious objections, however, to the opinion that the Glossolalia of the Corinthians was a speaking in foreign tongues are derived from what the apostle says about it in writing to them.

(1.) The phrase γλῶσσῃ λαλεῖν does not necessarily mean “to speak a foreign language;” but it is evidently tantamount (comp. Act 10:46; Act 19:6 with Act 2:4). The statements in Acts ii are conclusive that these tongues in that case were vernacular with the polyglot audience.

(2.) The Glossolalia was unintelligible to everyone till interpreted (1Co 14:2). But this may only refer to the absence of any one with whom it was vernacular.

(3.) It is thought that this gift was used in individual prayer to God, and Paul, who possessed this gift above others, used it chiefly in secret can we understand this of a speaking to God in foreign tongues? But of this assumption there is little evidence.

(4.) The apostle places the Glossolalia in opposition, not to speaking in the vernacular tongue, but to speaking intelligibly, or ἐν ἀποκαλύψει ἢ ἐν γνώσει, ἢ ἐν προφητείᾷ, ἢ ἐν διδάχῃ (14:6). He likewise compares the glossai with foreign tongues, which assumes that they were not the same (1Co 14:10 sq.). But foreign languages surely are unintelligible, and in 1Co 14:10 the wider term φωναί is used.

(5.) Had the apostle had the speaking of foreign tongues in view, he would have made the exercise of them dependent on the presence of those by whom they were understood, not on their bearing on the edification of the Church. But the latter could only I have been effected through the former. The other objections raised by Dr. Poor in the American edition of Lange's Commentary (ad loc.) are as little to the point.

(6.) So far as these phenomena bore on unbelievers, they were a sign of reprobation (1Co 14:11). But that was true only when no one was present to interpret.

(7.) Its special use was for the possessor's own benefit in prayer and praise. Such, certainly, was not the case on the day of Pentecost.

(8.) Any foreigner present who understood the language could have acted as interpreter without a special gift; but he would hardly have been accepted as an authoritative exponent in the Christian sense.

(9.) Corinth, being the resort of foreigners, had need of this gift less than other localities. On the contrary, this was the very reason why a polyglot was required.

(10.) Paul desired that all might have, this gift. This he might naturally wish, whatever were its nature.

(11.) The phrase “a tongue” seems to imply some individual peculiarity rather than an external demand. Rather it shows that the tongues were varied in different cases.

(12.) It is nugatory to ask such questions as, How was this speaking in different foreign tongues conducted? Did the gifted persons all speak at once? or did they speak one after the other? If the former, would not the confusion of sounds be such as to render their speaking a mere Babel? if the latter, would not a longer time have been requisite for the whole to speak than the conditions of the narrative allow us to suppose?

(13.) In fine, supposing the disciples to have spoken intelligibly to these people in their respective languages, why should they have appeared to any of the bystanders as men filled with new wine? Does not this imply an excited utterance and gesticulation altogether foreign to the case of men who had simply to tell their fellow men such truths as those which these disciples had to publish? These difficulties have been so magnified by some as to lead them to impugn the authenticity of the passage; while others have been induced by them to accept the hypothesis that the disciples spoke in Greek or Aramaic, but were miraculously understood by the hearers each in his own language. But they are mostly answered by the facts in the case, which certainly show that the speaking of foreign languages did sometimes attend the gift of tongues, if this was not its invariable and distinctive peculiarity.

We now turn to the consideration of the opinion that the tongues were new languages in the sense of being ecstatic utterances, inspired and dictated by the Holy Spirit, and of a kind above what the ordinary faculties of the individual could reach. We may pass by the opinion of Rossteuscher and Thiersch that these tongues were angel tongues, and that the gift consisted  in the privilege of communing with God as the angels do; for this is a mere conjecture without any foundation in the statements of the apostle, the allusion in 1Co 13:1 to the “tongues of angels” being merely a rhetorical device to heighten the contrast the apostle is instituting. Schulz restricts the tongues to ecstatic utterances of praise to God; but this is too narrow a view, as is evident from 1Co 14:13-17. Neander thus describes the state of the speaker with tongues — “The soul was immersed in devotion and adoration. Hence prayer, singing God's praise, testifying of the great doings of God, were suited to this state. Such a one prayed in the Spirit; the higher spiritual and emotional life predominated in him, but a development of the understanding was wanting. The consequence was that since out of his peculiar feelings and views he formed a peculiar language for himself, he wanted the facility of so expressing himself as to be understood by the mass” (Apostol. Zeitalt. 1, 179).

Olshausen adopts substantially the same view, but he differs from Neander in supposing that the speaking of foreign languages was included in the speaking with tongues. Meyer understands by “the γλῶσσαις λαλεῖν such devotional utterances in petition, praise, and thanksgiving as were so ecstatic that the action of the person's own understanding was suspended, while the tongue, ceasing to be the organ of the individual reflection, acted independently of this, as it was moved by the Holy Ghost.” Hence he thinks the term γλῶσσα came to be applied to this gift, the tongue acting, as it were, independently of the understanding and for itself. Hence, also, he accounts for the use of the plural γλῶσσαις λαλεῖν and the γένηγλωσσῶν, as in such a case there would doubtless be varieties of utterances, arising from differences of degree, direction, and impulse in the ecstasy. The German interpreters in general regard it as being an ecstatic power of speech, the result of the man's being lifted out of himself and made to give utterance in broken, fragmentary, excited outbursts of thoughts and feelings, especially of rapturous devotion, beyond the ordinary range of humanity. Some think that there is an allusion to such ecstatic devotions in the στεναγμοῖς ἀλαλήτοις of Rom 8:26. We cannot but think such a view abhorrent to the spirit of intelligent Christianity. SEE TONGUES, GIFT OF.

(8.) Interpretation of Tongues (ἑρμηνεία γλωσσῶν). As the γλῶσσα transcended the νοῦς, it could be made to convey edification to the hearers only as it was explained (by translation or otherwise); and for this purpose the Holy Spirit gave some persons the faculty of comprehending it, and  thereby of giving its meaning to others. This gift sometimes was bestowed on the same person that had the gift of tongues.

8. Such were the gifts of the Spirit enjoyed by the primitive Church. They were different and variously distributed according to the sovereign will of the giver. But amid all this diversity the Church remained one the indivisible body of Christ pervaded and influenced by the one Spirit of all grace. Hence all these gifts were to be subordinated to the end of edifying the Church, and, more than all of them, charity was to besought (1Co 12:11-31).

9. Literature. — The commentaries on 1 Corinthians of Meyer, Olshausen, Billroth, Osiander, and Kling; De Wette's Excursus on Acts 2; Neander, Apostol. Zeitalt. vol. 1; Henderson, Lectures on Inspiration; Bleek, in the Studien u. Kritiken for 1829, 1830; Wieseler, in the Studien u. Kritiken for 1838; Schulz, in the Studien u. Kritiken for 1839; Thiersch, Kirche im apostol. Zeitalt.; Rossteuscher, Gabe d. Sprachen im apostol. Zeitalt. 1850. SEE GIFTS, SPIRITUAL.

## Spiritual Communion[[@Headword:Spiritual Communion]]

             is the mental act of holding communion with our blessed Savior and his saints, either in the sacrament of the eucharist, or in any other religious service. SEE COMMUNION.

## Spiritual Corporation[[@Headword:Spiritual Corporation]]

             is one the members of which are entirely spiritual persons, as bishops, archdeacons, parsons, and vicars, who are sole corporations; also deans and chapters, as formerly abbots and convents, are bodies aggregate.

## Spiritual Relationship[[@Headword:Spiritual Relationship]]

             is one effected through some religious or spiritual act — such, for example, as that between godparents and godchildren.

## Spiritual mindedness[[@Headword:Spiritual mindedness]]

             is that disposition implanted in the mind by the Holy Spirit, by which it is inclined to love, delight in, and attend to spiritual things. The spiritual minded highly appreciate spiritual blessings, are engaged in spiritual exercises, pursue spiritual objects, are influenced by spiritual motives, and experience spiritual joys. To be spiritually minded, says Paul, is life and peace (Rom 8:6). See Owen's excellent Treatise on this subject.

## Spirituales (Or Spirituals)[[@Headword:Spirituales (Or Spirituals)]]

             is the name given to the stricter party of the Franciscans. Elijah of Cortona attempted, especially after the death of St. Francis, to soften the rigid discipline of the order. Violent discussions arose, and Elijah was twice deposed, but finally reconciled to the Church (1253). The fanaticism of the rigid party increased in proportion as their more lax opponents grew in number. At length the disputants separated, and the stricter party (called Spirituales, Zelatores, Fratricelli) gradually became avowed opponents of the Church and of its rulers who had disowned them, and even denounced the pope as antichrist. They were, consequently, given over to the Inquisition. See Fisher, Hist. of the Ref. p. 57; Kurtz, Church Hist. 1, 108, 4.

## Spiritualia[[@Headword:Spiritualia]]

             is a term opposed to temporals, or temporalia (q.v.).

## Spiritualism[[@Headword:Spiritualism]]

             is a word now generally used to designate the belief of those who regard certain mental and physical phenomena as the result of the action of spirits through sensitive organizations known as mediums. Spiritualists claim that Spiritualism is but another term for the belief in the supernatural; that it has pervaded all ages and nations; and that American Spiritualism is but the last blossom of a very ancient tree. They assert that phenomena differing but slightly from the manifestations of modern Spiritualism appear in many of the Scripture incidents, e.g. the vision of Elisha's servant (2Ki 6:15-17), the spiritual handwriting at the feast of Belshazzar (Dan 5:5), in the Delphic oracles, in the experiences of Luther, the occurrences related by Glanvil (1661), in the Camisard marvels in France (1686-1707), in the occurrences in the Wesley family (1716), and in the communications of Swedenborg with the spirit world. For about a hundred years before the American phase of Spiritualism appeared, Germany and Switzerland had their Spiritualists, developing or believing in phenomena almost identical. They had spirit vision, spirit writing, knowledge of coming events from the spirit world, and daily direct intercourse with its inhabitants. Preeminent among these Spiritualists were Jung-Stilling, Kerner, Lavater, Eschenmeyer, Zschokke, Schubert, Werner, Kant, etc. Clairvoyance and mesmerism were intimately associated with the introduction of modern Spiritualism, making the same claims to open intercourse with the spiritual world, and in some cases predicting that this communition would ere long assume “the form of a living demonstration” (Davis, The Principles of Nature, her Divine Revelations, etc.).

Spiritualism assumed a novel shape in the United States — that of moving physical objects — and has introduced spirits speaking through means of an alphabet, rapping, drawing, and writing, either by the hand of mediums or independently of them. The “spirit rapping” phenomenon began in the home of J.D. Fox, Hydeville, Wayne Co., N.Y., and is thus described by Mr. Dale Owen: “In the month of January 1848, the noises assumed the character of distinct knockings at night in the bedrooms, sounding sometimes as from the cellar below, and resembling the hammering of a shoemaker. These knocks produced a tremulous motion in the furniture and even in the floor. The children (Margaret, aged 12 years, and Kate, aged 9 years) felt something heavy, as of a dog, lie on their feet when in bed; and Kate felt, as it were, a cold hand passed over her face. Sometimes the bedclothes were pulled off. Chairs and the dining table were moved  from their places. Raps were made on doors as they stood close to them, but on suddenly opening them no one was visible. On the night of March 13 (or 31), 1848, the knockings were unusually loud,” whereupon “Mr. Fox tried the sashes, to see if they were shaken by the wind. Kate observed that the knockings in the room exactly answered the rattle made by her father with the sash.

Thereupon she snapped her fingers and exclaimed, ‘Here, old Splitfoot, do as I do.' The rap followed. This at once arrested the mother's attention. ‘Count ten,' she said. Ten strokes were distinctly given. ‘How old is my daughter Margaret?' Twelve strokes. ‘And Kate?' Nine.” Other questions were answered, when “she asked if it was a man? No answer. Was it a spirit? It rapped. Numbers of questions were put to the spirit, which replied by knocks that it was that of a traveling tradesman, who had been murdered by the then tenant, John C. Bell, for his property. The peddler had never been seen afterwards; and on the floor being dug up, the remains of a human body were found.” After a time the raps occurred only in the presence of the Fox sisters, accompanying them upon their removal to Rochester, and developing new phenomena. In November, 1849, the Fox girls appeared in a public hall, and their phenomena were subjected to several tests, without being able to trace them to any mundane agency. They arrived in New York in May 1850, and became the subject of extensive newspaper and conversational discussion. Meanwhile knockings were reported to have occurred in the house of Mr. Granger, of Rochester, and in that of a Dr. Phelps, at Stratford, Conn. Individuals were discovered to be mediums, or persons through whose atmosphere the spirits were enabled to show their power, until, in 1853, their number is given at 30,000. The following are some of the numerous phenomena characteristic of Spiritualism in this country. Dials with movable hands pointing out letters and answering questions without human aid; the hands of mediums acting involuntarily, and writing communications from departed spirits, sometimes the writing being upside down, or reversed so as to be read through the paper or in a mirror. Some mediums represented faithfully, so it was said, the actions. voice, and appearance of deceased persons, or, blindfolded, drew correct portraits of them. Sometimes the names of deceased persons and short messages from them appeared in raised red lines upon the skin of the medium. Mediums were said to have been raised into the air and floated above the heads of the spectators. Persons claimed to be touched by invisible and sometimes by visible hands; and voices were heard purporting to be those of spirits. In 1850 D.D. Home became known as a medium, and maintained for five years a wide-spread reputation,  giving sittings before Napoleon III in Paris, and Alexander II in St. Petersburg. Other prominent mediums were the “Davenport brothers,” Koons of Ohio, Florence Cook, and the Holmeses. In the London Quarterly Journal of Science, Jan. 1874, some of the phenomena exhibited in repeated experiments with the mediums D.D. Home and Kate Fox are thus classified:

1. The movement of heavy bodies with contact, but without mechanical exertion;

2. The phenomena of percussive and other allied sounds;

3. The alteration of weight of bodies;

4. Movements of heavy bodies when at a distance from the medium;

5. The rising of chairs and tables off the ground without contact with any person;

6. The levitation of human beings;

7. Movement of various small articles without contact with any person;

8. Luminous appearances;

9. The appearance of hands, either self luminous or visible by ordinary light;

10. Direct writing;

11. Phantom forms and faces;

12. Special instances which seem to point to the agency of an exterior intelligence;

13. Miscellaneous occurrences of a complex character.

Later phenomena are those of the cabinet, in which the medium is, ostensibly, tied and untied by spirit hands; and other forms of materialization. One of the most recent of these last is “spirit photographs.” It is asserted that on clean and previously unused plates, marked by the sitter, and even when the sitter has used his own plates and camera, there has appeared with the sitter a second figure, which in many instances has been recognized as the portrait of a deceased relative or friend.

While many persons distinguished in the walks of science, philosophy, literature, and statesmanship have become avowed converts to Spiritualism, or have admitted the phenomena so far as to believe in a new force not recognized by science, or, at least, have witnessed that its phenomena are not explainable on the ground of imposture or coincidence, others boldly assert that they are all attributable to physical agencies (see Gasparin, Science vs. Spiritualism, transl. by Robert, N.Y. 1857, 2 vols.).  Spiritual photographs, it is alleged, are secured by first tampering with the negative; and all the effects shown by Spiritualists are claimed for the simple processes of photography. The cabinet trick has frequently been reproduced by ordinary performers, and professional prestigiators have publicly offered to imitate all the so called marvels of Spiritualism without the slightest pretence of spiritual intervention. We have before us a letter from one who has made the whole subject a careful study, and he declares his ability to reproduce by sleight of hand any phenomenon of Spiritualism after seeing it once or twice.

It is impossible to make an approximate estimate of the number of Spiritualists, owing to the fact that their organized bodies contain but a small proportion of those who wholly or partially accept these phenomena. A very large proportion of the converts are from the ranks of those who previously doubted or disbelieved the immortality of the soul, and who affirm that they carry their skeptical tendencies into the investigation of this subject.

The Spiritual Magazine (the oldest journal of Spiritualism in England, and one that contains a record of the movement from its establishment, in 1860) has the following as its motto: “Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny, and its application to a regenerate life. It recognizes a continuous divine inspiration in man. It aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.” The “British National Association of Spiritualists” was organized in Liverpool, November, 1873, and has for its object the union of “Spiritualists of every variety of opinion, the aiding of students in their researches, and the making known of the positive results arrived at by careful research.” Of periodicals, the number in Europe, America, and Australia is at least one hundred. The books relating to Spiritualism maybe. reckoned by the hundred, of which the following are some of the more important: Ballou, Spiritual Manifestations; Crookes, Researches in the Phenomena of Spiritualism (Lond. 1874); Crowe, Spiritualism and the Age we Live in (ibid. 1859); De Morgan, From Matter to Spirit (ibid. 1863); Edmonds and Dexter, Spiritualism (N.Y. 1854-5, 2 vols.); Hardinge, Modern American  Spiritualism (ibid. 1870); Home, Incidents in my Life (Lond., Paris, and N.Y. 1862, 1872, 1875); Howitt, History of the Supernatural in All Ages and Nations (Lond. 1863); Olcott, People from the Other World (Hartford, 1875); Owen, Footfalls on the Boundary of Another World (Phila. 1860), and The Debatable Land between This World and the Next (N.Y. 1872); Sargent, Planchette, or the Despair of Science (Boston, 1869); Wallace, On Miracles and Modern Spiritualism, three essays (Lond. 1875).

Spiritualists. 1.= Libertines (q.v.). 2. The name assumed by persons who profess to hold communication with the spirits of the departed. SEE SPIRITUALISM.

## Spiritualities, Guardian Of The[[@Headword:Spiritualities, Guardian Of The]]

             The archbishop is the guardian of the spiritualities during the vacancy of a bishopric; and when the archbishopric is vacant, the dean and chapter of the diocese are guardians of the spiritualities, who exercise all ecclesiastical jurisdiction during the vacancy.

## Spirituality[[@Headword:Spirituality]]

             in the ecclesiastical affairs and language of the Church of England, is a term for the whole body of the clergy, derived from the spiritual nature of the office which they hold.

## Spirituality Of God[[@Headword:Spirituality Of God]]

             is his immateriality, or being without body. It expresses an idea made up of a negative part and a positive part. The negative part consists in the exclusion of some of the known properties of nature, especially of solidity, of the vis inertiae, and of gravitation. The positive part comprises perception, thought, will, power, action, by which last term is meant the origination of motion (Paley, Nat. Theol. p. 481). SEE INCORPOREALITY OF GOD.

## Spiritualize[[@Headword:Spiritualize]]

             is to interpret and apply historical or other parts of the Bible in what is called a spiritual manner. The sense thus brought out is termed the spiritual sense; and those preachers or expositors who are most ready and extravagant in eliciting it are the most highly esteemed by the unlearned  and persons of an uncultivated taste. It is impossible adequately to describe the excesses and absurdities which have been committed by such teachers. From the time of Origen, who spiritualized the account of the creation of the world, the creation and fall of man, and numerous other simple facts related in the Bible, down to the Jesuit who made the greater light to mean the pope, and the lesser light and the stars to mean the subjection of kings and princes to the pope, there have been multitudes in and out of the Catholic Church who have pursued the same path. A noted preacher in the metropolis, when expounding the history of Joseph, made out Pharaoh to mean God the Father, and Joseph the Son. As Joseph interpreted Pharaoh's dreams, so Christ interpreted the will of the Father. Potiphar's wife signified the sinful humanity which, according to the preacher our Lord assumed. The prison signified the prison of hell, to which Christ went after his death. The chief butler, who was restored, typified a number of damned spirits whom Christ then liberated; and the chief baker was a type of the rest who were left cut off from their head, Christ. Such a mode of interpretation may astound persons of weak minds, but it is most irreverent and dangerous. It is one thing to explain a passage literally and then deduce from it spiritual and practical reflections, and another to represent it as directly and positively teaching certain spiritual truths, or apply it to subjects with which it has no manner of connection whatever. Jacob Boehm, Miguel de Molinos, Madame Guyon, and Madame de Bourignon are representatives of the somewhat numerous class of religionists, particularly of the 17th century, to whose teaching and practice the appellation of spiritualism has been applied. SEE INTERPRETATION.

## Spirituals[[@Headword:Spirituals]]

             a sect which arose in Flanders in the 16th century, and is known also as Libertines (q.v.).

## Spirituals (2)[[@Headword:Spirituals (2)]]

             SEE SPIRITUALES.

## Spital[[@Headword:Spital]]

             a hospital, usually a place of refuge for lepers.

## Spital Sermons[[@Headword:Spital Sermons]]

             a title of two sermons annually preached on Easter Monday and Tuesday before the lord mayor and sheriffs at Christ Church, Newgate Street, London. The sermon on the former of the two days is preached by a bishop; that on the latter by the chaplain to the lord mayor, or some other clergyman whom he appoints. The Spital Sermons were originally preached at a pulpit cross, erected in the churchyard of “The Spittle,” or Hospital of St. Mary, in the parish of St. Botolph, Bishopsgate. See Stow's London (Strype's ed.), 2, 98.

## Spitta, Karl Johann Philipp[[@Headword:Spitta, Karl Johann Philipp]]

             a German theologian and poet, was born Aug. 1, 1801, at Hanover. He was of Huguenot stock, which had emigrated during the persecutions under Louis XIV. His early years held out no promise of future eminence for him, as he seemed dull, and was, moreover, afflicted with scrofulous disease, which interrupted the progress of his studies. On his recovery, he was deemed so little qualified to undertake the theological career which he preferred that he was apprenticed to a watchmaker. While thus employed, he developed a love for the study of languages and of science, and spent his leisure time in the private study of Greek and Latin, and also of geography and history. He was subsequently admitted to the lyceum of his native town, and in 1821 entered the University of Göttingen. This institution was at the time pervaded by the rationalistic. miasma, and Spitta lost his love for theology, though he neglected the study of philosophy, in which the current rationalism sought its support. A period of questioning ensued, which was happily ended by his return to a simple scriptural faith through, the influence of the writings of De Wette and Tholuck. After graduating, he became a private tutor, and remained in that position until 1828, though he was during the interval associated with pastor Deichmann at Lüneburg in an abortive attempt to publish a journal for Christian families of every rank in society. At the age of twenty-six he was  associated with the aged Cleves in the pastorate, but in November, 1830, became temporary preacher to the garrison at Hameln and also, spiritual guide to about 250 convicts in the penitentiary. Thence he was transferred, after being married to Maria Hotzen, to the parish of Wechholt, where he remained during ten happy years. The number of his hearers increased, and with it his influence over the community.

His reputation extended even beyond his native country, and secured for him calls to Bremen, Barmen, and Elberfeld. He eventually became superintendent and pastor at Wittengen, in Lüneburg, and then pastor of the more responsible post at Peine (1853). In 1855 he received the doctor's degree from his alma mater, together with an honorary testimonial in recognition of his signal fidelity to the Church. In 1859 he was once more transferred to a new field of labor, but was attacked with gastric fever soon after his removal, and died of heart disease Sept. 28. As a clergyman, Spitta was pious, thoroughly evangelical, and deeply in earnest. His temperament was genial and sociable, and he was a capable performer on the harp. But his principal claim to notice grows out of his spiritual hymns, through which his fame extended over Germany, and of which a number have been rendered into English. He had attempted poetry in his childhood days, and proved his powers in every species of poetry, but in time came to devote his abilities wholly to religious composition. In 1833 he published a collection of hymns under the title Psalter und Haife (24th ed. 1861), which was received with general satisfaction, and was followed by a second collection in 1843 (13th ed. 1861). A third (posthumous) collection was published by his friend, Prof. Adolph Peters, in 1861 (2d ed. 1862). These hymns are pervaded with unusual fervor and simplicity, and are chaste and neat in style. They are specially suited for use in household and private devotions, the second collection being perhaps inferior to the others in an artistic point of view. Peters's collection is accompanied with a portrait of the author. Of English renderings of Spitta's hymns, we mention “I know no life divided, Lord of life, from thee,” by Massie, and the funeral hymn, “The precious seed of weeping today we sow once more,” by Miss C. Winkworth. See Munkel, K.J. Ph. Spitta (Leipsic, 1861); Messner, two articles in Neue Evangelische Kirchenzeitung, 1860 (No. 5), 1861 (No. 25); also the preface in Peters's collection of Spitta's hymns.

## Spitting[[@Headword:Spitting]]

             was a ceremony introduced into baptism in the early Church. The candidate was required not only to renounce the devil in word, but also by act and  gesture. The catechumen was brought into the baptistery and placed with his face to the west; a form of words was used by which he renounced the devil; he then stretched out his hands and spat, as if in defiance of him. This was thrice repeated. He then turned to the east and entered into covenant with Christ. See Bingham, Christ. Antiq. bk. 11, ch. 7, § 5. SEE SPITTLE.

## Spittle[[@Headword:Spittle]]

             (רַיק, πτύσμα), although, like all the other natural secretions, a ceremonial impurity (Lev 15:18), was employed by our Lord as a curative means for blindness (Joh 9:6). The rabbins cite it as a remedy in like cases (see Lightfoot, ad loc.), especially the spittle of fasting persons (saliva jejunia), which was anciently held to be a remedy likewise against poisonous bites (Pliny, 5, 2; 28, 7; Galen, Simpl. Med. Fac. 10, 16; Aetius, 2, 107; see Götze, Observat. Sacr. Med. 2, 1, 144 sq.; Schurig, Sialogia [Dresd. 1723]). But it was not regarded as a specific in true blindness (but see Johren, De Christo Medico, p. 41), although ancient writers cite an act of Vespasian having that aspect (Dion Cass. 66, 8; Tacit. Hist. 4, 81; Sueton. Vesp. 7). On Luk 16:21 we may remark that the dog's tongue has a peculiarly cleansing and soothing effect upon sores. SEE MEDICINE.

On the other hand, the act of spitting upon a person, especially in the face (Num 12:14; Isa 1:6; Mat 26:67; Mat 27:32; Bar-Hebr. p. 169), was regarded as the grossest insult (see Harmer, Obs. 3, 376), and it was even held an indignity to spit towards any one (Job 30:10); so that an Oriental never allows himself to spit at all in the presence of one whom he respects (Herod. 1, 99; see Arvieux, 3, 167; Niebuhr, Bed. p. 26, 29). This does not proceed (as Jahn thinks, Arch. 1, 2, 335) from regard merely to cleanliness, but from politeness (Josephus, War, 2, 8, 9), and hence was enforced within the precincts of the Temple (Mishna, Berach. 9, 5). Hence the ignominy in the case of the recusant goel (Deu 25:9).

## Spittle In Baptism[[@Headword:Spittle In Baptism]]

             in the Roman Catholic Church, is that part of the ceremony of baptism which follows the “sign of the cross.” The priest recites an exorcism, touching with a little spittle the ears and nostrils of the person to be baptized, and saying, “Ephphatha; that is, Be thou opened into an odor of  sweetness; but be thou put to flight, O devil, for the judgment of God will be at hand.” This ceremony is taken from the example of Jesus when he cured the deaf and dumb man (Mar 7:33). See Elliot, Delineation of Romanism, p. 125.

## Spittler, Louis Timotheus Von[[@Headword:Spittler, Louis Timotheus Von]]

             an eminent ecclesiastical historian of Germany, was born in November, 1752, at Stuttgart, where his father was a clergyman. His early training was obtained at the gymnasium of his native town, where the rector, Volz, inspired him with fondness for historical studies and trained him to critical research. He entered at Tübingen as a student of theology, and became particularly interested in philosophy, everywhere applying his early habits of careful collocation of authorities and comparison of statements. His earliest literary productions dealt with difficult questions in historical theology, which only the most painstaking and critical labors might hope to solve. His themes were, for example, the 60th canon of Laodicea, the decrees of Sardica, and the Capitula Angilramni (1777), history of the canon law to the time of the Pseudo-Isidore. In 1779 Spittler became professor in ordinary of philosophy at Göttingen, and was associated with Walch in teaching Church history, and with Putter in German history, besides cooperating with Schlozer and Gatterer, two other eminent historians, in their work.

Down to Walch's death, in 1784, he confined himself chiefly to ecclesiastical history, but afterwards entirely to political history. His Grundriss der Geschichte der christlichen Kirche was accordingly published in the former period (1782), when he was thirty years of age, and constitutes almost his last contribution to that branch of literature. Spittler's Church history was highly valued by his contemporaries, and among moderns Schelling writes of him (preface to Steffen's Nachlass, p. 21) as a man who “has not been excelled in political penetration by any historical scholar of Germany, and in breadth of view in both secular and ecclesiastical history,” while Heeren and Woltmann speak of the Church history as the “true bloom of the author's mind.” On the other hand, the opponents of 18th century enlightenment, no less than the skeptical Baur (Epochen d. kirchl. Geschichtsschreib. p. 162-178), have little to commend in that book. The truth is that Spittler had little regard for the history of the development of dogma, his interest being more particularly centered on the government and constitution of the Church.

His rare powers of research and perfect mastery of the resultant material, joined to an unusual facility in grasping the salient features of an era and a  marvelously graceful and vivid presentation of the story, were devoted to a narration of the experiences and actions of those who aspired to rule the Church and of the consequences which resulted to the mass of the governed. He did not assume to determine what constitutes Christianity, and he traced back events to a source in the purposes of individuals; but his peculiar attitude grew out of the opinion that Christianity is not an end, but a remedial agency, as a means to secure the salvation of mankind, the efficiency of which is impaired by whatever degree of ignorance and immorality may be connected with its operation. He did not, however, discover any positive improvement in history, and, more particularly, in the history of the Church; nor yet, upon the whole, any degeneration, but simply a manifoldly uniform and constantly repeated world course.

A posthumously published series of Spittler's lectures, copied from students' notes, which deal with the papacy, monasticism, the Jesuits, etc., is scarcely worthy of the author and of the subjects presented because of the prevalent humor, often travestied until it becomes ribaldry. It is, however, to be remembered that they were the product of his earlier years, delivered while his character was not fully formed, and while he had his position to conquer by the side of able and famous professors. In 1797 he was recalled to Stuttgart and made privy councilor. In that position the very breadth of view which he had cultivated, and which gave him so perfect an understanding of affairs, deprived him of the ability to make himself powerfully felt in the administration of the State. A further disqualification grew out of the accession in the same year of a prince who soon after allied himself with Napoleon, and who was not concerned to guard the “good and ancient privileges” of Würtemberg. Nobility, titles, and medals could not replace what Spittler had lost in giving up his post at Göttingen. He died March 14, 1810. Characterizations of Spittler have been furnished by Planck in the preface to the 5th ed. of Spittler's Kirchengesch. (1812); Hugo, in Civilistisches Magaz. 3, 482-508; Heeren, Werke, 6, 515-534; Woltmann, Werke, 12, 312-352; Dav. Strauss, in Haym's Preuss. Jahrbücher, 1860, 1, 124-150. See also Putter-Saalfeld, Gelehrtengesch. v. Göttingen, 2, 179-181; 3, 116-122. Spittler's complete works have yet been published only in part (1827-37, 15 vols.).

## Spitzner, Adam Benedict[[@Headword:Spitzner, Adam Benedict]]

             a Protestant clergyman of Germany, was born Jan. 22, 1717, and died at Langenreinsdorf, near Zwickau, Oct. 4, 1793. He is the author of, Idea Analyticoe Sacroe Textus Hebraici Vet. Test. ex Accentibus (Lipsiae,  1769): — Disquisitio Critica in Loca Codicis S. Hebraei, ad Illustrationem Ideoe Anal. Sacr. nuper Editoe (ibid. 1770): — Commentatio Philologica de Parenthesi Libris Sacris Vet. et Novi Test. Accommodata (ibid. 1773): — Institutiones ad Analyticam Sacram Textus Hebraici Vet. Testamenti ex Accentibus, etc. (Halle, 1786): — Vindicioe Originis et Auctoritatis Divinao Punctorum Vocalium et Accentuum in Libris Sacris Veteris Testamenti, ubi Imprimis ea Diluuntur quoe post Eliam Levitam Ludovicus Capellus in Arcano Punctationis ejusque Vindiciis Opposuit (Lipsiae, 1791). See Winer, Handbuch der theol. Literatur, 1, 111, 118, 119; 2, 185; Fürst, Bibl. Jud. 3, 375. (B.P.)

## Spizelius, Theophilus[[@Headword:Spizelius, Theophilus]]

             a Lutheran divine of Germany, was born Sept. 11, 1639, began his academical studies at Leipsic in 1654, and took his A.M. in 1658. He afterwards, as was customary, visited other eminent institutions at Wittenberg, Leyden, Cologne, Mentz, and Basle. Before completing his intended round of visitation, he was recalled in 1661 to Augsburg to be deacon of the Church of St. James. This office he filled till 1682, when he was made its pastor, and in 1690 was appointed elder. He died Jan. 7, 1691. He wrote, De Re Literaria Sinensium Commentarius (Leyden, 1660, 12mo): — Sacra-Bibliothecarum Illustrium Arcana Retecta, sive MSS. Theologicorum in Proecipuis Europoe Bibliothecis Extantium Designatio, etc. (Augsburg, 1668, 8vo): — Templum Honoris Reseratum, in quo Quinquaginta Illustrium hujus AEvi Orthodoxorum Theologorum, etc. (ibid. 1673, 4to): — Felix Litteratus (ibid, 1676): — Infelix Litteratus (ibid. 1680): — and Litteratus Felicissimus.

## Splay[[@Headword:Splay]]

             (old Fr. disployer), the expansion given to doorways, windows, and other openings in walls, etc., by slanting the sides. This mode of construction prevails in Gothic architecture, especially on the inside of windows, but is very rarely, if ever, used in classical architecture. The term is also applied to other slanted or sloped surfaces, such as cants, bevels, etc.

## Spodius[[@Headword:Spodius]]

             in Grecian mythology, was a surname of Apollo at Thebes.

## Spohn, Gottlieb Lebrecht[[@Headword:Spohn, Gottlieb Lebrecht]]

             a Protestant divine of Germany, was born at Eisleben, May 15, 1756. From 1788 to 1794 he was professor and prorector of the Dortmund Gymnasium, and died June 2, 1794, having been designated as ordinary professor of theology and provost at Wittenberg. He wrote, Der Prediger Salomo, aus dem Hebraischen aufs Neue ubersetzt, und mit kritischen Anmerkungen begleitet, etc. (Leips. 1784): — Collatio Versionis Syriacoe, quam Peschito Vocant, cum Fragmentis in Commentariis Ephraemi Syri Obviis: Spec. 1, quod Priora 22 Capita Esaioe Continet (ibid. 1785; Spec. 2, ibid. 1794): — Dissert. Philol. de Ratione Textus Biblici in Ephraemi Syri Commentariis Obvii, ejusque Usu Critico (ibid. 1780): — Caroli Godefredi Woidi Notitia Codicis Alexandrini, cum Variis ejus Lectionibus Omnibus, etc. (ibid. 1789): — Jerenaias Vates, e Versione Judoeorum Alexandrinorum ac Reliquorum Interpretum Groecorum Emendatus Notisque Criticis Illustratus (vol. 1, ibid. 1794; 2, post obitum patris ed. F.A.W. Spohn, ibid. 1824). See Winer, Handb. der theol. Lit. 1, 49, 56, 100, 128, 212; 2, 786; First, Bibl. Jud. 3, 375 sq. (B.P.)

## Spoil[[@Headword:Spoil]]

             (represented by many Heb. and several Gr. words in our version). SEE AKROTHINION; SEE BOOTY.

The modern Arab nomads, or Bedawin, live in great part on the plunder of caravans or single travelers, and do not regard the trade of robbers as dishonorable (Arvieux, Descr. 3, 220 sq.; Niebuhr, Bed. p. 382 sq.; Mayeux, Les Bedouins, ou Arabes du Desert [Par. 1816], 12, 3). This was the case with their ancestors the Ishmaelites, as well as the neighboring Chaldees (Gen 16:12; Job 1:17). The same is related of Israelitish hordes in the times of the Judges (Jdg 9:25; Jdg 11:3; comp. 1Ch 7:21), and many invasions by the Philistines, Amalekites, etc., were but attacks from bands of robbers (comp. 1Sa 23:1; 1Sa 27:8 sq.; Jdg 2:14; Jdg 2:16), such as are still frequent in the villages of Palestine. In the organized Jewish state open plundering was rare (yet see Hos 6:9; Mic 2:8), and the figures of speech referring to it (Pro 23:28) may be referred chiefly to neighboring countries. But after the Captivity, especially under the oppressive rule of the Romans, and in consequence of almost unceasing wars of which Nearer Asia was the scene, the bands of robbers, aided by the multitude of hiding places which the cavernous nature of the country afforded (see Josephus, Ant. 14, 15, 5; Heliot. Eth. 1, 28 sq.), gained the  upper hand in Palestine and in Trachonitis on its northeast border (Josephus, Ant. 15, 10, 1; 16, 9,1), so that Herod (ibid. 14, 9, 2; 15, 5; War, 1, 16, 4) and the procurators were compelled to send military force against them from time to time (Ant. 20, 6, 1), unless they preferred to tolerate them for tribute (ibid. 20, 11,1). Sometimes these officers even increased the number of the robbers by accepting bribes to release prisoners (ibid. 20, 9, 5) or dismissing them for other reasons (ibid. 20, 9, 3). The wilderness between Jerusalem and Jericho through which the highway led, and which, in great part, is a deep valley traversed by clefts and shut in with walls of cavernous sandstone (Berggren, Reis. 3, 100 sq.), was especially infested (Luk 10:30 sq.; Jerome, in Jer 3:2; comp. Robinson, Bibl. Res. 2, 509). During the investment of Jerusalem by the Romans the robbers played a prominent part in the doomed city. SEE THEUDAS.

Some would find a reference to sea robbery or piracy in Job 24:18 (Koster, Erläut. d. heil. Schr. p. 208 sq.), but without ground. SEE ROB.

## Spoke[[@Headword:Spoke]]

             is an incorrect rendering in the A.V. at 1Ki 7:33 for חִַשֻּׁר, chishshuhr (gathered; Sept. πραγματεία; Vulg. canthuas), which rather denotes the hub, or nave, where the spokes unite, while חַשֻּׁק, chishshik (fastened; Sept. blends with the preceding; Vulg. mediolus), rendered “felloe” in the same verse, really designates the spokes themselves. SEE WHEEL.

## Spondanus (Or De Sponde), Henry[[@Headword:Spondanus (Or De Sponde), Henry]]

             a French prelate, was born at Mauleon, Jan. 6, 1568, and was educated at the College of the Reformers in Orthez. He studied civil and canon law, and afterwards went to Tours, whither the Parliament of Paris was transferred. Here his learning and eloquence brought him to the notice of Henry IV, then prince of Bearn, by whom he was made master of requests at Navarre. Reading the controversial works of Bellarmine and Perron, he was led to embrace the popish religion at Paris in 1595. He went to Rome in 1600, and in 1606 took priest's orders and returned to Paris, but some time after went again to Rome and entered the service of the pope. In 1626 he was recalled to France and became bishop of Pamiers. When Pamiers was taken by the Protestants, Sponde escaped, but returned when the town  was retaken by Condé. He quitted Pamiers in 1642 and went to Toulouse, where he died, May 16, 1643. He published, Les Cimetieres Sacres (Bordeaux, 1596, 12mo): — Annales Ecclesiastici Baronii in Epitomen Redacti (Par. 1612, fol.): — Annales Sacri, a Mundi Creatione usque ad ejusdem Redemptionem (ibid. 1637, fol.), and other lesser works. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Sponde[[@Headword:Sponde]]

             in Grecian mythology, was one of the Horae.

## Sponge[[@Headword:Sponge]]

             (σπόγγος) is mentioned only in the New Test. in those, passages which relate the incident of “a sponge filled with vinegar and put on a reed”, (Mat 27:48 Mar 15:36), or “on hyssop” (Joh 19:29), being offered to our Lord on the cross. The commercial value of the sponge was known from very early times; and although there appears to be no notice of it in the Old Test., yet it is probable that it was used by the ancient Hebrews, who could readily have obtained it good from the Mediterranean. Aristotle mentions several kinds, and carefully notices those which were useful for economic purposes (Hist. Anim. 5, 14). His speculations on the nature of the sponge are very interesting. Sponge was used in Homer's day for washing the person, and for cleansing tables after meals, and Martial records the latter use among the Romans. According to Pliny it was used by painters, probably to wash out lights, correct errors, etc.

Sponge (Spongia officinalis) consists, in the state in which we are familiar with it, of an irregular network of minute fibers of a clear horny substance, branching and anastomosing at minute intervals, and in every direction, so as to form a highly porous and elastic mass, the general form of which is that of a cup with thick walls, but not unfrequently rounded or ovate without any cavity. These fibers were during life clothed with a glair which possessed vitality, and were furnished with cilia, by whose movements currents were produced in the water which everywhere occupied the cavities of the mass, thus insuring oxygen for respiration and nutritive matter for increase. This particular species grows on rocks in deep water in the Levant, and especially in the seas that wash the Grecian isles, where,  from remote antiquity to the present time, there has existed an active fishery for it. The inhabitants of many of the isles ate dependent for a living on sponge diving.

## Sponge, Holy[[@Headword:Sponge, Holy]]

             is a sponge used in the Greek Church to gather the various “portions” in the disk under the holy bread, and to cleanse the chalice in the sacrifice of the holy eucharist. It was used in memory of the Crucifixion, and was carefully wrapped in a linen cloth.

## Sponsa Christi[[@Headword:Sponsa Christi]]

             (bride of Christ) are, the first words of a hymn for All saints' day, an English version of which is as follows:

“Spouse of Christ in arms contending

O'er each clime beneath the sun,

Mix with prayers for help descending,

Notes of praise for triumphs won.

As the Church today rejoices

All her saints in one to join,

So from earth let all our voices

Rise in melody divine.”

## Sponsage, Token Of[[@Headword:Sponsage, Token Of]]

             is that which is given and received by the witnesses or contracting parties in the case of espousals, as a token of such act or witnessing to such act. SEE RING.

## Sponsalia[[@Headword:Sponsalia]]

             was the general name in the early Church for espousals or betrothing, consisting of a mutual contract between the parties concerning the future marriage. When the contract was made, it was customary for the man to bestow certain gifts upon the woman as earnests or pledges. The contract was usually confirmed also by a ring, a kiss, a dowry, a writing or instrument of dowry, and a sufficient number of witnesses to attest it. See Bingham, Christ. Antiq. bk. 22, ch. 3, § 1 sq.

## Sponsalitiae Donationes[[@Headword:Sponsalitiae Donationes]]

             (espousal gifts) were given as earnests or pledges of future marriage. They were also called arroe et pignora, earnests and pledges of future marriage, because the giving and receiving of them was a confirmation of the contract, and an obligation on the parties to take each other for man and wife unless some reason gave them liberty to do otherwise. See Bingham, Christ. Antiq. bk. 22, ch. 3, § 3. SEE BETROTHAL.

## Sponsel, Johann Ulrich[[@Headword:Sponsel, Johann Ulrich]]

             superintendent at Burgbernheim, in Baireuth, was born Dec. 13, 1721, at Muggendorf, and died Jan. 5, 1788. He wrote, Parerga Theologico- exegetica (Coburg, 1752, pt. 1; 1753, pt. 2); Philologische exegetische Abhandlung über verschiedene Stellen der heiligen Schrift (Anspach, 1761, pt. 1): — Exercitationes Philologico-exegeticoe in Diversos Scriptures Locos (ibid. 1764): — Von der Gottlichkeit der Bucher der Chronik und Esra (Schwabach, 1775): — Ueber die Verwirrung der Sprachen bei dem babylonischen Thurmbau (ibid. 1776): — Abhandlung über den Propheten Jesaias (Nuremberg, 1779-80, 2 pts.). See Winer, Handbuch der theol. Literatur, 2, 786; Fürst, Bibl. Jud. 3, 376. (B.P.)

## Sponsors[[@Headword:Sponsors]]

             At an early period of the Church, certain persons were required to be present at the baptism of its members, to serve as witnesses of the due performance of the rite, and to become sureties for the fulfilment of the engagements and promises then made. There is no mention of sponsors in the New Test., though there is mention of the “questioning” (ἐπερώτημα). The mention of them first occurs in Tertullian — for infants in the De Baptismo (c. 18); for adults, as is supposed, in the De Corona. Militis (c. 3: “Inde suscepti lactis et mellis concordiam praegustamus.” See Suicer, s.v. ἀναδέχομαι). In the Jewish baptism of proselytes, two or three sponsors or witnesses were required to be present (see Lightfoot, On Matthew 3, 6). It is so improbable that the Jews should have borrowed such a custom from the Christians that the coincidence can hardly have arisen but from the Christians continuing the usages of the Jews.

I. Their Appellations. — These persons were called at first sponsores, sponsors, especially when they responded for an infant. They were called also fidejussores, sureties (Augustine, Serm. 116, De Temp.). The title is  borrowed from the Roman law. The Greek term ἀνάδοχοι corresponds to the Latin offerentes and susceptores, and refers to the assistance rendered to the baptized immediately before and after the ceremony. The appellation μάρτυρες, testes, witnesses, which became a favorite in later times, was unknown to the ancient Church. The more modern terms compatres, etc., godfathers and godmothers, are derived from the practice of early times, in which the parents, or in their absence the nearest relatives, took the child out of the baptismal water.

II. Origin of the Office. — This has been traced by some writers to the institutions of Judaism, and by others to those of the Roman civil law. Neither the Old nor the New Test. contains any allusion to the presence of witnesses at circumcision, nor is there any trace of sponsors or witnesses to be found in any of the narratives of baptism recorded in the New Test. It is, however, easy to account for the presence of sponsors at baptism, if we refer to the customs of the Roman law. Baptism was early regarded in the light of a stipulation; covenant, or contract, and on all such matters the Roman jurisprudence was very exact and careful in its institutions. The leaders of the early Church, many of whom were conversant with Roman law, would doubtless endeavor to give solemnity and security to the sacred covenant in a way corresponding to that which they had been accustomed to observe in civil transactions. Perhaps the custom arose naturally from the practice of infant baptism, in order that the interrogatories of the Church might not be without some answer. Tradition says that the office was appointed by Hyginus, or Iginus, a Roman bishop, about the year 154. It was, however, in full operation in the fourth and fifth centuries.

III. Duties of Sponsor. — According to Bingham, there were three sorts of sponsors made use of in the primitive Church:

(1.) For children who could not renounce or profess or answer for themselves.

(2.) For such adult persons as, by reason of sickness or infirmity, were in the same condition with children — incapacitated to answer for themselves.

(3.) For all adult persons in general. In times of persecution it was proper to have witnesses of the fact, in order to prevent apostasy.

1. Two things were anciently required of sponsors as their proper duty in the case of children: first, to answer, in the names of their charge, to all interrogatories of baptism; secondly, to be guardians of their spiritual life for the future, and to take care, by good admonition and instruction, that they performed their part of the covenant in which they were engaged (Augustine, Serm. 116, De Temp.). Bingham thinks that they were not obliged to give them their maintenance, this devolving, naturally, upon the parents; and if orphans, or destitute, upon the Church.

Sponsors are required in the baptismal service of the Church of England. They promise, on behalf and in the name of those baptized (to quote the words of the Catechism), “1. To renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; 2. To believe all the articles of the Christian faith; 3. To keep God's holy will and commandments all the days of their life.”

2. Another sort of sponsors were those that were appointed to make answers for such persons as, by reason of some infirmity, could not answer for themselves; e.g. such adult persons as were suddenly struck speechless, or seized with frenzy by the violence of a distemper. If the party happened to recover after such a baptism, it was the sponsor's duty not only to acquaint him as a witness with what was done for him, but also, as a guardian of his behavior, to induce him to make good the promises which he, in his name, had made for him.

3. The third sort of sponsors were for such adult persons as were able to answer for themselves; for these also had their sponsors, and no person anciently was baptized without them. Their duty was not to answer in the names of the baptized, but only to admonish and instruct them before and after baptism.

IV. Qualification, Number, Marriage, and Restriction. —

1. It was a general rule that every sponsor must be himself a baptized person and in full communion with the Church. This excluded all heathen, all mere catechumens, reputed heretics, excommunicated persons, and penitents.

2. Every sponsor was required to be of full age. No minors were admitted to this office, even though they had been baptized and confirmed.

3. Every sponsor was supposed to be acquainted with the fundamental truths of Christianity, and to know the Creed, the Lord's Prayer, the Ten Commandments, and the leading outlines of Christian doctrine and morality.

4. Monks and nuns were in early times eligible as sponsors, and were frequently chosen to act in that capacity; but in the 6th century this practice was prohibited.

5. At first there was no law respecting the number of sponsors at baptism, although one sponsor was considered sufficient. In later times it became customary to have two sponsors — one male and one female.

6. By the Council of Trent it was ordered that not only the names of the baptized, but also the names of the sponsors, should be registered in the books of the Church. The object was that men might know what persons were forbidden to marry by this spiritual relation. But anciently it had a much better use: that the Church might know who were sponsors, and that they might be put in mind of their duty by being entered upon record, which was a standing memorial of their obligations.

7. A law of Justinian (Cod. lib. 5, tit. 4. De Nuptiis, leg. 26) forbids any man to marry a woman, whether she be slave or free, for whom he had been godfather in baptism when she was a child. The Council of Trullo (can. 53) forbids the godfather not only to marry the infant; but the mother of the infant, for whom he answers; and orders them that have done so first to be separated, then to do the penance of fornicators. This prohibition was extended to more degrees in the following ages, and grew so extravagant that the Council of Trent thought it a matter worthy of their reformation. By their rules, however, this spiritual relation was extended to more degrees, forbidding marriage not only between the sponsors and their children, but also between the sponsors. themselves; nor may the baptizer marry the baptized, nor the father or mother of the baptized, because of the spiritual relation that is contracted between them.

8. The twenty-ninth canon of the Anglican Church makes it necessary for every child to have a godfather and godmother; and, in order to secure this benefit to all the infantine members of the Church, it prohibits the parents assuming this office. The canon appears to argue in this way: No father or mother is a real godfather or godmother: it is quite true that they may stand at the font and take upon themselves the nominal office, but the real  godfather and the real godmother are the creations of time, custom, and: natural feeling working within the precincts of the Church. They are, essentially, persons outside of the home circle, whose interest is engaged in the rising young Christian by assuming this relation to him. The parents themselves are already sponsors by the simple fact of being parents; so that, if you give the child only his parents for his sponsors, you give him nothing at all, because he has them already. The reason of having a godfather and godmother is that they are persons from without, who add friendly interest and attention to the parental one. According to Gilpin, “the Church demands the security of sponsors, who are intended, if the infant should be left an orphan or neglected by its parents, to see it properly instructed in the advantages promised and the conditions required” (Serm. 23, vol. 3, p. 259)

See Bingham, Christ. Antiq. bk. 11, ch. 9; Riddle, Christ. Antiq.; and the monographs cited by Volbeding, Index Program. p. 142. See BAPTISM.

## Spoon[[@Headword:Spoon]]

             (כִּ, kaph, a hand, as elsewhere), a hollow dish or pan used as a censer for the Tabernacle and Temple (Exo 25:29; Num 4:7; Num 7:14 sq.; 1Ki 7:50; 2Ki 25:14; 2Ch 24:14; Jer 52:18-19). The Orientals generally eat with the fingers, and so have no occasion for knives, forks, etc. SEE EATING. Among the ancient Egyptians spoons were introduced when required for soup or other liquids; and perhaps even a knife was employed on some occasions, to facilitate the carving of a large joint, which is sometimes done in the East at the present day. The Egyptian spoons were of various forms and sizes. They were principally of ivory, bone, wood, or bronze, and other metals; and in some the handle terminated in a hook, by which, if required, they were suspended to a nail. Many were ornamented with the lotus flower; the handles of others were made to represent an animal or a human figure; some were of very arbitrary shape; and a smaller kind, of round form, probably intended for taking ointment out of a vase and transferring it to a shell or cup for immediate use, are occasionally discovered in the tombs. (Wilkinson, Anc. Egypt. 1, 183 sq.). SEE DISH.

## Spoon (2)[[@Headword:Spoon (2)]]

             a vessel used both in preparing the chalice for the eucharist and for distributing the sacrament to the faithful generally, to the infirm, and the sick. In the first case the bowl is perforated, in order that any impurities in the altar wine may be easily and simply removed; in the other the bowl is solid, and the handle usually made in the form of a cross. Many ancient examples exist. The spoon is likewise used in the ceremonies of a coronation.

## Spooner, Erastus Carter[[@Headword:Spooner, Erastus Carter]]

             a Presbyterian minister, was born at Brandon, Vt., July 18, 1815. He graduated at Middlebury College in 1839, after which he entered the Union Theological Seminary, where he remained over two years, and engaged in teaching in Brandon; and before he could prepare for the ministry, which was his design, he was called away to a higher field of labor. He died in Brandon, Dec. 11, 1841. (W.P.S.)

## Sport[[@Headword:Sport]]

             (some form of צָחִקor שָׁחִק, to laugh; but in Isa 57:4 הַתְעִנֵּג, to mock; ἐντρύφαω, 2Pe 2:13). The various events incident to domestic life afforded the Jews occasions for festivity and recreation. Thus, Abraham made a great feast on the day Isaac was weaned (Gen 21:8). Weddings were always seasons of rejoicing; so, also, were the seasons of sheep shearing (1Sa 25:36; 2Sa 13:23) and harvest home. To these may be added the birthdays of sovereigns (Genesis 40:28; Mar 6:21). Of most of these festivities music and dancing were the accompaniments (Lam 5:14). Children were anciently accustomed to play (see Plato, Leg. 7, 797) in the streets and squares (Zec 8:5; Mat 11:16; comp. Niebuhr, Trav. 1, 171): but, with few exceptions (see Mishna, Chelim, 17, 15; Edayoth, 2, 7), juvenile games are comparatively rare in the East (Orig. Cels. 5, 42; Ctesias, Pers. 58).

Military sports and exercises appear to have been common in the earlier periods of the Jewish history (2Sa 2:14). By these the Jewish youth were taught the use of the bow (1Sa 20:30-35), or the hurling of stones from a sling with an unerring aim (Jdg 20:16; 1Ch 12:2). Jerome informs us that in his days (the 4th century) it  was a common exercise throughout Judaea for the young men who were ambitious to give proof of their strength to lift up round stones of enormous weight, some as high as their knees, others to their waist, shoulders, or head; while others placed them at the top of their heads with their hands erect and joined together. He further states that he saw at Athens an extremely heavy brazen sphere, or globe, which he vainly endeavored to lift; and that, on inquiring into its use, he was informed that no one was permitted to contend in the games until, by his lifting of this weight, it was ascertained who could match with him. From this exercise Jerome elucidates (ad loc.) a difficult passage in Zec 12:3, in which the prophet compares Jerusalem to a stone of great weight, which, being too heavy for those who attempted to lift it, falls back upon them and crushes them to pieces.

Among the great changes which were effected in the manners and customs of the Jews subsequently to the time of Alexander the Great may be reckoned the introduction of gymnastic sports and games, in imitation of those celebrated by the Greeks, who, it is well known, were passionately fond of those exercises. These amusements they carried, with their victorious arms, into the various countries of the East; the inhabitants of which, in imitation of their masters, addicted themselves to the same diversions, and endeavored to distinguish themselves in the same exercises. The profligate high priest Jason, in the reign of Antiochus Epiphanes, first introduced public games at Jerusalem, where he erected a gymnasium, a place for exercise, and for the training up of youth in the fashions of the heathen” (2Ma 4:9). The avowed purpose of these athletic exercises was the strengthening of the body; but the real design went to the gradual exchange of Judaism for heathenism, the games themselves being closely connected with idolatry, for they were generally celebrated in honor of some pagan god. The innovations of Jason were therefore extremely odious to the more pious part of the nation, and even his own adherents did not fully enter into all his views; yet the games proved a source of attraction and demoralization to many. Even the very priests, neglecting the duties of their sacred office, hastened to be partakers of these unlawful sports, and were ambitious of obtaining the prizes awarded to the victors. The restoration of divine worship, and of the observance of the Mosaic laws and institutions under the Maccabaean princes, put an end to the spectacles. They were, however, revived by Herod, who, in order to ingratiate himself with the emperor Augustus (B.C. 7), built a theater at  Jerusalem, and also a capacious amphitheater, without the city, in the plain; and who also erected similar edifices at Caesarea, and appointed games to be solemnized every fifth year, with great splendor, and amid a vast concourse of spectators who were invited by proclamation from the neighboring countries. Josep Fius's narrative of these circumstances is not sufficiently minute to enable us to determine with accuracy all the exhibitions which took place on these occasions; but we may collect that they included wrestling, chariot racing, music, and combats of wild beasts, which either fought with one another or with men who were under sentence of death (Ant. 15, 8, 1; 16, 5, 1; 19, 5; 8, 2; War, 1, 21, 8; see Eichhorn, De Re Scenica Judoeor. in his Comment. [Gott. vol. i]). The Talmud occasionally alludes to these spectacles (Sanhedr. 3, 3; Shabb. 23, 2; see Otho, Lex. Rabb. p. 398, 703; Wagenseil, De Ludis Hebroeor. [Norib. 1697]).

Some of the scriptural allusions to games and recreations we have already noticed (see Hofmann, De Ludis Isthmic. in N.T. Commemoratis [Viteb. 1760]). SEE GAME; SEE PRIZE, etc. We may here mention two others. From the amusement of children sitting in the marketplace and imitating the usages common at wedding feasts and at funerals, our Lord takes occasion to compare the Pharisees to the sullen children who will be pleased with nothing which their companions can do, whether they play at weddings or funerals, since they could not be prevailed upon to attend either to the severe precepts and life of John the Baptist, or to the milder precepts and habits of Christ (Mat 11:16-17). The infamous practice of gamesters who play with loaded dice has furnished Paul with a strong metaphor, in which he cautions the Christians at Ephesus against the cheating sleight of men (Eph 4:14), whether unbelieving Jews, heathen philosophers, or false teachers in the Church itself, who corrupted the doctrines of the Gospel for worldly purposes, while they assumed the appearance of great disinterestedness and piety. SEE PLAY.

## Sportae, Sportellae, Sportulae[[@Headword:Sportae, Sportellae, Sportulae]]

             (Lat. sportula, a basket), are fees paid to the clergy for service rendered. The allusion is probably to bringing the first fruits in a basket (sporta) (Deu 26:1-12); or perhaps this mode of paying the clergy may be traced to a Roman practice. In the days of Roman freedom, clients were in the habit of paying respect to their patron by thronging his atrium at an early hour, and escorting him to places of public resort when he went  abroad. As an acknowledgment of these courtesies, some of the number were usually invited to partake of the evening meal. After the extinction of liberty, the presence of such guests, who had now lost all political importance, was soon regarded as an irksome restraint; while, at the same time, many of the noble and wealthy were unwilling to sacrifice. the display of a numerous body of retainers. Hence the practice was introduced, under the empire, of bestowing on each client, when he presented himself for his morning visit, a portion of food, as a substitute and compensation for an invitation to supper; and this dole, being carried off in a basket provided for the occasion, received the name of sportula. For the sake of convenience, it soon became common to give an equivalent in money. In the time of the younger Pliny, the word was commonly employed to signify a gratuity, emolument, or gift of any kind. In Cyprian, the term fratres sportulantes occurs.

## Sports, Book Of[[@Headword:Sports, Book Of]]

             was a book or declaration drawn up by bishop Morton, in the reign of king James I, to encourage recreations and sports on the Lord's day. It was to this effect:

“That for his good people's recreation, his majesty's pleasure was, that, after the end of divine service, they should not be disturbed, letted, or discouraged from any lawful recreations; such as dancing, either of men or women; archery for men; leaping, vaulting, or any such harmless recreations; nor having of May-games, Whitsonales, or morrice-dances;, or setting up of May-poles, or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of divine service; and that women should have leave to carry rushes to the Church for the decorating of it, according to their old customs; withal prohibiting all unlawful games to be used on Sundays only; as bear-baiting, bull- baiting, interludes, and at all times (in the meaner sort of people prohibited) bowling.”

Two or three restraints were annexed to the declaration, which deserve the reader's notice:

(1) “No recusant (i.e. papist) was to have the benefit of this declaration;

(2) nor such as were not present at the whole of divine service; nor

(3) such as did not keep to their own parish churches — that is, Puritans.”

This declaration was ordered to be read in all the parish churches of Lancashire, which abounded with papists; and Wilson adds that it was to have been read in all the churches of England, but that archbishop Abbot, being at Croydon, flatly forbade its being read there. In the reign of king Charles I, archbishop Laud put the king upon republishing this declaration, which was accordingly done. The court had their balls, masquerades, and plays on the Sunday evenings; while the youth of the country were at their morrice dances, May games, church and clerk ales, and all such kind of reveling. The severe pressing of this declaration made sad havoc among the Puritans, as it was to be read in the churches. Many poor clergymen strained their consciences in submission to their superiors. Some, after publishing it, immediately read the fourth commandment to the people, “Remember the Sabbath day to keep it holy;” adding, “This is the law of God, the other the injunction of man.” Some put it upon their curates, while great numbers absolutely refused to comply; the consequence of which was that several clergymen were actually suspended for not reading it.

## Sportulantes[[@Headword:Sportulantes]]

             (Fratres) was a term applied to the clergy because, of their sharing equally in the monthly oblations.

## Spot[[@Headword:Spot]]

             is the rendering in the A.V. of מוּם, mum, a blemish (as usually rendered), either physical (Lev 21:17 sq.; Lev 22:20; Lev 24:19-20, etc.; 2Sa 14:25; Son 4:7) or moral (Deu 32:5; Job 11:15; Job 31:7; Pro 9:7); so σπιλάς, literally a breaker or rock in the sea (metaphor. Jud 1:12) or σπῖλος (morally Eph 5:27; 2Pe 2:13); חֲב רְבֻּרָה, chabarburah, the variegated spots of the panther, or rather the stripes of the tiger (Jer 13:23); בִּהֶרֶת, bahereth, brightness, the whitish “bright spot” of incipient leprosy (Lev 13:23; Lev 14:56); בֹּהִק, bohak, scurf, the scaly “freckled spot” of pronounced leprosy (Lev 13:39); טָלוּא, tali, patched (as “spotted” sheep or goats, Gen 30:32 sq.; or “divers-colored” garments, Eze 16:16). SEE COLOR.

## Spotiswood, John[[@Headword:Spotiswood, John]]

             a Scotch prelate, was born in 1565, became minister of Calder, in Mid- Lothian, in 1586, and in 1602 was chosen to accompany the duke of Lennox, as his grace's chaplain, in his embassy to France; consecrated bishop of Glasgow October 21, 1610; in 1615 translated to the see of St. Andrews, and made chancellor of Scotland, January 14, 1635. He was excommunicated by the rebellious Assembly at Glasgow, and died in London, November 26, 1639. See Keith, Scottish Bishops, pages 41, 263.

## Spotswood (Or Spottiswood), John[[@Headword:Spotswood (Or Spottiswood), John]]

             a Scottish prelate, was born in the parish of Mid-Calder, Edinburgh Co., in 1565, and was graduated from the Glasgow University in his sixteenth year. When eighteen years old he succeeded his father as minister of Calder; and in 1601 attended Lodowick, duke of Lenox, as chaplain in his embassy to the court of France. In 1603 James I selected him to be one of the clergy to attend him to England, and the same year he was appointed titular archbishop of Glasgow and privy-councilor for Scotland. In 1610, he presided in the assembly at Glasgow; and the same year, upon the king's command, repaired to London upon ecclesiastical affairs. While there he, with Lamb and Hamilton, was consecrated bishop, in the chapel of London House, Oct. 21. Upon their return they conveyed the episcopal powers to their former titular brethren, and the Episcopal Church was once more settled in Scotland. Spotswood was in 1615 translated to St. Andrew's, and became primate of all Scotland. He continued in high esteem with James I during his whole reign; nor was he less regarded by Charles I, whom he crowned, 1633, in the abbey church of Holyrood House. In 1635 he was made chancellor of Scotland, which post he had not held for four years when the popular confusions obliged him to retire into England. He consented at the king's request to resign the office of chancellor, and received £2500 for the sacrifice he made. He went first to Newcastle, where he remained until he gained sufficient strength to travel to London, where he no sooner arrived than he had a relapse and died, Nov. 29, 1639. He was interred in Westminster Abbey. “A more generous, learned, and munificent prelate has seldom been called to rule in the Church; and his advice was at all times given for moderate measures, and for the sacrifice of anything but principle for peace.” Spotswood was the author of a History of the Church of Scotland, from A.D. 203 to the End of the Reign of James VI (Lond. 1655, fol.). He also wrote a tract in defense of the ecclesiastical establishment in Scotland, entitled Refutatio Libelli de Regimine Ecclesioe Scoticanoe. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.; Hook, Eccles. Biog s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Spotswood, John Boswell, D.D[[@Headword:Spotswood, John Boswell, D.D]]

             a Presbyterian minister, was born in Dinwiddie County, Virginia, February 8, 1808. He graduated from Amherst College in 1828, and from Princeton Theological Seminary in 1832; became pastor in Sussex County, Virginia, in 1833; at Ellicott's Mills in 1840; at New Castle, Delaware, in 1842; resigned in 1884, and died there, February 10, 1885. See Necrol. Report of Princeton Theol. Sem. 1885, page 23.

## Spoudaei[[@Headword:Spoudaei]]

             (Σπουδαῖοι, zealous)

was a name given by Eusebius (Ecclesiastes Hist. 6, 11) and Epiphanius (Expos. Fid. n. 22) to ascetics, in reference to their diligence in fasting and prayer, and alms deeds, etc.

## Spouse[[@Headword:Spouse]]

             (כִּלָּה, kallah, crowned with the bridal chaplet, Son 4:8-12; Son 5:1; Hos 4:13-14; “bride,” Isa 49:18; Isa 61:10; Isa 62:5; Jer 2:32; Jer 7:34, etc.; Joe 2:16, elsewhere “daughter-in-law”). SEE MARRIAGE.

## Spout[[@Headword:Spout]]

             The usual contrivance for throwing off the water from the roofs of medieval buildings was by means of a carved stone spout called a gargoyle or gurgoyle. It is quite possible some were of lead, but none are found remaining of an earlier date than the 16th century.

## Sprague, Benjamin F[[@Headword:Sprague, Benjamin F]]

             a minister of the Methodist Episcopal Church, was a native of Spencer, Mass., and was converted when seventeen years of age. In 1832 he united on trial with the Maine Conference, but was discontinued at the close of the year on account of ill health. He spent several years in study, and acting as supply until 1839, when he was readmitted to conference and ordained elder. His labors were brought to a close by death, Aug. 18, 1860. Mr. Sprague was a man of positive character, cautious in his positions, firm and unyielding in their support. See Minutes of Annual Conferences, 1861, p. 122.

## Sprague, Nathaniel, D.D[[@Headword:Sprague, Nathaniel, D.D]]

             a Protestant Episcopal minister, was born in Cheshire County, N.H., August 20, 1790. At the age of seventeen he entered Dartmouth College, where he remained only two years, but continued his studies privately;  spent several years as an instructor in Oneida County, N.Y.; was professor in Royalton Academy, Vermont, and began the study of law at that place. He had belonged successively to the Presbyterian and Congregational churches; having joined the Protestant Episcopal communion, he was ordained deacon in 1838, and shortly after became a presbyter, and ministered at Royaltoi, and afterwards, from 1844, at Drewsville, N.H. An unfortunate habit of stuttering was entirely overcome at the age of thirty- six. He died at Claremont, N.H., October 29, 1853. See Amer. Quar. Church Rev. 1854, page 626.

## Sprague, William Buel, D.D., Ll.D[[@Headword:Sprague, William Buel, D.D., Ll.D]]

             an eminent Presbyterian minister, was born in Andover, Tolland Co., Conn., Oct. 16, 1795. He went to Yale College in 1811 and graduated in 1815. The year following he entered Princeton Seminary, and, after studying theology for more than two years, was licensed to preach by an association of ministers in the county of Tolland, convened at Andover, Aug. 29, 1818, and the next year as sole pastor. He was ordained and installed assistant pastor of the Congregational Church, West Springfield, Mass., Aug. 25, 1819. Here he labored with great assiduity and success for ten years, but was released from his charge July 1, 1829, having accepted a call to the Second Presbyterian Church in Albany, N.Y., where he was installed Aug. 26, 1829.

At Albany he had a pastorate of forty years'  duration, remarkable for the extraordinary steadfastness and warmth of attachment existing through all that protracted period between himself and his large and intelligent congregation; and even more remarkable for the vast and varied labors performed by him. He has been well and truly described as an “illustrious man; a cultivated, elegant, voluminous, useful, and popular preacher; an indefatigable and successful pastor; an unselfish and devoted friend; loving, genial, pure, and noble; an Israelite, indeed, in whom there was no guile; one of the most childlike, unsophisticated, and charitable of men.” While he never relaxed his pulpit and pastoral duties, his added literary labors were prodigious, and their fruits exceedingly great. He preached nearly two hundred sermons on special occasions, the most of which were published. He also produced a large number of biographies and other volumes on practical religious subjects. But the great literary work of his life was his Annals of the American Pulpit, undertaken when he was fifty-seven, and finished in seventeen years. It was a herculean task, but it was nobly accomplished, and by it he has placed all denominations represented in it under great obligations for the faithful manner in which it is executed. (See below.)

To this comprehensive work we have been largely indebted in the compilation of this Cyclopoedia. Dr. Sprague's extensive travels in Europe brought him into delightful association with many of the dignitaries of the Old World, and many eminent persons in religious and literary circles. He was on terms of intimacy and correspondence with a vast number of distinguished men, both in the Church and in the State, in our own land. At the age of seventy-four, on Dec. 20,1869, he was released by the Presbytery of Albany, at his own request, from the pastoral charge of the Second Church in Albany, and retired to Flushing, L.I.; where he passed his later years, which were a beautiful and serene evening to his industrious, laborious, and useful life. Here he enjoyed the sunshine of the divine favor, and looked on death's approaches with a strong and placid faith. No sore disease or fierce pains oppressed him, but gently and peacefully he passed away, May 7, 1876.

Dr. Sprague's writings are as follows: Letters on Practical Subjects to a Daughter (1822, 12mo; 11th ed. 16mo; republished in Great Britain; late American: editions bear the title of the Daughter's Own Book): Letters from Europe (1828): — Lectures to Young People (1830, 12mo, several editions): — Lectures on Revivals (1832, 12mo, several editions; republished in London): — Hints Designed to Regulate the Intercourse of Christians (1834, 12mo): — Lectures Illustrating the Contrast between True Christianity and Various Other Systems (Lond. 1837, 12mo): — Life  of Rev. Edward Dorr Griffin (1838): — Letters to Young Men, Founded on the Life of Joseph (2d ed. 1845, 12mo; 8th ed. 1854; republished in London, 1846, 18mo; 1851, 2 vols. in one, 12mo): — Aids to Early Religion (1847, 32mo): — Words to a Young Man's Conscience (1848) - Visits to European Celebrities (1855, 12mo): — Annals of the American Pulpit, or Commemorate Notices of Distinguished American Clergymen of Various Denominations, from the Early Settlement of the Country to the Close of the Year 1855, with Historical Introduction (N.Y. 8vo: vols. 1 and 2, Trinitarian Congregationalist, 1856; 3 and 4, Presbyterian, 1858; 5, Episcopalian, 1859; 6, Baptist, 1860; 7, Methodist, 1861; 8, Unitarian, 1865; 9, Lutheran, Reformed Dutch, Associate, Associate Reformed, and Reformed Presbyterian, 1869). In addition to the volumes thus enumerated, Dr. Sprague published about 116 pamphlets, single sermons, addresses, discourses, and orations. He is also author of a Life of President Timothy Dwight in Sparks's American Biography (2d sermon, 1845, vol. 4); of an Essay prefixed to Richards's Sermons; of a Memoir prefixed to Rev. O. Bronson's. Sermons (1862, 8vo); of an Introduction to the Excellent Woman (1863, 12mo); and of Introductions to ten other works. He was also the editor of Women of the Old and New Testaments (1850, 8vo); The Smitten Household (1856-57, 12mo). Besides writing papers in various religious and literary periodicals sufficient to fill three or four octavo volumes, he published Memoirs of Rev., John McDowell, D.D. (1864, 12mo). He had been a gatherer as well as a dispenser of knowledge, and among the attractions of his library was a famous collection of autographs of eminent men of all ages and countries. See Samuel Irenaeus Prime, The Man of Business (1857, 24mo); Appletons' New Amer. Cyclop. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v. (W.P.S.)

## Sprat, Thomas[[@Headword:Sprat, Thomas]]

             a learned English prelate, was born at Tallaton (Tallerton), Devonshire, in 1636, and from a school in his native place became a commoner of Wadham College, Oxford, in 1651, taking his degree in 1657. He obtained a fellowship, and after the Restoration took orders, becoming chaplain to the duke of Buckingham, and also to the king. In 1668 he became a prebendary of Westminster, and had afterwards the Church of St. Margaret. He was in 1680 made canon of Windsor, in 1683 dean of Westminster, and in 1684 bishop of Rochester. In 1685, being clerk of the closet to the king, he was made dean of the Chapel Royal, and the next year was appointed one of the commissioners for ecclesiastical affairs.  When the Declaration distinguished the acknowledged sons of the Church of England, he stood neutral, and permitted it to be read at Westminster, but pressed none to violate his conscience. When James II was frightened away, and a new government was to be settled, Sprat was one of the council to consider whether the crown was vacant, and manfully spoke in, favor of his old master. He complied, however, with the new establishment, and was left unmolested; but in 1692 an atrocious attempt was made by two unprincipled informers to involve him in trouble by affixing his counterfeited signature to a seditious paper. The bishop was arrested May 7, 1692, but succeeded in a little time in establishing his innocence. He died May 20, 1713. The works of Sprat, besides a few poems, are, A True Account and Declaration, of the Horrid Conspiracy against the late King, being a history of the Rye house Plot (1685): — The History of the Royal Society, etc. (1667, and other editions to 1764, 4to): — The Life of Cowley (1668, 1678, 8vo): — The Answer to Sobiere (1709, 8vo): — The Relation of his Own Examination (1693, 4to; 1722, 8vo): — and three volumes of Sermons (Lond. 1677, 4to; 1678-1705, 1710, 8vo; republished in 1722, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.; Hook, Eccles. Biog. s.v.

## Spreng, Jacques[[@Headword:Spreng, Jacques]]

             a Flemish theologian, was born at Ypres about 1485 of parents in ordinary circumstances, who early devoted him to a religious life, and he accordingly set out as an Augustin monk on a pilgrimage, which at length led him to Erfurt, and he there embraced Luther's views. He afterwards returned to his native country, and became provost of a convent in Antwerp (hence his surname Prepositus). He was imprisoned for his faith, first at Brussels, and afterwards at Bruges (1522); but was rescued by a fellow Franciscan, and escaped into Germany. On the recommendation of Henry of Zutphen, he was appointed pastor of Notre Dame at Bremen in 1554, and filled that position till his death, Jan. 30, 1562. In 1535 he assisted at a Freemasons' congress held in Cologne.

## Sprenger, Jacob[[@Headword:Sprenger, Jacob]]

             a Dominican monk of Cologne, provincial of his order (A.D. 1495), and one of the two inquisitors-general appointed by Innocent VIII (1484) for the destruction of witches, which he declared were overrunning Germany. From confessions extorted on the rack a perfect dogmatic and historical  system was framed, in which the various compacts made with the devil, or the improper alliances contracted with him, obtained their due place. On the basis of this new lore Sprenger elaborated a code of criminal procedure against witches, entitled Malleus Maleficarum. See Kurtz, Church Hist. vol. 1, § 115, 2.

## Sprig[[@Headword:Sprig]]

             (פְּאֹרָה, peorah, Eze 17:6, a branch, as elsewhere rendered; זִלְזִל, zalzal, a shoot of a vine, Isa 18:5).

## Spriggs, Joseph[[@Headword:Spriggs, Joseph]]

             a minister of the Methodist Episcopal Church, South, was born in Lancaster County, Va., July 6, 1804, and united with the Church in 1824. He was licensed to preach in January 1828, and was admitted into the Baltimore Conference in March of the same year. He was ordained deacon in 1830, and elder in 1832. When the Methodist Episcopal Church divided in 1844, he adhered to the Southern branch, and was admitted into the Virginia Conference. In 1860 he took a supernumerary relation; in 1865 he became effective; in 1869 superannuated. He died of typhoid fever, Jan. 17, 1869. See Minutes of Annual Conferences of the M.E. Church, South, 1870, p. 402.

## Spring[[@Headword:Spring]]

             SEE FOUNTAIN; SEE SEASON.

## Spring, Gardner, D.D[[@Headword:Spring, Gardner, D.D]]

             a noted Presbyterian minister, son of Dr. Samuel Spring, Sen., was born at Newburyport, Mass., Feb. 24, 1785. At the age of twelve he entered the Berwick Academy, and commenced the study of Latin and Greek under the tutorship of Dr. Gillet, then a young man studying divinity with his father. After this he returned to Newburyport, his paternal home, where he remained prosecuting his studies until he was prepared to enter Yale College, which he did in 1799. He was a severe student, and withal, as he himself expressed it, “ambitious as Julius Caesar.” Religiously as he was educated, he was worldly in his pursuits, until, on one occasion, he heard an earnest sermon preached by his father. About the same time he made a short excursion to Maine, and stopped in an out of the way sort of a place, where he and his friend walked eight miles one Sabbath to find a church.  After a short vacation he resumed his studies at Leicester Academy, under Dr. Nehemiah Adams; and, as he expressed it in his Autobiography, “in an ambitious, self-righteous spirit led the devotions in the academy,” seeking more the praise of men than the approbation of God. He heard the recitations of the upper classes in Latin and Greek. Too severe application to study affected his health, and he was obliged to desist for a time.

When his health was restored he reentered Yale College and continued the course, graduating in 1805. In the summer of 1803 a revival had occurred in the college, and many of the students were the subjects of renewing grace. He was not brought under its influence to any great extent, and was so far from entertaining thoughts of the ministry that he determined on entering the legal profession. He accordingly commenced a course of study at New Haven, reading Coke, Littleton, and Blackstone. Being reduced in finances to four dollars, he wrote to Mr. Moses Brown, a gentleman of great wealth in Newburyport, and one of the founders of Andover Seminary, who sent him a blank check to be filled at his discretion. Thus furnished, he went to Bermuda as teacher of the classics and mathematics. While there, in reply to a serious letter from his father, he wrote an analysis of his religious experience, stating that he was “vibrating between heaven and hell.” Disgusted with the island, he returned home, and not long afterwards married, and returned to New Haven; but, finding no opening for his support, he again returned to Bermuda, and remained there more than a year at the head of a flourishing school. He was induced to leave from apprehensions of war between England and the United States. He had saved $1500, and was in somewhat easy circumstances. Continuing the study of the law, he passed a satisfactory examination, and was admitted to the bar at New Haven in December 1808, and on April 24 succeeding he united with the Church under the pastorate of the Rev. Moses Stuart. At the Yale commencement he took his degree of A.M., and delivered an oration on “The Christian Patriot.”

On that day the Rev. John M. Mason preached his great sermon from the text “To the poor the Gospel is preached,” under which Mr. Spring was so deeply impressed that he formed the purpose of preaching that Gospel. Through the kindness of a lady who furnished the means, he was enabled to enter Andover Theological Seminary. Before leaving that institution, he received a call from the South Parish, and another from Park Street, Boston. On visiting New York, he preached for Dr. Romeyn in Cedar Street. He was then on his way to the General Assembly, which met in Philadelphia, and on his return he received a unanimous call from the Brick Church, New York,  which he accepted, entering at once upon his duties as pastor. H e was ordained Aug. 8, 1810, and continued pastor of a united and powerful Church until old age and feebleness obliged him to retire from its active duties, but he was retained as pastor emeritus until the day of his death, Aug. 18, 1873. The sphere of Dr. Spring's labors covered a wide space both in the pulpit and the press, and few men in any profession have made a more enduring mark upon the age. His reading, especially in the department of theology, was extensive. He was a Calvinist of the strongest type. He was decidedly opposed to what he called “spurious revivals,” and to all sensational devices of vagrant evangelists. He was early identified with the cause of missions, and was connected with the organization of the American Bible Society through his father. He entered heartily into the discussion of the managers with the Baptists, and also into the discussions in regard to opening the meetings of the board with prayer. He was identified with the Sabbath reform movement, and at the breaking out of the Rebellion showed his loyalty and patriotism in his prayers and sermons and public addresses. Dr. Spring was the author of several works, among which are, The Bible Not of Man: — Obligations of the World to the Bible; and others, for which see Allibone, Dict. of Brit. and Amer. Authors, s.v. (W.P.S.)

## Spring, Samuel, Jun., D.D[[@Headword:Spring, Samuel, Jun., D.D]]

             a Congregational minister, son of the preceding, was born at Newburyport, Mass., March 9, 1792. He received his preparatory education at Exeter Academy, entered Yale College, and was graduated therefrom in 1811. After his graduation he engaged in the trade and shipping business, and continued therein until 1819, when, feeling it his duty to prepare for the ministry, he entered Andover Theological Seminary, and took the full course. He was ordained and installed pastor of the Church at Abington, Mass., Jan. 2, 1822, and remained until December, 1826, when he resigned. He was next installed over the North Church, Hartford, Conn., where he remained six years, and was then installed over the Church at East Hartford, where he remained twenty-eight years. He finally became chaplain of the Insane Asylum, Hartford, and continued at that post seven years. He was director of the Connecticut Bible Society, and trustee of the Theological Institute of Connecticut. He died at Hartford, Dec. 13, 1877. (W.P.S.)

## Spring, Samuel, Sen., D.D[[@Headword:Spring, Samuel, Sen., D.D]]

             a Congregational minister, was born at Northbridge, Mass., Feb. 27, 1746. He graduated at the College of New Jersey in 1771; was licensed to preach in 1774, and in the following year joined the army as chaplain, and marched under Col. Arnold in the disastrous expedition to Canada. In 1776 he left the army, and in 1777 was ordained over the Church in Newburyport, Mass., and remained pastor until his death, March 4, 1819. Dr. Spring was a primary agent in establishing Andover Theological Seminary. “His personal appearance,” says Dr. Woods, was marked with nobleness; his countenance was indicative of lofty intelligence, and ardent, benevolent feeling; his intellect was clear, active, and penetrating.” He had a very modest estimate withal of his spiritual and mental attainments. As a preacher, Dr. Spring was able and frequently eloquent. He published two Sermons in the American, Preacher, vol. 4 (1793): — A Letter addressed to the Rev. Solomon Aiken on the Subject of Two Fast-day Sermons (1809); and a number of occasional Sermons. See Sprague, Annals of the Amer. Pulpit, 2, 85.

## Springer, Elihu[[@Headword:Springer, Elihu]]

             a Methodist Episcopal minister, was born in Bond County, Ill., July 21, 1811. He was the subject of religious impressions at a very early age; united with the Methodist Episcopal Church in 1824; entered the Rock Spring Seminary, St Clair Co., Ill., in 1827; was licensed as an exhorter May 29, 1832; received by the Illinois Conference on trial in September 1833, and appointed to Carlinville Circuit, Sangamon district. The following were his subsequent appointments: in 1834, Iroquois Mission; 1835, Oplain Circuit; 1836-37, located, owing to feeble health; 1838, Somonauk Circuit; 1839, Bristol Circuit; 1840, ordained elder and reappointed to Bristol; 1841, Lockport; 1842, Joliet; 1843-44, St. Charles; 1845, Mineral Point; 1846, Hazle Green Circuit; 1847-50, presiding elder of Milwaukee district, Wisconsin Conference, where he died, Aug. 22, 1850. Mr. Springer was a man of strong intellectual development, well versed in theological subjects, and an able expounder of the truth. See Minutes of Annual Conferences, 4, 611. (J.L.S.)

## Springer, John M[[@Headword:Springer, John M]]

             a minister of the Methodist Episcopal Church, was born at Petersburg, Ill., Jan. 13, 1837. He was converted at the age of sixteen, but, fearful of the toils and sacrifices of the ministry, fell back, and eventually became an  actor. In 1857 he yielded to the influences of the Holy Spirit, and joined the Church Sept. 6. He was licensed to preach April 17, 1858, and admitted into the West Wisconsin Conference on the 29th of the same month. Being drafted into the army, he was appointed chaplain of the Third Regiment of Wisconsin Veteran Volunteers, Feb. 3, 1864. He was wounded in the battle of Resaca, Ga., May 15 of that year, and died on the 28th. See Minutes of Annual Conferences, 1864, p. 186.

## Springer, Moses[[@Headword:Springer, Moses]]

             a minister of the Methodist Episcopal Church, was converted in his eighteenth year, and in 1840 was admitted into full connection in the Maine Conference. He immediately located to take charge of the Maine Wesleyan Journal, which he continued to edit until it was united with the Zion's Herald. In 1859 he was admitted into the Minnesota Conference, and placed in a superannuated relation, which he sustained until his death, at Winchendon, Mass., Dec. 21, 1865. Mr. Springer was a man not only of faith, but also of superior intellect, and devoted to scientific studies, the last years of his life being spent in the National Observatory, Washington, D. C. See Minutes of Annual Conferences, 1866, p. 212.

## Springers[[@Headword:Springers]]

             the jumping sect among the Ingrians (a tribe belonging to the Tchudic branch of the Finns), which traces its origin to 1813. Proceeding from a religious excitement independent of the Church, they came to the conviction that every individual required the direct illumination of the Holy Spirit in order to his salvation. They also soon believed that they enjoyed this illumination, and ecstatic praying, singing, and crying, connected with clapping of hands and jumping at their meetings, gave evidence of being possessed by the Holy Spirit. This special illumination required as correlative also a special holiness, and this was sought not only in despising marriage, but also in abstaining from meat, beer, brandy, and tobacco. He who applied for admission into the sect was required to prove, nudus super nudam, before the eyes of the meeting that the old Adam with his sexual susceptibility was dead in him. The “holy love” which they placed in the stead of marriage also led here, as ever, to fleshly errors, and this was the reason why many of them, after the example of the SKOPZI (q.v.), with whom they were probably connected, chose the much more certain means of castration. Authors and chiefs of the sect were named, and were said. to  have been present at meetings, but the civil authorities were not able to get hold of them. The sect is now near its end. See Kurtz, Church History, 2, 406.

## Springing, Or Springers[[@Headword:Springing, Or Springers]]

             the impost or point at which an arch unites with its support. The bottom stone of an arch which lies immediately upon the impost, is sometimes called a springer or springing stone. Also the bottom stone of the coping of a gable. SEE SKEW; SEE VOUSSOIR.

## Sprinkler[[@Headword:Sprinkler]]

             SEE ASPERGILLUM.

## Sprinkling[[@Headword:Sprinkling]]

             as a form of baptism, took the place of immersion after a few centuries in the early Church, not from any established rule, but by common consent, and it has since been very generally practiced in all but the Greek and Baptist churches, which insist upon immersion. In its defense the following considerations are offered:

(1.) The primary signification of the word baptize” (βαπτίζω) cannot be of great importance, inasmuch as the rite itself is typical, and therefore derives its moment not from the literal import of the term, but from the significance and design of the ordinance.

(2.) Although no instance of sprinkling is expressly mentioned in the New Test., yet there are several cases in which immersion was hardly possible (Act 2:41; Act 10:47-48; Act 16:33).

(3.) In cases of emergency, baptism by aspersion was allowed at a period of high antiquity, especially in the case of sick persons. SEE CLINIC BAPTISM. This form was also admitted when the baptismal font was too small for immersion, and generally, whenever considerations of convenience, health, or climate required (Walafrid Strabo, De Rebus Eccles. c. 26; Gerhard, Loc. Theol. 9, 146). Aspersion did not become common in the Western or Latin Church until the 13th century, although it appears to have been introduced much earlier (Aquinas, Summa, quaest. 66, art. 7). See Coleman, Christ. Antiq. p. 276 sq. SEE BAPTISM.

## Sproat, James, D.D[[@Headword:Sproat, James, D.D]]

             a Presbyterian divine, was born at Scituate, Mass., April 11, 1722. He graduated at Yale College in 1741; was converted while in college; and having gone through the requisite course of preparation for the ministry, was licensed to preach, and ordained pastor of the Fourth Congregational Church in Guilford, Conn., Aug. 23, 1743, Here he labored with great zeal and success for about twenty-five years, when, in October 1768, he became pastor of the church in Philadelphia of which Rev. Gilbert Tennent had been pastor. He continued sole pastor till 1787, when he was relieved from a portion of his labors by the settlement of Mr. (afterwards Dr.) Ashbel Green. In 1780 the College of New Jersey conferred upon him the degree of D.D. The year 1793 was signalized by the prevalence of yellow fever in Philadelphia to an appalling extent. The family of Dr. Sproat was almost annihilated by it; his own death took place Oct. 18, 1793 He was a master of the learned languages, and had made deep researches into systematic, casuistic, and polemic divinity. In his personal religion he was truly eminent — his faith was built on the sure foundations of the Gospel, and it supported him in the most trying hour. In his last moments he said, “All my expectations for eternity rest on the infinite grace of God, abounding through the finished righteousness of the Lord Jesus Christ.” His only publication was a Sermon, preached on the death of Whitefield in October 1770. See Sprague, Annals of the Amer. Pulpit, 3, 125; Allen, Biog. Dict. s.v.; Mass. Hist. Coll. 10; Assembly Miss. Mag. 1. (J.L.S.)

## Sprole, William Thomas, D.D[[@Headword:Sprole, William Thomas, D.D]]

             a Presbyterian minister, was born at Baltimore, Maryland, March 16, 1809. He studied privately, and spent a year and a half (1827-28) at Princeton Theological Seminary, was licensed in 1829, ordained an evangelist the same year, and became pastor of the First General Reformed Church of Philadelphia in 1832; stated supply of the First Presbyterian Church at Carlisle, Pennsylvania, in 1837; pastor of the First Presbyterian Church at Washington, D.C., in 1843, and for five years acted as chaplain of the House of Representatives. In 1847 he received the appointment of chaplain and professor of ethics in the Military Academy at West Point, but resigned in 1856 to accept a call to the First Presbyterian Church at Newburgh, N.Y., from which he was released in 1872. In 1874 he removed to Detroit, Mich., and became pastor of Woodworth Avenue Church, a charge which he resigned in 1877. He died at Detroit, June 9, 1833. See Necrol. Report of Princeton Theol. Sem. 1884, page 12. (W.P.S.)

## Spry, William[[@Headword:Spry, William]]

             a Methodist Episcopal minister, was born in Queen Ann County, Md., Feb. 23, 1806; converted in 1822; admitted on trial in the Philadelphia Conference in 1832, and appointed to Cecil Circuit; 1833, Salisbury Circuit; 1834, Elkton; 1835, on account of ill health, supernumerary; 1836, Caroline Circuit; 1837-38, Dorchester Circuit; 1839-40, Lewistown; 1841, Easton, Talbot Co., Md.; and subsequently traveled Cambridge, Seaford, Georgetown, and Accomac circuits, on the last of which he died, Nov. 29, 1847. Mr. Spry was an excellent preacher and a model pastor. He was one of the sweetest singers in Israel. See Minutes of Annual Conferences, 4, 204; Manship, Thirteen Years in the Itinerancy, p. 14-16.

## Spunge[[@Headword:Spunge]]

             SEE SPONGE.

## Spunkie[[@Headword:Spunkie]]

             among the early Scots and Picts, was the name of a class of teasing spirits who appeared in the form of ignes fatui, and led wanderers astray into swamps and morasses.

## Spur money[[@Headword:Spur money]]

             a name for a fine levied by custom, on behalf of the choristers of certain old foundations (St. Paul's, Westminster, Lichfield, and Windsor), on persons entering the Church.

## Spurden, Charles, D.D[[@Headword:Spurden, Charles, D.D]]

             a Baptist minister, was born in London, England, May 25, 1812. In his twenty-fifth year he entered the Bristol Baptist College. On May 13, 1841, he was ordained pastor of the Baptist Church at Hereford, where he continued until the latter part of 1842, and then, in answer to application from the committee of the Baptist Education Society of New Brunswick, Canada, was sent out to take charge of the Seminary at Fredericton. In 1867 he resigned this position. He was one of the examiners of the University of New Brunswick and of the Provincial Training School until his death; January 13, 1876. Dr. Spurden was a man of literary attainments, prudent, wise, modest, and a devoted Christian. See (Canada) Baptist  Yearbook, 1876, page 34; Bill, Hist. of Baptists in Maritime Provinces (index).

## Spurgeon, Charles Haddon[[@Headword:Spurgeon, Charles Haddon]]

             an eminent English Baptist minister, was born at Kelvedon, Essex, June 19, 1834. He began preaching at the age of seventeen at Waterbeach, near Cambridge, where he remained for two years, thence going to New-Park- Street Chapel, London. In 1856 and the three years following services were held in the Surrey Gardens Music Hall. In 1859 the Metropolitan Tabernacle, costing nearly £32,000, was opened. During Mr. Spurgeon's pastorate 14,691 members were added to the church. There he acquired his world-wide reputation as a preacher. His Pastors' College was first planned  in 1854. As the head of the Stockwell Orphanage his work was very severe. As an author his work was voluminous and variform. His greatest work, The Treasury of David, 7 volumes, reached a large sale on both sides of the Atlantic. He was also author of Commenting and Commentaries: — John Ploughman's Talk: — The Clue of the Maze: — My Sermon Notes: — and others. His works, including all but The Treasury of David, have been published in twenty volumes. He died at Mentone, France, January 31, 1892. See Shindler, From the Usher's Desk to the Tabernacle Pulpit. Several other lives have also appeared.

## Spurstowe, William[[@Headword:Spurstowe, William]]

             a Nonconformist divine, was educated at St. Katharine Hall, Cambridge, of which he became a fellow. He was minister at Hampden, in Buckinghamshire, when the Rebellion broke out. He joined the rebel army as chaplain, and in 1643 became a member of the so called Assembly of Divines, becoming at the same time pastor of Hackney. He was made master of St. Katharine Hall, but was turned out for refusing the engagement. He was obliged to give place to an orthodox clergyman at Hackney in 1662, and died in 1666. He was the author of a Treatise on the Promises: — The Spiritual Chymist: — The Wiles of Satan: — a Discourse: — and Sermons. He was also engaged in the attack on episcopacy under the name of Smectymnus. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Hook, Eccles. Biog. s.v.

## Spy Wednesday[[@Headword:Spy Wednesday]]

             an old name for the Wednesday in Holy Week, so called because of the work which Judas Iscariot carried on upon that day when he went forth to make preparation for the betrayal of his Master.

## Squarcione, Francesco[[@Headword:Squarcione, Francesco]]

             an Italian painter, was born at Padua in 1394, and, after performing many tours in Greece and Italy, lived in the latter country in great affluence and distinction until his death, in 1474. From his very numerous school (he had one hundred and thirty-seven scholars), he was called the father and primo maestro of painters. The celebrated illustrated Book of Anthems in the Church of the Misericordia, which used to be commonly ascribed to  Mantegna, is now by competent judges considered one of the commissions of Squarcione executed by his scholars.

## Square[[@Headword:Square]]

             (רֶבִע, reba, a fourth part, as often rendered), a side (as elsewhere), especially of a rectangle (Eze 43:16-17). SEE SCULPTURE.

## Square Cap[[@Headword:Square Cap]]

             a cap worn in England by Church clerks, the use of which began in the 15th century.

## Squassation[[@Headword:Squassation]]

             one of the three kinds of torture commonly used by the Inquisition to extort confession. It consisted in tying back the arms of the victim by a cord, fastening weights to his feet, and drawing him up to the full height of the place by means of a pulley. He was then suddenly let down to within a short distance of the floor, and by the repeated shocks all his joints were dislocated. This torture was continued for an hour or longer, according to the pleasure of the inquisitors present and to what, the strength of the sufferer seemed capable of enduring. See Barnum, Romanism as It Is, p. 383.

## Squier, Miles Powell, D.D[[@Headword:Squier, Miles Powell, D.D]]

             an eminent Presbyterian divine and educator, was born in Cornwall, Vt., May 4, 1792. The family was of English origin, settling in Connecticut in the days of the Pilgrim fathers. He was trained with assiduous care, and at fourteen entered the academy at Middlebury, Vt., where he pursued his academical studies; graduated with honor at Middlebury College in 1811, and at the Andover Theological Seminary, Mass., in 1814; was licensed to preach the same year, and immediately began his labors as a supply to the Congregational Church, Oxford, Mass.; thence he removed to Vergennes, Vt., where he remained till the spring of 1815, when he accepted an appointment of missionary to the western part of New York State. He was ordained May 3, 1816, by the Geneva Presbytery as pastor of the First Presbyterian Church in Buffalo, N.Y., which relation existed till 1824. In 1817 he was a commissioner to the General Assembly of the Presbyterian Church which met in Philadelphia; in 1825, after closing his pastorate in Buffalo, he spent a short time in agricultural pursuits for the benefit of his  health; in 1826 he accepted the secretaryship of the Western agency of the American Home Missionary Society at Geneva, N.Y., in which work he spent eight years; in 1833 he was occupied in superintending the affairs of the Geneva Lyceum, which he had founded, at the same time supplying the churches at Junius, Newark, Castleton, and West Fayette, N.Y., and in the winter of 1839-40 the Southwark Presbyterian Church in Philadelphia. In 1845 he was: induced to visit Beloit, Wis., where it was proposed to, establish a college, and he resolved to identify himself with it. In 1846 the charter was obtained, in 1847 the cornerstone was laid, and in 1849 he was elected professor of intellectual and moral philosophy, entering upon his duties in 1851. The subjects of his lectures at Beloit College were as follows: The Truth of Religion: — The Method and the Acquisition of Knowledge: — Mental and Moral Habits: — The Value of a Philosophical Mind: — The Value of Moral Sciences: — The Generic Properties of Mind: — Philosophy and its Uses: — and Elements of Moral Science. In August, 1861, he went to Europe to attend the Evangelical Alliance in Switzerland, and while abroad he received the attention due his high position as an eminent educator.

He lectured in the college for the last time in 1863, and by reason of declining health he made arrangements for a successor, he retaining a place in the catalogue as emeritus professor. For several months before his death he manifested an uncommon degree of interest in the promotion of the Redeemer's kingdom. The interviews with his friends relative to his departure were most gratifying and instructive. He longed to depart and be with Christ; and after charging each member of the household to minister in every way to the health and happiness of his wife, he passed gently away, June 22, 1866. Dr. Squier was a man of note and eminence, fully up to the times in which he lived. He frequently represented his presbytery in the General Assembly, and at the time of the disruption of the Presbyterian Church was one of the leaders of the opposition to the Old school party. Frederick E. Cannon of Geneva, N.Y., writes of him: “Intellectually, he belonged to the small class of original, independent, self-reliant thinkers, metaphysical in the cast of his mind, receiving no dogmas or conclusions without careful investigation, and fearless in announcing and maintaining the positions which he had taken. Having great faith in intellectual culture, he devoted his life and fortune mainly to the great interests of popular education, and schools, colleges, and seminaries are the monuments upon which his name is most distinctly inscribed. Religiously, he was evangelical, earnest, and progressive.

His practical religion was based on broad and comprehensive  views of providence and grace. He was always and everywhere prompt to urge the claims of Christ upon all the unbelieving, especially upon young men, and to press the Church of God to a higher and bolder standard of spiritual life and work. Socially, he was genial, kind, and cordial. His home was always open to the ministry, and at no man's board were they more cheerfully welcomed or more generously entertained. He was frequently a contributor to the periodical press, and was the author of, The Problem Solved, or Sin not of God (N.Y. 1855): — Reason and the Bible, or the Truth of Revelation (1860): — Miscellaneous Writings, with an Autobiography, edited and supplemented by Rev. James R. Boyd (Geneva, N.Y. 1867): — and The Being of God, Moral Government and Theses in Theology. Upon these subjects Dr. Squier bestowed his maturest thoughts. See Wilson, Presb. Hist. Almanac, 1867, p. 318; Allibone, Dict. of Brit. and Amer. Authors, s.v. (J.L.S.)

## Squillery[[@Headword:Squillery]]

             an old English term for scullery, e.g. for the scullery of a monastic house or episcopal palace.

## Squinch, Or Sconce[[@Headword:Squinch, Or Sconce]]

             a small arch or projecting course of stone formed across the angle of a tower, etc., in Gothic architecture, to support the alternate sides of octagonal spires, lanterns, etc., above. Sometimes the overhanging side of the spire or octagon is supported by a series of projecting courses of stone (as at Tong, Salop), which answer the same purpose as the arches, but are more substantial because they have no tendency to expand the walls, which is always to be feared when the arch squinch is used. The straight squinch is often employed externally, as at St. Cross, where it is used to carry the alure, or parapet walk, across the angle at the junction of the choir and transept with the tower. The construction of the arched squinch, or trompe, was a favorite exercise with the French professors of the art of stone cutting.

## Squint[[@Headword:Squint]]

             an opening through the wall of a church in an oblique direction for the purpose of enabling persons in the transepts or aisle to see the elevation of the host at the high altar. The usual situation of these openings is on one or both sides of the chancel arch, and there is frequently a projection, like a low buttress, on the outside across the angle to cover this opening. These projections are more common in some districts than in others; they are particularly abundant in the neighborhood of Tenby, in South Wales. But the openings themselves are to be found everywhere, though they have commonly been plastered over, or sometimes boarded at the two ends, in other cases filled up with bricks. In some instances they are small narrow arches by the side of the chancel arch, extending from the ground to the height of ten or twelve feet, as at Minster Lovel, Oxfordshire. Usually they are not above a yard high and about two feet wide, often wider at the west end than at the east. They are commonly plain, but sometimes ornamented like niches, and sometimes have light open paneling across them this is particularly the case in Somersetshire and Devonshire.

There are many instances of these openings in other situations besides the usual one, but always in the direction of the high altar, or at least of an altar. Sometimes the opening is from a chapel by the side of the chancel, as at Chipping- Norton, Oxfordshire. In Bridgewater Church, Somerset, there is a series of these openings through three successive walls, following the same oblique line, to enable a person standing in the porch to see the high altar. In this and some other instances it seems to have been for the use of the attendant who had to ring the sanctus bell at the time of the elevation of the host. There are numerous instances of this bell being placed in a cot on the parapet of the porch; and as frequently there are windows or openings from the room over the porch into the church, probably for the purpose of enabling the person stationed in this room to see the elevation. There seems to be no good or ancient authority for the name of Squint applied to these openings, but it has been long in use. The name of hagioscope has lately been applied to them, but it does not seem desirable to give new Greek names to the parts of English buildings.

## Squire, Samuel[[@Headword:Squire, Samuel]]

             an English divine, was born at Warminster, Wiltshire, in 1714, and was educated at St. John's College, Cambridge, of which he became a fellow, and took his degree of A.B. in 1733 and. A.M. in 1737. Soon after, Dr. Wynn, bishop of Bath and Wells, appointed him his chaplain, and in 1739 gave, him the chancellorship and a canonry of Wells, and afterwards collated him to the archdeaconry of Bath. In 1748 he was presented to the rectory of Topsfield, Essex, and in 1749 took the degree of D.D. He was presented in 1750 by archbishop Herring to the rectory of St. Anne, Westminster, and soon, by the king, to the vicarage of Greenwich, Kent. On the establishment of the household of the prince of Wales (afterwards George III) he was appointed his clerk of the closet. In 1760 he was presented to the deanery of Bristol, and in 1761 he was advanced to the bishopric of St. David's. He died May 6, 1766. He was a fellow of the Royal and Antiquary societies. Among his theological works are the following: The Ancient History of the Hebrews Vindicated (Camb. 1741, 8vo): — Indifference to Religion Inexcusable (1758, 8vo; new ed. 12mo and 8vo): — Principles of Religion, in a catechism (1763, 8vo): — Sermons (1745-65, all 4to). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Hook, Eccles. Biog. s.v.

## Sraddha[[@Headword:Sraddha]]

             (Sanskrit, belief), is the name of the funeral ceremony of the Hindus, in which balls of food and water are offered to the deceased ancestors of the sacrificer, or to the Pitris, or manes, collectively. It is specially performed for a parent recently deceased, or for three paternal ancestors, and is supposed necessary to secure the ascent and residence of the soul of the deceased in a world appropriated to the manes. It is also a ceremony of rejoicing as well as mourning, and there are various Sraddhas to be enumerated, viz.:

1. Constant, or the daily offerings to the manes in general, and those offered on certain days of every month.

2. Occasional, as those for a recently deceased relative, or on various domestic occasions, as the birth of a son, etc.

3. Voluntary, performed for a special object, such as the hope of religious merit, etc. The proper seasons for the worship of the manes collectively are  the dark fortnight (or period of the moon's wane), the day of the new moon, the summer and winter solstices, eclipses, etc. The presentation of the ball of food to the deceased and to his progenitors in both lines is the office of the nearest male relative, and is the test and title of his claim to the inheritance.

## Sramanas[[@Headword:Sramanas]]

             (Singhalese srama, performances of asceticism), a name given to the priests of Buddha, who are monks as to their mode of living, but priests as to the world without. Their vows are in no case irrevocable. They seek their food by carrying the alms bowl from door to door, and their chief employment is teaching the novices, or writing books upon the leaf of the talipot. See Hardy, Eastern Monachism.

## Sravaka Or Srawaka[[@Headword:Sravaka Or Srawaka]]

             (Sanskrit sru, to hear), a name of the disciples of Buddha, who, through the hearing of his doctrine and by practicing the four great Buddhistic truths, attain to the qualification of an Arhat, or Buddhist saint. From among these disciples eighty are called the Mahsaravakas, or the great Sravakas. The Sravakas are entitled to the predicate Ayushmat, or “one possessed of long life.” This name is also given among the Nepalese to one of the four orders into which their priests are divided. See Hardy, Eastern Monachism.

## Sreiansa[[@Headword:Sreiansa]]

             in Hindu mythology, is the lord of the rhinoceros, which is his symbol; one of the twenty-four Buddhas recognized by the Jains. He was a son of Vishnu and Vishna (the name given by them to Lakshmi, Vishnu's consort).

## Sri-pada[[@Headword:Sri-pada]]

             the name given to the worship of the impressions of Gotama's foot. The legend is that on the third visit of the sage to Ceylon, in the eighth year after he obtained the Buddhaship, he left an impression of his foot on the summit of the mountain usually known by the name of Adam's Peak, 7420 feet above the sea, intended as a seal to declare that Lanka would be the inheritance of Buddha. In the same journey he left other impressions of a similar kind in different parts of India. The footstep is said to be a  superficial hollow five feet three and three-fourths inches long and between two feet seven inches and two feet five inches wide. The summit of the peak is annually visited by great numbers. See Hardy, Eastern Monachism, p. 227.

## Srudasanen, Sruddaggirti, And Srudavarmen[[@Headword:Srudasanen, Sruddaggirti, And Srudavarmen]]

             in Hindu mythology, are three of the five sons born of Drovadei, the wife of the five Pandus, to her husbands. The others were named Pridyvandagen and Sandanigen.

## Ssafarino Kagami[[@Headword:Ssafarino Kagami]]

             in Japanese mythology, is the mirror of knowledge which is placed before the prince of hell, and which serves to reveal to him in their true character all the sins of the persons who come into his presence.

## Ssangjai[[@Headword:Ssangjai]]

             is the name of Buddha in Tibet, where the highest veneration is accorded him as the ruler of the present world period. Three other Buddhas have preceded Ssangjai, and nine hundred and ninety-six are yet to follow. SEE BUDDHISM; SEE LAMAISM, SEE TIBET.

## Ssodadani[[@Headword:Ssodadani]]

             in Hindu mythology, is a king of Magadha, the middle kingdom of India and the principal scene of all its myths. Ssodadani was married to Maha- maya, the virgin wife who was chosen by Sakyamuni, that, after he had entered her womb as a five-colored ray, he might be born of her, and who accordingly gave birth to the Buddha in the grove of Lomba through her right armpit. SEE BUDDHA.

## St. Clair, Alanson[[@Headword:St. Clair, Alanson]]

             a Congregational minister, was born at Greene, Me., 1804. He was for twenty-five years active in the antislavery cause, and established and edited two papers devoted to it. He was ordained in June, 1844, and became acting pastor at Muskeegon, Mich., for ten years. From 1864 to 1868 at Newago; from 1868 to 1870 at Whitehall; from 1870 to 1873 at Shelby, and remained there without charge until called to his reward. He died Sept. 21, 1877. (W.P.S.)

## St. Clair, John H[[@Headword:St. Clair, John H]]

             a minister of the Methodist Episcopal Church, South, was born in Virginia about 1837, and was a member of the St. Louis Conference, of which he  became a superannuate in 1874. His last charge was Choteau Avenue, St. Louis, Mo. He died near St. Louis, Oct. 29, 1874. See Minutes of Annual Conferences of the M.E. Church, South, 1875, p. 233.

## St. Sophia[[@Headword:St. Sophia]]

             SEE SOPHIA.

## Stabat Mater[[@Headword:Stabat Mater]]

             or, better, the Mater Dolorosa, to distinguish it from the Mater Speciosa (q.v.), is the celebrated Passion hymn of Jacopone de Benedictis. Its proper name is Planctus Beatoe Virginis, or Sequentia de Septem Doloribus B. Virginis, or De Compassione Beatoe Virginis. This hymn has been regarded by universal consent as the most pathetic and touching of Latin Church lyrics, and inferior only to the Dies Iroe (q.v.), which stands alone in its glory and overpowering effect. It was spread all over Europe by the  Flagellants, or Brethren of the Cross (Crucifratres), and Cross bearers (Cruciferi), “penitents who, in the 13th, 14th, and 15th centuries, went about in procession day and night, traveling everywhere, naked to the waist, with heads covered with a white, Cap, or hood (whence they received, likewise, the appellation of Dealbatores), singing penitential psalms, and whipping themselves until the blood flowed. By their means it was that the knowledge of this hymn was first carried to almost every country in Europe.” Once sung in penitential processions, it gradually found a place in almost every breviary or missal. For “it breathes the spirit of profound repentance and glowing love, such as can be kindled only by long and intense contemplation of the mystery of the cross — the most amazing and affecting spectacle ever presented to the gaze of heaven and earth. The agony of Mary at the cross, and the sword which then pierced through her soul, according to the prophecy of Simon (Luk 2:35), never found a more perfect expression. It surpasses in effect the Mater- Dolorosas of the greatest painters.” The keynote of the hymn is contained in the first two lines, and is suggested by the brief but pregnant sentence of John as found in the Latin version, “Stabat juxta crucem mater ejus” (19:25), which has given rise to some of the most magnificent works of art.

I. Text. — In its received form it reads as follows:

Stabat mater dolorosa

Juxta crucem lacrymosa,

Dum\* pendebat Filius;

Cujus animam gementem,

Contristatam† ac dolentem,

Pertransivit gladius.

O quam tristis et afflicta

Fuit illa benedicta

Mater Unigeniti!

Quae moerebat et dolebat

Er tremebat, cum‡ videbat

Nati poenas inclyti!

Quis est homo qui non fleret

Matrem Christi§ si videret

In tanto supplicio?

Quis non posset contristari

Piam matrem contemplari

Dolentelm cum Filio?

Pro peccatis suae gentis

Vidit Jesum in tormentis

Et flagellis subditum;

Vidit suum dulcem Natum

Morientem, || desolatum

Dum emisit spiritum.

Pia¶ mater, fous amoris!

Me sentire vim doloris

Fac, ut tecum lugeam.

Fac ut ardeat cor meum

In amando Christum Deum,

Ut sibi complaceam.

Sancta mater, istud agas,

Crucifixi fige plagas

Cordi neo valide.\*\*

Tui Nati vulnerati,

Tam dignati pro me pati

Poenas mecum divide.

Fac me vere tecum†† flere,

Crucifixo condolere,

Donec ego vixero.

Juxta crucem tecum stare,

Meque tibi sociare‡‡

In planctu desidero.

Various readings: \* qua; † contristantem; ‡ dum; § Christi matrem; || moriendo; ¶ eja; \*\* vivide; †† tecum vere, tecum pie; ‡‡ et me tibi sociare, or te libenter, or tibi me consociare.

Virgo virginum praeclara,

Mihi tam\* non sis amara

Fac me tecum plangere;

Fac ut portem Christi mortem,

Passionis fac consortem,

Et plagast recolere. ‡

Fac me plagis vulnerari,

Cruce hac inebriari§

Ob amorem|| Filii.

Inflammatus est accensus,

Per te, Virgo, sim defensus,

In die judicii.

Fac me cruce custodiri

Morte Christi praemuniri,

Confoveri gratia.

Quando corpus morietur,

Fac ut animae donetur

Paradisi gloria.\*\*

Various readings: \* jam; † poenam; ‡ plagis te recolere; § cruce fac me hac beari; || et cruore; ¶ flammis urar ne (ne urar) succensus; \*\* gratia.

II. Authorship. — In the case of this hymn, as in that of the Dies Iroe, it has been a matter, of dispute who was the writer. The Stabat Mater has been variously ascribed to pope Innocent III, but without any proof; for although Ebert (in the Allgemeinen bibliographischen Lexicon, 1, 874) mentions this fact, yet he rejects the opinion as to the authorship of Innocent. The Florentine historian Antonius tells us that, according to some, one of the Gregories was the author of the hymn; but we are not told whether it was Gregory IX, X, or XI. The Genoese chancellor and historian Georgius Stella ascribes the hymn to pope John XXII (1316- 1334), an opinion adopted by the famous historians Johann and Johann Georg Muller. Others have referred its paternity, contrary to all probability, to St. Bernard. Dismissing all these as conjectures unsupported by proof, it is now generally conceded, on the authority of Luke Wadding, the Irish historian of the Franciscan Order, and himself one of the number, that the author of this hymn is Giacomo da Todi, better known as Giacopone, or Jacopone. His proper name was Jacobus de Benedictis, or Giacomo de Benedetti, he being a descendant of the noble family of the Benedetti of Todi (Tuder, Tudertum; hence he is also called Jacoponus Tudertinus), in Umbria, Italy. He successfully studied and practiced law; but was converted in consequence of the sudden death of his wife in a theater, sold his goods for the benefit of the poor, and united himself to the Order of the Franciscans.

This Order, founded by St. Francis of Assisi, was then in the fervor of its first love, and carried away many of the noblest and most enthusiastic youths. “Its ruling idea and aim was the literal imitation of the poor and humble life of Christ. St. Francis died of the wounds of Christ, which are said to have impressed themselves on his hands and side through the plastic power of an imagination drunk with the contemplation and love of the crucified Redeemer.” Animated by the same spirit, Giacopone went to fanatical extremes hi his zeal for ascetic holiness and spiritual  martyrdom. He endeavored to atone, by self sought tortures, for his own sins, and “to fill up that which is behind in the afflictions of Christ,” for the good of others. He was subject, as Wadding expressly states, to fits of insanity, leading him at one time to enter the public marketplace naked, with a saddle on his back and a bridle in his mouth, walking on all fours like a horse; and at another, after anointing himself with oil and rolling himself in feathers of various colors, to make his appearance suddenly, in this unseemly and hideous guise, in the midst of a gay assembly gathered together at the house of his brother on the occasion of his daughter's marriage; and this, too, in disregard of previous precautionary entreaties of friends who, apprehensive, it seems, at the time they invited him, that he might be guilty of some crazy manifestation or other, had begged him not to do anything to disturb the wedding festivities, but to behave as an ordinary citizen. “He was called Giacopone, or the Great Jacob, at first in derision, perhaps, also, to distinguish him from the many Jacobs among the Franciscans. For the syllabic suffix; one in Italian indicates greatness or elevation; as alberone, great tree, from albero; cappellone, from cappello, hat; portone, from porta, door; salone, from sala, saloon” (Schaff). For ten years he carried on these ascetic excesses; and when at the end of this time he desired to be received by the Minorites, and they hesitated on account of his reputed insanity, their scruples were overcome by reading his work On Contempt of the World, conceiving that it was impossible that an insane man could write so excellent a book.

As a Minorite he was not willing to become a priest, but only a lay brother. “Very severe against himself he was,” says Wadding, “ always full of desire to imitate Christ and suffer for him. In an ecstasy he imagined, at times, that he saw him with his bodily eyes. Very often he was seen sighing, sometimes weeping, sometimes singing, sometimes embracing trees, and exclaiming, ‘O sweet Jesus! O gracious Jesus! O beloved Jesus,' Often he conversed with his Savior, who called him dearest Jacob. Once when weeping loudly, on being asked the cause, he answered, ‘Because Love is not loved.'“ That Jacopone was in deep earnest with his ascetic life is beyond all doubt. For determining the genuineness of love he gives these searching tests: “Although I cannot know positively that I love, yet I have some good marks of it. Among others it is a sign of love to God when I ask the Lord for something, and he does it not, and I love him, notwithstanding, more than before. If he does contrary to that which I seek for in my prayer, and I love him twofold more than before, it is a sign of  right love. Of love to my neighbor I have this sign, namely, that when he injures me I love him not less than before. Did I love him less, it would prove that I had loved not him previously, but myself.” On the subjugation of the senses he allegorizes in this wise: “A very beautiful virgin had five brothers, and all were very poor; and the virgin had a precious jewel of great worth. One of her brethren was a guitar player, the second a painter, the third a cook, the fourth a spice dealer, the fifth a pimp; each desired the jewel. The first was willing to play, and so on; but she said, What shall I do when the music has ceased? In short, she remained firm and kept the jewel.

At last a great king came, who was willing to make her his bride aid give her eternal life if she would give up to him the jewel, She replied: How can I, O my beloved, to such grace refuse the stone? and so she gave it to him.” It is plain that by the five brethren are meant the five senses; by the virgin, the soul; and by the precious jewel, the will. With such severe principles and severer ascetic life, Jacopone could not fail to earnestly denounce the corruptions of his time in general, and especially the licentious manners, wickedness, and debaucheries of the priesthood, and the deeply sunken condition of the Church. He was especially severe on pope Boniface VIII, who punished him by excommunication and hard imprisonment. Boniface, one day passing the cell where Jacopone was, asked mockingly, “When will you come out?” He answered, “When you come in.” After the death of this bad pope, in 1303, Jacopone was set free, and closed his earthly pilgrimage at an advanced age, Dec. 25, 1306, and was buried at Toai. “He died,” says Wadding, “like a swan, having composed several hymns just before his death.” The inscription on his grave tells the story of his life:

“Ossa B. Jacoponi de Benedictis

Tudertini, Fr. Ordinis Minorum

Qui stultus propter Christum

Nova Mundum arte delusit,

Et Coelum rapuit.

Obdormivit in Domino

Diexxv Decembris, Anno MCCLXXXXVI.”

The year 1296 is not correct; hence Wadding calls this date a crassus error.

The Mater Dolorosa has furnished the text to some of the noblest musical compositions by Palestrina, Pergolesi, Astorga, Haydn, Bellini, Rossini, Neukomm. That of Palestrina is still annually performed in the Sistine  Chapel during the Passion week; that of Pergolesi, the last and most celebrated of his works, has never been surpassed, if equaled, in the estimation of critics of Pergolesi's compositions. Tieck, in his Phantasus (ed. 1812, 2, 384 sq.), expresses himself in the following manner: “The loveliness of sorrow in the depth of pain, this smiling in pain, this childlikeness which touches the highest heaven, had to me never before risen so bright in the soul. I had to turn away to conceal my tears, especially, at the place ‘Vidit suum dulcem Natum.' How significant that the Amen, after all is concluded, still sounds and plays in itself, and, in tender emotion, can find no end, as if it were afraid to dry up the tears and would still fill itself with sobbings! The hymn itself is touching and profoundly penetrating. Surely the poet sang these rhymes, ‘Quae moerebat et dolebat cum videbat,' with a moved mind.” It is a tradition that the great impression which the Stabat Mater of the young artist (Pergolesi) made on its first performance inflamed another musician with such furious envy that he stabbed the young man as he left the church., This tradition was long ago disproved; but as Pergolesi died at an early age, it may, as some one remarks, be permitted to the poet to refer to this story, and allow him to fall as a victim of his art and inspiration.

III. Translations. — Like the Dies Iroe this hymn has challenged and defied the skill of the best translators and imitators. Thus Lisco mentions about eighty German translations and four Dutch. The earliest German translation is that by Herman of Salzburg (Maria stuend in swinden smerczen). Of other translators we mention L. Tieck, De la Motte Fouque, A.L. Follen, Wessenberg, Daniel, Lisco, Königsfeldt, A. Knapp, etc. Of English translations we mention that of E. Caswall, in Hymns and Poems, “At the cross her station keeping;” that of lord Lindsay, in The Seven. Great Hymnis of the Medioeval Church (N.Y. 1866), p. 98:

“By the cross sad vigil keeping,

 Stood the mournful mother weeping,

 While on it the Savior hung.”

By Mant, in Ancient Hymns, p. 96:

“By the cross sad vigil keeping,

 “Stood the mother, doleful, weeping,

Where her son extended hung.”

By Benedict, in Hymns of Hildebert, p. 65:

“Weeping stood his mother,

 sighing By the cross where Jesus, dying,

 Hang aloft on Calvary.”

But the best translation is undoubtedly that of Dr. Coles, of Newark, N.J., which runs thus:

“Stood th' afflicted mother weeping,

 Near the cross her station keeping,

 Whereon hung her Son and Lord;

 Through whose spirit sympathizing,

 Sorrowing and agonizing,

Also passed the cruel sword.

“Oh! how mournful and distressed

Was that favored and most blessed

Mother of the Only Son!

Trembling, grieving, bosom heaving,

 While perceiving, scarce believing,

 Pains of that Illustrious One.

“Who the man who, called a brother,

 Would not weep saw he Christ's mother

In such deep distress and wild?

Who could not sad tribute render

Witnessing that mother tender

Agonizing with her Child?

“For his people's sins atoning,

 Him she saw in torments groaning,

 Given to the scourger's rod;

Saw her darling offspring dying,

 Desolate, forsaken, crying,

 Yield his spirit up to God.

Make me feel thy sorrow's power,

 That with thee I tears may shower,

 Tender mother, fount of love!

Make my heart with love unceasing

Burn towards Christ the Lord,

 that pleasing I may be to him above.

“Holy mother, this be granted, That the slain

One's wounds be planted Firmly in my heart to bide.

Of him wounded, all astounded

Depths unbounded for me sounded,

 All the pangs with me divide.

“Make me weep with thee in union;

 With the Crucified communion

In his grief and suffering give.

Near the cross with tears unfailing

 I would join thee in thy wailing

Here as long as I shall live.

“Maid of maidens, all excelling!

Be not bitter, me repelling,

 Make thou me a mourner too;

 Make me bear about Christ's dying

Share his passion, shame defying,

All his wounds in me renew.

“Wound for wound be there created;

 With the cross intoxicated

For thy Son's dear sake, I pray May

I,  fired with pure affection,

 Virgin, have through thee protection

In the solemn judgment day.

“Let me by the cross be warded,

 By the death of Christ be guarded,

 Nourished by divine supplies.

When the body death hath riven,

 Grant that to the soul be given

Glories bright of Paradise.”

IV. Criticism. — As to the character of this hymn, Dr. Coles says: “No admiration of the lyric excellence of the Stabat Mater should be allowed to blind the reader to those objectionable features which must always suffice, as they have hitherto done, to exclude it from every hymnarium of Protestant. Christendom. For not only is Mary made the object of religious worship, but the incommunicable attributes of the Deity are freely ascribed to her. Her agency is invoked as if she were the third person of the Trinity, or had powers coordinate and equal. Plainly it is the province of the Holy Ghost, and not of any creature; to work in us to will and to do; to effect  spiritual changes; to take of the things of Christ and show them unto us; and yet these are the very things. which she herself is asked to accomplish for the suppliant.” True as this is, yet the remark of Dr. Schaff is worthy of consideration: “But we should make allowance for the irresistible influence of the spirit of the times, and not overlook the truth which underlies almost every error of the Roman Church, and gives it such power over the pious feelings of her members.”

V. Literature. — On the author's life, see Wadding, Annales Minorum seu. Trium Ordinum a S. Francisco Institutorum (2d ed. Rome, 1731 sq. [21 vols. in all]), 4, 407 sq.; 5, 606 sq.; 6, 76 sq. The best monograph is still Lisco's Stabat Mater (Berlin, 1843), to which may be added Dr. Coles's Latin Hymns (N.Y. 1868), mainly based on Lisco's work. Dr. Schaff published an article on the two Stabat Maters in the Hours at Home for May, 1867, p. 50-58. There is also a collection of Dutch translations of this hymn, published in the Belgisch Museum voor de nederduitsche Tael- en Letterkunde en de Geschiedenis des Vaderlands, uitgegeven door J.F. Willems. Te Gent, bij Gyselinck (1839), p. 443-472. See also Herzog, Real-Encyklop. 14, 718-720; Theolog. Universal-Lexikon, s.v.; Daniel, Thesaurus Hymnol. 2, 114; Ozanam, Les Poetes Franciscains en Italie au Treizieme Siecle, avec un Choix des Petites Fleurs de St. Francois, traduits de l'Italien (Paris, 1852; Germ. transl. by N.H. Julius, Munster, 1853). SEE MATER DOLOROSA. (B.P.)

## Stabat Mater Speciosa[[@Headword:Stabat Mater Speciosa]]

             must be distinguished from the Stabat Mater. Dolorosa (q.v.). While the former sets forth the sorrows of the Virgin Mother at the cross, the Mater Speciosa speaks of the joys of the Virgin at the manger. For five centuries the Mater Speciosa was forgotten, until A.F. Ozanam, in his Poetes Franciscains, rescued it from oblivion and gave it once more to the world. Cardinal Diepenbrock, bishop of Breslau, made an admirable German translation of this Nativity hymn, and the late Dr. John Mason Neale published the original Latin, with the first English translation, in August 1866, a few days before his death.

I. Text — The hymn itself runs thus:

Stabat mater speciosa

Juxta foenum gaudiosa,

Dum jacebat parvululs;

Cujus auimam gaudentem

Lactabundam ac ferventem

Pertransivit jubilus.

•  quam laeta et beata

Fuit illa immaculata

Mater Unigeniti!

Quae gaudebat et ridebat,

Exultabat, cum videbat

Nati partum inclyti.

•  Quis jam est qui non gauderet

Christi matrom si videret

In tanto solatio?

Quis non posset collaetari,

Christi matrem contemplari

Ludentem cum Filio?

Pro peccatis snae gentis

Christum vidit cum jumentis

Et algori subditum;

Vidit suum dulcem Natum

Vagientem, adoratum,

Vili diversorio.

Nato Christo in praesepe

Coeli cives canunt laete

Cum immenso gaudio;

Stabat senex cum puella

Non cum verbo nec loquela

Stupescentes cordibus.

Eja mater, fous amoris,

Me sentire vim ardoris,

Fac ut tecum sentiam!

Fac ut ardeat cor meum

In amatum Christum Deum,

Ut sibi complaceam.

Sancta mater, istud agas,

Prone introducas plagas

Cordi fixas valide.

Tui Nati coelo lapsi,

Jam digniati foeno nasci

Poenas mecum divide.

Fac me vere congaudere,

Jesu lino cohaerere

Donec ego vixero.

In me sistat ardor tui;

Puerino fac me frui

Dum sum in exilio.

Hunc ardorem fac communem,

Ne me facias immunem

Ab hoc desiderio.

Virgo virgiuum praeclara,

Mihi jam non sis amara;

Fac me parvum rapere;

Fac ut pulchrum fantem portem,

Qui nascendo vicit mortem,

Volens vitam tradere.

Fac me tecum satiari,

Nato me inebriari,

Stans inter tripudio.

Inflammatus et accensus

Obstupescit omnis sensus

Tali de commercio.

Omnes stabnium amantes,

Et pastores vigilantes

Pernoctantes sociant.

Per virtutem Nati tui

Ora ut electi sui

Ad patriam veniant

Fac me Nato custodiri,

Verbo Dei praemuniri,

Conservari gratia;

Quando corpus morietur,

Fac ut animen donetur

Tui Nati visio.

II. Authorship. — As to the source of this hymn, both Ozanam and Dr. Neale ascribe it to Jacopone da Todi, the author of the Stabat Mater Dolorosa; while Drs. Schaff and Coles regard the Mater Speciosa as the work of some admiring imitator. Against the latter opinion it may be observed that the second edition of the Italian poems of Jacopone (Laude di Fra Jacopone da Todi), which appeared at Brescia in 1495, contains an appendix of several Latin poems, among which is one De Contemptu Mundi, the Stabat Mater Dolorosa, and, according to Brunel, also the Stabat Mater Speciosa. On this ground, as well as on account of the general agreement of the hymn with what we know of Jacopone and with the spirit of the early Franciscan poetry, Luke Wadding ascribed the Stabat Mater Dolorosa to Jacopone, who. has ever since been commonly regarded as the author.

In the absence of authentic or contemporary evidence, this opinion is no more than a probable conjecture; but it is preferable to other conjectures. From the want of finish and the number of imperfect rhymes, Dr. Neale infers that the Mater Speciosa was composed first; but Dr. Schaff, and with him Dr. Coles, takes an opposite opinion. Says Dr. Schaff: “The Mater Dolorosa was evidently suggested by the Scripture scene as briefly stated by St. John in the first words of the poem (in the Vulgate version); and this, again, suggested the cradle hymn as a counterpart. It is a parallelism of contrast which runs from beginning to end. The Mater Speciosa is a Christmas hymn, and sings the overflowing joy of Mary at the cradle of the newborn Savior. The Mater Dolorosa is a Good Friday hymn, and sings the piercing agony of Mary at the cross of her divine human Son. The breathe the same love to Christ, and the burning desire to become identified with Mary by sympathy in the intensity of her joy as in the intensity of her grief. They are the same in structure, and excel alike in the singularly touching music of language and the soft cadence that echoes the sentiment. Both consist of two parts, the first of which describes the objective situation; the second identifies the author with the situation, and addresses the Virgin as an object of worship. Both bear the impress of their age and of the monastic order which probably gave them birth. They are Roman Catholic in that they fix the pious contemplation upon the mother first, and only through her upon the Son; while the Protestant looks first upon the Son, and worships him only. For this feature of Mariolatry they are, as a whole, unsuitable for an evangelical hymn book, unless they be so  changed as to place Christ in the foreground, and to address the prayer to him.”

III. Translations. — We subjoin to this text of Dr. Neale his English translation:

“Full of beauty stood the mother

By the manger, blest o’er other,

Where her little one she lays:

For her inmost soul’s elation,

In its fervid jubilation,

Thrills with ecstasy of praise.

“Oh! what glad, what rapturous feeling

Filled that blessed mother, kneeling

By the Sole-begotten One!

How, her heart with laughter bounding,

She beheld the work astounding,

Saw his birth, the glorious Son!

“Who is he that sight who beareth

Nor Christ’s mother’s solace shareth

In her bosom as he lay?

Who is he that would not render

Tend rest love for love so tender —

Love, with that dear Babe at play?

“For the trespass of her nation

She with oxen saw his station

Subjected to cold and woe;

Saw her sweetest offspring’s wailing,

Wise men him with worship hailing,

In the stable, mean and low.

“Jesus lying in the manger,

Heavenly armies sang the stranger,

In the great joy bearing part;

Stood the old man with the maiden,

No words speaking, only laden

With this wonder in their heart.

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“Mother, fount of love still flowing,

Let me, with thy rapture glowing,

Learn to sympathize with thee:

Let me raise my heart’s devotion

Up to Christ with pare emotion,

That accepted I may be.

“Mother, let me win this blessing,

Let his sorrow’s deep impressing

In my heart engraved remain;

Since thy Son, from heaven descending,

Deigned to bear the manger’s tending,

Oh! divide with me his pain.

“Keep my heart its gladness bringing,

To my Jesus ever clinging.

Long as this my life shall last;

Love like that thine own love, give it,

On thy little child to rivet,

Till this exile shall be past.

Let me share thine own affliction;

Let me suffer no rejection

Of my purpose fixed and fast.

“Virgin, peerless of condition,

Be not wroth with my petition,

Let me clasp thy little Son:

Let me bear that child so glorious,

Him whose birth, o’er death victorious,

Willed that life for man was won.

“Let me, satiate with my pleasure,

Feel the rapture of thy treasure

Leaping for that joy intense:

That, inflamed by such communion,

Through the marvel of that union

I may thrill in every sense.

“All that love this stable truly,

And the shepherds watching duly,

Tarry there the livelong night:

Pray that, by thy Son’s dear merit,

His elected may inherit

Their own country’s endless light.”

Besides Dr. Neale’s translation, we have one by E.C. Benedict, in Hymns

of Hildebert, p. 21, commencing,

“ Beautiful, his mother, standing

Near the stall — her soul expanding —

Saw her Newborn lying there.”

And by Dr. Coles:

“Stood the glad and beauteous mother

By the hay, where, like no other,

Lay her little infant Boy.”

This hymn has

IV. Character. — This hymn, like the Mater Dolorosa is unfortunately disfigured by Mariolatry, but, says Dr. Schaff, “The mysterious charm and power of the two hymns are due to the subject, and to the intensity of feeling with which the author seized it. Mary at the manger and Mary at the cross open a vista to an abyss of joy and of grief such as the world never saw before. Mary stood there not only as the mother, but as the representative of the whole Christian Church, for which the eternal Son of God was born an infant in the manger, and for which he suffered the most ignominious death on the cross. The author had the rare poetic faculty to bring out, as from immediate vision and heartfelt sympathy, the deep meaning of those scenes in stanzas of classic beauty and melody that melt the heart and start the tear of joy at the manger. and of penitential grief at the cross of Christ, and of burning gratitude to him for that unutterable love which caused his birth and his death for a lost and sinful world. Such lyrics as these can never die, nor lose their charm. ‘A thing of beauty is a joy forever.'“

V. Literature. — Schaff, a new Stabat Mater, in the Hours at Home, May, 1867; Neale, Stabat Mater Speciosa, “Full of beauty stood the mother”  (Lond. 1867); Coles, Latin Hymns (N.Y. 1868); Benedict, Hymns of Hildebert (ibid. 1867); Ozanam, Les Poetes Franciscains en Italie au Treizieme Siecle (Paris, 1852; Germ. transl. by N.H. Julius). SEE HYMNOLOGY. (B.P.)

## Stabell, Theodor[[@Headword:Stabell, Theodor]]

             a German monk was born in 1806 at Lack, in Carniola. At a very early age he joined the Order of the Benedictines, and labored from 1835 to 1837 as professor at the St. Stephen's Gymnasium of Augsburg, and from 1839 to 1851 at Salzburg. He died in the chapter of St. Peter at Salzburg, Nov. 6, 1866, after having completed his Biographies of the Saints. See Literarischer Handweiser, 1866, p. 81. (B.P.)

## Stable[[@Headword:Stable]]

             is once (Eze 25:5) the rendering of נָוֶה, naveh, a dwelling or habitation (as usually rendered); hence a pasture or resting place for flocks or other animals. SEE STALL.

## Stachys[[@Headword:Stachys]]

             (Στάχυς, an ear of corn; occurs as a proper name in Gruter's Inscript. 689 a), a Christian at Rome, saluted by Paul in the Epistle to the Romans (Rom 16:9). A.D. 55. According to a tradition recorded by Nicephorus Callistus (H.E. 8, 6), he was appointed bishop of Byzantium by St. Andrew, held the office for sixteen years, and was succeeded by Onesimus. He is also said by Hippolytus and Dorotheus to have been one of the seventy disciples.

## Stack[[@Headword:Stack]]

             (גָּדַישׁ, gadish, a heap [once a “tomb,” Job 21:32], as of grain, Exo 22:6; elsewhere” shock”).

## Stackhouse, Thomas[[@Headword:Stackhouse, Thomas]]

             an English divine, was born in 1680. He was for some time minister of the English Church at Amsterdam, and afterwards successively curate at Richmond, Ealing, and Finchley. In 1733 he was presented to the vicarage of Benham-Valence, alias Beenham, in Berkshire, where he died, Oct. 11, 1752. He wrote, The Miseries and Great Hardships of the Inferior Clergy  in and about London (1722, 8vo): Memoirs of Bishop Atterbury (1723, 8vo): — A Complete Body of Divinity (1729, fol.): — A Fair State of. the Controversy between Mr. Woolston and his Adversaries, etc. (1730, 8vo): — A Defense of the Christian Religion from the Several Objections of Antiscripturists, etc. (1731, 8vo): — Reflections on the Nature and Property of Languages (1731, 8vo): — The Book-binder, Book-printer, and Book-seller Confuted, etc. (1732, 8vo) New History of the Bible from the Beginning of the World to the Establishment of Christianity (1732, 2 vols. fol.): — New and Practical Exposition of the Creed (1747, fol.): — Vana Doctrinoe Emolumenta (1752, 4to): — Sermons, etc.

## Stacte[[@Headword:Stacte]]

             (נָטָ, nataph; Sept. στακτή; Vulg. stacte), the name of one of the sweet spices which composed the holy incense (see Exo 30:34): “And the Lord said unto Moses, Take unto thee sweet spices, stacte (nataph), and onycha, and galbanum; these sweet spices with pure frankincense. Thou shalt make it a perfume after the art of the apothecary” (Exo 30:35). The Heb. word occurs once again (Job 36:27), where it is used to denote simply “a drop” of water. Nataph has been variously translated balsam, liquid styrax, benzoin, oostus, mastich, bdellium. Celsius is of opinion that it means the purest kind of myrrh, called stacte by the Greeks. SEE MOR.

He adduces Pliny (12, 35) as saying of the, myrrh trees, “Sudant, sponte stacten dictam,” and remarks, “Ebraeis נט nathaf est stillare” — adding, as an argument, that if you do not translate it myrrh in this place, you will exclude myrrh altogether from the sacred perfume (Hierob. 1, 529). But Rosenmüller says, “This, however, would not be suited for the preparation of the perfume, and it also has another Hebrew name, for it is called mor deror. But the Greeks also called stakte a species of storax gum, which Dioscorides describes as transparent like a tear and resembling myrrh (see Pliny, 13, 2; Athen. 15, 688; Dioseor. 1, 73, 77). This agrees well with the Hebrew name” (Bibl. Bot. p. 164). The Sept; στακτή (from στάζω, “to drop”) is the exact translation of the Hebrew word. Now Dioscorides describes two kinds of στακτή — one is the fresh gum of the myrrh tree (Balsamodendron myrrha) mixed with water and squeezed out through a press (1, 74); the other kind, which he calls, from the manner in which it is prepared, σκωληκίτης στύραξ, denotes the resin of the storax  adulterated with wax and fat (1, 79). The true stacte of the Greek writers points to the distillation from the myrrh tree, of which, according to Theophrastus (Fr. 4, 29, ed. Schneider), both a natural and an artificial kind were known. Perhaps the nataph denotes the storax gum, but all that is positively known is that it signifies an odorous distillation from some plant. The Arabs apply the term netaf to a sweetmeat composed of sugar, flour, and butter, in equal parts, with the addition of aromatics (see Bodaei a Stapel Comment. ad Theoph. p. 984; Hartmann, Hebraerin, 1, 307; 6, 110 sq.; Gesenius, Thesaur. p. 879; Tristram, Nat. Hist. of the Bible, p. 395). SEE ANOINTING OIL; SEE SPICE.

The storax (Styrax officinale) is a native of Syria. With its leaves like the poplar, downy underneath, and with sweet-scented snow-white flowers clustered on the extremities of the branches, it grows to a height of fifteen or twenty feet. The reddish-yellow gum resin which exudes from the bark, and which is highly fragrant, contains benzoic and cinnamic acids. From the kindred plant, Styrax benzoin, a native of Borneo and Java, is obtained the benzoin or benjamin which the Hindu burn in their temples a circumstance strongly in favor of the hypothesis that the stacte of Exodus is a storax. SEE POPLAR.

## Stacy, Aaron G[[@Headword:Stacy, Aaron G]]

             a minister of the Methodist Episcopal Church, South, was born near Morgantown, Burke Co., N.C., Nov. 15, 1822. He joined the Church Jan. 1, 1836, and professed conversion July 29, 1839. He was educated at Cokesbury, S.C., was licensed to preach September 1844, and in 1847 entered the South Carolina Conference. He continued in the pastoral work until 1863, when he was elected president of the Davenport Female College, N.C. In 1873 he was transferred to the Texas Conference, and became president of the Austin Female College, where he died April 8, 1875. See minutes of Annual Conferences of the M.E. Church, South, 1875, p. 260.

## Stacy, James[[@Headword:Stacy, James]]

             a minister of the Methodist Episcopal Church, South, was born in Lincolnton, N.C., Nov. 18, 1807, where he was converted September, 1822, licensed to preach July, 1829, and admitted into the South Carolina Conference in 1830. He gave the Church thirty-eight years, of laborious and unremitting labor, one year of which he was the agent for Cokesbury  School and Randolph Macon College. He was several times a member of the General Conference. His death took place May 28, 1868. See Minutes of Annual Confer. of the M.E. Church, South, 1868, p. 213.

## Stade[[@Headword:Stade]]

             (στάδιον), the proper designation of a term used in two senses in the Bible.

I. A “furlong,” a Greek measure of distance universally current in the East from the time of Alexander the Great, and hence occasionally occurring in the Apocrypha (2Ma 10:16; 2Ma 10:29; 2Ma 11:5; 2Ma 12:9; 2Ma 12:17) and the New Test. (Luk 24:13; Joh 6:19; Joh 11:18; Rev 14:20; Rev 21:16), but regularly in Josephus for the determination of the location of places. One (Olympic) stadium, as a measure, contained, according to Herodotus (2, 149), 600 Greek feet, i.e., according to Pliny (2, 21; comp. Censorinus, p. 13), 125 Roman paces or 625 feet, so that eight stadia made up a Roman mile (comp. Strabo, 7, 322; Pliny, 3, 39, 8). According to late researches (see Ukert, Geogr. d. Griechen, 1, 2, 73 sq.; Forbiger, Handb. 1, 551 sq.), 600 Greek feet = 570 feet 3 inches 4 lines, Paris measure, or 6063 feet English. It appears, likewise, from the above passages of Luke, that 60 stadia were reckoned as 6 ½ miles, and John (Joh 11:18) reckons 15 stadia as 1 3/8 of a mile. In the Talmud the stadium is called רַיס or רוּס, of which 7½ went to the Roman mile (Reland, Paloest. p. 408). SEE METROLOGY.

II. A “race” course in the public games (1Co 9:24; comp. Heb 12:1; in the Talmud, איצטרין, Aboda Sara, 1, 7), where the lists (δρόμος), whether armed or unarmed, was located, and which was generally (not always; see Forbiger, ut sup. p. 551 sq.) 125 paces or 600 Greek feet long (see Potter, Gr. Antiq. 1, 962 sq.). Whoever first reached the goal (σκόπος) received from the arbiter (ἀθλοθέτης, βραβεύς, or βραβεντής, Sueton. Nero, 53) the prize (βραβεῖον, 1 Corinthians loc. cit.; Php 3:14), namely, a crown (στέφανος, 1Co 9:25) of living twigs or leaves. Every important city of Greece and the Greek colonies of Asia Minor (also the Palestinian cities that contained many Greek inhabitants; Josephus, Life, § 17, 64) had its stadium, either separate or in connection with the gymnasia (Wachsmuth, Hellen. Alterth. 2, 678). See Lydii Agonistica Sacra (Rotterd. 1657). SEE GAME.

## Stadings[[@Headword:Stadings]]

             SEE STEDINGERS.

## Stadler, Johann Evangelist[[@Headword:Stadler, Johann Evangelist]]

             a Roman Catholic divine, was born Dec. 24, 1804, at Parkstetten, in the Upper Palatinate. He studied theology and Oriental languages at Landshut and Munich, and from 1823 until his death (Dec. 30, 1868) he occupied some of the highest positions in his Church. He wrote, Lexicon Manuale Hebraico-Latinum et Chaldaico-biblicum (Munich, 1831): — De Identitate Sapienitoe V.T. et Verbi N.T. (ibid. 1829). He also published correct editions of the Roman missal and breviary; but his main work is his Vollstandiges Heiligenlexikon (Augsburg, 1858-68, vol. 1-3, continued by J.N. Ginal). See Regensburger Conversations-Lexikons, s.v.; Literarischer Handweiser, 1869, p. 129; Fürst, Bibl. Jud. 3, 377; Steinschneider, Bibliogr. Handbuch, p. 135. (B.P.)

## Staff[[@Headword:Staff]]

             (usually מִטֶּה, מִקֵּל, or שֶׁבֶט; άβδος; all designating a stick). The use of rods and staffs was as various with the ancient Israelites as with us. Men and animals were goaded with them (Exo 21:20 [comp. Sirach 33, 27]; Num 22:27; 1Sa 17:43; 2Sa 7:14; Pro 10:13; Pro 13:24; Isa 9:3), SEE BASTINADO; fruit was beaten with them from the trees (Jdg 6:11; Rth 2:17; Isa 28:27), especially olives (q.v.). Old and infirm people carried them as supports or for defense (Exo 21:19; Zec 8:4 [see the monograph of Canz, De Pedo Servatoris, Tub. 1750]), also travelers (Gen 32:10; Exo 12:11; 2Ki 4:29; Mat 10:10; Mar 6:8). SEE WALK. A baton, like a ring, was often a sign of rank (Gen 38:18; Gen 38:25; comp. Herod. 1, 19; Bonomi, Nineveh, p. 197); sometimes inscribed with the owner's name (Wilkinson, Anc. Egypt. 2, 347); and especially a badge of office (Exo 4:2 sq.; exe 7:9 sq.; Num 20:8; Num 21:18; Jdg 5:14; 1Sa 14:27; Psa 110:2; Mic 7:14). SEE SCEPTER. The shepherd carried a staff, which he used not only as a support in climbing hills, but for the purpose of beating bushes and low brushwood in which the flocks strayed, and where, snakes and other reptiles abounded. It may also have been used for correcting the shepherd  dogs and keeping them in subjection (Van Lennep, Bible Lands, p. 188). SEE SHEPHERD.

In Heb 11:21 it is cited as an example of faith that the dying Jacob “worshipped [leaning] upon the top of his staff” (προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς άβδου αὑτοῦ), a statement which Romanists have sometimes appealed to as sanctioning the worship of images, on the pretense that the patriarch's staff bore a carved head (after the Vulg. adoravit fastigium baculi sui). These words are simply quoted from the Sept. at Gen 47:31, where the Greek translator has mistaken מַטָּה, bed, for מִטֶּה, staff, as is obvious from the parallel passage (49:33). The phrase merely indicates a reverential posture such as David assumed (1Ki 1:47). See Zeibich, De Jacobo ad Caput Scipionis Adorante (Ger. 1783). SEE JACOB.

## Staff, Pastoral[[@Headword:Staff, Pastoral]]

             a symbol of episcopal authority, resembling a shepherd's crook, and pointed at the end as an emblem both of encouragement and correction. It was originally a simple walking stick with a plain head or a cross piece at the top. The Russian bishops use one with two curved heads. It was eventually wrought into very elaborate forms; but was, at length, generally discarded, except by the patriarch (q.v.) who retained it in its primitive form. The pope gave up, the use of the staff in the middle of the 12th century, and cardinal bishops no longer carry it. The early staffs were mostly made of cypress wood, and afterwards of ivory, copper gilt, crystal, and precious metals richly. carved, jeweled, or enameled. Between 1150 and 1280 the crook was often formed of a serpent (the old dragon), or contained St. Michael or the lion of Judah, and at a later period the prelate praying before his patron saint. Beautiful crocheted work was also added on the exterior of the crook. The French abbot's staff has its crook turned inward, to show that his jurisdiction extended only over his house, while the bishop's crook turned outward, to denote his external jurisdiction over his diocese. In the Penitential of Theodore and the Ordo Romanus the bishop gave the abbot his staff and sandals. The banner on the staff was originally a handkerchief. Fine specimens of staffs are, preserved — those of Wykeham, of silver-gilt, enameled, at New College; of Fox, at Corpus Christi College; of Laud, at St. John's College, Oxford; of Smith, of the 17th century, at York; of Mews and Trelawney, at Winchester. Others are  to be seen in the British Museum, the Museum Clugny, at Chichester, and Hildesheim. SEE PASTORAL STAFF.

It was ordered by the first book of Edward VI that “whensoever the bishop shall celebrate the holy communion in the church, or execute any other ministration, he shall have his pastoral staff in his hand, or else borne or holden by his chaplain.” When, however, Dr. Matthew Parker was consecrated archbishop of Canterbury, in December 1559, no pastoral staff was delivered to him. Its delivery was prescribed in the Ordinal of 1550, but not by that of 1552. From that time the staff has been generally disused, although the bishops of Oxford, Chichester, Rochester, Salisbury, Honolulu, Capetown, and some other colonial prelates, have resumed its use. — SEE CROSIER.

## Staff, Precentors[[@Headword:Staff, Precentors]]

             A staff or baton of office made of wood or precious metal, used by a precentor (a) to designate his rank and office, and also (b) to enable him to beat time and keep time in sight of the whole choir. Of the precentor's staff there are three kinds: (1) ornamented with a pommel of gold, like one preserved at Limburg-on-the-Lahn, and within memory at Rheims; (2) having a carving, like those of St. Gereon's and the Dom at Cologne — the latter has a staff of the 12th century, with the Adoration of the Magi added in the 14th century; (3) terminating in a Tau-shaped head, usually of boxwood, like St. Servais', of the 12th century, at Maestricht. Sometimes the staff was made of ivory, adorned with bands of silver, gilt-edged, with gems, and ending in a crystal ball. It was sometimes called serpentella, from a figure of the Virgin treading on a serpent, as at Paris, The slightly curved top of the “cross of St. Julienne” at Montreuil-sur-Mer, of the 11th century, marks the transition from the staff to that borne by a bishop. The chanter's baton of St. Denis, now in the Louvre, was carried by Napoleon I, and the French kings before him, at their coronation, as “the golden scepter of Charlemagne,” from a seated figure of the monarch on the top: it is dated 1384. At Amiens the choristers carried little silver crosses, and the priest-chanter and chanter had staffs with figures in a dome-like niches but formerly used batons of silver of the Tau shape, which at length descended to the hands of chanters and choristers on certain days. The precentor on  great festivals used the staff at Paris, Rouen, Angers, Lyons, Catania, Neti, Messina, and Syracuse. SEE PRECENTOR.

## Staffelsteiner, Paul[[@Headword:Staffelsteiner, Paul]]

             (originally Nathan Ahron), a convert from Judaism, was professor of Hebrew at Heidelberg in the 16th century. The program in which the rector of the university invited the students to attend his lectures is still preserved, and from the following passage we may judge as to the lectures Staffelsteiner was to deliver: “Idem hic auspicabitur eras ab enarratione celebris dicti quod de mundi duratione in domo Heliae sonuisse traditur. Grammatica deinceps tractabit compendia ac praecepta e scriptura petitis exemplis illustrabit idque curabit sedulo, ut ad phrasin, quae multos a philologicis lectionibus arcet, adsuefieri auditor possit vetustissimamque illam paulatim amare theologiam.” Staffelsteiner published Tractat vom Messias (Heidelberg, 1560): — Adhortatio ad Judoeos ad Opinionem de Messia Curandi Diss. (ibid. 1560): — Refutatio Corruptionis Psalms 22, Judoeis Factoe (ibid. 1560): — Vortrag über die Wahrheit des Chistenthums, being an introduction to his lectures (ibid. 1551). See Kalkar, Israel und die Kirche, p. 88; Fürst, Bibl. Jud. 3, 377; Geiger, Das Studium der hebr. Sprache in Deutschland, p. 90. (B.P.)

## Stafford, John (1)[[@Headword:Stafford, John (1)]]

             archbishop of Canterbury, was born at Hook, near Beaminster, England, and educated at Oxford. On September 9, 1419, he became archdeacon of Salisbury, of which diocese he was chancellor in 1421. In 1422 he became dean of St. Martin's, in London, and September 9. 1423, was installed dean of Wells. As a lawyer Stafford soon attracted the attention of archbishop Chicheley, who appointed him his vicargeneral, and advanced him to the deanship of the Court of Arches. In May 1421, he was keeper of the privy seal, and was subsequently appointed lord high-treasurer of England. He was consecrated bishop of Bath and Wells at Blackfriars, London, May 27, 1425. As keeper of the privy seal he accompanied Henry VI to Paris in 1430, to receive the crown of France. On his return he was appointed lord chancellor, an office which he held eighteen years. On May 13, 1443, Stafford was translated to the see of Canterbury. He continued to hold the great seal, and to take an active part in the politics of his party. He was zealous in promoting the marriage of Henry VI with Margaret of Anjou, and officiated at the ceremony, April 22, 1445. John Stafford died at his manor of Maidstone, May 25, 1452. See Hook, Lives of the Archbishops of Canterbury, 5:130 sq.

## Stafford, John (2), D.D[[@Headword:Stafford, John (2), D.D]]

             an English Independent minister, was born at Leicester in August, 1728. He was brought up a wool-comber, but devoting himself to the ministry, studied, first under Dr. Doddridge, at Northampton, then in London, and finally at Mile End, and joined the church of Dr. Guyse, in New Broad Street. He was sent to preach at Royston and St. Neots, but in 1758 accepted a call as pastor in succession to Dr. Guyse, at New Broad Street, and for nearly forty years continued the pastor of that important church. He lived in a constantly prepared state for death, even in full health, and in that spirit died, February 22, 1800. He published, The Scripture Doctrine of Sin and Grace Considered in Twenty-five Discourses (1772), which reached a second edition, and a Funeral Sermon for his daughter Elizabeth (1774). See Wilson, Dissenting Churches, 2:243.

## Staffort Book, The[[@Headword:Staffort Book, The]]

             a book written to justify the exchange of the Lutheran for the Reformed faith by the margrave Ernest Frederick of Baden (died 1604), and printed in 1599 at the Castle of Staffort, a few miles to the north of Carlsruhe. It begins with a preface addressed to margrave George Frederick, and then proceeds to collate the Augustana as, embodied in the Book of Concord with the original manuscript copy signed by the princes assembled in diet at Naumburg, Feb. 1, 1561. Next follows a careful comparison of the Lutheran catechism contained in the Book of Concord with the Wittenberg edition of 1570. The object of this review was to demonstrate that intentional alterations and falsifications had been made. A detailed criticism of the teachings of the Formula of Concord is given, with reference especially to Christology and the doctrine, of the ubiquity of Christ's body in the sacrament, followed by an examination of the citations from ancient ecclesiastical writings contained in the appendix to the Book of Concord, and designed to show the general correspondence of doctrine between these different authorities. Every variation from the original, so discovered,  is at once charged to willful dishonesty. The book concludes with the margrave's own confession of faith with reference to the doctrines de libero arbitrio, de providentia Dei, de proedestinatione, de persona Christi, of the sacraments generally, and of baptism and the Lord's supper particularly.

A response to the Staffort book was issued by the Wurtemberg theologians in the following year (1600); all a second work appeared in 1601 in defense, of the Book of Concord. The Saxons also entered the lists against the “margrave's Calvinistic book.” Two replies to the Wurtembergers were issued by the margrave in 1602. The controversy was, however, transferred to other hands by the margrave's death in 1604.

## Stag[[@Headword:Stag]]

             SEE DEER.

## Stage[[@Headword:Stage]]

             a step, floor, or story. The term is particularly applied to the spaces or divisions between the setoffs of buttresses in Gothic architecture, and to the horizontal divisions of windows which are intersected by transoms.

## Stage playing[[@Headword:Stage playing]]

             In the early Church, actors, and stage players were regarded as ineligible to membership. The canons forbade all such to be baptized except on condition that they first bade adieu to their arts. Should they return to them, they were excommunicated, and were not reconciled or received again to favor but upon their conversion (Conc. Eliberis, can. 62; Conc. Carthag. 3, can. 35). They were forbidden communion as long as they continued to act. Gennadius cautions against ordaining any who had been actors or stage players. In the time of Cyprian not only public actors, but private teachers and masters of this art, were debarred the communion of the Church. The same regulations prevailed against chariot drivers, gladiators, and all who had any concern in the exercise or management of such sports, and all frequenters of them. The reason assigned for such exclusion was that “it was agreeable neither to the majesty of God nor the discipline of the Gospel that the modesty and honor of the Church should be defiled with so base and infamous a contagion.” This indictment was none too severe, for we may add that “this kind of life was scandalous even among the wise and sober part of the heathen.” Tertullian observes (De  Spectac. c. 22) that they who professed these arts were noted with infamy, degraded, and denied many privileges, driven from court, from pleading, from the senate, from the order of knighthood, and all other honors in the Roman city and commonwealth. See Bingham, Christ. Antiq. bk. 11, ch. 5, §7; bk. 16, ch. 4, § 10. SEE THEATER.

## Stahelin, Johann Jacob[[@Headword:Stahelin, Johann Jacob]]

             a Protestant divine, was born May 6, 1797, at Basle; studied theology at Tübingen from 1817 to 1821, and commenced lecturing as a privat docent at Basle in 1823. In 1828 he was made extraordinary professor of theology, in 1835 ordinary professor, and in 1842 he was honored with the doctorate of divinity. He lectured on the Old Test. until his death, Aug. 27, 1875. He wrote, Kritische Untersuchungen über die Genesis (Basle, 1830): — Animadversiones quoedam in Jacobi Vaticinium (ibid. 1827): — Kritische Untersuchungen über den Pentateuch, die Bucher Josua, Richter, Samuel und der Könige (Berlin, 1843): — Die messianischen Weissagungen des alten Testaments in ihrer Entstehung, etc. (ibid. 1847): — Specielle Einleitung in die kanonischen Bucher des alten Testaments (Elberfeld, 1862). He also wrote different essays for the Studien und Kritiken and Zeitschrifit der deutschen morgenl. Gesellschaft. See Fürst, Bibl. Jud. 3, 377; Zuchold, Bibl. Theol. 2, 1252 sq.; Theolog. Universal- Lexikon, s.v. (B.P.)

## Stahl, Friedrich Julius[[@Headword:Stahl, Friedrich Julius]]

             a famous jurist of Germany, was born at Munich, of Jewish parentage, January 16, 1802. At the age of seventeen he embraced Christianity, and though he was entitled at that time to a professorship at the gymnasium, he betook himself to the study of jurisprudence, and was in 1829 made doctor of law. In 1827 Stahl commenced his academical career at Munich, was called in 1832 to Erlangen, and in 1840 to Berlin. Here he gathered crowded audiences, not only of juridical students, but at times, also, of educated people in general, as, for instance, in 1850, when he lectured on The Present Party Position in Church and State (which lectures were. published after his death, Berlin, 1863). He also held the highest positions in the state government of the Church, and took a very active part in Prussian politics. His brilliant parliamentary talent soon made him one of the most prominent leaders of the conservative party, both in political and ecclesiastical affairs. Democracy and freethinking he understood, and was not afraid of; but he hated liberalism and rationalism. The former is revolution, he said; but the latter is dissolution. Stahl died August 10, 1861. In his Philosophie des Rechts (1830-37; 3d ed. 1854) he tried to show that philosophy is not the last end of God, but that God is the last end of philosophy. He called science to "repentance," and thus caused a great stir both among jurists and philosophers. To understand Stahl's greatness and influence one must study his Kirchenverfassung nach Lehre und Recht der Protestanten (2d ed. Erlangen, 1862): — Ueber Kirchenzucht (Berlin, 1845): — Der christliche Staat und sein Verhaltniss zu Deismus und Judenthum (1847): — Was ist Revolution? (1852): — Der Protestantismus als politisches Princip (4th ed. 1853): — Die katholischen Widerlegungen (1854): — Ueber christliche Toleranz (1855): — Wider Bunsen (3d ed. 1856): — Die lutherische Kirche und die Union (1860). Stahl was very intimately connected with professor Hengstenberg, and, like the latter, an able advocate of high Lutheran orthodoxy. See Plitt-Herzog, Real-Encyklop. s.v.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Groen van Prinsterer, Ter Nagedachtenis van Stahl, and especially Schwarz, Zur Geschichte der neuesten Theologie (4th ed. Leipsic, 1869), page 240 sq. (B.P.)

## Stahlschmidt, John Christian[[@Headword:Stahlschmidt, John Christian]]

             a minister of the German Reformed Church, was born not far from Cologne, in the principality of Nassau-Siegein, March 3, 1740. In his nineteenth year he was brought to sympathize considerably with Pietistic separatists, which so displeased his father that he whipped him, extorting from him a promise that he would no more associate with them or read their books while under his care. He decided to leave home, and went to Amsterdam, in which city he had learned that the books of the Pietists were published. Disappointed at not finding his hopes realized in that city, he sailed for the East Indies, arriving at Batavia June 3, 1760, and from thence proceeded to China. Returning to Europe, he went to Altona, near Hamburg, hoping to find congenial friends and employment there. Disappointed, he again went to sea, and came back to Amsterdam June 1, 1765. Led by the reading of Tersteegen's writings, Stahlschmidt visited him in August, 1766, and again in 1767, receiving much instruction and  encouragement from him. He entered into business with an uncle, in which he continued till the autumn of 1769. He again (March, 1770) started out in search of employment, visiting Rotterdam, Helvoetsluis, Harwich, and London, arriving in Philadelphia, Pa., in August 1770. Here he began to study under Dr. Weyberg, and after some time became assistant to Dr. Hendel, of Tulpehocken. In 1777 he was licensed and ordained, and entered the pastorate in York, Pa. In August 1779, he sailed for Amsterdam, his parents' home, which he reached in June 1780. Resolved to return to America as soon as the war should close, he went to live with his uncle, and became so engaged in business and other pursuits that he remained in Europe. The last notice of him that we have is in the album of Rev. J. Reily, under date of Oct. 25, 1825. He wrote Die Pilger zu Wasser und zu Land (Nuremberg, 1799). See Harbaugh, Fathers of the Reformed Church, 2, 252.

## Stained (Or Painted) Glass[[@Headword:Stained (Or Painted) Glass]]

             Though often used as if they were synonymous, there is a broad distinction between these terms. Stained glass is glass the substance of which has been stained or colored in the process of manufacture; while painted glass is that which, whether previously stained or colorless, has had a design painted upon it in colors, usually metallic oxides, combined with a vitreous vehicle or flux. The art of making colored glass was known to the Egyptians and Assyrians, and from them passed to the Greeks and Romans. The earliest reference to the use of stained-glass windows in Europe appears to be in a passage of Prudentius, about the middle of the 5th century; but a more distinct mention is made in the following century. Painted glass windows are not spoken of for two or, three centuries later. The earliest examples, discovered by Lasteyrie, are in the abbey of Tegernsee, Bavaria, presented to the abbey by count Arnold in A.D. 999. Five other windows in the same abbey, painted by the monk Wernher, date between 1068 and 1091. At Hildesheim there are also some which are attributed to one Bruno, and to the years 1029-39. The earliest examples in France belong to the 12th. century, the oldest being a representation of the funeral of the Virgin, in Angers Cathedral, of the first half of the century; the others are some medallion windows of a very remarkable character, placed in St. Denis by the abbe Suger in the latter half of the century. There is, however, a small portion believed to be of the 11th century at Le Mans. The earliest known examples in Great Britain are of the end of the 12th century, as in the clearstory of Canterbury. It was in the latter part of the 12th and the 13th  century that the art made its greatest advance; and, as decorative works; the windows of the 13th century are superior to those of any other period. The oldest English examples are in Canterbury and Salisbury cathedrals; but the finest are the magnificent five sister lancets (fifty feet high) of York Minster, and the great rose window of Lincoln Cathedral, in which the central Majesty (or Christ in Glory) is surrounded by sixteen compartments containing the typical events of the life of Christ. The chief French examples — many of them of extraordinary grandeur and beauty — are in the cathedrals of Chartres, Bourges, Paris, Amiens, Soissons, Rouen, and Sens, and the Sainte Chapelle, Paris.

The painted glass of the 14th century was more vivid in color, broader in style, and the painting better executed; but it was less pure in conception, and less strictly subordinated to the general architectural effect. One of the best examples of English work of this period is the east window of Bristol Cathedral. Other characteristic examples occur at York Minster; Exeter Cathedral; the chapel of Merton College, Oxford; Tewkesbury Abbey Church; Norbury Church, Derbyshire; Lowick Church, Northamptonshire, etc.

In the 15th century a great change took place in glass painting. The windows became still more individualized, and less dependent on the architecture. The subjects occupied a larger space, and were treated more as pictures. The details are put in with much care, and very skilful manipulation is exhibited throughout. But the color is poor, white glass is chiefly employed, and the general effect is cold and comparatively feeble. Some of the examples — the earlier ones especially — are, however, very elaborate and impressive. Of this class is the magnificent east window of the choir of York Minster, which consists of no fewer than one hundred and sixteen compartments, each having a separate subject. By the end of the 15th century Gothic architecture was everywhere dead or dying. The aim of glass painters was to rival the effects of oil paintings; and windows were mere imitations of oil pictures, the glass being treated as if it were a canvas or panel. Examples are to be seen in the splendid series of twenty- seven large windows of King's College Chapel, Cambridge, 1527 and succeeding years; the great east window of St. Margaret's, Westminster; Fairford Church. In France there are numerous fine examples of 16th- century windows in the cathedrals of Bourges, Auxerre, Auch, Beauvais, Sens, Rheims, etc.  From this time glass painting fell more and more into disrepute, though windows continued to be painted, and some glass painters, especially in France, acquired a certain celebrity. The renovation of the art was coincident with the revival of Gothic architecture. It has since been studied earnestly by archaeologists, and pursued zealously by a numerous body of practitioners. Hitherto, however, little original power has been exhibited in the designs; the object aimed at being mainly to produce faithful imitations of mediaeval glass, the style: being of the 13th, 14th, or 15th century, according to the taste of the patron. There is a kind of ornamental. window glass called matted work, in which the glass is covered with a very fusible composition, either white or tinted, reduced to a powder. This powder is then removed from certain parts of the glass, according to the required pattern, and, after firing, produces on the glass a dull ground with a bright pattern. Another method of ornamenting glass, rather inappropriately called embossing, consists of a bright figure on a dull ground. This is etched with hydrofluoric acid.

The following are works to consult as to the history of the art: Gessert, Geschichte der Glasmalerei in Deutschland und Niederlanden, Frankreich, England, etc. (Stuttgart, 1839, 8vo); Lasteyrie, Histoire de la Peinture sur Verre d'apres des Monumens en France (Paris, 1838-56.: 2 vols. fol.); Warrington, History of Stained Glass from the Earliest Period of the Art to the Present Time (1848, 1 vol. fol.); Weale, Divers Works of Early Masters in Christian Decoration (1846-47, 2 vols. fol.). For authorities on the theory and practice of the art, consult the English Cyclopoedia, Arts and Sciences, art. “Glass,” to which article we are indebted for most of the above information.

## Stair[[@Headword:Stair]]

             (usually מִעֲלָה, or מִעֲלֶה, an ascent; once מִדַרֵגָה, Son 2:14, a precipice, “steep place,” Eze 38:20; לוּל, a “winding stair” or staircase, 1Ki 6:8). The expression translated “on the top of the stairs” (2Ki 9:13) is one the clue to which is lost. The word rendered “top” is gerem, גֶּרֶם, i.e. a bone, and the meaning appears to be that they placed Jehu on the substance, i.e. the very stairs themselves, if מֲִעלוֹתbe stairs, without any seat or chair below him. The stairs doubtless ran round the inside of the quadrangle of the house, as they do still, for instance, in the ruin called the house of Zacchaeus at Jericho, and Jehu sat;  where they joined the flat platform which formed the top or roof of the house. Thus he was conspicuous against the sky, while the captains were below him in the open quadrangle. The old versions throw little or no light on the passage; the Sept. simply repeats the Hebrew word, ἐπὶ τὸ γαρὲμ τῶν ἀναβαθμῶν. Josephus avoids the difficulty by general terms (Ant. 9, 6, 2). See Journ. Sac. Lit. 1852, p. 424.

## Stairs[[@Headword:Stairs]]

             Respecting church stairs a few facts may be noticed. At Tamworth, where the church was collegiate and parochial, there are double stairs to the tower for the use of the several ringers before the respective services. Two sets of stairs also lead to the upper chapel at Christchurch, Hants, probably for the accommodation of persons visiting the relics, one being for access and the other for egress. At Barnack there is an octagonal early English staircase within the Prenorman tower, and at Whitchurch a similar wooden staircase of the 14th century. At Wolverhampton the pulpit stair winds round a pillar. There were usually three stairs to an altar. At Salisbury, on Palm Sunday, the benediction of palms was made on the third step; flowers and palms were presented on the altar for the clergy, and for others on the stairs only.

## Stairs, The Holy[[@Headword:Stairs, The Holy]]

             SEE SCALA SANCTA.

## Stake[[@Headword:Stake]]

             (יָתֵד, yathed, a peg or nail [as often rendered], especially a tent pin, Isa 33:20; Isa 54:2). SEE TENT.

## Stalens, Jean[[@Headword:Stalens, Jean]]

             a Belgian theologian, was born in Calcar (duchy of Cleves) in 1595, and after having received licensure became curate at Rees in 1626; but being obliged to leave on account of zeal against the Reformed party, he entered the Congregation of the Oratory in 1657, and passed the rest of his life in the convent of Kevelaer (Gueldre), where he died, Feb. 8, 1681. According to Paquot (Memoires, vol. 7), he possessed a great memory, and much judgment as well as knowledge. He wrote several historical and ecclesiastical essays, some of which are mentioned in Hoefer, Nouv. Biog. Générale, s.v.

## Stalin, Christoph Friedrich Von[[@Headword:Stalin, Christoph Friedrich Von]]

             a German writer, was born Aug. 4, 1805, at Calo, in Würtemberg, and studied theology, philology, and philosophy at Tübingen and Heidelberg. In 1825 he was appointed assistant to the Royal Library at Stuttgart, in 1826 sub-librarian, in 1828 librarian, in 1846 director of the library, and died Aug. 12, 1873. Stalin was one of the most learned and meritorious historians of Germany. He never occupied a professorial chair, but for a number of years had been a member of the Society for Early German History, originally superintending the editorship of the Monumenta Germanioe Historica, and was also a very useful member of the Munich Historical Commission. His Wirtembergische Geschichte (which was begun in 1841, but of which the first installment of vol. 4, containing the turbulent reign of duke Ulrich, the period of the Peasants' Rebellion, and the Reformation of the Church, was published in the year 1870) is universally acknowledged to be a perfect model of a provincial history (Landesgeschichte) in regard both of completeness and of methodical precision. The second portion of vol. 4 has been left ready for press, but whether it has yet been published we do not know. See the Regensburger Conversations-Lexikon, s.v. (B.P.)

## Stalk[[@Headword:Stalk]]

             (עֵוֹ, ets, a tree or wood [as often]; hence the woody or fibrous part of the flax stem, Jos 2:6; קָנֶה, kaneh, a reed [as often]; hence the strawy stem of grain, Gen 41:5; Gen 41:22; קָמָה, kamah, the halm of the same, Hos 8:7). SEE PLANT.

## Stall[[@Headword:Stall]]

             (מָרְבֵּק, marbek, a stable for cattle, Amo 6:4; Mal 4:2; “fat,” 1Sa 28:24; “fatted,” Jer 46:21; אַרַוָה, urvah, or אֻרְיָה, uryah, a crib, 2Ch 32:33, or a span, 1Ki 4:26; 2Ch 9:25; רֵפֵת, repheth, a rack for fodder, Heb 3:17; φάτνη, Luk 2:13, a manger, as elsewhere rendered; stalled is אָבוּס, crammed, Pro 15:17; “fatted,” 1Ki 4:23). Among the ancient Egyptians the stables for horses were in the center of the villa; but the farmyard, where the cattle were kept, stood at some distance. from the house, like the Roman rustica. It consisted of two parts — the sheds for  housing the cattle, which stood at the upper end, and the yard, where rows of rings were fixed in order to tie them while feeding in the day time (Wilkinson, Ancient Egypt. 1, 30). SEE HORSE.

## Stalls[[@Headword:Stalls]]

             were ranges of seats placed in the choirs of churches or chapter houses for the use of the clergy, for the religious in a monastery, or for canons. In the most ancient churches of the West, in the cathedrals and great minsters, the abbot or bishop sat at the head of the choir, behind the altar. Around him, on semicircular benches of wood or stone, were ranged the capitulars. After the. 13th century the seats of the clergy were placed in front of the sanctuary; on either side of what is now called the choir. In cathedrals and other large buildings they were enclosed at the back with paneling, and were surmounted by overhanging canopies of open tabernacle work, which were often carried up to a great height, and enriched with numerous pinnacles, crockets, pierced tracery, and other ornaments. Examples of stalls of this kind remain in most of the English cathedrals and in many other churches. In some cases two rows were used, the outer one only being surmounted by canopies. It was also raised a step or two higher than the other, as in Henry VII's Chapel, Westminster. In ordinary parish churches the stalls were without canopies, and frequently had no paneling at the back above the level of the elbows; but in many instances the walls over them were lined with wooden panels having a cornice above, corresponding with the screen under the rood loft. of which a very good specimen remains at Etchingham, Sussex. When the chancel had aisles behind the stalls, the backs were formed by the side screens, which were sometimes close and sometimes of open work. The chief seat on the dais in a domestic hall was sometimes a stall, as in (the ruins of) the palace of the archbishop of Canterbury at Mayfield, Sussex, where it is of stone.

The stall consists of (1) misericord, patience, or subsellium, a folding seat turning on hinges or pivots; (2) book desk, prie-dieu, podium; (3) parclose, sponda, the lateral pillar or partition, the upper carved part forming the museau; (4) croche, or accoudoir (accotoir), the elbow rest; (5) dorsal, the wainscot back; (6) dais, baldaquin, the canopy or tabernacle work. In the east of France and Germany there is usually only one range of stalls.  Gangways with stairs (entrees) are openings permitting access to the upper stalls, which are raised on a platform. The lower stalls stand on the ground, or upon an elevation of one step. The upper or hindmost range of stalls (hautes stalles) were restricted to the capitulars or senior monks from the time of Urban II, sitting in order of installation or profession. In cathedrals the four dignitaries occupy the four corners to overlook the choir — the dean on the southwest, the precentor on the northwest, the chancellor on the southeast, and the treasurer on the northeast. Next to them sat archdeacons, and in some places the subdean and subchantor of canons occupied the nearest stalls to them westward, as the priest vicars did on the eastern side. In the middle ranges (basses stalles) were canons, deacons, or subdeacons, and their vicars, annuellars, and chaplains. In the lowermost range were clerks and choristers, occupying forms or benches without arms or backs. At Pisa the canons' stalls were distinguished by coverings of green cloth, and in Italy generally by cushions. The hebdomadary, principal cantor, and master of the choir sat at the head of the second row. The cantors had their folding chairs in England and France, and the celebrant was provided in many places with an elbow or arm chair. The name of his prebend and the antiphon of the psalm which each canon was bound to recite daily for his benefactors and departed canons were written up over his stall, as at St. Paul's, Lincoln, Chichester, Wells, to which was added afterwards a notice of his preaching turn at Hereford. Citations to residence were affixed by the prebendary's vicar upon his stall. At Lichfield every canon was provided with his own light and book in the choir.

The word stall is also used to signify any benefice which gives the person holding it a seat or stall with the chapter, in a cathedral or collegiate church.

## Stammer[[@Headword:Stammer]]

             (עַלֵּג, illeg, a stutterer, Isa 32:4; לָעִג, laag [transposed from the foregoing], properly to speak unintelligibly, Isa 32:4; hence to mock or deride [“laughter,” etc.], Isa 28:11; Isa 33:19).

## Stamp, William Wood, D.D[[@Headword:Stamp, William Wood, D.D]]

             a Wesleyan Methodist divine, was born at Bradford, Yorkshire, England, May 23, 1801, and educated at Woodhouse Grove School. He was  converted in early manhood, during his residence in London as a medical student, entered the ministry in 1823, was governor of Richmond Theological Institution from 1846 to 1848, chairman of important districts, president of the Conference in 1860, became supernumerary in 1873, and died at Waterloo, Liverpool, January 1, 1877. Dr. Stamp had studied the history and polity of Methodism with thoroughness and discrimination, and in its welfare he took persistent interest. During his long tenure of office as chairman he won the confidence, esteem, and admiration of ministers and laymen, by his intelligence, firmness, and urbanity. During the closing years of his life, his experience and judgment made his services in settling questions of discipline in much request. His fidelity as a friend and counsellor was unfailing. He was the author of, Memoir of Reverend John Crosse, M.A., Vicar of Bradford, Yorkshire (Lond. 1844, 8vo): — Domestic Worship: a Sermon (ibid. 1846. 8vo): — Historical Notices of Wesleyan Methodism in Bradford and Vicinity (without date, 12mo): — The Orphan House of Wesley, with Notices of Early Methodism in Newcastle-upon-Tyne and its Vicinity (1863, 8vo). For some years, and until the issue for 1878, he was editor of the (Lond.) Wesleyan Methodist Connectional Record and Year-book. See Minutes of the British Conference, 1877, page 24; Wesleyan Methodist Connectional Record and Year-book, 1878, page 136; Osborne, Wesleyan Bibliography, page 177.

## Stamper, Jonathan, D.D[[@Headword:Stamper, Jonathan, D.D]]

             a minister of the Methodist Episcopal Church, was born in Madison County, Ky., April 27, 1791, and was converted at the age of nineteen. In 1811 he was employed on the Flemingsburgh Circuit as junior preacher, and in 1812 was admitted on trial into the Western Conference. In 1841 he  was transferred to the Illinois Conference, returning to Kentucky in 1844, where he was agent for the Transylvania University. In 1848 he was transferred to the St. Louis Conference, and again returned to Kentucky in 1849. He was superannuated in 1850, and made Decatur, Ill., his home; but in 1858 he joined the Illinois Conference, and was stationed in his own town. In 1862 he was again superannuated, and continued in that relation until his death, Feb. 26, 1864. He was a great preacher, and one of the finest pulpit orators of his day. See Minutes of Annual Conferences, 1864, p. 191.

## Stanbury, Daniel[[@Headword:Stanbury, Daniel]]

             a minister of the Methodist Episcopal Church, was born in Baltimore, Md., in May 1808. He was converted in early life, and licensed to preach when about twenty years of age. He entered the Wisconsin Conference in 1849, and continued to preach until disabled by paralysis in July, 1860. He lingered on until October of the same year, when he died in peace. See Minutes of Annual Conferences, 1861, p. 178.

## Stancari(In Latin Stancarus), Francesco[[@Headword:Stancari(In Latin Stancarus), Francesco]]

             a noted Italian theologian, was born in Mantua in 1501. After taking orders, he applied himself to the study of Hebrew with the most learned teachers of his time, and began to teach it at the Academy of Undina; but his leanings towards the Reformation becoming apparent, he was obliged to flee to Cracow, and there began teaching the same language. Persecution followed him, however, and he was imprisoned as a heretic. Having gained his liberty through the intervention of certain noblemen, he took refuge in Poland with Nicholas Olesnicki, and in 1550 a church was built for him in Pinczow. After marrying, he spent a year in Königsberg as professor of Hebrew, but, becoming. engaged in a violent dispute with Osiander (q.v.), was obliged to return to Poland, where he died, at Stobnica, Nov. 12, 1574. He was not only a theologian, but also a doctor of medicine. Besides several Biblical works, Stancari left a Grammaire Hebraique (Basle, 1546): — a treatise De Trinitate, etc. (ibid. 1547, 8vo): — Opus Novum de Reformatione, etc. (ibid. 1547, 8vo). See Hoefer, Nouv. Biog. Générale, s.v. SEE STANCARISTS.

## Stancarists[[@Headword:Stancarists]]

             the followers of Francesco Stancari (q.v.), who was brought into note by his controversies with Osiander, Bullinger, Melancthon, and others of the Lutheran and Calvinistic reformers. Osiander and his followers had maintained peculiar views respecting the atonement of our Lord, alleging that it was as God alone he offered it, for that as man Christ was under obligation to keep the divine law on his own account; and, therefore, that he could not, by obeying the law, procure righteousness for others. The Stancarists went to the opposite extreme, and attributed the atonement to our Lord's human nature alone, excluding from it altogether his divine nature. Further, they maintained that the divine nature in its propriety had no existence in Christ, and that he was only called God the Word metaphorically. They also held a theory that he had two natures — the one as mediator, the other as the author of mediation, and was, therefore, in one sense “sent,” and in the other “one who sent.” Another notion they held was that the holy eucharist is not the medium of any present gift of grace, but only the pledge, or ἀῤαβών, of one to come. The heresy of the Stancarists was eventually absorbed by that of the Socinians.

## Stanchion[[@Headword:Stanchion]]

             (old Fr. estancon), the upright iron bar between the mullions of a window, screen, etc.; they were frequently ornamented at the top with fleurs-de-lis, leaves, etc. The upright bars or railings around tombs may be called stanchions. and these were often very elaborately ornamented at the top. The name is also sometimes, applied to the quarters or studs of wooden partitions, and is used in the North of England for the stone mullions also. — Parker, Gloss. of Architect. s.v.

## Standard[[@Headword:Standard]]

             (דֶּגֶל, degel, prop. the banner; while נִס, nes, was prop. the staff; but the terms are used somewhat indiscriminately). Standards and ensigns are to be regarded as efficient instruments for maintaining the ranks and files of bodies of troops; and in Num 2:2 they are particularly noticed, the Israelites being not only enjoined to encamp “each by the standard of his tribe and the ensign of his father's house,” but, as the sense evidently implies, in orders or lines. It is clear, when this verse is considered in  connection with the religious, military, and battle pictures on Egyptian monuments, that the Hebrews had ensigns of at least three kinds, namely, (1) the great standards of the tribes ( אוֹתof a single tribe, דֶּגֶלof three tribes together), serving as rallying signals for marching, forming in battle array, and for encamping; (2) the divisional standards (מַשְׁפָּחוֹת, mishpachoth) of clans; and (3) those of houses or families (בֵּית אָבוֹת, beth aboth), which after the occupation of the Promised Land may gradually have been applied more immediately to corps and companies, when the tribes, as such, no longer regularly took the field.

That there were several standards may be inferred from the uniform practice of the East to this day; from their being useful in maneuvers, as already explained, and as shown in the Egyptian paintings; and from being absolutely necessary; for had there been only one to each tribe, it would not have been sufficiently visible to crowds of people of all ages and both sexes, amounting in most cases to more than 100,000, exclusive of the encumbrance of their baggage. Whole bodies, therefore, each under the guidance of the particular clan ensign, knew how to follow the tribal standard; and the families offered the same convenience to the smaller divisions. It may be doubted whether these three were enough for the purpose; for if they were carried in the ranks of the armed bodies, it must have been difficult for the households to keep near them; and if they were with the crowd, the ranks must have had others to enable them to keep order, as we find that even in the Roman legions, thoroughly trained as they were, numerous vexilla were still held to be necessary. That there were others might be inferred (Isa 13:2; Jer 51:27) from the circumstance of their being planted on the summit of some high place, to mark the point where troops were to assemble; these last, therefore, were not ensigns of particular bodies, but signals for an understood purpose, such as both the Greeks and Romans employed when the general gave notice of his intention to engage, by hoisting above his tent a red tunic, or when Agamemnon recalled his troops in order to rally them, by the signal of a purple veil.

The invention of standards is attributed by ancient authors to the Egyptians, and this with great probability, as they had the earliest organized military force of which we have any knowledge. We may therefore feel tolerably certain that the Hebrews had the idea of at least the use of ensigns from the Egyptians, for it is not at all likely that the small  body of men which originally went down into Egypt had any such articles, or any occasion for them. Diodorus informs us that the Egyptian standards consisted of the figure of an animal at the end of a spear. Among the Egyptian sculptures and paintings there also appear other standards, examples of which are given in our engraving. These latter are attributed to the Graeco-Egyptians; but we are unable to find any satisfactory data to show that they were other than varieties of most ancient Egyptian standards.

Among the ancient Assyrians standards were in regular use, chiefly of two kinds — one a pole with a ball and a flag at the top; the other having the figure of a person, probably a divinity, standing over one or two bulls and drawing a bow. The former kind are more likely to have been connected with religious than with military purposes, as they are found standing in front of an altar. The military banner appears to have been usually fixed on a long staff, and supported by a rest in front of the chariot, to which it was attached by a long rod or rope (Layard, Nineveh, 2, 267).

The early Greeks employed for a standard a piece of armor at the end of a spear; but Homer makes Agamemnon use a purple veil with which to rally his men. The Athenians afterwards, in the natural progress which we observe in the history of ensigns, adopted the olive and the owl; and the other Greek nations also displayed the effigies of their tutelary gods, or their particular symbols, at the end of a spear. Some of them had simply the initial letter of their national name. The ancient Persian standard is variously described. It seems properly to have. been a golden eagle at the end of a spear fixed upon a carriage. They also employed the figure of the sun, at least on great occasions, when the ling was present with his forces. Quintus Curtius mentions the figure of the sun, enclosed in crystal, which made a most splendid appearance above the royal tent. We therefore presume it was the grand standard, particularly as even at this day, when Mohammedanism has eradicated most of the more peculiar usages of the Persians, the sun continues to partake with the lion the honor of appearing on the royal standard.

Among the very ancient sculptures in Persia we discover specimens of other standards, as exhibited in our engraving. One sort consists of a staff terminating in a divided ring, and having below a  transverse bar from which two enormous tassels are suspended. The other consists of five globular forms on a cross bar. They were doubtless of metal, and probably had some reference to the heavenly bodies, which were the ancient objects of worship in Persia. The proper royal standard of that country, however, for many centuries, until the Mohammedan conquest, was a blacksmith's leathern apron, around which the Persians had at one time been rallied to a successful opposition against the odious tyranny of Zohauk. Many national standards have arisen from similar emergencies, when any article which happened to be next at hand, being seized and lifted up as a rallying point for the people, was afterwards, out of a sort of superstitious gratitude, adopted either as the common ensign or the sacred banner. Thus also originated the horse tails of the modern Turks, and the bundles of hay were ensigns intended to be placed upon the ends of spears. In the East the use of standards fixed upon cars seems to have been long continued. We have observed that this was a usage in ancient Persia, and at a period long subsequent we find it existing among the Saracens. Turpin, in his History of Charlemagne, mentions it as belonging to them. He says, “In the midst of them was a wagon drawn by eight horses, upon which was raised their red banner. Such was its influence that while the banner remained erect no one would ever fly from the field” (Meyrick, Ancient Armor, 1, 50). This custom was afterwards introduced into Europe, and found its way to England in the reign of king Stephen; after which the main standard was borne, sometimes at least, on a carriage with four wheels. The main standard of Henry V at the battle of Agincourt was borne thus upon a car, being too heavy to be carried otherwise.

After this rapid glance at ancient standards, it remains to ask to which of all these classes of ensigns that of the Hebrews approached the nearest. We readily confess that we do not know; but the rabbins, who profess to know everything, are very particular in their information on the subject. They leave out of view the ensigns which distinguished the subdivisions of a tribe, and confine their attention to the tribe standards, and in this it will be well to follow their example. They by no means agree among themselves; but the view which they most generally entertain is illustrated by the distinction given above, and is in accordance with the prevailing notion among the Jewish interpreters. They suppose that the standards were flags bearing figures derived from the comparisons used by Jacob in his final prophetic blessing on his sons. Thus they have Judah represented by a lion,  Dan by a serpent, Benjamin by a wolf, etc. But, as long since observed by Sir Thomas Brown (Vulgar Errors, bk. 5, ch. 10), the escutcheons of the tribes, as determined by these ingenious triflers, do not in every instance correspond with any possible interpretation of Jacob's prophecy, nor with the analogous prophecy of Moses when about to die. The latter Jews were of opinion that, with respect to the four grand divisions, the standard of the camp of Judah represented a lion, that of Reuben a man, that of Joseph an ox, and that of Dan an eagle; but this was under the conception that the appearances in the cherubic vision of Ezekiel alluded to this division. The Kargumists, however, believe that the banners were distinguished by their colors, the color for each tribe being analogous to that of the precious stone for that tribe in the breastplate of the high priest, and that the great standard of each of the four camps combined the three colors of the tribes which composed it. They add that the names of the tribes appeared on the standards, together with a particular sentence from the law, and, moreover, accompanied with appropriate representations, as of the lion for Judah, etc. Aben-Ezra and other rabbins agree with the Targumists in other respects, but they insert other representations than the latter assign. Lastly, the Cabalists have an opinion that the bearings of the twelve standards corresponded with the: months of the year and the signs of the zodiac the supposed characters of the latter being represented thereon; and that the distinction of the great standards was that they bore the cardinal signs of Aries, Cancer, Libra, and Capricorn, and were also charged each with one letter of the tetragrammaton, or quadriliteral name of God. Thus much for Rabbinical interpretation. Most modern expositors seem to incline to the opinion that the ensigns were flags, distinguished by their colors or by the name of the tribe to which each belonged. This is certainly as probable in itself as anything that can be offered, unless the instances we have given from the early practice of other nations lead to the conclusion that flags were not the earliest, but the ultimate, form which standards assumed. We have in most instances seen them preceded by any object that would serve as a distinguishing mark, such as leathern aprons, wisps of hay, pieces of armor, and horse tails; then by metallic symbols and images, combined sometimes with feathers, tassels, and fringes; and then plain or figured flags of linen or silk. Besides, the interpretation we have cited is founded on the hypothesis that all sculpture, painting, and other arts of design were forbidden to the Hebrews; and as we are not quite prepared to admit the existence of such a prohibition, we do not feel absolutely bound, unless on  its intrinsic probability, to receive an explanation which takes it for granted (Kitto, Pict. Bible, note at Numbers 2, 2).

From the kind of service which each class of ensign was to render, we may assume that the tribal standard (דגל, degel), at all times required to be distinguishable “afar off,” would be elevated on high poles with conspicuously marked distinctions, and that therefore, although the mottoes ascribed to the twelve tribes, and the symbolical effigies, applied to them, may or may not have been adopted, something like the lofty flabelliform signa of Egypt most likely constituted their particular distinction; and this is the more probable, as no fans or umbrellas were borne about the ark, and, being royal, no chief, not even Moses himself, could assume them; but a priest or Levite may have carried that of each tribe in the form of a fan, as the distinction of highest dignity, and of service rendered to the Lord. They may have had beneath them vittoe, or shawls, of the particular color of the stone in the breastplate of the high priest (although it must be observed that that ornament is of later date than the standards); and they may have been embellished with inscriptions, or with figures which (at a time when every Hebrew knew that the animal forms and other objects constituted parts of written hieroglyphic inscriptions, and even stood for sounds) could not be mistaken for idols — the great lawgiver himself adopting effigies when he shaped his cherubim for the ark and bulls for the brazen sea. In after ages we find typical figures admitted in the ships carved on the monuments of the Maccabees, being the symbol of the tribe of Zebulon, and not even then prohibited, because ships were inanimate objects. As for the “abomination of desolation,” if by that term the Roman eagle was really meant, it was with the Jews more an expression of excited political feeling under the form of religious zeal than of pure devotion, and one of the many signs which preceded their national doom.

There is reason to believe that the mishpachoth, or clan ensigns, and the oth, or tribal ensign, were, at least in the earlier ages, symbolical figures; and that the shekels ascribed to David, bearing an olive or citron branch, to Nehemiah with three lilies, to Herod Agrippa with three ears of corn, and to Trypho with a helmet and star, were so many types of families, which  may all have been borne as sculptured figures, or, when the purism of later times demanded it, may have been painted upon tablets, like the supposed family or clan motto on the ensign of the Maccabees (מכבי). The practice was equally common among the heathen Egyptians, Persians, and Greeks; and perhaps the figures of those actually used in Jerusalem are represented in the sculptured triumphal procession on the Arch of Titus, where the golden candlestick and other spoils of vanquished Judah are portrayed. A circumstance which confirms the meaning of the objects represented upon the Jewish shekels is that on. the reverse of those of Herod Agrippa is seen another sovereign ensign of Asia — namely, the umbrella (chattah, chutah, of India) — always attending monarchs, and sculptured at Chehel Miuar, and at Nakshi-Bustan, where it marks the presence of the king. It is still the royal token through all the East and Islam Africa; and it appears that in the Macedonian era it was adopted by the Groeco-Egyptian princes; for Antony is reproached with joining the Roman eagles to the state umbrella of Cleopatra —

“Interque signa (turpe!) militaria Sol aspicit conopeum” (Horace, Epod. 9).

The ensign of the family or clan of the royal house then reigning, of the judge of Israel, or of the captain of the host was, no doubt, carried before the chief in power, although it does not appear that the Hebrew kings had, like the Pharaohs, four of them to mark their dignity; yet from analogy they may have had that number, since the practice was also known to the Parthian kings subsequently to the Byzantine emperors, and even to the Welsh princes. SEE BANNER; SEE ENSIGN; SEE FLAG.

In Daniel the symbols on several standards are perhaps referred to, as the Medo-Persian “ram with two horns;” the he goat with one horn for Alexander; the goat with four horns for Alexander's successors; and the goat with the little horn for Antiochus Epiphanes (Dan 8:3-25; comp. 7:3-27.) SEE STANDARD BEARER.

## Standard (2)[[@Headword:Standard (2)]]

             This name seems to have been applied formerly to

(1) various articles of furniture which were too ponderous to be easily removed, as to large chests, or the massive candlesticks placed before altars in churches, etc.;

(2) also the vertical poles of a scaffold, and the vertical iron bars in a window, or stanchions;

(3) it was also applied to the ends of the oak benches in churches, and that is the common use of the term now. They were often very handsomely carved, sometimes having poppy heads and sometimes without. A good illustration is taken from Dorchester;

(4) large standard candlesticks placed before altars, e.g. “Two great standards of laten to stande before the high altar of Jesu” (Lysons, Magna Britannia, 1, 716). Parker, Gloss. of Architect. s.v.

## Standard bearer[[@Headword:Standard bearer]]

             (נֹסֵס, noses, one pining away, Isa 10:18; but מַתְנוֹסֵס, “lifted up as an ensign,” Zec 9:16). As the Hebrews had banners of various kinds, SEE STANDARD, they must of course have had persons specially designed to carry them, although particular mention of such does not occur in the Bible. Among the ancient Egyptians the post of standard bearer was at all times one of the greatest importance. He was an officer, and a man of approved valor, and in the Egyptian army he was sometimes distinguished by a peculiar badge suspended from his neck, which consisted of two lions, the emblems of courage, and other devices (Wilkinson, Anc. Egypt. 1, 342). Among the ancient Assyrians standard bearers enjoyed a like distinguished rank, as is evident from their prominence on the sculptures (Bonomi, Nineveh, p, 224 sq.). SEE ARMOR BEARER.

## Standers[[@Headword:Standers]]

             (Lat. consistentes, co-standers), an order of penitents iii the primitive Church, so called from their having liberty (after the other penitents, energumens, and catechumens were dismissed) to stand with the faithful at the altar and join in the common prayers and see the oblation offered; but yet they might neither make their own oblations nor partake of the eucharist with the others. This the Council of Nice (can. 11) calls communicating with the people in prayers only, without the oblation;  which, for the crime of idolatry, was to last for two years, after they had been three years hearers and seven years prostrators before. The Council of Ancyra (Song of Solomon 4) often uses the same phrase of communicating in prayers only, and communicating without the oblation: and in one canon (25) expressly styles this order of penitents συνιστάμενοι, costanders; by which name they are also distinguished in the canons of Gregory Thaumaturgus (can. 11), and frequently in the canons of St. Basil. See Bingham, Christ. Antiq. bk. 18, ch. 1, § 5.

## Standing[[@Headword:Standing]]

             as a posture of worship, was the general observance of the whole Church on the Lord's day, and the fifty days between Easter and Pentecost, in memory of our Savior's resurrection. Justin Martyr (Quoest. et Respons. ad Orthodox. qu. 115) says, “Forasmuch as we ought to remember both our fall by sin, and the grace of Christ, by which we rise again from our fall, therefore we pray kneeling six days, as a symbol of our fall by sin; but our not kneeling on the Lord's day is a symbol of the resurrection, whereby through the grace of Christ we are delivered from our sins, and from death, which is mortified thereby.” Psalmody, being esteemed a considerable part of devotion, was usually, if not always, performed standing. An exception was made in the monasteries of Egypt, the monks, by reason of fasting, being unable to stand all the time while twelve psalms were read. Each one stood while reading, and at the last psalm they all stood up and repeated it alternately, adding the Gloria Patri at the end. At the reading of the Gospel it was ordered by pope Anastasius that all the people should stand up; and some of the Middle-age ritualists take notice of their saying, “Glory be to thee, O Lord,” at the naming of it. Formerly those who had staves laid them down as a sign of submission to the Gospel; and the military orders, after the example of the Polish king Miecislas (968), drew their swords. It was usual for the people also to listen to the preaching in this posture, although this was not universal. The eucharist was generally received standing, sometimes kneeling, but never sitting. See Bingham, Christ. Antiq. (see Index). SEE ATTITUDE.

## Standing cup[[@Headword:Standing cup]]

             a cup with a bowl, stem, and foot, in contradistinction to a cup shaped like a modern tumbler. Many ancient examples of such exist in the plate belonging to the colleges of great universities.

## Standing light[[@Headword:Standing light]]

             SEE STANDARD.

## Standish[[@Headword:Standish]]

             a mediaeval term for the ink stand found in the scriptorium of a monastery, and in the vestry or sacristy of a church.

## Stanford, David[[@Headword:Stanford, David]]

             a minister of the Methodist Episcopal Church, South, was born in Pike County, O., Dec. 14, 1817. He united with the Methodist Episcopal Church in 1825; was licensed to preach July 10, 1841, and served for fourteen years as a local preacher. In 1865 he entered the regular ministry of the Christian Union Church, afterwards in connection with the Methodist Episcopal Church, South. He died at his residence near Clay City, Clay Co., Ill., April 1, 1868. See Min. of Conf of the M.E. Ch., South, 1868, p. 293.

## Stanford, John[[@Headword:Stanford, John]]

             a Baptist minister, was born at Wandsworth, Surrey, England, Oct. 20, 1754. Early confirmed in the Church of England, he nevertheless came under the influence of the venerable Romaine, which led his uncle to cut him off in his will. Left with the care of three orphan sisters, he went to Hammersmith to take charge of a boarding school. Later he became a Baptist and united with the Church of which Benjamin Wallin was pastor. Through the instrumentality of Mr. Stanford, a Baptist Church was established at Hammersmith, to which he was called. He was ordained and installed in 1781. He left England Jan. 7, 1786, and arrived at Norfolk, Va., April 16, but removed to New York in the following month and opened an academy there. In 1787 he accepted a call from the Church in Providence, R.I., and was shortly after elected a trustee of Brown University. He returned to New York in November, 1789, and resumed teaching. In 1794 he erected in Fair (now Fulton) Street a building to be used as an academy and lecture room, and held services on each Sunday. A Church organization was the result, and he became its pastor; but, his congregation becoming scattered, the organization was discontinued in August 1803. In 1807 he acted as supply for the Bethel Church in Broome Street. In March 1808. he preached for the first time in the Almshouse, and in June, 1813,  became its chaplain. His life until its close was devoted to degraded, fallen humanity. He labored in the State prison Bridewell, the Magdalen House, the Orphan Asylum, Debtors' Prison, Penitentiary, Lunatic Asylum, and other charitable institutions. He was honored with the degree of D.D.) from Union College. His death took place Jan. 14, 1834. Dr. Stanford published, An Address on the Burning of the Orphan House, Philadelphia (1822): — the Laying of a Cornerstone of the Orphan House, Greenwich (1823): — Discourses (1824, 1826), and The Aged Christian's Companion (1829, 8vo). See Sprague, Annals of the Amer. Pulpit, 6, 244.

## Stange, Theodor Friedrich[[@Headword:Stange, Theodor Friedrich]]

             a German doctor and professor of theology, was born Nov. 1, 1742, at Osternienburg. He was called to Halle in 1828, where he died, Oct. 6, 1831. He wrote, Anticritica in Locos quosdam Psalmorum a Criticis Sollicitatos (Halle, 1719, 1794): — Theol. Symmikta (ibid. 1802, 3 pts.): — Beiträge zur hebr. Grammatik (ibid. 1820). See Fürst, Bibl. Jud. 3, 377; Winer, Handbuch der theol. Literatur; 1, 29, 117, 210; 2, 787. (B.P.)

## Stanhope, George[[@Headword:Stanhope, George]]

             an English prelate, was born at Hertishorn (Hertishoon), Derbyshire, March 5, 1660, and received his rudimentary education at Uppingham, Rutland. He removed to Leicester, then to Eton, from which he went to King's College. He took the degree of A.B. in 1681, and that of A.M. in 1685. He officiated first at the Church of Quoi, near Cambridge, and in 1688 was vice-proctor of the university. The same year he was preferred to the rectory of Tewing, Herts, and in 1689 to the vicarage of Lewisham, Kent, by lord Dartmouth, to whom he had been chaplain. He was soon after appointed chaplain in ordinary to king William and queen Mary, and filled the same post under queen Anne. In July 1697, he took the degree of D.D., and in 1701 preached the Boyle Lectures, which he published. He was presented in 1703 to the vicarage of Deptford, Kent, relinquishing the rectory of Tewing and holding Lewisham and Deptford by dispensation.” In this year he was promoted to the deanery of Canterbury, in which he was installed March 23, 1704. He was also Tuesday lecturer at the Church of St. Lawrence, Jewry. At the convocation of the clergy in February 1714, he was elected prolocutor, to which position he was twice reelected. He died at Bath, March 18, 1728. In his will he left two hundred and fifty pounds to found an exhibition for a king's scholar of Canterbury school.  He published a translation of Thomas Kempis's De Imitatione Christi (1696, 8vo): a translation of Charron's Treatise on Wisdom (1697, 3 vols. 8vo): — Meditations of the Emperor M. Aurelius Antoninus (1699, 4to.): — Truth and Excellence of the Christian Religion Asserted, etc. (Boyle Lectures, 1706, 4to): — a fourth edition of Parsons's Christian Directory (1716, 8vo): — a free version of St. Augustine's Meditations (1720, 8vo): — Grounds and Principles of the Christian Religion: — Sermons, etc. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stanhope, Lady Hester[[@Headword:Stanhope, Lady Hester]]

             whose remarkable life in Mount Lebanon may be numbered among the most interesting romances of history, was born March 12, 1776. Her father was the celebrated lord Stanhope, and her mother a daughter of the great earl of Chatham; consequently she was niece to William Pitt, in whose house she resided, acting as his private secretary and sharing in all his confidences. Biographers are silent on the causes which influenced her fate after the death of her uncle, but they were principally two: First, the disgust of her high nature for European society, created by her knowledge of the secrets of diplomacy and the hollow, deceitful life of all around her; and, secondly, the mystic influence which prevailed for about ten years at that period, and of which history takes little note. It is certain, however, that from 1794 to the death of Pitt startling announcements were continually made by private letters to the minister, and prophecies were actually fulfilled both in England and France. It is probable that these circumstances, exaggerated by her unrestrained imagination and her longing for the free simplicity of nature, finally determined lady Stanhope to leave England. William Pitt having recommended his niece to the care of the nation, she received a pension of twelve hundred pounds per annum, with which, after his death, she commenced a life of great state in the East, and acquired immense influence over the Arabian population. Her manner of life and romantic style are well known; we will only add, therefore, that it is unfair to judge her character from the reports of English travelers, for she was one of those high souled women who not only refused allegiance to the empty mannerisms she had cast off, but was well able to answer every fool who forced his way into her presence according to his folly. She never married, but adopted the habit of an Arabian cavalier, and under those bright skies rode and dwelt where she pleased, virtually queen of the  deserts and mistress of the ancient palaces of Zenobia. Her religion, which seems to have been sincere and profound, was compounded in about equal proportions out of the Koran and the Bible. She was regarded by the Arabs with superstitious reverence as a sort of prophetess. Her permanent abode was in Mount Lebanon, about eight miles from Sidon, where she died June 23, 1839. Her Memoirs (1845,3 vols.) and Seven Years' Travels (1846, 3 vols.) were published by her physician, Dr. Meryon. See Thomson, Land and Book, 1, 111.

## Stanislas, Kostka, St[[@Headword:Stanislas, Kostka, St]]

             was born in 1550 at the castle of Rostkom of a senatorial family, and distinguished himself by his early piety. After studying in the college of the Jesuits at Vienna, he desired to enter their order; but, being prevented by his father and brother, he went to Dillingen, where the provincial Canisius appointed him to the personal care of the pensioners of his college. He was afterwards sent to Rome, where he assumed the monastic habit, Oct. 28, 1567, and died Aug. 15, 1568. He was beatified by Clement VIII in 1604, and canonized by Clement XI, his festival being fixed on Nov. 13. His life has been written in Latin by Sacchini (Colon. 1617) and Zatti (Ingols., 1727), and in French by D'Orleans (Paris, 1672).

## Stanislas, St[[@Headword:Stanislas, St]]

             a Polish prelate, was born July 26, 1030, at Szczepanow in the diocese of Cracow, of rich and noble parents, who sent him to continue his studies at Gnesne, and afterwards at Paris, where he applied himself to canon law and theology. Through modesty he refused the honor of doctor, and on his return to Poland (1059) he distributed his patrimony to the poor. Lambert Zula, bishop of Cracow, conferred on him the priesthood and named him as canon of his cathedral (1062). On the death of Lambert, Nov. 25, 1074, pope Alexander II, at the instance of the clergy and of Boleslas II, king of Poland, appointed him to the office. Stanislas thereupon redoubled his zeal, vigilance, and austerity. His remonstrances with Boleslas on account of the tyranny of the latter being resented, he excommunicated the king, who, in revenge, assassinated him in the chapel of St. Michael, May 8, 1079. He was canonized in 1253 by Innocent IV, and the Order of St. Stanislas was instituted in his honor, May 7, 1765. See Stanislai Vita (Ignol. 1611; Col. 1616); Ripell, Gesch. Polens (Hamb. 1840), 1, 199.

## Stanley, Arthur Penrhyn, D.D., LL.D[[@Headword:Stanley, Arthur Penrhyn, D.D., LL.D]]

             an eminent Anglican divine, son of bishop Edward Stanley, and nephew of the first baron Stanley of Alderley, was born at Alderley, Cheshire, December 13, 1815. At the age of fourteen years he entered the Rugby School, and remained there five years. During this time he was a favorite student and enjoyed the especial friendship of Dr. Arnold — a fact which may, without doubt, be assumed to have had close connection with the broadness and liberality of his thought and doctrines as a churchman. In 1834, having won a scholarship in Balliol College, Oxford, young Stanley there entered upon a career that formed a fitting continuation of his brilliant student life at Rugby. He won, in 1837, the Newdigate prize for his English poem, The Gypsies, the Ireland scholarship, gained the first class in classics, and became a fellow of University College. Two years later he received the Latin essay prize, and in 1840 the English essay prize and theological prizes. After his graduation, in 1838, he became for twelve years a tutor in University College. On taking orders in the Church of England he naturally affiliated himself with the "Broad Church" party,  although the opposite sentiment prevailed at Oxford. In 1851 and 1852 he was secretary to the University Commission, and in 1858 became regius professor of ecclesiastical history at Oxford and canon of Christ Church College. In 1872 he was a second time chosen select preacher to the University, and on March 31, 1875, was installed lord rector of the University of St. Andrew's. Early attracting attention as a pulpit orator, he was made, in 1854, chaplain to prince Albert; in 1857 to Dr. Tait, bishop of London, and to the queen and prince of Wales in 1862. From 1851 to 1858 he was canon of Canterbury Cathedral. He declined the archbishopric of Dublin in 1863, and early in the following year was made dean of Westminster, a position which he occupied until his death; July 18, 1881. In 1852 and 1853 he made an extensive tour in the East, visiting Egypt, Arabia, and Palestine, and gathering there material for his work on those countries. In 1862 he again visited the East in company with the prince of Wales. In 1878 he visited America in search of health and rest, and was greeted everywhere not only with the respect his genius commanded, but with warm personal friendship. During his stay he addressed the students of the Union Theological Seminary in New York, and preached at Trinity and Grace churches. He also met a number of prominent Baptist preachers, and was given receptions by the Methodist Episcopal clergy and the Century Club. After his college poems and essays dean Stanley's first literary venture was the biography of his former master, Dr. Arnold, in 1846. In the following year he published a volume of Sermons and Essays on the Apostolic Age. He edited, in 1851, a volume of his father's addresses and pastoral charges, adding thereto an affectionate memoir. A series of his lectures delivered to the Young Men's Christian Association was published in 1854, and was followed the next year by The Epistles of St. Paul to the Corinthians, with Notes and Dissertations: — Historical Memorials of Canterbury, and a number of sermons. His well-known work on Sinai and Palestine was issued, with some minor volumes, in 1856 Lectures on the History of the Eastern Church (1861): — Lectures on the Jewish Church (1862-76): — Sermons Preached before the Prince of Wales during his Tour in the East, with Descriptions of Places Visited (1863): — Historical Memorials of Westminster Abbey (1867): — Lectures on the Church of Scotland (1872). During these years he was the author, also, of numerous other volumes of essays, sermons, lectures, and disputations. He was a voluminous contributor; to various reviews and periodicals, and furnished a valuable series of Biblical biographies to Dr. William Smith's Dictionary of the Bible. His sermon delivered at the funeral of Sir Charles Lyell in  Westminster Abbey, February 27, 1875, and since published, was notable for its hearty recognition of the services of that eminent geologist in having, as he believed, scientifically established the facts in regard to the creation of the earth and the human race. His latest literary work was performed as a member of the association for the revision of the Bible.

## Stanley, Charles T[[@Headword:Stanley, Charles T]]

             a Methodist Episcopal minister, was born at Cazenovia, N.Y., May 22, 1810. In early youth he was blessed with pious parental training, was converted in his twentieth year, received on trial by the Oneida Conference in 1835, and after traveling four years, in which he was appointed successively to the Cayuga, Bridgewater, Brooklyn, and Canaan circuits, where he labored with marked success, his health failed, and he died Jan. 17, 1841. As a Christian, he exemplified the principles of the Gospel; as a scholar, he cultivated a thirst for knowledge; as a minister, he was faithful to every duty. See Minutes of Annual Conferences, 3, 238.

## Stanley, Edward, D.D[[@Headword:Stanley, Edward, D.D]]

             an English prelate, was born in London, Jan. 1, 1779. He was sent to St. John's College, Cambridge; in 1798, where he graduated in 1802, and was sixteenth wrangler of his year. He took the degree of A.M. in 1805. In that year — having meanwhile traveled on the Continent, and having had for some time the curacy of Wendlesham, in Surrey — he was presented by his father to the family living of Alderley, of which he continued rector for thirty-two years. He turned his attention during this period to the study of natural history, especially ornithology, and in 1836 was vice-president of the British Association. He was also a fellow of the Royal Society, and president of the Linnaean Society. In 1837 he accepted the bishopric of Norwich, to which was conjoined the appointment of clerk of the closet of the Chapel Royal. He died at Brahan Castle, in Ross-shire, Scotland, Sept. 6, 1849. He wrote, A Series of Questions on the Bible (Lond. 1815, 12mo): — A Few Words in Favor of our Roman Catholic Brethren (1829, 8vo): — A Familiar History of Birds; their Nature, Habits, and Instincts (1835, 2 vols. 18mo; 8th ed. 1865, fcp. 8vo): — A Few Notes on Religion and Education in Ireland (1835, 8vo): — Charge to the Clergy (1845, 8vo; 1858, 8vo): — Sermons. After his death appeared, Addresses and Charges, with a Memoir by his son, Arthur Penryhn Stanley, A.M. (1851, 8vo; 2d ed. 1852). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; English Cyclop. s.v.

## Stanley, James, D.D[[@Headword:Stanley, James, D.D]]

             brother of Thomas, earl of Derby, a native of Lancashire, England, was prebend of London in 1458, of York in 1460, of Durham in 1479, archdeacon of Richmond in 1500, precentor of Salisbury in 1505, and preferred bishop of Ely by Henry VII in 1506. He never resided at his own cathedral, but in the summer with his brother, the earl, and in the winter at his manor at Somersham, Huntingdonshire. He died March 22, 1515. See Fuller, Worthies of England (ed. Nuttall), 2:195.

## Stanley, Julius A[[@Headword:Stanley, Julius A]]

             a minister of the Methodist Episcopal Church, South, was born in Lagrange, Ga., in 1834. He received license to preach in Camden, Ark., in 1858, and was admitted into the traveling ministry. He was a superannuate  in the Little Rock Conference from 1867 until his death, Nov. 9, 1868. See Minutes of Annual Conferences of the M.E. Church, South, 1869, p. 372.

## Stanley, Thomas[[@Headword:Stanley, Thomas]]

             an accomplished English scholar, son of Sir Thomas Stanley, of Laytonstone, Essex, was born in 1625. He graduated from Pembroke Hall, Cambridge. Having spent some time in foreign travel, he took up his residence in the Middle Temple. He died at his lodgings, Suffolk Street, parish of St. Martin's-in-the-Fields, April 12, 1678. Mr. Stanley owed his reputation as a scholar principally to his History of Philosophy, containing the Lives, etc., of the Philosophers of Every Sect (1655, in parts; 1660, 1687, 1743, 4to). It was also translated into Latin (Leipsic, 1711). Among his manuscripts was A Critical Essay on the First-fruits and Tenths of the Spoil. See Chalmers, Biog. Dict. s.v.

## Stanley, William[[@Headword:Stanley, William]]

             an English divine, was born at Hinckley, Leicestershire, in 1647, and was educated at St. John's College, Cambridge. In 1689 he was made a canon residentiary of St. Paul's. In 1692 he was made archdeacon of London, and in 1706 dean of St. Asaph. He died in 1731. He published, The Devotions of the Church of Rome Compared with those of the Church of England (Lond. 1685, 4to): — The Faith and Practice of a Church-of-England Man (1688, 8vo): — Essay on Theology (8vo): — Sermons (1692, 1708): — and two tracts. See Hook, Eccles. Biog. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stanly, Frank[[@Headword:Stanly, Frank]]

             a minister of the Methodist Episcopal Church, South, was born at Newbern, N.C., March 31, 1807. He was licensed (1828) by the Supreme Court of his state to practice law, but, meeting with a change of heart, he felt it his duty to preach, and in 1831 was admitted into the Virginia Conference. Within its bounds he labored until October, 1861, when he died of apoplexy. See Minutes of Annual Conferences of the M.E. Church, South, 1862, p. 387.

## Stansbury, John T[[@Headword:Stansbury, John T]]

             a minister of the Methodist Episcopal Church, was born in Baltimore, Md., July 15, 1828, and joined the Church when about ten years of age. Not  long after he removed to Dubuque, Ia.; but returned, and was admitted into the Baltimore Conference in 1850. In 1858 he became supernumerary, and held this relation and that of a superannuate until his death, at Baltimore, Md., Jan. 26, 1873. See Minutes of Annual Conferences, 1873, p. 32.

## Stantes Laici[[@Headword:Stantes Laici]]

             a name given, in the early Church, to the laity who remained faithful to their vows. They helped to form the councils held to treat of the case of those who had lapsed into idolatry (Cyprian, Epist. 31). See Coleman, Ancient Christianity, p. 484.

## Stanton, Benjamin Franklin[[@Headword:Stanton, Benjamin Franklin]]

             a Presbyterian minister, was born at Stonington, Conn., Feb. 12, 1789. He graduated at Union College in 1811; studied theology for some months under the distinguished Hebrew scholar the Rev. Dr. Banks, and afterwards graduated in Princeton Theological Seminary, 1815; was licensed by the Presbytery of New Brunswick in April, 1815; ordained and installed pastor of the Presbyterian Church in Hudson, N.Y., Nov. 12 of the same year; resigned on account of ill health, April 20, 1824; in 1825 became pastor of the Congregational Church in Bethlehem, Conn. In 1829, owing to continued and increasing ill health, he again resigned his pastoral charge, removed to Virginia, and preached to the Hanover Church until 1842. After the death of Rev. John H. Rice, D.D., professor in the Union Theological Seminary, he delivered a course of lectures on theology to the students; and afterwards, during a vacancy in the presidency of Hampden Sidney College, he delivered lectures to the senior class. He died Nov. 18, 1843. Mr. Stanton was a close thinker, an impressive preacher, and a vigorous writer. He published, The Apostolic Commission (1827, 8vo), a sermon: A Sermon on the National Fast (1841), occasioned by the death of general Harrison: — Selections from his Manuscript Sermons, with Preface by the Rev. P.D. Oakley (1848). See Sprague, Annals of the Amer. Pulpit, 4, 524; Allibone, Dict. of Brit. and Amer. Authors, s.v. (J.L.S.)

## Stanyhurst, Richard[[@Headword:Stanyhurst, Richard]]

             a learned Irish divine, was born in Dublin, about 1545 or 1546; and, having received a preparatory education in his native city, entered University College, Oxford, in 1563. After taking his degree of A.B. he studied law,  but returned eventually to Ireland, where he married, and became a Roman Catholic. Losing his wife, he entered into orders, and was made chaplain to Albert, archduke of Austria, at Brussels. At this place he died in 1618. In addition to other works, he wrote, De Vita S. Patrici Hybernioe Apostoli, Lib. II (Antwerp, 1587, sm. 8vo): — Hebdomada Mariana (1609, 8vo): — Hebdomada Eucharistica (Duaci, 1614, 8vo): — The Principles of Catholic Religion. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stanzioni, Massimo[[@Headword:Stanzioni, Massimo]]

             an Italian painter, was born at Naples in 1585. He was the pupil of Caracciolo, but afterwards became the imitator of the great Bolognese painters, especially Guido Reni. He was an excellent portrait painter, and was also distinguished for his frescos. There are several excellent works of his in the Church of Certosa at Naples, especially the picture of St. Bruno Presenting the Rules of his Order to his Monks. in the same church is a picture of a dead Christ and the Maries, which, as it had somewhat darkened, Spagnoletto, through jealousy, persuaded the Carthusians to wash with a corrosive water, which. completely spoiled it. Stanzioni would not restore it, preferring to leave it as a monument of Spagnoletto's meanness. Stanzioni died at Naples in 1656.

## Stapf[[@Headword:Stapf]]

             the name of two Roman Catholic theologians, viz.:

1. FRANZ, born May 2, 1766, at Bamberg, where he also studied theology. He died in his native city, while professor at the clerical seminary, in the year 1826. He wrote, Katechismus der christkatholischen Religion (Bamberg, 1812): — Handbuch dazu (ibid. 1815; 2d ed. 18i8): Ausführliche Predigtentwurfe (ibid. 1816; 2d ed. 1817): Materielen zu popularen Predigten (ibid. 1827; 3d ed. 1837). See, Regensburger Real-Encyklop. s.v.; Winer, Handbuch der theol. Literatur, 2, 51, 129, 787.

2. JOSEPH AMBROS, professor of theology and canon of Brixen, was born Aug. 15, 1785, at Fliess, and died Jan. 10, 1844. He was one of the more prominent moralists in the Roman Catholic Church, and wrote, Theologia Moralis in Compendium Redacta (Innspruck, 1827, 4 vols.; 7th ed. 1855-57): — Erziehungslehre (ibid. 1832): — Biblische Geschichte (ibid. 1840): — Epitome Moralis (ibid. 1843; 3d  ed. by Hofmann [J.V.], who edited the first part, and by Aichner [1865], who edited the second part). In 1841 Stapf published a German edition of his Theologia Moralis, under the characteristic title Die christliche Moral als Antwort auf die Frage: Was mussen wir thun, um in das Reich Gottes zu gelangen (2d ed. ibid. 1848-50. 3 vols., edited by Hofmann). Stapf belonged to the most sober minded Catholic moralists of his time, who regarded the excrescences of the Catholic exercises of virtue as admiranda magis quam sequenda. See Regensburger Conversations-Lexikon, s.v.; Theolog. Universal- Lexikon, s.v.; Winer, Handbuch der theol. Literatur, 1, 318; 2, 787. (B.P.)

## Stapfer, Johann[[@Headword:Stapfer, Johann]]

             a Swiss Protestant theologian, was born in 1719, and became preacher at Berne, where his sermons were marked with great simplicity, eloquence, and practical piety, resulting in the conversion of numbers to evangelical truth. He was also professor of theology in the school of that city, and published a Theologia Analytica (1763, 4to), as well as a metrical version of the Psalms, which has: been largely used in the Swiss churches. He died in 1801. His Sermons were collected (Berne, 1761-81, 45 vols. 8vo; with a supplementary vol. in 1805). See Herzog, Real-Encyklop. s.v.

## Stapfer, Johann Friedrich[[@Headword:Stapfer, Johann Friedrich]]

             brother of the preceding, was born in 1718, at Brugg, in the canton of Aargau. After studying theology and philosophy in Holland and Germany, he returned to Switzerland and became pastor of the important parish of Diesbach, where his vast knowledge rendered him very useful to a wide community. He died in 1775. The following are his works, which are largely tinged with the theories of Leibnitz and Wolff: De Conformitate Operum Divinorum in Mundo Physico et Mystico (Zur. 1741): — Institutiones Theologico-polemicoe (ibid. 1752): — Grundlagen der wahren Religion (ibid. 1746-54, 13 vols.): — Die christliche Moral (ibid. 1756-66, 6 vols.). See Herzog, Real-Encyklop. s.v.

## Stapfer, Philipp Albert[[@Headword:Stapfer, Philipp Albert]]

             a nephew of both the foregoing, was born at Berne, Sept. 23, 1766. After studying at Göttingen, he was appointed professor of belles lettres in the high school of his native city in 1792, and during the stormy times that  followed the French invasion (1798) he was a bulwark against the unhappy influences resulting in civil and religious life. He retired to privacy in 1804, and died after a long illness, March 27, 1840. Besides contributions to journalistic literature, he wrote a number of works on religion, philosophy, and morals, and some of a historical and geographical character, which are all enumerated in Herzog, Real-Encyklop. s.v.

## Staphylus[[@Headword:Staphylus]]

             in Grecian mythology, was —

1. A son of Bacchus and Ariadne, an Argonaut.

2. A shepherd of king OEneus, to whom the latter taught the art of preparing wine, after he had himself discovered the grape.

3. A son of Bacchus and Erigone. The former assumed the form of a grape, which Erigone ate. She immediately realized that she was with child, and, in time, gave birth to a son, whom she named Staphylus (a grape).

## Staphylus, Friedrich[[@Headword:Staphylus, Friedrich]]

             a noted theologian of the middle of the 16th century, born at Osnabruck, in Westphalia, Aug. 17, 1512 (O.S.), and educated at Wittenberg under Luther and Melancthon, became known chiefly as an ambitious and equivocal character, and an active participant in the theological disputes of his time. He was, on the recommendation of Melancthon, made professor of theology in 1546 at the newly founded University of Königsberg, and acquired some reputation as a lecturer; but he signalized himself more especially by his quarrels with Gnapheus (q.v.), and Osiander (q.v.). The former, who was the poorly paid rector of the Königsberg Gymnasium, had ventured to express the opinion that the theological professors might lecture more diligently in view of the generous remuneration they received, and was in consequence made to suffer petty persecutions from the combined influence of the faculty, composed of Staphylus, Herzog, and Osiander, until they succeeded in having him formally deposed from his office, as a teacher of false doctrine, and publicly excommunicated, June 9, 1549.

The last, though a foreigner and neither a master nor doctor of divinity, was called by duke Albert of Brandenburg to the first theological chair in the university; and the older professors, conceiving that their own claims were thus ignored, endeavored to bring about his dismissal. Osiander was, however, able to defeat their project, and Staphylus in  consequence traveled to Germany. Finding Osiander still in favor on his return, he demanded his own dismissal, which, somewhat to his surprise, was immediately granted; and thereupon he went over to the Roman Catholic Church, giving as his only reasons the disagreements of Lutheran theologians and the dangers impending over Protestants. He became councilor to the bishop of Breslau, and aided in a reform of the clergy, afterwards rendering valuable services in other directions. He established a good school at Neisse, in Silesia. In 1554 he was made imperial councilor, in which capacity he participated in several religious conferences, and contributed much towards the advancement of the Roman Catholic Church of Austria.

While retaining that dignity he was called to Bavaria and made curator of the University of Ingolstadt, whose faculty he improved by the appointing of a number of capable professors. His multifarious labors heightened his reputation to such a degree that he was regarded as the superior of Eck in scholarship and devotion to the Church, and he was rewarded by promotion to the doctorate of divinity, though he was a layman and married, and by a donation of a hundred gold crowns in money, accompanied with a polite letter of approval from pope Pius IV himself, to which the emperor Ferdinand added a patent of nobility and duke Albert of Bavaria an estate. He died of consumption, March 5, 1564, and was buried in the Franciscan church at Ingolstadt. The writings of Staphylus were collected by his son Frederick, and published in Latin in 1613 at Ingolstadt. A list of them is given in Kobolt's Gelehrten-Lex. They include works of a polemical character, a Biography of Charles V: — an edition of Diodorus Siculus in Latin, etc. See Nachricht von dem Leben und Schriften, Staphyli, in Strobel's Miscellen (Nuremb. 1778), 1, 3 sq.; Hartknoch, Preussische Kirchen-Hist. (Francf. ad M. and Leips. 1686, 4to); Arnold [Gottfried], Kirchen-u. Ketzer-Hist. (Francf. ad M.), pt. 2, vol. 16, ch. 8, 38 sq.); Salig, Gesch. d. Augsb. Confession bis 1555 (Halle, 1730, 4to); Planck, Gesch. d. Entstehung, Veranderung u. Bildung unseres protest. Lehrbegriffs bis zur Concordien-Formel (Leips. 1796, 8vo), 4, 2, 249 sq.

## Stapledon, Walter[[@Headword:Stapledon, Walter]]

             an English prelate, was born (according to Prince) at Annery, in the parish of Monklegh, near Great Torrington, Devonshire. Our knowledge of his history begins with his advancement to the bishopric in 1307, his installation to which was accompanied by ceremonies of magnificent solemnity. He was chosen one of the privy council to Edward II, appointed lord-treasurer, and employed in embassies and other weighty affairs of  State. In 1325 he accompanied the queen to France, in order to negotiate a peace but her intention to depose her husband did not meet his approval, and he fell an early sacrifice to popular fury. He was appointed, in 1326, guardian of the city of London during the king's absence in the West; and while he was taking measures to preserve the loyalty of the metropolis the populace attacked him, Oct. 15, and beheaded him, together with his brother Sir Richard Stapledon, near the north door of St. Paul's. By the order of the queen the body was afterwards removed, and interred in Exeter Cathedral. Exeter House was founded by him as a town residence for the bishops of the diocese. He also founded, in 1315, Exeter College, which was called by his name until 1404, when it was called Exeter Hall.

## Staples, Allen[[@Headword:Staples, Allen]]

             a Methodist Episcopal minister, was born at Cheshire, Mass., July 15, 1810. He was licensed to exhort in 1835, admitted on trial in the Michigan Conference in 1836, and was appointed to the Saline Circuit; 1837, Bean Creek mission; 1838, Marshall Circuit; 1839, ordained deacon and appointed to Grand Rapids mission; 1840, Lyons mission; 1841, superannuated; 1842, Albion Circuit; 1843, superannuated; 1844, ordained elder and appointed to Plymouth Circuit; 1845, Farmington Circuit; 1846, superannuated. He died Oct. 21, 1847. He was modest and unassuming; as a Christian, eminent; in his piety, more than in anything else, lay the secret of his usefulness. His zeal for the salvation of men was proverbial. See Minutes of Annual Conferences, 4, 279.

## Staples, John[[@Headword:Staples, John]]

             a Congregational minister, was born at Taunton, Mass., in 1743. He graduated at the College of New Jersey in 1765, was ordained over the church in Westminster, Conn., in 1772, and continued pastor until his death, of putrid fever, Feb. 16, 1804. He was of moderate Calvinistic views, although disliking the views of Hopkins. See Cong. Quarterly, 1860, p. 26.

## Stapleton, Thomas[[@Headword:Stapleton, Thomas]]

             a Roman Catholic clergyman, was born at Henfield, Sussex, England, in 1535. He was educated at Canterbury and Winchester, and then removed to New College, Oxford, where he obtained a perpetual fellowship in 1554. In the same, reign, that of Mary, he was made, prebendary of Chichester;  but, on the accession of Elizabeth, left the kingdom, and settled at Louvain, where he distinguished himself by his controversial writings against Jewel, Horne, Whitaker, and other eminent divines of the English Church. He also visited Paris and Rome; but returned to Louvain, where he translated Bede's Church History into English. He was made regius professor of divinity at Douay, and canon in the Church of St. Amonre. He became a Jesuit, but relinquished the order; and was appointed regius professor of divinity at Louvain, canon of St. Peter's, and dean of Hillerbeck. He died in 1598. His chief works are, Tres Thomoe, seu Res Gestoe S. Thomoe Apost., S. Thomoe Archiep. Song of Solomon et Thomoe Mori: — Orationes Funebres (Antwerp, 1577): — Orationes Catecheticoe (ibid. 1598): — Orationes Academicoe Miscellaneoe (ibid. 1602). His works were published collectively at Paris in 1620 (4 vols. fol.), to which is prefixed his life by Hollendum.

## Star[[@Headword:Star]]

             (בּוֹכָב, kokab; ἀστήρ or ἄστρον; but “seven stars” in Amo 5:8 is כַּמָה, kinmah, the “Pleiades,”, as rendered in Job 9:9; Job 38:31; and “day star” in 2Pe 1:19 is φωσφόρος, Venus in the morning). The ancient Israelites knew very little of the starry heavens, if we may judge from the indications of the Bible, which contains no trace of scientific astronomy. We find there only the ordinary observations of landsmen (Amo 5:8), especially shepherds (Psa 8:3), for instance, such as nomads would observe on open plains (see Von Hammer in the Fundgruben, 1, 1 sq.; 2, 235 sq.). The patriarchs observed the stars (Gen 37:9); and metaphors drawn from the stellar world, either with reference to the countless number of the stars (Gen 22:17; Exo 32:13; Nah 3:16, etc.), or to their brightness (Num 24:17; Isa 14:12; Rev 22:16), were early in frequent use (see Lengerke, Daniel, p. 377 sq.). The sun and moon, of course, were readily distinguished from the other celestial luminaries (Gen 1:16; Psa 136:7; Jer 31:35) on account of their superior size and brilliancy; and from the name as well as period of the latter (יָרֵחִ) the earliest form of monthly designation of time was taken. SEE MONTH. The Phoenicians, Babylonians (Chaldaeans), and Egyptians, whose level country as well as agricultural or naval interests, and especially the intense brilliancy of their sky by night (Hackett, Illust. of Script. p. 30), inclined them to an observation of the heavens, far surpassed the Hebrews in astronomical  knowledge (see Diod. Sic. 1, 50, 69, 81; 2, 31; Strabo, 17, 8, 16; Macrob. Sat. 1, 19); and the Egyptians were the first to ascertain the true length of the solar year (Herod. 2:4). SEE YEAR.

Under the name of stars the Hebrews comprehended all constellations, planets, and heavenly bodies, with the exception of the sun and moon. No part of the visible creation exhibits the glory of the Creator more illustriously than the starry heavens (Psa 8:3; Psa 19:1). The Psalmist, to exalt the power and omniscience of Jehovah, represents him as taking a survey of the stars as a king taking a review of his army, and knowing the name of every one of his soldiers (Psa 147:4). Among the Hebrews stars were frequently employed as symbols of persons in eminent stations. Thus “the star out of Jacob” designates king David, the founder of the Hebrew dynasty, according to others the Messiah (Num 24:17; see Georgi, De Stella ex Jacob [Regiom. 1701]; Cotta, ibid. [Tüb. 1750]); the eleven patriarchs are called “stars” (Gen 37:9); so also “stars” denote the princes, rulers, and nobles of the earth (Dan 8:10; Rev 6:13; Rev 8:10-11; Rev 9:1; Rev 12:4). Christ is called the “Morning Star,” as he introduced the light of the Gospel day, and made a fuller manifestation of the truths of God than the ancient prophets, whose predictions were now accomplished (Rev 22:16). In allusion to the above prophecy in Numbers, the infamous Jewish impostor Bar-cocab, or, as the Romans called him, Bar-cocheba (q.v.), who appeared in the reign of Hadrian, assumed the pompous title of “Son of a star,” as the name, implies, as if he were the star, out of Jacob; but this false Messiah was destroyed by the emperor's general, Julius Severus, with an almost incredible number of his deluded followers. Stars were likewise the symbols of a deity “The star of your god Chiun” (Amo 5:26). Probably the figure of a star was fixed on the head of the image of a false god. SEE CHIUN.

The study of the stars very early in the East (as eventually in the West likewise, Caesar, Bell. Gall. 6, 21) led to star worship (Wisdom 13, 2); in fact, the religion of the Egyptians, Chaldeans, Assyrians, and ancient Arabians was nothing else than astrolatry (Mishna, Aboda Sara, 4, 7), although at first this relation is not so apparent (see Wernsdorf, De Cultu Astrorum [Gedan. 1746]). Hence the Mosaic law sternly warned the Israelites against this idolatry (Deu 4:19; Deu 17:3); yet they at length. (in the Assyrian period) fell into it (1 Kings 23:5, 12; Jer 14:13; Eze 8:16; Zep 1:5). The account given of it by  Maimonides is both curious and instructive. “In the days of Enos, the son of Seth, the sons of Adam erred with great error, and their error was this; and the counsel of the wise men became brutish, and Enos himself was of them that erred. They said, Forasmuch as God hath created these stars and spheres to govern the world, and hath set them on high, and imparted honor unto them, and they are ministers that minister before him, it is meet that men should laud and magnify and give them honor.... So, in process of time, the glorious and fearful Name was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And the priests and such like, thought there was no God, save the stars and spheres, for whose sake, and in whose likeness, they made their images; but as for the Rock Everlasting, there was no man that did acknowledge him or know him, save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber; and in this way did the world walk and converse till that pillar of the world, Abraham our father, was born.” SEE STAR GAZER.

A brief allusion to a few, modern discoveries respecting the astral bodies may not be uninteresting here, especially their inconceivable extent. Astronomers tell us that the nearest of the fixed stars is distant from us twenty millions of millions of miles; and to give us some idea of that mighty interval they tell us that a cannon ball flying at the rate of five hundred miles an hour would not reach that star in less than four million five hundred and ninety thousand years; and that if the earth, which moves with the velocity of more than a million and a half miles a day, were to be hurled from its orbit, and to take the same rapid flight over that immense tract, it would not have arrived at the termination of its journey after taking all the time which has elapsed since the creation of the world. The velocity of light is one hundred and ninety-two thousand miles in a second of time; so that in coming from a fixed star of the first magnitude it would take from three to twelve years, but in coming from. one of the twelfth magnitude it would be four thousand years before the light reached the earth. They tell us, further, what the reason of every man must dispose him to admit, that every star is probably a sun irradiating its own system of worlds; that the distance. between one star and another may be presumed to be as great as the distance between the nearest of them and our earth; and that their instruments enable them to compute not less than one hundred millions of those radiant orbs. But that number may form but an insignificant fraction of the whole; and thus our earth and the system to which it belongs may bear no more proportion to the universe at large than a drop of water or a  particle of sand to the whole terraqueous globe. (See Nichols, Architect. of the Heavens.) SEE ASTRONOMY.

## Star In The East[[@Headword:Star In The East]]

             (άστὴρ ἐν τῆ ἀνατολῇ, Mat 2:1). The evangelist in the passage cited (Mat 2:1-12) relates that at the time of the birth of our Lord there came wise men (magi) from the East to Jerusalem to inquire after the newly born King of the Jews in order that, they might, offer him presents and worship him. A star which they had seen in the East guided them to the house where, the infant Messiah was having come into his presence, they presented unto him gifts gold and frankincense and myrrh. SEE MESSIAH.

1. Until the last few years the interpretation of this phenomenon by theologians in general coincided in the main with that which would be given to it by any person of ordinary intelligence who read the account with due attention. Some supernatural light resembling a star (perhaps a comet, Origen, Cels. 1, 58; see Heyn, Sendschreib. etc. [Brandenb. 1742]; opposed by Semler, Beschreib. etc. [Halle, 1743]; replied to by Heyn, Broschuren, etc. [Berl. 1743]) had appeared in some country (possibly Persia) far to the east of Jerusalem to men who were versed in the study of celestial phenomena, conveying to their minds a supernatural impulse to repair to Jerusalem, where they would find a new born king. It supposed them to be followers, and possibly priests, of the Zend religion, whereby they were led to expect a Redeemer in the person of the Jewish infant. At all events, these wise men were Chaldaean magi. During many centuries, the magi had been given to the study of astronomy and had corrupted and disfigured their scientific knowledge by astrological speculations and dreams. A conviction had long been spread throughout the East that about the commencement of our era a great and victorious prince, or the Messiah, was to be born (Lucan, 1,529; Sueton. Coes. 88; Seneca, Nat. Quoest. 1, 1; Josephus, War, 6, 5, 3; . Servius, Ad Virg. Ed. 9, 47; Justin, 37, 2; Lamprid. Alex. Sev. 12). His birth was, in consequence, of words of Sacred Scripture (Num 24:17), connected with the appearance of a star. Calculations seem to have led the astrological astronomers of Mesopotamia to fix the time for the advent of this king in the latter days of Herod, and the place in the land of Judaea (see Tacit. list. 5, 13; Sueton. Vesp. 4). On arriving at Jerusalem, after diligent inquiry and consultation with the priests and learned men who could naturally best inform them, they were directed to proceed to Bethlehem. The star which they had seen  in the East reappeared to them and preceded them (προῆγεν αὐτούς), until it took up its station over the place where the young child was (ἕως ἔλθων ἐστάθη ἐπάνω ου ην τὸ παιδίον). The whole matter, that is, was supernatural; forming a portion of that divine pre-arrangement whereby, in his deep humiliation among men, the child Jesus was honored and acknowledged by the Father as his beloved Son in whom he was well pleased. Thus the lowly shepherds who kept their nightly watch on the plains near Bethlehem, together with all that remained of the highest and best philosophy of the East, are alike the partakers and the witnesses of the glory of him who was “born in the city of David, a Savior which is Christ the Lord.” Such is substantially the account which, until the earlier part of the present century, would have been given by orthodox divines of the star of the magi. The solid learning and free conjecture of Christian divines have combined with the unfriendly daring of infidelity to cast difficulties on the particulars involved in this passage of Holy Writ. Much has been written by friends and enemies on the subject. The extreme rationalistic view is given by Strauss (Leben Jesu, 1, 249). SEE JESUS CHRIST.

2. Latterly, however, a very different opinion has gradually become prevalent upon the subject. The star has been displaced from the category of the supernatural, and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn. The idea originated with Kepler, who, among many other brilliant but untenable fancies, supposed that if he could identify a conjunction of the above- named planets with the Star of Bethlehem he would thereby be able to determine, on the basis of certainty, the very difficult and obscure point of the Annus Domini. Kepler's suggestion was worked out by Dr. Ideler of Berlin, and the results of his calculations certainly do, on the first impression, seem to show a very specious accordance with the phenomena of the star in question. We purpose, then, in the first place, to state what celestial phenomena did occur with reference to the planets Jupiter and Saturn at a date assuredly not very distant from the time of our Savior's birth, and then to examine how far they fulfill, or fail to fulfill, the conditions required by the narrative in Matthew. (In this discussion we freely use the materials afforded in Smith's Dict. of the Bible, with additions from other sources.)

In the month of May B.C. 7, a conjunction of the planets Jupiter and Saturn occurred not far from the first point of Aries, the planets rising in Chaldaea about three and a half hours before the sun. Kepler made his  calculations and found that Jupiter and Saturn were in conjunction in the constellation Pisces (a fish is the astrological symbol of Judaea) in the latter half of the year of Rome 747, and were joined by Mars in 748. It appears that Jupiter and Saturn came together for the first time on May 20 in the twentieth degree of the constellation of the Fishes. Jupiter then passed by Saturn towards the north. About the middle of September they were, near midnight, both in opposition to the sun — Saturn in the thirteenth, Jupiter in the fifteenth degree — being distant from each other about a degree and a half. They then drew nearer. On Oct. 27 there was a second conjunction in the sixteenth degree, and on Nov. 12 there took place a third conjunction in the fifteenth degree of the same constellation. In the two last conjunctions the interval between the planets amounted to no more than a degree, so that to the unassisted eye the rays of the one planet were absorbed in those of the other, and the two bodies would appear as one. The two planets went past each other three times, came very near together, and showed themselves all night long for months in conjunction with each other, as if they would never separate again.

It is said that on astrological grounds such a conjunction could not fail to excite the attention of men like the magi, and that in consequence partly of their knowledge of Balaam's prophecy, and partly from the uneasy persuasion then said to be prevalent that some great one was to be born in the East, these magi commenced their journey to Jerusalem. Supposing them to have set out at the end of May B.C. 7, upon a journey for which the circumstances will be seen to require at least seven months, the planets were observed to separate slowly until the end of July, when, their motions becoming retrograde, they again came into conjunction by the end of September. At that time there can be no doubt Jupiter would present to astronomers, especially in so clear an atmosphere, a magnificent spectacle. It was then at its most brilliant apparition, for it was at its nearest approach both to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion Saturn. This glorious spectacle continued almost unaltered for several days, when the planets again slowly separated, then came to a halt, when, by reassuming a direct motion, Jupiter again approached to a conjunction for the third time with Saturn just as the magi may be supposed to have entered the holy city. To complete the fascination of the tale, about an hour and a half after sunset the two planets might be seen from Jerusalem, hanging, as it were, in the meridian, and suspended over Bethlehem in the distance. These celestial  phenomena thus described are, it will be seen, beyond the reach of question, and at the first impression they assuredly appear to fulfill the conditions of the star of the magi.

The first circumstance which created a suspicion to the contrary arose from an exaggeration, unaccountable for any man having a claim to be ranked among astronomers, on the part of Dr. Ideler himself, who described the two planets as wearing the appearance of one bright but diffused light to persons having weak eyes (2, 407). Not only is this imperfect eyesight inflicted upon the magi, but it is quite certain that had they possessed any remains of eyesight at all they could not have failed to see, not a single star, but two planets at the very considerable distance of double the moon's apparent diameter. Had they been even twenty times closer, the duplicity of the two stars must have been apparent; Saturn, moreover, rather confusing than adding to the brilliance of his companion. This forced blending of the two lights into one by Dr. Ideler was still further improved by dean Alford in the first edition of his very valuable and suggestive Greek Testament, who, indeed restores ordinary sight to the magi, but represents the planets as forming a single star of surpassing brightness, although they were certainly at more than double the distance of the sun's apparent diameter. Exaggerations of this description induced the Rev. Charles Pritchard, honorable secretary of the Royal Astronomical Society (in the Memoirs of the Royal Astronomical Society, vol. 25), to undertake the very formidable labor of calculating afresh an ephemeris of the planets Jupiter and Saturn and of the sun from May to December, B.C. 7. The result was to confirm the fact of there being three conjunctions during the above period, though somewhat to modify the dates assigned to them by Dr. Ideler. Similar results, also, have been obtained by Encke, and a December conjunction has been confirmed by the astronomer royal. No celestial phenomena, therefore, of ancient date are so certainly ascertained as the conjunctions in question.

We will now proceed to examine to what extent, or, as it will be seen, to how slight an extent, the December conjunction fulfils the conditions of the narrative of Matthew. We can hardly avoid a feeling of regret at the dissipation of so fascinating an illusion; but we are in quest of the truth rather than of a picture, however beautiful.

(a.) We are profoundly ignorant of any system of astrology as held by the magi in question; but supposing that some system did exist, it nevertheless  is inconceivable that solely on the ground of astrological reasons men would be induced to undertake a seven months' journey. As to the widely spread and prevalent expectation of some powerful personage about to show himself in the East, the fact of its existence depends on the testimony of Tacitus, Suetonius, and Josephus. But it ought to be very carefully observed that all these writers speak of this expectation as applying to Vespasian, in A.D. 69, which date was seventy-five years, or two generations, after the conjunctions in question! The well-known and often- quoted words of Tacitus are, “eo ipso tempore; “ of Suetonius, “eo tempore; “ of Josephus, “κατὰ τὸν καιρὸν ἐκεῖνον; “ all pointing to A.D. 69, and not to B.C. 7. Seeing, then, that these writers refer to no general uneasy expectation as prevailing in B.C. 7, it can have formed no reason for the departure of the magi. Furthermore, it is quite certain that in the February of B.C. 66 (Pritchard, in Transactions of the Royal Astronomical Society, vol. 25), a conjunction of Jupiter and Saturn occurred in the constellation of Pisces, closer than the one on Dec. 4, B.C. 7. If, therefore, astrological reasons alone impelled the magi to journey to Jerusalem in the latter instance, similar considerations would have impelled their fathers to take the same journey fifty-nine years before.

(b.) But even supposing the magi did undertake the journey at the time in question, it seems impossible that the conjunction of December, B.C. 7, can on any reasonable grounds be considered as fulfilling the conditions in Mat 2:9. The circumstances are as follows: On Dec. 4 the sun set at Jerusalem at 5 p. M. Supposing the magi to have then commenced their journey to Bethlehem, they would first see Jupiter and his dull and somewhat distant companion one and a half hour distant from the meridian in a southeast direction, and decidedly to the east of Bethlehem. By the time they came to Rachel's tomb (see Robinson, Bibl. Res. 2, 568) the planets would be due south of them on the meridian, and no longer over the hill of Bethlehem (see the maps of Van de Velde and of Tobler), for that village (see Robinson, as above) bears from Rachel's tomb S. 5° E. + 8º declension = S. 13° E. The road then takes a turn to the east, and ascends the hill near to its western extremity; the planets, therefore, would now be on their right hands, and a little behind them the “star,” therefore, ceased altogether to go “before them” as a guide. Arrived on the hill and in the village, it became physically impossible for the star to stand over any house whatever close to them, seeing that it was now visible far away beyond the hill to the west, and far off in the heavens at an altitude of 57°.  As they advanced, the star would of necessity recede, and under no circumstances could it be said to stand “over” (ἐπάνω) any house, unless at the distance of miles from the place where they were. Thus the two heavenly bodies altogether fail to fulfill either of the conditions implied in the words προῆγεν αὐτούς or ἐστάθη ἐπάνω. A star, if vertical, would appear to stand over any house or object to which a spectator might chance to be near; but a star at an altitude of 57° could appear to stand over no house or object in the immediate neighborhood of the observer. It is scarcely necessary to add that if the magi had left the Jaffa Gate before sunset, they would not have seen the planets at the outset; and if they had left Jerusalem later, the “star” would have been a more useless guide than before. Thus the beautiful phantasm of Kepler and Ideler which has fascinated so many writers vanishes before the more perfect daylight of investigation, so far as it is proposed, for an explanation of the guidance to Bethlehem. The astronomical phenomena, however, may have incited them in part to their visit to Judaea.

Kepler's ideas may be found in the essay De Jesu Christi Servatoris Nostri Vero Anno Naialitio, and more fully in De Vero Anno quo AEternus Dei Filius Humanam Naturam Assumpsit (Frankf. 1614). His view was taken up and presented with approbation to the literary world by a learned prelate of the Lutheran Church, bishop Munter (Der Stern der Weisen [Copenh. 1827]). It also gained approval from the celebrated astronomer Schubert; of Petersburg (Vermischte Schriften [Stuttg. 1823). The learned and accurate Ideler (Handb. der Chronologie, 2, 399 sq.) reviewed the entire subject and signified his agreement. Hase and De Wette, however, have stated objections. A recent writer of considerable merit, Wieseler (Chronolog. Synop. der Evangelien [Hamb. 1843]), has applied this theory of Kepler's in conjunction with a discovery that he has made from some Chinese astronomical tables, which show that in the year of Rome 750 a comet appeared in the heavens and was visible for seventy days. Wieseler's opinion is that the conjunction of the planets excited and fixed the attention of the magi, but that their guiding star was the comet. A modern writer of great ability (Dr. Wordsworth) has suggested the antithesis to Kepler's speculation regarding the star of the magi, viz. that the star was visible to the magi alone. It is difficult to see what is gained or explained by the hypothesis. The song of the multitude of the heavenly host was published abroad in Bethlehem, the journey of the magi thither was no secret whispered in a corner. Why, then, should the heavenly light, standing as a  beacon of glory over the place where the young child was, be concealed from all eyes but theirs, and form no part in that series of wonders which the Virgin Mother kept and pondered in her heart? A writer in the Journ. of Sac. Lit. April 1857, argues that the magi found the infant Christ at Nazareth, not at Bethlehem; but this is opposed to the indications of the narrative. SEE BETHLEHEM.

The works which have been written on the subject are referred to by Walch, Biblioth. Theol. 2, 422 sq.; Thiess, Krit. Comment. 2, 350 sq.; Volbeding, Index Programmatum, p. 14; Elsner, in the Symb. Liter. Bren. 1, 2, 42 sq. Additional monographs to those there or above cited are the following: Reccard, De Stella que Magis Apparuit (Regiom. 1766); Kepler, Die Weisen aus d. Orient, in the Rintelsch. Anzeiq. 1770, p. 4; Sommel, De Stella Nati Regis Judeor. (Lond. 1771); Velthusen, Der Stern d. Weisen (Hamb. 1783); Thiess, Die Magier und ihr Stern (ibid. 1790); Anger, Der Stern d. Weisen (Leips. 1847); Trench, Star of the Wise Men (Lond. 1850). SEE MAGI.

## Star gazer[[@Headword:Star gazer]]

             (חֹזֶה בִכּוֹכָבַים, Isa 47:13), an astronomical observer, for which the Chaldaeans were famous. SEE ASTRONOMY. In Dan 2:27; Dan 4:7; Dan 5:7; Dan 5:11, the professed astrologers or calculators of nativities (Gazerin , Chald. גָּזְרַין, “soothsayers”) are named. (The term there rendered “astrologers,” אִשָּׁפַים, ashshaphim , means conjecturers only.) Diodorus Siculus (2, 30, 31) says of the Chaldaeans, “They assert that the greatest, attention is given to the five stars called planets, which they name interpreters; so called because, while the other stars have a fixed path, they alone, by forming their own course, show what things will come to pass, thus interpreting to men the will of the gods; for to those who study them carefully they foretell events, partly by their rising, partly by their setting, and also by their color. Sometimes they show heavy winds, at others rains, at others excess of heat. The appearance of comets, eclipses of the sun, earthquakes, and, in general, anything extraordinary, has, in their opinion, an injurious or beneficial effect, not only on nations and countries, but kings and even common individuals; and they consider that those stars contribute very much of good or of ill in relation to the births of men; and in consequence of the nature of these things, and of the study of the stars, they think they know accurately the events that befall mortals.” Comets were, for the most part, considered heralds of evil tidings (Josephus, War, 6, 5, 3). The Orientals of the present day hold astrology in honor (Niebuhr,  Bed. p. 120), and stipendiary astrologers form a part of their court (Kämpfer, Amoen. p. 57, 82). SEE ASTROLOGY.

## Star, Golden[[@Headword:Star, Golden]]

             in the Greek Church, is an instrument used by the Greeks in the liturgy, and is a star of precious metal surmounted by a cross, which is placed on the paten to cover the host and support a veil from contact with the eucharist. It recalls the mystic star of the magi, and is called the Asteriscus. In the Latin Church it is a vessel for the exhibition of the host at the communion of the pope on Easter day. One with twelve rays is used to cover the paten when carried by the cardinal-deacon to communicate the eucharist to the pope.

## Starck, Johann Friedrich[[@Headword:Starck, Johann Friedrich]]

             a German theologian, was born Oct. 10, 1680, at Hildesheim, studied theology at Giessen, was appointed in 1715 as pastor of Frankfort-on-the- Main, and died July 17, 1756. He is widely known through his Tagliches Handbuch in guten und bosen Tagen (Frankf. 1727; 48th ed. 1870) and Morgen- und Abendandachten frommer Christen (auftalle Tage im Jahre (9th ed. 1862). He also published other devotional books, and Commentarius in Prophetam Ezechielem (Frankf. 1731). See Theol. Universal-Lexikon, s.v.; Zuchold Bibl. Theol. 2, 1256 sq.; Fürst, Bibl. Jud. 3, 378; Winer, Handbuch der theol. Literatur, 1, 220; 2, 390, 393, 788; Koch, Gesch. d. deutsch. Kirchenliedes, 4, 543 sq. (B.P.)

## Stark, Andrew, Ll.D.[[@Headword:Stark, Andrew, Ll.D.]]

             a Presbyterian divine, was born in the parish of Slamannan, County of Stirling, Scotland, Aug. 3, 1791, of pious parents in easy circumstances. At a very early age Andrew manifested a love of study; he received his first instructions in Latin in his own parish school, but was soon transferred to the grammar school at Falkirk, and afterwards to a school at Denny Loanhead. In the beginning of 1805 he entered the University of Glasgow, which he attended for six successive winters, graduating in April 1811, with the degree of A.M. After leaving the university he taught a public school near Falkirk with great success for upwards of two years. He pursued his theological studies at the seminary in Edinburgh, then under the superintendence of the Rev. Prof. Paxton. Upon leaving the seminary he went to London (Chelsea), where he engaged as a classical teacher in a boarding school, under the Rev. Weeden Butler, a clergyman of the Church of England. Capt. Frederick Marryat, the distinguished novelist, was one of his pupils. Providential circumstances and careful reflection directed him to the ministry, and he was soon licensed by the Associate Presbytery of Edinburgh.

His first sermon was preached Oct. 26, 1817, in the pulpit of his cousin, Rev. Dr. Stark, of Denny Loanhead; and it was a singular coincidence that he preached for the last time in his life in the same pulpit. His first settlement as pastor was over the congregation of South Shields, Sept. 16, 1818; but after a few months he resigned, and the Presbytery reluctantly dissolved the pastoral relation, June 14, 1819. For a year he was employed as a private tutor in the family of Sir Frederick Vane. In June, 1820, he proceeded once more to London, and near the end of August embarked for New York, where he arrived Oct. 6. He came to this country without any fixed purpose as to employment, willing to teach or preach as Providence might seem to direct. For a year he preached occasionally, and superintended the studies of two or three boys, the sons of wealthy gentlemen in the city of New York. Dr. Mason. who was then president of Dickinson College, proposed to him to become a professor in that institution, and he was not disinclined to listen to this proposal; but just at this time circumstances occurred which led him to devote his life wholly to the ministry. The Associate Presbyterian Church (then in Nassau Street, afterwards in Grand Street, and now in Thirty-fourth Street) in the city of New York, which had lately lost its pastor, the Rev. Thomas Hamilton,  invited Mr. Stark at first to become their stated supply, and soon to become their pastor, and he was installed in the early part of May 1822. Under his care the Church grew, by gradual and healthful accessions, and became distinguished for its stability. He was honored with the degree of LL.D. by the University of London about the year 1844 or 1845.

Dr. Stark labored incessantly for the moral and spiritual welfare of his people; many sought his counsel and advice in their worldly affairs, and some who became wealthy attributed their success to his judicious advice and assistance. He secured both the respect and love of his people, who on many occasions manifested their high regard for him by the most delicate and kindly acts. Dr. Stark had naturally a good constitution, but it had been greatly impaired by a violent fever in London before he came to the United States. At length he became so enfeebled that his physician urged him to make a visit to his native country, and accordingly he embarked for England July 3, 1849. Soon after his arrival in Scotland his symptoms became much more unfavorable, and he died Sept. 18, 1849, at Denny Loanhead, in the house of his cousin, the Rev. Dr. Stark. His remains were brought to New York, and interred in Greenwood Cemetery.

In person Dr. Stark was of medium height, and of symmetrical and graceful proportion; his high forehead and dark piercing eyes indicated a mind of more than ordinary power. In manner he was dignified and courteous, yet pleasing and affable. To a stranger he might seem distant and reserved, but those who knew him well and had his confidence found him frank and cordial. He never professed what he did not feel, and abhorred hypocrisy and shams in all their forms. As a scholar he had few superiors. In the classics, in history, theology, philosophy, and in general literature, he was competent to fill the chair of a professor. Such was his familiarity with Homer's Iliad that he was heard to say that if the last copy of it were lost from the world, he thought he could reproduce it without much difficulty. As a preacher he was not an orator, in the popular sense, yet he had the power of securing the attention of his hearers. He made most careful preparation; in early life he wrote out his sermons in full, and committed them to memory; but later he usually wrote very full outlines of his sermons, studying his subject with great care, rendering it both instructive and interesting. In expository preaching he had few equals. His correct learning and superior culture. his extensive and varied knowledge of literature, both ancient and modern, enabled him to illustrate and enforce the truths which he proclaimed with peculiar aptness, beauty, and power.

His preaching was calculated to awaken sinners to thoughtfulness, and make enlightened and stable  Christians; his manner in the pulpit was solemn and impressive; his fervor and unction convinced every hearer that he magnified his office and felt what he uttered. As a pastor he was conscientiously faithful, and watched with tender care the flock over which God had placed him as overseer. He was prompt in all his engagements, and never failed to fulfill an appointment. He was more frequently seen in the homes of the poor than in the mansions of the rich; he formed his estimate of men not by their wealth or rank, but by their worth, and especially by their piety. The worthy poor and the distressed found in him a tender sympathy and a firm friend. He was generous, but unostentatious in his charities, keeping his benefactions a profound secret. His whole life, public and private, was in keeping with his high calling; he was a living epistle known and read of all men, a noble Christian gentleman, and a faithful ambassador for Christ. Dr. Stark was married May 8, 1823, to Ellen, daughter of John and Mary McKie, of New York. They had five children — three daughters and two sons. The eldest son, John M., was graduated at Union College in 1849, and subsequently at the New York College of Physicians and Surgeons, and had the position of surgeon under the government in the late war of the Rebellion; the eldest daughter is married to the Rev. Andrew Shiland. Dr. Stark was an ornate and instructive writer, and, when he chose, both sharp and racy. Some of his productions may be mentioned: Charitable Exertions an Evidence of a Gracious State, a sermon: — A Metrical Version of the Psalms of David Defended: — A Biography of Rev. James White, prefixed to the Sermons of the latter: — A Lecture on Marriage: — Remarks on a Pamphlet by the Associate Presbytery of Albany, in a Letter to the Associate Congregation of Grand Street: — A History of the Secession, published in the Associate Presbyterian Magazine, to which publication he contributed largely. (W.P.S.)

## Stark, Christian Ludwig Wilhelm[[@Headword:Stark, Christian Ludwig Wilhelm]]

             a Lutheran theologian of Germany, was born September 28, 1790, at Jena, where he also pursued his theological studies. In 1815 he commenced his academical career there, was in 1817 professor, and was drowned in the Saale, July 1, 1818. He published, De Notione, quam Jesus Verbo Tribuerit (Jena, 1813): — Paraphrasis in Evangelii Johannis 13-17 (1814): — Beitrage zum Vervolkonmmung der Hermeneutik, insbesondere der des Neuen Testanments (1818). See Doring, Die gelehrten Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 1:107, 249, 395. (B.P.)

## Stark, Heinrich Benedict[[@Headword:Stark, Heinrich Benedict]]

             professor of Oriental languages at Leipsic, was born in 1672, and died July 18, 1727. He wrote, אוֹר דַּקְדּוּק, Lux Grammaticoe Hebraicoe ex Clariss. hujus Linguoe Luminibus, etc. (2d ed. Lips. 1705, and often; last ed. by Bosseck, 1764): — Lux Accentuationis Hebraicoe (ibid. 1707): — Hebraismi Etymologici (ibid. 1709): — Notoe Selecte in Loca Dubia ac Difficil. Pent., Jos., etc. (ibid. 1714). See Fürst, Bibl. Jud. 3, 378; Winer, Handbuch der theol. Literatur, 1, 115, 195, 240, 268; 2, 788; Steinschneider, Bibliogr. Handbuch, p. 135. (B.P.)

## Stark, Jedediah Lathrop[[@Headword:Stark, Jedediah Lathrop]]

             a Dutch Reformed minister, was born at New London, Conn., March 6, 1793. He was a graduate of Brown University in the class of 1818. He spent two years in theological study, and in the autumn of 1820 was ordained pastor of the West Parish Church (Congregational) in Brattleborough, Vt., where he preached for fourteen years (1820-34), and then removed to Buel, N.Y., and was pastor of a Church in that place eight years (1834-42). In 1842 he accepted an invitation to become the minister of the Dutch Reformed Church in Mohawk, N.Y., where he remained sixteen years (1842-58). The last four years of his life he was unable to perform much ministerial service on account of ill health. He died at Mohawk, N.Y., Oct. 18, 1862. (J.C.S.)

## Stark, Mark Y.[[@Headword:Stark, Mark Y.]]

             a Presbyterian minister, was born at Dunfermline, Scotland, Nov. 9, 1799. He was educated at Essex, England, graduated at Glasgow University in 1821, studied theology at the same university, was licensed by Glasgow Presbytery of the National Church of Scotland, and afterwards traveled on the Continent, and extended his studies, attending lectures at the University of France as well as at Berlin. In 1833 he emigrated to Canada, and was soon after installed as pastor of the congregations at Ancaster and Dundas. He occupied the moderator's chair of the last synod held before the division of the Church in Canada, and of the first Free Church Synod in Kingston in 1844. In 1861, when the “union” of the churches of Canada was consummated, it met with his hearty approval. In 1862, on account of infirm health, he resigned his charge, and died Jan. 24, 1866. See Wilson, Presb. Hist. Almanac, 1867, p. 483.

## Starke, Christoph[[@Headword:Starke, Christoph]]

             a German divine, was born March 21, 1684, at Freienwalde, and died Dec. 12, 1744, as pastor primarius at Driesen, in the Neumark. He is best known as the editor of Synopsis Bibliothecoe Exegeticoe in V. et N. Testamentum (1733-41, 9 vols.; republished at Berlin 1865-68). See Theol. Universal- Lex. s.v.; First, Bibl. Jud. 3, 378; Winer, Handb. der theol. Literatur, 1, 86; 2, 788. (B.P.)

## Starkodder[[@Headword:Starkodder]]

             in Norse mythology, was a monstrous giant of Danish race who is said to have had eight hands. He became celebrated throughout the world on. account of his Titanic deeds, and lived to the age of 250 years.

## Starobradtzi[[@Headword:Starobradtzi]]

             is the official name of a numerous class of Russian dissenters who called themselves Starovertzi. SEE RUSSIAN SECTS, § 1, 4.

## Starok, Johann August[[@Headword:Starok, Johann August]]

             a German Cryptocatholic, was born in 1741, at Schwerin, where his father was preacher, and studied theology at Göttingen, at the same time entering zealously the order of Freemasons there. After a visit of several years at St. Petersburg, he traveled, in 1765, over England, and finally went to Paris, but returned in 1768 to St. Petersburg. In 1769 he was appointed professor of Oriental languages at Königsberg, and for several years served as court preacher, becoming professor and doctor of theology in 1776. He afterwards fell into disrepute as unorthodox, in consequence of several publications (for which see Herzog, Real-Encyklop. s.v.), and after becoming successively professor of philosophy at Mitau (1777) and court  preacher at Darmstadt (1781), he finally adopted Roman Catholic associations, and died in 1816, with the apparatus for the celebration of the mass in his house.

## Starr, Charles[[@Headword:Starr, Charles]]

             a minister of the Methodist Episcopal Church, was recommended and admitted into the Oneida Conference, September 1834. He continued in the active ministry until his superannuation, about 1860. He was killed by the cars being thrown from the track of the New York Central Railroad, March 23, 1865. He served once as delegate to the General Conference. Mr. Starr was a preacher of more than ordinary gifts, and very successful in winning souls to Christ. See Minutes of Annual Conferences, 1865, p. 69.

## Starr, Frederick[[@Headword:Starr, Frederick]]

             a Presbyterian minister, was born in Rochester, N.Y., Jan. 23, 1826. He was converted when ten years of age; graduated at Yale College in 1846, and at the Theological Seminary at Auburn, N.Y., in 1849. Early in 1850 he turned his steps westward, and, under Dr. Bullard, began his labors as a city missionary in St. Louis; was ordained and installed by Lexington Presbytery as pastor of the Church in Weston, Mo., Nov. 17, 1850. While in Weston the question of the repeal of the Missouri Compromise began to be agitated. On a visit to Auburn he took occasion to lay the facts in his possession, on this question, before the Hon. Wm. H. Seward and afterwards before Horace Greeley, but these gentlemen regarded them “as idle tales.” Mr. Greeley, however, admitted into the columns of his paper (the Tribune) two articles which Mr. Starr wrote on this subject. In 1853 Starr wrote a pamphlet styled Letters for the People on the Present Crisis, which his father had privately printed, and mailed from New York to all the foremost men and newspapers of the country. The aspect of the political heavens was becoming day by day more and more threatening. The Missouri Compromise was repealed May 25, 1854. The Platte County Self- defensive Association, composed chiefly of planters, was formed for the  purpose of banishing from Weston and the whole surrounding country all the open and suspected friends of freedom. Another association was soon formed and called the Blue Lodge, the sole reliance of which was upon deeds of violence. The elders of his Church now advised him to leave the city, and he and his family left for Rochester, N.Y., where he arrived in the spring of 1855. He now took charge of the interests of the Western Educational Society, and to him the Auburn Theological Seminary is indebted for a very large share of its endowments, and popularity. In June 1862, he resigned this agency and was installed as pastor of the Church of Penn Yan, N.Y.; in April 1865, he became pastor of the North Presbyterian Church, St. Louis, Mo. He died Jan. 8, 1867. Mr. Starr was characterized by his strong conviction of principle and duty. He was thorough, fearless, untiring, and large hearted. See Plumley, Presb. Church, etc. p. 400, Wilson, Presb. Hist. Almanac, 1868, p. 227. (J.L.S.)

## Starr, John Walcott[[@Headword:Starr, John Walcott]]

             a Congregational minister, was born at Guilford, Conn., March 9, 1848. He graduated at Yale College in 1871, and at the New Haven Theological Seminary in 1873. Soon after graduation he engaged in missionary labor in the town of Stratton, and in the following year he went to the town of Sleepy Eye, Minn. He accepted an invitation from the Home Missionary Society of New Hampshire to preach in West Stewartstown. He was ordained to this work June 18, 1875. His labors were of a short period, and he was early called to his reward. Young, and his life full of promise of great usefulness to the Church, he was called to labor in a higher sphere. He died in 1875. (W.P.S.)

## Starr, John Wesley[[@Headword:Starr, John Wesley]]

             (1), a minister of the Methodist Episcopal Church, South, was born in Wilke's County, Ga., Aug. 7, 1806, and associated himself with the Church when fourteen years of age. He was licensed to preach Sept. 17, 1830, and in 1833 was admitted into the Georgia Conference. In 1839 he was transferred to the Alabama Conference; superannuated in 1848; agent for the Oak Bowery Female Institute in 1849; in 1866 again superannuated, and so remained until his death in Bibb County, Feb. 24, 1870. See Minutes of Annual Conferences of the M.E. Church, South, 1870, p. 438.

## Starr, John Wesley (2)[[@Headword:Starr, John Wesley (2)]]

             (2), a minister of the Methodist Episcopal Church, South, was born in Henry County, Ga., Oct. 23, 1830, and was converted in 1841. He was educated at Oxford, Ga.; was admitted on trial into the Georgia Conference in 1852, and sent to Mobile, where he died within a year. See Minutes of Annual Conferences of the M.E. Church, South, 1853, p. 479.

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a minister of the Methodist Episcopal Church, South, was born in Edentown, N.C., May 7, 1793. He was converted when twenty-two, and was admitted into the Virginia Conference, January 1816. In 1843-44 he was a supernumerary; active in 1845; chaplain of the Seaman's Bethel from 1846 to 1848; and in 1850 became again a supernumerary. After serving as colporteur two months, he acted for three years as agent of the American Colonization Society, and then of the Virginia Colonization Society till the close of 1858. He was supernumerary with appointment from 1862 to 1864, when he became superannuated, and held that relation until his death, near Murfreesborough, N.C., Feb. 14,1867. See Minutes of Annual Conferences of the M.E. Church, South, 1867, p. 102.

## Stars, Seven[[@Headword:Stars, Seven]]

             the Great Bear, which never sets, and is the emblem of the everlasting state of the Catholic Church (Rev 1:20).

## Stata Mater[[@Headword:Stata Mater]]

             a Roman divinity to whom an image was dedicated in the forum, and whose rites consisted in the lighting of fires nightly before her image. She was regarded as a protectress against damage by fire, and was supposed to be either a wife of Vulcan or identical with the goddess Vesta.

## State and Church[[@Headword:State and Church]]

             SEE CHURCH AND STATE.

## Stater[[@Headword:Stater]]

              (στατήρ; Vulg. stater; A.V. “a piece of money; “ margin, “stater”), a coin of frequent occurrence in the Graeco-Roman period. SEE MONEY.

1. The term stater, from ἵστημι, to stand, is held to signify a coin of a certain weight, but perhaps means a standard coin. It is not restricted by the Greeks to a single denomination, but is applied to standard coins of gold, electrum, and silver. The gold staters were didrachms of the later Phoenician and the Attic talents, which, in this denomination, differ only about four grains troy. Of the former talent were the Daric staters, or Darics (στατῆρες Δαρεικοί, Δαρεικοί), the famous Persian gold pieces, SEE DARIC, and those of Croesus (Κροισεῖοι); of the latter, the stater of Athens. The electrum staters were coined by the Greek towns on the west coast of Asia Minor; the most famous were those of Cyzicus (στατῆρες Κυζικηνοί, Κυζικηνοί), which weigh about 248 grains. They are of gold and silver, mixed in the proportion, according to ancient authority — for we believe these rare coins have not been analyzed — of three parts of gold to one of silver (Pliny, Hist. Nat. 33, 4, 23). The gold was alone reckoned in their value, for it is said (Demosth. in Phorm. p. 914) that one of these coins was equal to 28 Athenian silver drachms; while the Athenian gold stater, weighing about 132 grains, was equal (Xenoph. Anab. 1, 7, 8) to 20 (20: 132::28:184+, or ¾ of a Cyzicene stater). This stater was thus of 184+ grains, and equivalent to a didrachm of the AEginetan talent. The staters of Croesus, which were the oldest gold coins that came to Greece (Herod. 1, 54), have about the same weight, as the darics, i.e. 128 grains troy. Other staters are mentioned as being in circulation in Greece; those of, Lampsacus, which in all specimens hitherto seen have exactly the weight of a daric; of Phocaea (Thucyd. 4, 52; Demosth. in Boeot. p. 1019); of Corinth (Pollux, 4, 174; 9, 80); and those of Philip of Macedon and Alexander the Great, who issued them of the weight of Attic didrachms. Thus far the stater is always a didrachm. In silver, however, the term was in later times applied to the tetradrachm of Athens (Phot. s.v. Στατήρ; Hesych. s.v. Γλαῦκες Λαυριωτικαί), and attempts have been made to prove that even in the time of Thucydides the tetradrachm bore the name of statet (Thucyd. 3, 70, Dr. Arnold's note). The term stater was also applied to the gold tetradrachms (commonly called octodrachms) of the Ptolemies (Josephus, Ant. 3, 8, 2). There can therefore be no doubt that the name stater was applied to the standard denomination of both metals, and does not positively imply either a didrachm or a tetradrachm. SEE DIDRACHM.

2. In the New Test. the stater is once mentioned, in the narrative of the miracle of the sacred tribute money. At Capernaum the receivers of the didrachms (οἱ τὰ δίδρχμα λαμβάνοντες) asked Peter whether his master paid the didrachms. The didrachm refers to the yearly tribute paid by every Hebrew into the treasury of the Temple. It has been supposed by some ancient and modern commentators that the civil tribute is here referred to; but by this explanation the force of our Lord's reason for freedom from the payment seems to be completely missed. The sum was half a shekel, called by the Sept. τὸ ἣμισυ τοῦ διδράχμου. The plain inference would therefore be that the receivers of sacred tribute took their name from the ordinary coin or weight of metal, the shekel, of which each person paid half. SEE SHEKEL.

But it has been supposed that as the coined equivalent of this didrachm at the period of the evangelist was a tetradrachm, and the payment of each person was therefore a current didrachm [of account], the term here applies to single payments of didrachms. This opinion would appear to receive some support from the statement of Josephus, that Vepasian fixed a yearly tax of two drachms on the Jews instead of that they had formerly paid into the treasury of the Temple (War, 7, 6, 6). But this passage loses its force when we remember that the common current silver coin in Palestine at the time of Vespasian, and that in which the civil tribute was paid, was the denarius, the tribute- money, then equivalent to the debased Attic drachm. It seems also most unlikely that the use of the term didrachm should have so remarkably changed in the interval between the date of the Sept. translation of the Pentateuch and that of the writing of Matthew's Gospel. To return to the narrative. Peter was commanded to take up a fish which should be found to contain a stater, which he was to pay to the collectors of tribute for our Lord and himself (Mat 17:24-27). The stater must here mean a silver tetradrachm; and the only tetradrachms then current in Palestine were of the same weight as the Hebrew shekel. It is observable, in confirmation of the minute accuracy of the evangelist, that at this period the silver currency in Palestine consisted of Greek imperial tetradrachms, or staters, and Roman denarii of a quarter their value, didrachms having fallen into disuse. Had two didrachms been found by Peter, the receivers of tribute would scarcely have taken them; and, no doubt the ordinary coin paid was that miraculously supplied. The tetradrachms of Syria and Phoenicia during the 1st century were always of pure silver, but afterwards the coinage became greatly debased, though Antioch continued to strike tetradrachms to the 3d century, but they gradually depreciated. It was required (Poole,  Hist. of Jew. Coinage, p. 240) that the tribute should be paid in full weight, and therefore the date of the gospel must be of a time when staters of pure silver were current. SEE SILVER, PIECE OF.

## States of the Church[[@Headword:States of the Church]]

             called also The Papal States, was the name given to the dominions formerly belonging to the see of Rome. These states occupied the central part of Italy, stretching across the peninsula in an oblique direction from the Mediterranean to the Adriatic, bounded south by Naples, and north by Tuscany, Modena, and the Austrian possessions. The territory included twenty provinces, six of which, called Legations, were governed by a cardinal legate, and fourteen, called Delegations, were administered by dignitaries of lower degree. The number of square miles was 15,381; population, 3,124,688, including about 10,000 regular clergy or monks, 8000 nuns, and about 32,000 secular clergy.

The central government was an elective monarchy. The pope for the time being was the absolute sovereign. of the States; he was assisted by a council of ministers and a council of state, over each of which the cardinal secretary of state presided. The congregation or board called “Sacra Consulta,” consisting of cardinals and prelates, superintended the administration of the provinces, and was also a court of appeals for criminal matters. The temporal power of the pope, exerted over these states, derived its origin from his spiritual power, and the following is, in brief, its history. After the fall of the Western Empire, Rome retained its municipal government, and the bishop of Rome, styled Praesul, was elected by the joint votes of the clergy, the senate, and the people, but was not consecrated until the choice was confirmed by the Eastern emperor. In 726 pope Gregory declared himself independent of the Byzantine crown, which act was the first step towards the establishment of temporal sovereignty. Rome now governed itself as an independent commonwealth, forming alliances with the dukes of Benevento and Spoleto and with the Longobards; the pope generally being the mediator of these transactions. Pepin, having defeated Astolphus, king of the Longobards, obliged him not only to respect the duchy of Rome, but to give up the exarchate of Ravenna and the Pentapolis “to the Holy Church of God and the Roman republic.” Pepin's son, Charlemagne, confirmed and enlarged the donation. The temporal power of the popes in these times was very little, being restrained on one side by the republican spirit of the people, and on the  other by the imperial power, which regained the ascendency whenever the emperor visited Rome.

 In 1053 the pope obtained the duchy of Benevento by aid of the Normans, and the fiefs of Matilda of Tuscany, in Parma, Modena, Mantua, and Tuscany, by her will dated 1102. Severe struggles as to authority over the Papal States ensued between Gregory VII and Henry IV, between Innocent III, Henry VI, and Otho IV; and it was not until 1278 that pope Nicholas III induced Rudolph I of Hapsburg to acknowledge him a free sovereign, thereby establishing the Papal States as an independent empire. The territory of the States was increased under Julius II by Pesaro, Rimini, Faenza, and Reggio; in 1598 by Ferrara, Comacchio, and the Romagna; in 1623 by Urbinio; and in 1650 by Romiglione and the duchy of Castro. It underwent some change during the wars of Napoleon, being at one time entirely incorporated with France. In 1814 the pope was restored to his dominions. Soon after his accession, pope Pius IX, after a series of liberal concessions to his subjects, appointed a ministry, at the head of which was count Rossi, and granted a constitutional parliament, consisting of ninety-nine members popularly elected. But the democratic element was unsatisfied, and count Rossi was assassinated, Nov. 15, 1848. The pope fled to Gaeta (Nov. 25) and placed himself under the protection of the king of Naples. A provisional junta was instituted in Rome, and a constituent assembly called, which proclaimed a republican form of government, and declared the pope divested of all temporal power (Feb. 8, 1849). The pope protested and the great Catholic powers interfered in his behalf. France, Spain, and Naples sent troops to support his rights, and the French army besieged Rome, June 23, 1849, which surrendered unconditionally July 3. The French took possession, and soon after proclaimed the authority of the pope; who, however, did not return till April 12, 1850. The people were dissatisfied, and one province after another emancipated itself from the papal scepter, and united with the kingdom of Italy. The French soldiers left Rome Aug. 21, 1870, and king Victor Emmanuel took possession of the city, declaring it the capital of Italy, and thereby abolishing the temporal power of the pope. SEE TEMPORAL POWER.

## Statinus, Or Statilinus[[@Headword:Statinus, Or Statilinus]]

             a Roman divinity whose office it was to watch over children before they could walk and to give them the ability to stand. Sacrifices were offered to him when a child began to stand or run alone (Augustine, De Civ. Dei, 4,  21; Tertull. De Anima, 39; Varro, Ap. Non. p. 528). See Smith, Dict. of Biog. and Mythol. s.v.; Vollmer, Wörterb. p. d. Mythol. s.v.

## Statio[[@Headword:Statio]]

             a word employed in ecclesiastical language to denote,

1. A certain fixed post or place, and especially an appointed place, in which prayer might be made, either publicly or privately (locus sacer, oratorium).

2. A standing posture at prayer. SEE STANDING.

3. Statio is also frequently employed by early writers as nearly equivalent to jejunium. SEE STATIONS.

## Stationalis, Crux[[@Headword:Stationalis, Crux]]

             a cross or crucifix carried in religious processions, and serving as a kind of chief standard, or to denote a place of rendezvous or headquarters.

## Stationariae, Indulgentiae[[@Headword:Stationariae, Indulgentiae]]

             Indulgences published at certain stations, and especially in the ecclesioe stationales.

## Stationarii[[@Headword:Stationarii]]

             one of the three classes of subdeacons, whose duties related chiefly to processions.

## Stationarius Calix[[@Headword:Stationarius Calix]]

             the cup or chalice which is taken from one station to another where mass is to be celebrated or a sortitio sacra to be performed.

## Stations Of The Holy Cross, Or The Holy Way Of The[[@Headword:Stations Of The Holy Cross, Or The Holy Way Of The]]

## Stator[[@Headword:Stator]]

             a Roman surname of Jupiter, given because he stayed the Romans in their flight before the Sabines. Romulus vowed to erect a temple in his honor, but contented himself with indicating the spot where it should stand. M. Attilius repeated that vow at a later day, and the senate thereupon caused the temple to be built in the tenth region (Livy, 1, 12). See Anthon, Classical Dict. s.v.; Vollmer, Wörterb. p. d. Mythol. s.v.

## Stattler, Benedict[[@Headword:Stattler, Benedict]]

             a German Jesuit, was born Jan. 30, 1728, at Kotzing, in Lower Bavaria, studied at Niederaltaich and Munich, and entered in 1745 the Order of the Jesuits at Landsberg. In 1759 he received holy orders, lectured at Soleure and Innspruck on philosophy and theology, was appointed pastor at Ingolstadt in 1776, and in 1782 at Kernnath. Having resigned his pastorate, he retired to Munich, where he died Aug. 21, 1797. Stattler has the merit of having shown the untenability of modern philosophy, especially that of Kant. He wrote, Wahre und allein hinreichende Reformationsart des katholischen Priesteretandes (Ulm, 1791) : — Demonstratio Catholica (placed on the Index): — Plan zu der allein moglichen vereinigung im Glauben der Protestanten mit der kathol. Kirche und den Grenzen dieser  Moglichkeit (Augsburg and Munich, 1791) : — Tractatio Cosmologica de Viribus et Natura Corporum (Munich, 1763): — Philosophia Methodo Scientiis Propria Explanata (ibid, 1769-72) : — Demonstratio Evangelica adversus Theistas, etc. (ibid. 1770) : — Ethica Christiana Universalis (Ingolstadt, 1772): — Compendium Philosophicum (ibid. 1773): — DeLocis Theologicis (Weissenburg, 1775): — Theologioe Theoreticoe Tractatus VI (Munich, 1776): — Theolog. Christ. Theoretica (ibid. 1781, etc.): — Wahres Verhaltniss der kantischen Philosophie zur christl. Religion und Moral (ibid. 1794): — Meine noch immer feste Uberzeugung von dem vollen Ungrunde der kantischen Philosophie und von dem aus ihrer Aufnahme in christliche Schulen unfehlbar entstehenden aussersten Schaden fur Moral und Religion, gegen zwei neue Vertheidiger (Landshut, 1794). See Regensburger Conversations-Lexikon, s.v.; Theolog. Universal-Lexikon, s.v.; Werner, Geschichte der katholischen Theologie (Munich, 1866); Fürst, Bibl. Jud. 3, 379; Winer, Handbuch der theol. Literatur, 1, 305, 316, 357, 384, 487; 2, 323, 788. (B.P.)

## Statues[[@Headword:Statues]]

             The ancient Christians did not approve of statues of wood or metal or stone to be used in churches. This is proved from the testimonies of Germanus, bishop of Constantinople (Ep. ad Thonz. etc.), and Stephanus Bostrenensis, both cited in the Acts of the Second Council of Nice, which show that massy images or statues were thought to look too much like idols even by that worst of councils. Petavius answers the reference to the authority of Gregory Nazianzen (Ep. 49), that he speaks not of statues in temples, but of profane statues in other places. It is most certain, from the writings of Augustine (in Psalms 113) and Optatus (lib. 2), that there were no statues in that age in their churches or upon their altars, because they reckon both those to be mere heathenish customs. Cassander notes (Consult. de Imagin. p. 165) that till the time of the Sixth General Council the images of Christ were not usually in the figure of a man, but only symbolically represented under the type of a lamb; and so the Holy Ghost was represented under the type or symbol of a dove. That council forbade (Conc. Trull. c. 83) the picturing of Christ any more in the symbol of a lamb, and ordered that the Son of God should be drawn only in the likeness of man. The worship of images began, probably, in A.D. 692. It was then thought indecent to pay devotions to the picture of a lamb, and it was therefore no longer seen in the Church. Statues are now among the prominent ornaments of Roman Catholic churches and chapels. See  Bingham, Christ. Antiq. bk. 8, ch. 8, § 11. SEE IMAGE WORSHIP; SEE SCULPTURE, CHRISTIAN.

## Status Duplex[[@Headword:Status Duplex]]

             the old dogmatic mode of speaking of the twofold state in which the Lord accomplished his redeeming work. See Van Oosterzee, Christ. Dogmatics, 2, 540.

## Statute, Bloody[[@Headword:Statute, Bloody]]

             an act passed during that period of reaction against the Reformation in the mind of Henry VIII which lasted from 1538 to 1584. SEE ARTICLES, SIX.

## Staudenmaier, Franz Anton[[@Headword:Staudenmaier, Franz Anton]]

             an eminent theologian of the Roman Catholic Church, was born Sept. 11, 1800, at Donzdorf, in Wurtemberg. He was consecrated to the priesthood in 1827, and entered on his vocation as a teacher in the following year, when he became tutor in the theological seminary at Tübingen. In 1828 he was appointed to the chair of theology at Giessen, in consequence of the publication of a work by him on the History of Bishops' Elections (Tüb. 1830), which had already been awarded a prize offered by the Tübingen University in 1825. He developed an uncommonly fruitful activity as a professor while at Giessen, and was no less busy as a writer. In 1834 he founded, in conjunction with several of his colleagues, a journal bearing the name Jahrbucher fur Theologie u. christl. Philosophie. He was transferred in 1837 to the University of Freiburg, and in 1839 aided in founding another theological journal. Honors now began to pour in upon him; he became canon of the cathedral of the archdiocese of Freiburg, a spiritual and then privy councilor to the grand duke of Baden, and obtained a seat in the legislative chambers. He was also made an honorary member of the University of Prague. Severe application had, however, destroyed his health and exhausted the strength of his mind. In 1855 he was obliged to apply for dismissal from his professorship, and on Jan. 19, 1856, he found his death in the canal at Freiburg. Staudenmaier ranks among the most eminent, scholars of his Church, and may in some respects be brought into comparison even with Mohler (q.v.). His culture was universal because he was convinced that theology has relations towards all sciences, being as it were their sun, from which they derive light, life, and beauty (comp. his essay Ueber das Wesen der Universitat [Freib. 1839]). He lived in a world  of ideas. Through protracted and zealous study of the old and new philosophies, of the fathers, the schoolmen, etc., he entered more fully into the realm of ideas which he regarded as the originals and the ground forms of all existences. Several unfinished works show how profound were his inquiries in this field (comp. J. Scot. Erigena u. d. Wissenschaft seiner Zeit [Frankf. 1834]: — Die Philosophie d. Christenthums, etc. [Giessen, 1840]: — and Darstellung u. Kritik d. hegel. Systems [Mayence, 1844]). It is evident, however, that Staudenmaier could in no case have solved the problem he had set himself, because he had no apprehension of the relation of the doctrine of the divine ideas to the world of nature. He did not even observe what Erigena has to say upon this subject, and thoroughly misapprehended the principle upon which the system of Jacob Boehme (q.v.) rests. The broad comprehensiveness of his studies of doctrine was already apparent in his Encykl. d. theol. Wissenschaften, etc. (Mayence, 1834): — Pragmatism. d. Geistesgaben, etc. (Tüb. 1835): — and Geist d. gottl. Offenbarung. Upon these works followed his Christl. Dogmatik (1844-48). We have also to mention in this connection the popular works Bildercyklus fur katholische Christen, in nine pamphlets (Carlsruhe, 1843- 44): — and Geist d. Christenthums, dargestellt in d. heil. Zeiten, Handlungen u. Kunst (Mayence, 1834, 2 vols.; 5th ed. 1852). Staudenmaier's miscellaneous writings form an extensive group. They generally discuss questions of the time, and are pervaded by a liberal tone, though the author is utterly unable to appreciate Protestantism or its results.

## Staudlin, Karl Friedrich[[@Headword:Staudlin, Karl Friedrich]]

             theological professor at Göttingen, was born July 25, 1764, at Stuttgart. His father was councilor of state. He was educated in the Stuttgart gymnasium and the theological institution at Tübingen. In 1786 he became tutor to a number of pupils, whom he accompanied in journeys through France, England, and Switzerland, and in 1790 he was called to Göttingen. He was not specially brilliant as a professor, and his lectures, particularly in his later years, were not attractive. But he was a prolific writer and an indefatigable compiler. His doctrinal position is described by himself (Gesch. des Rationalismus u. Supernaturalismus [1826], p. 468) as involving a conception of Christianity in which it appears as a combined rationalism and supernaturalism. In dogmatics, which he elaborated at three several times — in 1801, 1809, and 1822 — he did not regard the principles of the critical philosophy as adequate to the establishing of  religion; and in ethics he also came to concede the superiority of the Christian religion as a guide.

Stäudlin probably furnished a larger number of works to the history of ethics than any other writer: Gesch. d. Sittenlehre Jesu (1799-1822, 4 vols. incomplete): — Gesch. d. christl. Moral seit d. Wiederaufleben d. Wissenschaften (1808): — Gesch. d. philosoph., hebrasch. u. christl. Moral (Hanover, 1806): — and Gesch. d. Moralphilosophie (ibid. 1822). He wrote seven monographs on the theater, on suicide, on oaths, on prayer, on conscience, on marriage, and on friendship (Gott. 1823-26), and his earliest large work, Gesch. u. Geist d. Skepticismus, etc., and the Gesch. d. Rationalismus, etc., already mentioned, belonged to the list of his doctrinal and ethical works. Church history repeatedly engaged his attention (comp. his Text book [Hanover, 1825, 4th ed.]; Kirchengesch. v. Grossbritanien [Gott. 1809, 2 vols.]; Kirchl. Geogr. u. Statistik [ibid. 1804, 2 vols.]; and numerous Latin and German articles contributed to the periodical press or published as monographs). In a Theological Encyclopoedia and Methodology published by him (Hanover, 1821) the survey of the history of the different theological sciences is the most important feature. After his death a Gesch. i. Literatur d. Kirchengeschichte, by his hand, was published (ibid. 1827). He gave no considerable attention to arrangement and style of presentation in his numerous writings, which are chiefly remarkable for the wide range of reading and impartiality in judgment they evince. He toiled incessantly down to the time of his decease, delivering a lecture July 1, 1826, writing the final pages of a treatise on Hebrew poetry July 4, and dying July 5. His autobiography was published by J.T. Hemsen, with additions and Ruperti's sermon preached at the funeral of Stäudlin, and also a nearly complete list of the latter's writings (Gott. 1826).

## Staudt, Johannes Heinrich[[@Headword:Staudt, Johannes Heinrich]]

             a Lutheran theologian of Germany, who died at Kornthal, November 11, 1884, is the author of, Predigtsammlungen (Stutgard, 1852, 1853, 1860): —Fingerzeige in den Inhalt und Zusammenhang der heiligen Schrift (2d ed. 1859): — Erklarung des wurtembergischen Konfirmaition suchleins (1853). See Zuchold, Bibl. Theol. s.v. (B.P.)

## Staughton, William, D.D.[[@Headword:Staughton, William, D.D.]]

             a Baptist minister, was born at Coventry, Warwickshire, England, Jan. 4, 1770. He studied in the Baptist theological institution at Bristol, and emigrated to the United States in 1793, where he soon became pastor of the Baptist Church in Georgetown, S.C. Here he acquired great popularity, but the climate not agreeing with his health, he removed to New York in 1795. In 1797 he became principal of an academy at Bordentown, N.J., but at the close of the next year removed to Burlington, where he kept a large and flourishing school for several years. He was made D.D. by the College of New Jersey in 1801. In 1805 he became pastor of the First Baptist Church in Philadelphia, and afterwards of the Samson Street Church in that  city. In 1822 he became president of the newly organized Columbian College, D.C., and in consequence removed to Washington in the fall of 1823. During a journey South, undertaken for the purpose of raising funds for that institution, he was led to resign its presidency, and, returning to Philadelphia, he preached for a while to the New Market Street congregation, when he was chosen first president of the Baptist Literary and Theological Institution at Georgetown, Ky., which he accepted, but, during his journey there, he fell sick, and died Dec. 12, 1829. Dr. Staughton published a number of Discourses, Addresses, and Sermons. See Sprague, Annals of the Amer. Pulpit, 6, 334; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Staupitz, Johann Von[[@Headword:Staupitz, Johann Von]]

             the genial patron and friend of Luther, was descended from an ancient noble family of Misnia, though the names of his parents and the date and place of his birth are not known. He became an Augustine monk, and studied theology at Tübingen, where he was also prior of his convent and was made theological doctor. He was not attracted by scholasticism, but gave himself rather to the study of the Scriptures. The elector of Saxony, Frederick the Wise, called him to participate in the founding of the university at Wittenberg, and in the prosecution of that work he journeyed to Rome to secure for the institution the papal privileges. In 1502 he became the dean of its theological faculty, and in 1503 he was made vicar- general of the Augustines for the province of Germany. In this character he introduced the reading aloud of the Holy Scriptures instead of Augustine's works at meal time in the monasteries under his supervision, and earnestly sought to promote their general prosperity. The duties of the latter office seriously impaired his efficiency as an academical instructor; but it is related that he was nevertheless venerated by the students. Staupitz discovered Luther during an inspection of the Convent of Erfurt, which the latter had entered in 1505, and not only obtained his release from the menial position to which he had been assigned, but gave him kindly spiritual counsel that guided his feet into the way of truth and delivered his mind from slavish and superstitious fears. SEE LUTHER.

It was also through Staupitz that Luther was called, in 1508, to fill the chair of dialectics and ethics in the Wittenberg University, and that he was induced to ascend the pulpit, and afterwards in 1512 to accept the doctor's degree in theology. How great was the confidence placed by Staupitz in his young friend appears from his appointing the latter his substitute in the inspection  of forty convents, while himself absent in the Netherlands, in 1516, to collect relics for the new Church of All-Saints at Wittenberg. The sympathies of Staupitz were necessarily with Luther when the latter began his reformatory work. He expressed his sentiments repeatedly, and did not hesitate to expose himself to the ill will of Cajetan by coming to the Reformer's support when the latter appeared before the cardinal in October 1518, at Augsburg. He was not, however, fitted to be himself a reformer. His disposition was quiet, tender, and contemplative rather than bold and heroic.

He consequently drew back from Luther and his cause in time, but did not, like Erasmus and many humanists, consent to be used against the Reformation. He spent the closing years of his life, beginning with 1519, at Salzburg, whither he had been attracted by the cunning of cardinal Matthew Lang. He became a preacher to the cardinal in 1519, and soon afterwards passed from the Augustine into the Benedictine order of monks. In 1522 he became abbot of the convent at Salzburg, taking the name of John IV, and subsequently was made vicar and suffragan to the cardinal- archbishop Lang. He still, however, kept up his connection with Luther, and as late as 1519 invited the latter to take refuge with him, “ut simul vivamus moriamurque.” The Reformer, nevertheless, complained of neglect at the hands of Staupitz, and was mortified that the latter should have declared his willingness to submit to the pope when charged with being Luther's patron, and that he should have consented to become an abbot. Staupitz retained his evangelical spirit to the end, and felt dissatisfied and oppressed in his new relations, and he exercised a reformatory influence by permitting his monks to read the works of Luther, brought with him on his first arrival. One of his successors caused the suspicious writings contained in the library of Staupitz to be burned. Staupitz, died Dec. 28,1524, and was buried at Salzburg. The literary remains of Staupitz consist of ten Letters, collected by Grimm and published in Illgen's Zeitschrift fir hist. Theol. 1837, 2, 65 sq., and a number of minor ascetical and miscellaneous works. His theology was Augustinian, Scriptural, and mystical; his tendency practical, though not profound; his entire personality noble, engaging, and dignified. His highest claim to notice must ever be that he stimulated and encouraged his great disciple, until the latter had developed into fitness for the mighty work to which he was called of God. See Adam, Vita Staupitii, in Vitoe Theologorum, 1st ed. p. 20; Grimm, ut sup.; Tillmann, Reformatoren vor der Reformation, vol. 2; D'Aubigne, Reformation, vol. 1, bk. 2, ch. 4 sq.; De Wette, 1, 25; Luther's Werke, Walch's ed. vol. 22, passim.

## Stauroanastasima[[@Headword:Stauroanastasima]]

             (Σταυροαναστάσιμα), a Greek term for hymns commemorative of the cross and of the resurrection.

## Staurogathana[[@Headword:Staurogathana]]

             (Σταυρογάθανα), a Greek term for the crosses made of red and white ribbons which are attached for eight days to the dress of the newly baptized.

## Stauronein[[@Headword:Stauronein]]

             (Σταυρώνειν), a Greek word signifying either to crucify or to make the sign of the cross.

## Stauropegion[[@Headword:Stauropegion]]

             (Σταυροπήγιον), a name sometimes given to a bishop's diocese, meaning the district wherein he had power to fix the cross within his own bounds for the building of churches. It may mean —

1. The rite of fixing a cross in token of direct patriarchal jurisdiction.

2. A church or convent where a cross has been so fixed and exempt from ordinary diocesan jurisdiction.

## Staurophoroi[[@Headword:Staurophoroi]]

             (Σταυροφόροι), a Greek term for the six great dignitaries of the Oriental Church who wear a cross on their caps.

## Staurophylax[[@Headword:Staurophylax]]

             (Σταυροφύλαξ), the keeper of the sacred cross on the Church of the Resurrection at Jerusalem.

## Staurotheotokion[[@Headword:Staurotheotokion]]

             (Σταυροθεοτόκιον), a Greek term for a hymn commemorating the Blessed Virgin at the cross, corresponding to the Latin Stabat Mater (q.v.).

## Staves[[@Headword:Staves]]

             is properly the plural of staff, but it is used in the A.V. distinctively as the rendering of the plural of בִּד, bad (literally part, and so occasionally rendered “branch,” etc.), spoken of the bars or poles for carrying the sacred ark (Exo 25:13-28, etc.; Num 4:6-14; 1Ki 8:7-8; 2Ch 5:8-9); and of מוֹטָה, motah, a staff or pole for bearing on the shoulder (1Ch 15:15), especially the ox-bow of a yoke (“band,” Lev 26:13), and hence the “yoke” itself (q.v.). SEE STAFF.

## Stay[[@Headword:Stay]]

             This word is found in its antiquated sense in the Burial Service, but in no other part of the Prayer book. It occurs in a passage quoted from Job 14:1-2, concluding with “and never continueth in one stay.” The word “stay” may be changed for “place” or “condition” without affecting the sense.

## Stay Bar, Or Iron[[@Headword:Stay Bar, Or Iron]]

             SEE STANCHION.

## Stayned Cloths[[@Headword:Stayned Cloths]]

             an old name for altar-cloths of linen painted with Scripture or other appropriate subjects, commonly in use in the ancient Church of England.

## Stead, Benjamin F[[@Headword:Stead, Benjamin F]]

             D.D., a Presbyterian divine, was born in Pittsburgh, Pa., Feb. 22, 1815. In early life his parents removed with him and five other children to Michigan, where he was left an orphan; but, by a remarkable series of providences, he was led to Brown University, R.I., and then to the New York University, where he graduated in 1841. He became a member of Dr. Skinner's Church and had his attention directed to the ministry. He taught in private families and schools for a period and pursued the study of theology. He was ordained and installed pastor of the Bridesburg Church, Pa., Feb. 22, 1842, and remained in that charge for ten years. In July, 1852, he was called to the pastorate if the Presbyterian Church of Astoria in the vicinity of New York, where he continued to labor with great fidelity and acceptability for twenty-six years, when death closed his service on earth. His last hours were spent in unceasing prayer, and the ruling passion exhibited its strength. At times he was doing pastoral work visiting his people, counseling and comforting, explaining passages of Scripture, and even preaching with unction and power. His death, which occurred Feb. 15, 1879, was exceedingly peaceful and happy. (W.P.S.)

## Stead, Henry[[@Headword:Stead, Henry]]

             a minister of the Methodist Episcopal Church, was born in England, April 10, 1774, and came to the United States June 10, 1802. In 1804 he joined the New York Conference, and continued a member thereof until its division in 1832, when his lot fell in the Troy Conference. In 1834 he is found on the supernumerary list, where he remained till June 5, 1839, when he took an effective relation. He continued to preach regularly for three years, but in 1842 he was returned as supernumerary, passing to superannuated, and remaining such until his death, at Greenwich, Washington Co., N.Y., Oct. 18, 1854. See Minutes of Annual Conferences, 1855, p. 539.

## Stead, William D[[@Headword:Stead, William D]]

             a Methodist Episcopal minister, was born in the parish of Brayton, Yorkshire, England, in 1799. He emigrated to the United States when three  years old, was converted in his nineteenth year, admitted on trial in the New York Conference in 1832, and appointed to Johnstown Circuit. He subsequently filled the following appointments: Lansingburg and Waterford, Sand Lake, Pittstown, New Lebanon, Chatham, and Chester. He died Jan. 6, 1844. He was characterized by great fidelity and sobriety; was a good preacher, remarkable for simplicity and ardor, and a most excellent pastor. See Minutes of Annual Conferences, 3, 582.

## Steadman, W., D.D[[@Headword:Steadman, W., D.D]]

             English Baptist minister, was born at Eardisland in 1764. He was early converted, and baptized in April 1784. Three years afterwards he preached his first sermon, and was admitted August 20, 1788, into Bristol Academy. He was ordained, November 2, 1789; pastor in Broughton, Hampshire; in  1804 he became the assistant of Reverend Isaiah Birt, in Devonport; in 1806 pastor of a colony from that Church; and in 1808 removed to Horton, near Bradford, where for more than thirty years he was president and theological tutor in the Baptist College, as well as pastor. He died at his residence, Ashfield Place, near Bradford, April 12, 1837. See (Lond.) Baptist Magazine, 1837, page 229. (J.C.S.)

## Steagall, Joy P.[[@Headword:Steagall, Joy P.]]

             a minister of the Methodist Episcopal Church, South, was born in Jasper County, Ga., Dec. 4, 1807, and united with the Church when twelve years of age. He was admitted on trial into the Georgia Conference in 1834, and continued in the active ministry till within two years of his death, April 9, 1848. See Minutes of Annual Conferences of the M.E. Church, South, 1849, p. 202.

## Steal[[@Headword:Steal]]

             (גָּנִב, κλέπτω). The Mosaic law on the subject of stealing is contained in Exodus 22 and consists of the following enactments:

1. He who stole and killed an ox or a sheep was to restore five oxen for the ox, and four sheep for the sheep.

2. If the stolen animal was found alive, the thief was to restore double.

3. If a man was found stealing in a dwelling house at night and was killed in the act, the homicide was not held guilty of murder.

4. If the act was committed during daylight, the thief might not be killed, but was bound to make full restitution or be sold into slavery.

5. If money or goods deposited in a man's house were stolen therefrom, the thief, when detected, was to pay double; but

6. If the thief could not be found, the master of the house was to be examined before the judges.

7. If an animal given in charge to a man to keep was stolen from him, i.e. through his negligence, he was to make restitution to the owner. SEE OATH.  There seems to be no reason to suppose that the law underwent any alteration in Solomon's time, as Michaelis supposes; the expression in Pro 6:30-31 is that a thief detected in stealing should restore sevenfold, i.e. to the full amount, and for this purpose even give all the substance of his house, and thus in case of failure be liable to servitude (Michaelis, Laws of Moses, § 284). On the other hand, see Bertheau on Proverbs 6; and Keil, Arch. Hebr. § 154. Man stealing was punishable with death (Exo 21:16; Deu 24:7). Invasion of right in land was strictly forbidden (27:17; Isa 5:8; Mic 2:2). SEE THEFT.

## Steane, Edward, D.D[[@Headword:Steane, Edward, D.D]]

             an English Baptist minister, was born at Oxford, March 23, 1798. He studied privately at Oxford; in 1819 entered the academy at Bristol; and in 1821 went to Edinburgh to prosecute his studies still further. While at Oxford and Edinburgh his services were much in demand as a preacher. In 1823 he entered upon his first and only pastorate at Camberwell. Failing health and the death of his wife induced his retirement from the pastoral office in 1862. He removed to New House Park, near Rickmansworth, where he died, May 8, 1882. Dr. Steane was active and efficient in all the denominational enterprises, and instrumental in the organization of the Evangelical Alliance. He was one of the editors of the New Baptist Miscellany, and for some years editor of Evangelical Christendom. He published, besides numerous sermons, volume entitled The Doctrine of Christ, ais Developed by the Apostles, etc. (1872). See (Lond.) Baptist Handbook, 1883, page 276.

## Stearne[[@Headword:Stearne]]

             SEE STERNE.

## Stearns, Charles[[@Headword:Stearns, Charles]]

             a Unitarian minister, was born at Leominster, Mass., July 19, 1753; entered Harvard University in 1769, and graduated in 1773. Immediately upon graduation he commenced to teach, and during 1780 and 1781 he was tutor at Cambridge. He was first employed to preach at Lincoln in October 1780, over which Church he was installed. Nov. 7, 1781. In 1792 he became principal of a high school in Lincoln, which continued ten years. In 1810 he received the degree of D.D. from Harvard University. He died July 26, 1826. He published, The Ladies' Philosophy of Love (1797), a poem: — Dramatic Dialogues for the Use of Schools (1798): — Principles of Religion and Morality (1798; 2d ed. 1807): — Sermons (1792, 1806, 1815, etc.). See Sprague, Annals of the Amer. Pulpit, 8, 147.

## Stearns, Josiah[[@Headword:Stearns, Josiah]]

             a Congregational minister, was born at Billerica, Mass., Jan. 20, 1732, and graduated from Harvard University in 1751. He was ordained pastor of the Church in Epping, N.H., March 8, 1758. He adopted and earnestly advocated the principles of the Revolution, sending his elder sons into the army, and sacrificing most of his worldly interest in support of the American cause. Mr. Stearns was a close and thorough student, and, although his slender means would not allow him to possess much of a library, he was favored with the use of books by friends. He died at Epping, July 25, 1788. Five of his occasional sermons were published. See Sprague, Annals of the Amer. Pulpit, 1, 575.

## Stearns, Samuel[[@Headword:Stearns, Samuel]]

             a Congregational minister, son of the preceding, was born at Epping, N.H., April 8, 1770. He fitted for college at Exeter Academy, entered Dartmouth in 1790, whence he removed in his junior year to Cambridge, and graduated at Harvard in 1794. He studied theology under Rev. Jonathan French, of Andover, and was ordained minister of the town of Bedford April 27, 1795. On Nov. 14, 1831, a vote was passed in town meeting to occupy the pulpit for a certain number of Sundays during the ensuing winter with Unitarian preachers. A new society was consequently formed under the name of the Trinitarian Congregational Society, June 5, 1833; and Mr. Stearns became its minister, which connection he held till his death, Dec. 26, 1834. He published six occasional Sermons and Discourses (1807-22), and an Address (1815). See Sprague, Annals of the Amer. Pulpit, 1, 579.

## Stearns, Samuel Horatio[[@Headword:Stearns, Samuel Horatio]]

             a Congregational minister, son of the preceding, was born at Bedford, Mass., Sept. 12, 1801. In 1816 he entered Phillips Academy, Andover, where he underwent a change of heart, and made a public profession of religion in June, 1817. He entered Harvard College in 1819, from which he graduated in 1823. After leaving college, he became a teacher in Phillips Academy, where he remained until 1825, when he entered the Theological Seminary at Andover, leaving it in 1828. His health was in such a feeble condition that he would not consider himself a candidate for settlement until 1834, in which year, on April 16, he was ordained pastor of the Old South Church, Boston. After preaching for three Sabbaths, he was compelled to cease, and returned to Bedford. In June, 1835, he commenced to travel in pursuit of health, and so far recovered as to anticipate a resumption of labors among his people. But this was found to be too dangerous an experiment, and he sought a dismissal, which was granted him in February 1836. He went abroad in the following June and died in Paris, July 15, 1837. His Life and Select Discourses were published by his brother, William A. Stearns (Boston, 1838, 12mo). See Sprague, Annals of the Amer. Pulpit, 2, 718.

## Stearns, Shubael[[@Headword:Stearns, Shubael]]

             a noted Baptist minister, was born in Boston, Massachusetts, January 28, 1706. He was converted under the preaching of Whitefield about 1740, and became. connected with the Separatists in 1745. In 1751 he embraced the views of the Baptists, was immersed at Tolland, Connecticut, and on May 20, was ordained for the ministry. He labored in New England for two or three years, and then went South and preached for some time, first in the counties of Berkeley and Hampshire, Virginia, and then in Guilford County, N.C., where he made his permanent settlement. He died November 20, 1771. His character was indisputably good as a man, as a Christian, and as a preacher. See Sprague, Annals. of the Amer. Pulpit, 6:60.

## Stearns, Silas[[@Headword:Stearns, Silas]]

             a Baptist minister, was born at Waltham, Mass., July 26, 1784. Although born of Unitarian parents, he was led to Christ by the preaching of Dr.  Stillman, a Baptist preacher, by whom he was baptized in 1804. He pursued his studies under Rev. Dr. Baldwin, of Boston, and was licensed to preach Sept. 11, 1806. Soon after he gave up his trade, that of upholsterer, and applied himself wholly to preparation for the ministry. He was ordained an evangelist Oct. 22, 1807, and soon after began to labor in Bath, Me. A Church was the result, and was recognized Oct. 30, 1810, Mr. Stearns being installed the same day as its pastor, which relation he sustained until his death, July 18, 1840. He was a man of warm affections, earnest in purpose, and diligent in labor. He published a Discourse (Dec. 31, 1816). See Sprague, Annals of the Amer. Pulpit, 6, 524.

## Stearns, Timothy[[@Headword:Stearns, Timothy]]

             a Presbyterian minister, was born at Billerica, Mass., Jan. 23, 1810. He was educated at Phillips Academy, Andover, Mass., graduated at Amherst College, Mass., in 1833, spent a year as teacher in the Female Seminary at Chillicothe, O., graduated at the Andover Theological Seminary, Mass., in 1837, was licensed by the Andover Congregational Association, removed to Athens, O., and was ordained and installed pastor of the Church at Worthington, O., where he labored nearly four years successfully. In 1842 he accepted a call to Mount Pleasant Church, Kingston, O., where his talents as a minister were fully displayed, and his zeal and energy blessed in the ingathering of many to the Church. In 1848 he induced his Church to erect in Kingston a Presbyterian academy as “an Ebenezer to God's goodness to them” in the fifty years of their existence as a Church. In 1855, owing to impaired health, he removed to Iowa and took charge of the Church at Mount Pleasant, Iowa Presbytery. The Church was weak, but God blessed his labors, and in 1857 the congregation dedicated one of the most complete and commodious houses of worship in that State. He died July 19, 1861. Mr. Stearns was an excellent preacher and an eminently faithful pastor. He was the author of a work on The Promises, and of several magazine articles. See Wilson, Presb. Hist. Almanac, 1862, p. 119. (J.L.S.)

## Stearns, William Augustus[[@Headword:Stearns, William Augustus]]

             D.D., LL.D., an eminent Congregational minister and educator, was born at Bedford, Mass., March 17, 1805. In his father's house industry and economy, study and piety, culture and kindness, went hand in hand. At the age of six he recited the Assembly's Shorter Catechism entire at one  standing in the Church. At fourteen he committed to memory the entire Gospel of Luke in one week, working in the hay field with the men during the day. In the necessary economy of the family, one Latin grammar had to suffice for all the older sons. One afternoon when his brother was not using the book, William learned his first Latin lesson, and astonished his father at the recitation; but so great were his excitement and the strain on his nerves in accomplishing it that as soon as it was ended he fainted away. His father hesitated about sending him to college for want of pecuniary means. At length he was sent to Phillips Academy, where he remained three years and distinguished himself as a scholar. During a revival in 1823, which occurred in his senior year, he was converted. This was the year in which the day of prayer for colleges was first observed. Instead of joining his father's Church, he united with that in the seminary chapel. One of the sons had graduated at Harvard, and, notwithstanding the change which had come over its theological status, and as the college was only twelve miles from home, it was determined he should go there; besides, his father and grandfather were graduated there.

He entered Harvard in 1823 and was graduated in the class of 1827. He taught school every winter. So scanty were his means that at one time he was on the point of leaving the college, but the good president, Kirkland, relieved him from embarrassment. As to his standing in college, Edmund Quincy, one of his classmates, writes,” His recitations were always perfect, and in Latin and Greek the most elegant as well as correct of any.” After his graduation he occupied his time in teaching as principal of the Academy in Duxbury, Mass. He had no question about his profession. The ministry being hereditary in the family, it seemed to be a matter of course that it should be his profession, and he accordingly entered Andover Theological Seminary in 1827. He was ordained Dec. 14, 1831. His first discourse was preached at Cambridgeport. He accepted a unanimous call to the First Evangelical Congregational Church in Cambridgeport, and was installed Dec. 14, 1831.

He entered upon his work with heartiness, and his labors were blessed, his Church was enlarged and its numbers increased, and in time one of the most beautiful of churches was erected. The number admitted to the Church during his ministry was little less than five hundred. He took a deep interest in Harvard as one of its trustees. He was elected president of Amherst College, and was inaugurated Nov. 22, 1854. As the results of his administration, the outward growth and prosperity of the college gave ample evidence in bequests and donations amounting to $800,000, a doubling of the number of college edifices, all of the most costly and  elegant construction. When president Stearns was inaugurated there were eleven professors and two hundred and one students, and at his death there were twenty-one professors and three hundred and thirty-eight students. Of upwards of two thousand alumni, more than half of them had graduated under his presidency.

He was appointed a member of the Massachusetts Board of Education, which office he held for eight years. He was president of the Massachusetts Missionary Society for seventeen years, and in a great measure guided the councils of the American Board of Commissioners for Foreign Missions. Dr. Stearns died suddenly, June 8, 1876. As a preacher he usually wrote his sermons, which were at once doctrinal and practical, instructive, eloquent, and impressive. He was so distinct and clear in his articulation that not a word was lost. His strength lay not in his written, but in his spoken discourse, and particularly in his executive capacity. He managed his business with rare discretion, and might have been rich had he not aimed at something higher. His great secret of success and usefulness did not lie in one faculty, but in the perfect balance of all his powers and faculties. His faith was unbounded in God, himself, and his fellow men. He was not a book maker, nor in the technical sense an author. The Life and Discourses of his eldest brother, Rev. S.H. Stearns, pastor of the Old South Church, Boston, was the largest volume he ever gave to the public. His writings consist of Essays on Infant Baptism and Infant Church Membership and Sermons on the death of president Taylor; on the position and mission of the Congregational Church; commemorative of Daniel Webster; on slavery; on educated manhood; on national fast; election sermon; a plea for the nation; with numerous others on different subjects. (W.P.S.)

## Stebbing, Henry[[@Headword:Stebbing, Henry]]

             (1), an English divine, was successively rector of Rickinghall, Suffolk; preacher of Gray's Inn, London; and chancellor of the diocese of Salisbury. He was noted as a controversialist, being opposed to Hoadly in the Bangorian Controversy, and to Warburton's Divine Legation of Moses. He died in 1763. Among his published works are, Polemical Tracts (Camb. 1727, fol.): — Defense of Dr. Clark's Evidences (Lond. 1731, 8vo): — Discourse on the Gospel Revelation (ibid. 1731, 8vo): — Brief Account of Prayer, The Lord's Supper, etc. (ibid. 1739, 8vo ): — Christianity Justified upon Scripture Foundation (ibid. 1750, 8vo): — Sermons on Practical Christianity (1759-60, 2 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stebbing, Henry (2)[[@Headword:Stebbing, Henry (2)]]

             (2), D.D., son of the preceding, was born at Rickinghall, Suffolk, in 1716; entered Catharine Hall, Cambridge, 1734; succeeded his father as preacher of Gray's Inn, 1750; and shortly after as chaplain in ordinary to the king. He received his degree of D.D. in 1759, and died at Gray's Inn in 1787. He was a truly learned and good man, and an indefatigable preacher. He wrote Sermons on Practical Subjects, published with an account of the author by his son (Lond. 3 vols. 8vo; vol. 1 and 2, 1788; vol. 3, 1790). See Darling, Cyclop. Bibliog. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stebbins, Dixon[[@Headword:Stebbins, Dixon]]

             a minister of the Methodist Episcopal Church, was a native of Wilbraham, Mass. Of his early life and conversion we are without information. He was received into the Providence Conference in 1842, and preached, with intervals of ill health, until 1853, when he received a superannuated relation. He died at Hanson, Sept. 27, 1853. See Minutes of Annual Conferences, 1854, p. 346.

## Stebbins, Lorenzo D.[[@Headword:Stebbins, Lorenzo D.]]

             a minister of the Methodist Episcopal Church, was born Sept. 2, 1817. He was educated at Cazenovia Seminary, and graduated from the Wesleyan University, Middletown, Conn., in 1842. In 1844 he joined the Black River Conference; in 1853 became professor of mathematics to the New York Conference Seminary; in 1854 was appointed principal of Fairfield Seminary. At the close of the year he was transferred to the Troy Conference, and in 1866 to the New England Conference. In the spring of 1867 he removed to Central New York, where he remained until his death, Nov. 1, 1869. See Minutes of Annual Conferences, 1870, p. 88.

## Stebbins, Stephen J.[[@Headword:Stebbins, Stephen J.]]

             a minister of the Methodist Episcopal Church, was born at South Salem, Westchester Co., N.Y., in 1808. He professed conversion May 10, 1828, and soon after joined the Church. He was licensed to preach in 1836, and in 1839 was received into the New York Conference. After several years he was transferred to the New York East Conference, in which he continued to preach until 1867, when he ended his regular labors. He then  removed to Bethel, Conn., where he died, Feb. 3, 1876. See Minutes of Annual Conferences, 1876, p. 62.

## Steck, Daniel, D.D[[@Headword:Steck, Daniel, D.D]]

             a Lutheran minister, was born near Hughesville, Lycoming County, Pennsylvania, November 18, 1819. After pursuing a partial course in the college at Gettysburg, he graduated from the theological seminary; in 1846 was licensed; and in 1847 began preaching in English in the German Church at Pottsville, from which grew, in about one year, an English Lutheran Church. In 1858 he was called to St. John's Church, in Lancaster; and in 1862 became pastor of the Main Street Church, Dayton, Ohio, remaining a little more than two years. Subsequently he organized St. John's Church, and became connected with the English Synod of Ohio. The congregation in Pottsville recalled him in 1868, and he served them the second time nearly two years. From 1870 to 1875 he preached in Middletown, Maryland, and then became pastor of St. James's Church, Gettysburg, Pennsylvania. He died there, June 10, 1881. See Lutheran Observer, July 1, 1881.

## Steck, John Michael[[@Headword:Steck, John Michael]]

             a Lutheran clergyman, was born at Germantown, Pa., Oct. 5, 1765. He studied theology under Dr. Helmuth, and was afterwards admitted a member of the Lutheran Synod of Pennsylvania. In 1784 he took charge. at Chambersburg, in 1789 became pastor to the congregations in Bedford and Somerset counties, and in 1792, accepted a call from the congregations in Westmoreland County, making Greensburg his residence, where he died, July 14, 1830. He was an earnest, faithful, and successful minister. See Sprague, Annals of the Amer. Pulpit, 9, 148.

## Steck, Michael John[[@Headword:Steck, Michael John]]

             a Lutheran clergyman, son of the preceding, was born at Greensburg, Pa., May 1, 1793, and studied at the Greensburg Academy. Soon after leaving the academy he began to study theology under his father, continuing it with Rev. Jacob Schnee, of Pittsburgh. He was licensed to preach by the Synod of Pennsylvania in 1816, and began his labors as temporary assistant to his father. He received a call from Lancaster, O., and entered upon his duties Dec. 15, 1816. Here he labored with great acceptance in his own and other churches, besides making, by appointment of the synod, extensive missionary tours. In 1829 Mr. Steck removed to Greensburg as his father's assistant; and on the death of his father, in 1830, succeeded to the sole pastorate, where he labored until his death, Sept. 1, 1848. An idea may be formed of the amount of his labors from the fact that he ministered regularly to eleven churches, besides preaching at three or four stations, some of which were distant thirty miles from his residence. See Sprague, Annals of the Amer. Pulpit, 9, 148.

## Stedingers[[@Headword:Stedingers]]

             a community of Frisians who were settled in the vicinity of Bremen and Oldenburg at the beginning of the 13th century, and who were deprived of liberty and independence because they refused to render tithes to the Church. A certain priest became dissatisfied with the amount of the fee paid at confession by the wife of a prominent man, and when administering the sacrament he placed her money instead, of the host in her mouth. Convinced that her sins prevented her from swallowing the supposed host,  she carried it in her mouth to her home, where she discovered its nature. Her husband was indignant at the insult offered his wife, and reported the case to the superiors of the priest, but obtained only unworthy reproaches in reply. He therefore considered himself warranted in punishing the offender, and took his life. The clergy now assumed the attitude of an injured party, and complained to archbishop Hertwig II of Bremen, who demanded the rendition of the murderer and the payment of an immoderate fine, and accompanied his demand with violent threats of punishment in case of refusal. As the action of the criminal had been already approved by the Stedingers, they refused obedience; and when the archbishop imposed increasingly heavy burdens, and even pronounced the ban over the country, they renounced the authority of himself and his chapter, refused further tithes, and declared that they would thenceforward recognize no authority over them save that of the civil government (1204 sq.).

The archbishop, having already in 1197 obtained the promise of pope Innocent III that a crusade should be inaugurated against the Stedingers if required for their subjection, now collected an army (1207) and marched against the rebels, but was appeased with money and promises. He died in the following year, and his successors renewed the war, prosecuting it with varying success during forty years. A large army raised by archbishop Gerhard II was utterly defeated and its base of operations, the Castle of Schluter (Castrum Sluttere), stormed in 1230. Enraged by the disaster, the bishop and his associates now called upon the world to combine for the destruction of the contumacious heretics, and did not hesitate to spread abroad the most contemptibly silly and impossible stories, which could only find credence in a superstitious and spiritually enslaved age. The pope was nevertheless induced by such calumnies to pronounce the general ban of the Church over the unhappy community, and to cause a crusade against it to be preached. Forty thousand soldiers assembled at Bremen to avenge the injury sustained by the Church, and the most powerful ally of her enemies, duke Otto of Luneburg, was detached from their cause through papal influence and the fear of the imperial interdict. The Stedingers nevertheless prepared for resistance; and when the attack was made and irresistible numbers prevailed against them, four hundred of them laid down their lives in the conflict before the field was lost; and in another place a wing of the great army was actually defeated, and its purpose of destroying the dikes of the river Weser and drowning out the population prevented. The prisoners taken by the crusaders were, however, numerous, and all miserably perished at the stake. The country was devastated with fire and sword, and  rapine and licentiousness were the governing motives of the army of the Church. A final battle took place on May 27, 1234, near Altenesch. Eleven thousand Stedingers drove the mighty host of their adversaries before them, but, having lost their formation in the pursuit, were themselves taken in flank and rear by the cavalry under count Cleve.

Half of them fell on the field, or were drowned in the stream. Of the remainder, some fled to the free Frisians and became fully identified with them, and others submitted to the authority of the Church. Their country was divided between the, archbishop of Bremen and counts Otto II and Christiami III of Oldenburg. The archiepiscopal Church in Bremen celebrated the bloody triumph with a procession, and ordained an annual day of commemoration, fixing on the fifth Sunday after Easter for that purpose, besides causing a chapel to be erected near the scene of the victory. The abbot Hermann of Corvey exhibited his joy by the erection of two other chapels in the same neighborhood. All the writers prior to the Reformation who mention this war condemn the Stedingers as heretics, and it was reserved for the days of Protestantism to vindicate the fame of these champions of liberty. On May 27, 1834, a simple but durable monument was dedicated to their memory on the site where once stood one of the abbot of Corvey's chapels. See Monachi Chronicles. in A. Matth. Analect. 2, 501; Chron. Rastad. ap. Langeb. Scriptt. Rer. Danic. vol. 3; Stadeus, Chron. ad A. 1197; Wolter, Chronicles Brem. ap. Meibom. vol. 2; Godefr. Monach. S. Pantol. ad A. 1234, ap. Freher-Struve, 1, 399; Ep. Gregor. IX, in Raynald, anno 1233, No. 42, complete in Ripoll; Bullarium Ord. Proedicat. 1, 52, and Ep. Gregor. IX ad Henrici Friderici Imp. Filium, in Martene, Thesaur. 1, 950; Mansi, 23, 323; Bisbeck, Die Nieder- Weser u. Osterade (Hanov. 1789); Kohl, Handb. d. Herzogth. Oldenburg (Bremen, 1825); Muhle, Geschichte d. Stedingerlandes im Mittelalter, in Strackerjan, Beitr. zur Gesch. d. Grossherzogth. Oldenburg (Bremen, 1837), vol. 1; Crantz, Metropolis, lib. 7 and 8; Schminck, Expedit. Cruc. in Stedingos (Marb. 1722); Ritter, Diss. de Pago Steding et Stedingis Soec. XIII Hoereticis (Viteb. 1725); Lappenberg, Kreuzzug gegen d. Stedinger (Stade, 1755); Hamelmann, Oldenb. Chronik; Von Halem, Gesch. d. Herzogth. Oldenb. vol. 1; Scharling, De Stedingis Comment. (Hafn. 1828). See also general histories of the region and the Church, e.g. Schröckh, pt. 29; Gieseler, Lehrbuch, vol. 2, pt. 2, p. 599 sq.

## Stedman, James Owen, D.D[[@Headword:Stedman, James Owen, D.D]]

             a Presbyterian minister, was born at Fayetteville, N.C., October 31, 1811. He graduated from the University of North Carolina in 1832, and from Princeton Theological Seminary in 1836. He was licensed the same year, and became stated supply of the First Church of Baltimore, Md. After this he labored as a missionary in Waynesboro, N.C., for a time, and was ordained pastor of the church in Tuscumbia, Alabama, in 1837. In 1845 he became stated supply of the church in Wilmington, N.C., but in 1851, his wife's health failing, he removed to Philadelphia, Pennsylvania. During 1852 and 1853 he supplied the First Church of Chester. He was next called to the First Presbyterian Church of Memphis, Tennessee, in 1854; and in 1868 organized the Alabama Street Church, in the same city, which he served until 1880, when failing health obliged him to retire from active work. He died in Memphis, April 28, 1882. See Necrol. Report of Princeton Theol. Sem. 1883, page 33.

## Stedman, Rowland[[@Headword:Stedman, Rowland]]

             a Nonconformist minister, was born at Corston, Shropshire, in 1630. He was admitted commoner of Baliol College, Oxford, in 1647, and removed to University College in 1648, taking his degree of A.M. in 1655. He soon after became minister of Hanwell, Middlesex, and vicar of Ockingham, Berkshire, in 1660. In 1662 he was ejected for nonconformity, and afterwards became chaplain to Philip, lord Wharton. He died in 1673. Stedman wrote, The Mystical Union of Believers with Christ (Lond. 1668, 8vo): — Sober Singularity (ibid. 1668, 8vo).

## Steel[[@Headword:Steel]]

             In all cases where the word “steel” occurs in the A.V. the true rendering of the Hebrew is “copper.” נְחוּשָׁה, nechushah, except in 2Sa 22:35; Job 20:24; Psa 18:34 [35], is always translated “brass; “ as is the case with the cognate word נַחשֶׁת, nechosheth, with the two exceptions of Jer 15:12 (A.V. “steel”) and Ezr 8:27 (A.V. “copper”). Whether the ancient Hebrews were acquainted with steel is not perfectly certain. It has been inferred from a passage in Jeremiah (Jer 15:12) that the “iron from the north” there spoken of denoted a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chalybes of the Pontus, the ironsmiths of the ancient world. The hardening of iron for cutting instruments was practiced in Pontus, Lydia, and Laconia (Eustath. 2, 2, 294, 6R, quoted in Muller, Hand. d. Arch. u. d. Kunst, § 307, n. 4). Justin (44, 3, 8) mentions two rivers in Spain, the Bilbilis (the Salo, or Xalon, a tributary of the Ebro) and the Chalybs, the water of which was used for hardening iron (comp. Pliny, 34, 41). The same practice is alluded to both by Homer (Od. 9, 393) and Sophocles (Aj. 650). The Celtiberians; according to Diodorus Siculus (5, 33), had a singular custom. They buried sheets of iron in the earth till the weak part, as Diodorus calls it, was consumed by rust, and what was hardest remained. This firmer portion was then converted into weapons of different kinds. The same practice is said by Beckmann (Hist. of Inv. 2, 328, ed. Bohn) to prevail in Japan., The last-mentioned writer is of opinion that of the two methods of making steel, by fusion either from iron stone or raw iron, and by cementation, the ancients were acquainted only with the former. SEE COPPER.  There is, however, a word in Hebrew, פִּלְדָּה, paldah, which occurs only in Nah 2:3 [4], and is there rendered “torches,” but which most probably denotes steel or hardened iron, and refers to the flashing scythes of the Assyrian chariots. In Syriac and Arabic the cognate words (poldo, faludh, fuladh) signify a kind of iron of excellent quality, and especially steel; SEE METAL.

Steel appears to have been known to the Egyptians. The steel weapons in the tomb of Rameses III, says Wilkinson, are painted blue, the bronze red (Anc. Eg. 2, 154). SEE IRON.

## Steel, Robert, D.D.[[@Headword:Steel, Robert, D.D.]]

             a Presbyterian divine, was. born in the vicinity of Londonderry, Ireland, Jan. 9, 1793. In early boyhood he came to the United States, pursued his preparatory studies in the Academy of Philadelphia, graduated at the College of New Jersey, at Princeton, N.J., and at the Associate Reformed Theological Seminary, New York; was licensed by Philadelphia Presbytery, commenced his labors as a city missionary in that city and vicinity, and (Nov. 9, 1819) was ordained and installed pastor of the Presbyterian Church at Abington, Pa. This was his only charge, and here he performed faithfully and successfully his life work. He died Sept. 2, 1862. Dr. Steel was a good man, and a preeminently effective preacher. The Church was to him “all in all; “ the cause of missions seemed to absorb all his interest; and the Sabbath school cause, apparently, possessed his whole heart. See Wilson, Presb. Hist. Almanac, 1863, p. 207. (J.L.S.)

## Steel-stone[[@Headword:Steel-stone]]

             a mediaeval mason's term for that stone which was placed on the top of a niche or tabernacle to crown and complete it. “Item, for garnyshing ye seelstone, iis. ivd.”

## Steele, Allen[[@Headword:Steele, Allen]]

             a minister of the Methodist Episcopal Church, was born at Salisbury, N.Y., May 24, 1808. He was converted at the age of thirteen years, and studied for a while at Wilbraham, Mass., and then began to teach school in Western New York. In 1831 he was admitted into the Genesee Conference. He received appointments, among others, in Buffalo, Rochester, Troy, Albany, and New York. After nearly forty years of ministerial labor, he retired as a superannuate to West Barre, N.Y., where he died, Jan. 14,1873. At the time of his death he was a member of the Western New York Conference. He was a critical scholar, a sound theologian, and an eloquent and powerful preacher. See Minutes of Annual Conferences, 1873, p. 110.

## Steele, Anne[[@Headword:Steele, Anne]]

             a hymn writer, usually called Mrs. Steele, although she really was never married, was born at Broughton, Hampshire, England, in 1716. Her father, the Rev. William Steele, was a Baptist minister in the place of her nativity. She developed early in life poetical talent, which showed itself in the composition of devotional hymns, many of which have been introduced into our collections of hymns. She united with her father's Church when she was fourteen years of age. A few years after this she became engaged to a young man named Escort. The day for the wedding was fixed, and her friends were assembled to witness the ceremony, when the sad intelligence was brought to the house that the expected bridegroom, having gone into the river to bathe, ventured beyond his depth, and was drowned. In 1750 two volumes of her poetry were published under the name of Theodosia. She died in 1778. Her collected Poems and Hymns, published in 1780, were edited by Dr. Caleb Evans. They were published also in Boston in 1808, and a new edition, edited by John Sheppard, was published in 1863. See Christopher, Hymn-writers and their Hymns, p. 225; Butterworth, Story of the Hymns p. 58-60; Belcher, Historical Sketches of Hymns, p. 237-239. (J.C.S.)

## Steele, David[[@Headword:Steele, David]]

             a minister of the Methodist Episcopal Church, was born about 1791. When about eighteen years of age he joined the Church, and in 1820, was admitted on trial into the Baltimore Conference. From that time he labored with great acceptance and success until 1847, when he took a supernumerary relation. This relation was changed to superannuated in 1849, and was continued until his death, at Washington, D. C., May 4, 1852. See Minutes of Annual Conferences, 1853, p. 313.

## Steele, Joel[[@Headword:Steele, Joel]]

             a Methodist Episcopal minister, was born at Tolland, Conn., Aug. 14, 1782. Converted when twenty-two years of age, he entered the itinerancy in 1806, and was stationed successively as follows: Lunenburg Circuit; Bristol, Me.; Vershire, Vt.; Tolland, Conn.; Ashburnham, Mass.; New London, East Greenwich, Conn.; Barre, Mass.; Barnard, Vershire, Vt.; Wethersfield, Conn.; Unity, Me.; Wellfleet, Eastham, Sandwich, Saugus, Edgartown, Barnstable, Chatham, Truro, Weymouth, Easton, Walpole, and Gloucester, Mass. In 1845 he took a superannuated relation, and died Aug.  23, 1846 — a father in Israel — having been forty years in the ministry. Mr. Steele possessed an amiable and humble spirit, a clear understanding, and his preaching was plain, manly, and deeply in earnest. See Minutes of Annual Conferences, 4, 116.

## Steele, John[[@Headword:Steele, John]]

             (1), a minister of the Associate Reformed Church, was born in York County, Pa., Dec. 17, 1772, and received his collegiate education at Dickinson College, where he graduated in 1792. He studied theology under the Rev. John Young, of Greencastle, Pa., and was licensed by the First Associate Reformed Presbytery of Pennsylvania May 25, 1797, and ordained in August, 1799. He then went to Kentucky, where he had charge of four congregations till 1803, when he was relieved of two. In 1817 he removed to Xenia, O., where he remained until October 1836. He had just moved to Oxford, and had made some arrangements for his family, when he died suddenly, Jan. 11, 1837. He was an able, clear-headed theologian, well read in Church history, and versed in ecclesiastical affairs; and served long and ably as clerk both of his presbytery and synod. See Sprague, Annals of the Amer. Pulpit, 9, 102.

## Steele, John (2)[[@Headword:Steele, John (2)]]

             (2), a Presbyterian minister, was born at Bellefonte, Center Co., Pa., Dec. 11, 1812. He received a careful parental training, joined the Church at the age of twenty-two, pursued his academical studies at Milan Academy, Huron Co., O.; graduated at Jefferson College, Pa., in 1842, and at the Theological Seminary at Allegheny City in 1845; was licensed to preach by the Presbytery of Blairsville, Ind., April 16, 1846; ordained by Lake Presbytery April 8, 1849; and in 1850 was installed pastor of the Church of Laporte County, Ind. In 1855 he labored at Macomb, MacDonough Co., Ill.; in 1856 he returned to Indiana, and labored at South Bend, in Lake Presbytery; in 1859 at Newton, Ia.; in 1860 as a missionary to Pike's Peak, in company with several members of his Church; was appointed chaplain of the 13th Regiment Iowa Volunteers Nov. 5. 1861, and died in that service Sept. 10, 1862. Mr. Steele was an able expounder of the doctrines of the Bible, faithful and self-sacrificing as an army chaplain, and mild, amiable, and social as a man. See Wilson, Presb. Hist. Almanac, 1864, p. 196. (J.L.S.)

## Steele, John Lawrence, D.D[[@Headword:Steele, John Lawrence, D.D]]

             a Protestant Episcopal clergyman, was residing, in 1872, in Ottawa, Ill., where he became the rector of Christ Church. In 1874 he removed to Key West, Florida, as rector of St. Paul's Church and continued there until his death, October 13, 1878, at the age of thirty- six years. See Prot. Episc. Almanac, 1879, page 170.

## Steele, Richard[[@Headword:Steele, Richard]]

             a Nonconformist preacher, graduated at St. John's College, Cambridge. He became vicar of Hanmere, North Wales, and was ejected for nonconformity in 1662. He died in 1692. His works, which are commended by Philip Henry, are, Antidote against Distractions (Lond. 1667, 8vo; 3d ed. 1673; 1861, 12mo): — Discourse of Old Age: — Discourse upon Unrighteousness (1670, 8vo): — Christian Husbandman's Calling (1670): — Tradesman's Calling (1684, 8vo): Sermons. See Darling,. Cyclop. Bibliog. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Steele, Robert A.[[@Headword:Steele, Robert A.]]

             a minister of the Methodist Episcopal Church, South, was born about 1804. He was converted in early life, and practiced medicine for several years. In 1883 he was admitted on trial in the Georgia Conference, and appointed as junior preacher to Alcovia Circuit. For eleven years he continued his itinerant career, serving the Church as a preacher, and for several years as presiding elder. He died in February, 1844. He was a man of great worth to the Church, of strong faith and good preaching talents, and perhaps few men ever possessed more true missionary zeal than he did. See Minutes of Annual Conferences of the M.E. Church, South, 3, 592.

## Steele, Samuel, D.D.[[@Headword:Steele, Samuel, D.D.]]

             a minister of the Methodist Episcopal Church, was born in the city of Londonderry, Ireland, May 21, 1821. He came to this country, and entered the Methodist ministry. He was appointed chaplain of the Seventh Regiment, West Virginia Volunteer Infantry, and served until the close of the war. He was a member of the West Virginia Conference, and served as presiding elder, secretary of the conference three times, and as delegate to the General Conference of 1872. He died May 24, 1886. See Min. of Annual Conf., Fall, 1886, p. 346.

## Steele, William, LL.D[[@Headword:Steele, William, LL.D]]

             a Presbyterian clergyman, was born and educated in Scotland, and began his ministry at Dyserf, in Ayrshire, where be preached for some years. He came to London in 1751, and became pastor at Founder's Hall. His health soon gave way, and he died before he had been a year in, the metropolis, yet he was so much esteemed that the Church collected two hundred and fifty pounds for the benefit of his wife and children. See Wilson, Dissenting Churches, 2:497.

## Steen, Cornelis Van Den[[@Headword:Steen, Cornelis Van Den]]

             SEE CORNELIUS A LAPIDE.

## Steeple[[@Headword:Steeple]]

             (stepull), the tower of a church, etc., including any superstructure, such as a spire or lantern, standing upon it. In some districts small churches have  the steeples not unfrequently formed of massive wooden framing, standing on the floor, and carried up some little distance above the roof; these are usually at the west end, parted off from the nave by a wooden partition, as at Ipsden and Tetsworth, Oxfordshire. SEE BELFRY; SEE TOWER.

## Steere, Edward, LL.D[[@Headword:Steere, Edward, LL.D]]

             an English missionary prelate, was born in London in 1828. He graduated from the university of that city in 1847; was curate of Kingskerswell, Devonshire, from 1856 to 1858; next of Skegness, Lincolnshire; chaplain to bishop Tozer, in Central Africa, from 1862 to 1868; resigned his rectorship at Little Stepping, Lincolnshire, in 1872; was consecrated bishop of Central Africa at Westminster Abbey in 1874, and died at Zanzibar, August 28, 1883. Besides being lawyer, preacher, and metaphysician, he was printer, master carpenter, and physician. He was the author of A Sketch of Persecutions under the Roman Emperors, and prepared an edition of Bishop Butler's Works, A History of the Bible and Prayer-book and hymns and stories in the Shambella and Swabili languages.

## Stefani, Tommaso De[[@Headword:Stefani, Tommaso De]]

             an Italian painter, was born at Naples about 1230. He painted the chapel of the Minutoli in the Duomo, mentioned by Boccaccio, with a series of frescos representing the passion of our Savior. In the Society of St. Angelo at Nilo are the paintings of St. Michael and St. Andrew that are attributed to him. He died probably about 1310. He may be regarded as the earliest of the Neapolitan school. See Hoefer, Nouv. Biog. Générale, s.v.

## Steffani, Agostino[[@Headword:Steffani, Agostino]]

             an Italian composer, was born at Castel-franco, government of Venice, about 1655. In his youth he was entered as a chorister at St. Mark's, Venice, where a German nobleman, pleased with him, obtained his discharge, took him into Bavaria, gave him a liberal education, and when he arrived at the proper age got him ordained. He then took the title of Abate, by which he is now commonly known. His ecclesiastical compositions soon became numerous, and attracted the notice of Ernest, duke of Brunswick, who invited him to Hanover, and made him director of his chamber music. Steffani was also a statesman, and had a considerable share in concerting with the courts of Vienna and Ratisbon the scheme for erecting the duchy of Brunswick-Luneburg into an electorate, for which service the elector assigned him a handsome pension, and pope Innocent XI gave him the bishopric of Spiga. He died at Frankfort in 1730.

## Steffens, Heinrich[[@Headword:Steffens, Heinrich]]

             a German philosopher, was born at Stavanger, Norway, May 2, 1773. He was professor of natural sciences at Breslau and Berlin, but in 1831 he renounced his pantheistic errors, and published Wie ich wieder Lutheraner wurde, und was mir das Lutherthum ist. In the same year he published Die falsche Theologie und der wahire, Glaube, which was directed against the union of the Lutheran and Reformed churches, was inaugurated by king Frederick William III of Prussia. Steffens' main work is Christliche Religions philosophie (Breslau, 1839, 2 volumes). He died in 1845. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Steffens, Was ich erlebte (Breslal, 1840, 10 volumes).

## Stegall, Benjamin C.[[@Headword:Stegall, Benjamin C.]]

             a minister of the Methodist Episcopal Church, South, was a native of Jasper County, Ga. He joined the Mississippi Conference about 1837, located after six or seven years' travel, and was readmitted into the Louisiana Conference in 1855. He died June 10, 1860. See Minutes of Annual Conferences of the M.E. Church, South, 1860, p. 235.

## Steger, Benedict Stephan[[@Headword:Steger, Benedict Stephan]]

             a Lutheran minister, was born at Nuremberg, April 9, 1807. He studied at Erlangen and Berlin. His first ministerial duties he performed in his native  place. In 1835 he was appointed second preacher at Hof, and in 1843 be was called to his native place as third preacher of St. AEgidius's, as which he labored for thirty-three years. He died Feb. 9,1876. Besides sermons and a catechetical manual, he published Die protestantischen Missionen und deren gesegnetes Wirken (Hof, 1844-50, 3 pts.), giving a history of the Protestant Missions till the first half of this century. See Zuchold, Bibl. Theolog. 2, 1260; Delitzsch, Saat auf Hoffnung (1876), 13, 130 sq. (B.P.)

## Stegman, Josua[[@Headword:Stegman, Josua]]

             a Lutheran divine, was born in 1588 at Sulzfeld, in Franconia. For ten years he attended the lectures at the Leipsic University, and on account of his great learning he was honored in 1617 with the degree of D.D. by the Wittenberg faculty. In 1621 he went to Rinteln as professor of the newly founded university there; but on account of the war he had to relinquish his position until 1625, when he returned and discharged his pastoral as well as academical duties until 1630. About this time the Benedictine monks returned to Rinteln, and Stegman's position became very unpleasant. He was persecuted in every way, and the excitement which he had to undergo caused his death, Aug. 3, 1632. He is the author of the famous German hymn, Ach, bleib' mit deiner Gnade (English transl. in Lyra Germ. 2, 120, “Abide among us with thy grace, Lord Jesus, evermore”). Besides this and other hymns, he also wrote Photianismus, h. e. Succincta Refutatio Errorum Photianorum, 56 Disputationibus Breviter Comprehensa (Rinteln, 1623; Frankfort, 1643). See Theolog. Universal-Lexikon, s.v.; Koch, Gesch. des deutschen Kirchenliedes, 3, 128 sq.; 8, 148; Winer, Handb. der theolog. Literatur, 1, 354; 2, 788. (B.P.)

## Steiger, Carl Friedrich[[@Headword:Steiger, Carl Friedrich]]

             a Reformed minister of Germany, was born in 1806 at Flaweil, in Switzerland. In 1832 he was called to the pastorate at Brunnadern, in 1838 to Balgach, and in 1841 to Wattwyl, in Toggenburg, where he died, May 11, 1850. He published, Kleine Wochenpredigten über des Christen Stimmung und der Wetton (5th ed. St. Gall, 1862): — Maria von Bethanien. Ein Andachtsbuch fur christl. Jungfrauen (ibid. 1843): — Das Gebetbuch der Bibel (ibid. 1847-53): — Religiose Gedichte (ibid. 1851). See Koch, Gesch. des deutschen Kirchenliedes, 7, 382 sq.; Regensburger Conversations-Lexikon, s.v.; Zuchold, Bibl. Theolog. 2, 1261 sq. (B.P.)

## Steiger, Wilhelm[[@Headword:Steiger, Wilhelm]]

             a minister of the Reformed Church in Switzerland, was born in Aargau, Feb. 9, 1809, and matriculated at Tübingen in 1826. Stäudlin and Bengel were at that time in the faculty, though the latter died only a year afterwards. Steiger then removed to Halle, and came under the controlling influence of Tholuck, through which his natural aversion to the prevalent rationalism was intensified. In 1828 he was ordained at Aargau to the ministry, and devoted himself to earnest labors within his own denomination, being urged by the conviction that a lack of faithful preaching and pastoral care was largely responsible for the separation of many believing souls from the Church. In connection with Dr. Hahn, of Würtemberg, he conducted social meetings for spiritual edification, tutored students, and wrote for the periodical press, among other things an interesting history of the Momiers of Vaud for the Evangel. Kirchenzeitung at Berlin.

He became associate editor of that journal in 1829, and devoted himself wholly to study and literary work. From this period date the pamphlet Die Hallische Streitsache, etc., and the book Kritik des Rationalismus in Wegscheider's Dogmatik (Berlin, 1830). In 1832 he issued a valuable commentary on 1 Peter, dedicating the work to the theological committee of the Evangelical Association of Geneva, which had just called him to the exegetical chair of its theological institution. He entered on his new station at Easter 1832. It is said that he was uncommonly successful in giving adequate expression to German ideas in the French language. After his death, one of his students published, from notes taken in the lecture room, an Introd. Générale aux Livres du N.T. (Geneva, Lausanne, and Paris, 1837). Two volumes (1833-34) of a journal started by him and Hävernick (q.v.) were issued, entitled Melanges de Theologie Reformee, and in 1835 appeared his commentary on Colossians. In this work he included in the introduction only such information as was derived from sources other than the exposition of the epistle itself, ant appended to the work a review of the exposition, in which he compared its results with the .introduction. The work is built upon solid historical and philological foundations, and devotes especial attention to criticism of the text, despite its studied brevity. A hymn in honor of the Son of God, with which the preface concludes, affords evidence of the poetic endowment of the author, who left, in addition, a number of unprinted poems. He died Jan. 9, 1836, leaving a widow and an infant son. See Herzog, Real- Encyklop. s.v.

## Steinhofer, Maximilian Friedrich Christoph[[@Headword:Steinhofer, Maximilian Friedrich Christoph]]

             an eminent minister in the Church of Wurtemberg, was born Jan. 16, 1706, at Owen, and graduated in theology at Tübingen in 1729. He supplemented his studies with a journey of observation among the churches of North Germany, and visited Herrnhut, the seat of the Moravian Brotherhood. Mutual esteem resulted, and measures were proposed for obtaining Steinhofer as pastor to the community of Herrnhut, but before any decision was reached he returned to Wurtemberg. Zinzendorf subsequently secured the release of Steinhofer from his own Church for Herrnhut; but the Saxon government interposed difficulties, and he accepted a call to Ebersdorf instead, where he filled the post of chaplain to the counts. The latter had previously organized the religious portion of their household into an ecclesiola after the pattern of Spener, and to guide this organization and oversee the associated orphanage was to be his task. The society ultimately (August, 1745) effected an organization and adopted a constitution modeled after those of Herrnhut, but was distinguished from the latter in doctrine and modes of expression, being more cautious, critical, and unqualifiedly scriptural. Steinhofer's relations with Herrnhut, however, were strongly influential, and in 1746 the Ebersdorf congregation united with the Moravian Brotherhood, while Steinhofer himself was ordained “coepiscopus for the Lutheran tropus.” His service here was, however, brief, though varied.

He married in 1747, and became inspector of a training school for a short time, after which he traveled in the execution of his office through various districts. The unsettled life to which he was condemned and the increasing fanaticism of the Brotherhood alienated him gradually from what had never been a thoroughly congenial home, and a brief visit to Wurtemberg threw him in the way of influences which excited all his long suppressed aversion to the sensuous teachings and modes of expression in current use at Herrnhut. He thereupon quietly retired from his functions, and in time, after correspondence with Zinzendorf, laid down his offices, March 14, 1749, and returned to the Church of Würtemberg. Four years were now spent in the sub-pastorate at Dettingen, whose fruit appeared in a collection of sermons, published in 1753. In this year he obtained the parish of Zavelstein, in 1756 that of Ehningen, and in 1759 he was made dean and preacher at Weinsberg, where he died in peace, Feb. 11, 1761. Steinhofer was characterized by mildness of disposition, joined with heroic devotion to the truth. He studied the Bible to obtain a correct apprehension of its meaning and for the enriching and developing of the  Christian character. He differed from Bengel in not preferring apocalyptic studies, and from Oetinger in avoiding a theosophic tendency. He preferred the solid ground of Scripture to the position of any speculation whatever.

He is said by his contemporaries to have been endowed with an inexpressible something in his character with a peculiar sanctity which cannot be described. It was impossible to trifle in his presence, and yet impossible not to find pleasure there. He was an anointed one, who carried about with him supernatural radiance too impressive to be forgotten by those who knew him. His ministry was accordingly successful in the winning of souls. Steinhofer's writings have been in part republished, and may be recommended to all who regard being imbued with the Scriptures as requisite for a right apprehension of the truth. They are, Tagliche Nahrung d. Glaubens. n. d. Ep. an d. Hebraier (latest ed. 1859, with autobiography): — Nach d. Ep. an d. Colosser (1853): — Nach d. Leben Jesu (1764), eighty-three sermons: — Evangel. Glaubensgrund (1753 54): — Evangel. Glaubensgrund aus d. Leiden Jesu (1754): — Haushaltung d. dreieinigen Gebers (1759): — Erklärung d. ersten Briefes Johannis-last ed. Hornburg, 1856): — Römer (Tüb. 1851): — Christologie (Nuremb. 1797; Tüb. 1864), etc. See Knapp's sketch of Steinhofer's life in collection of Sermons (27) published by the Evangelical Brotherhood at Stuttgart; the autobiography mentioned above; an article in the Christenbote, 1832, and another in the Bruderbote, 1865-66; MS. sources in the archives of the Brotherhood, etc.

## Steinkopf, Carl Friedrich Adolph[[@Headword:Steinkopf, Carl Friedrich Adolph]]

             a German doctor of theology, was born at Ludwigsburg, Sept. 7, 1773, and studied theology at Tübingen. In 1801 he went to London as pastor of the Savoy Church, and placed himself in personal communication with the Religious Tract Society, of which he afterwards became one of the secretaries. When the British and Foreign Bible Society was founded, March 7, 1804, Dr. Steinkopf took a prominent and important part, and was unanimously. appointed one of its secretaries, with special reference to the foreign department; but he also took his full share in its domestic deliberations and proceedings. He sustained this office till the year 1826, when he retired, because he would not take the position of the society regarding the Apocryphal books of the Old Test. He died May 29, 1859. Steinkopf also published a series of sermons on different topics, which are enumerated by Zuchold in his Bibl. Theol. 2, 1265. See also Theol. Universal-Lexikon, s.v.; Neue evangel. Kirchenzeitung, 1859, No. 32; but  more especially the Memorial published in the Fifty-sixth Report (1860) of the British and Foreign Bible Society, p. 180 sq. (B.P.)

## Steinmetz, Johann Adam[[@Headword:Steinmetz, Johann Adam]]

             member of consistory abbot of Bergen, and general superintendent of the duchy of Magdeburg, was born in 1689, and died June 10, 1763. He wrote, Esaioe (di. Trani) Commentarius in Josuam, etc., in Versione cum Notis Illustratum (Leips., 1712): — Das Buch der. Weisheit, nach dem Grundtext in griechischer Sprache mit philologischen und moralischen Anmerkungen (Magdeburg and Leips. 1747). See Fürst., Bibl. Jud. 3, 383; Winer, Handbuch der theol. Literatur; 2, 325, 336, 789. (B.P.)

## Steins, Frederick[[@Headword:Steins, Frederick]]

             a Presbyterian minister, was born in Germany Nov. 18, 1805. He was educated at Mors, in Prussia, studied theology in the University of Bonn, and was licensed and ordained in the ministerium of Cologne in 1835, and for some years had the pastoral charge of a church near the Rhine. He afterwards emigrated to America, and entered the Dutch Reformed Church in New York, but soon, made a very pleasant acquaintance with some Presbyterian ministers of the Old School, and sought admission into their Church with the prospect, as, he supposed, of greater usefulness. His field was a mission in the eastern part of New York city. He had a vast population of poor Germans among whom to work; and he labored faithfully, going from house to house through the streets where the poor dwell, seeking the acquaintance of all, and distributing tracts, uttering words of comfort to, the distressed and counsel to the indolent and ungodly. While thus employed in his Master's service he died, Aug. 30,1867, Mr. Steins was thoroughly trained in theology, a laborious man, and a kind and affectionate pastor. See Wilson,. Presb. Hist. Almanac, 1868, p. 148. (J.L.S.)

## Steitz, Georg Eduard[[@Headword:Steitz, Georg Eduard]]

             a German Protestant divine and doctor of divinity, was born July 25, 1810, at Frankfort-on-the-Main. In 1840 he passed his theological examination; and from 1842 until his death which occurred at his native place, Jan. 1, 1879, he occupied high positions in the Church. Besides his contributions to the first edition of Herzog's Real-Encyklopadie, the Studien u. Kritiken, and Jahrbucher fir deutsche Theologie, he published, Die Privatbeichte u.  Privatabsolution der luth. Kirche aus den Quellean des 16ten Jarhhunderts, hauptsächlich aus Luthers Schriften, etc. (Frankf.-on-the- Main, 1854): — Das romische Busssacrament, nach seineim bibl. Grunde und seiner geschichtlichen Entwickelung, etc. (ibid. 1854): — Die Melancthons u. Luthersherbergen zu Frankfurt a. M. (ibid. 1862). See Zuchold, Bibl. Theol. 2, 1267; Neue evangel. Kirchenzeitung, 1879, No. 19; but more especially Zur Erinnerung an Herrn Senior Dr. Theol. G.E. Steitz, Zwei Reden von Dr. Jung und Dr. Dechent (Frankf.-on-the-Main, 1879). (B.P.)

## Stele[[@Headword:Stele]]

             a mediaeval term to describe a stem, stalk, or handle.

## Stele, Sepulchral[[@Headword:Stele, Sepulchral]]

             These monumental slabs were generally placed at the bottom of the principal chamber of the tombs of the old dynasties of Egypt. They are  square, and often of colossal proportions, with large hieroglyphics, sometimes in bas-relief, and spaced out. The representations are the facade of a building or tomb. At the time of the sixth dynasty they still have a degree of archaism. From the earliest period till the twelfth dynasty these tablets are dedicated to Anup, or Anubis, not Osiris, whose name is rarely found. Anubis is invoked as the god who presided over the funeral chapel and the embalming of the dead. The formula of dedication is short and elliptical, the usual expression "to give" is omitted, as also that of the gift; the name of Osiris is not found before that of the deceased, or the expression "justified" after the name. In the formula at this time a kind of abridgment of the calendar is often introduced, as a mention of the festivals of the beginning of the year, the new year, Thoth, that of the greater and lesser heat, the monthly and half-monthly. The numerous titles of the offices held by the deceased are given in detail. The tablets continued rude till the time of the eleventh dynasty, when the mention of the festival of the heliacal rising of Sothis, or the dog-star, is added. Under the twelfth dynasty the tablets change in shape and texts; most of them being rounded at the top, and forming the hutu of the texts. The upper part of the tablet has often the winged disk, the Hut or Tebhut. The dates of the years of the monarchs under whom the deceased was buried appear. The scenes represented are. the acts of sepulchral homage or ancestral worship made by the children or other relatives of the dead to himself and his wife, the tables before them being loaded with offerings, among which appear the head and haunch of a calf, and other joints of the same animal, ducks or geese, circular or oval loaves or cakes of bread, gourds, onions, and papyrus or lotus flowers, while jars of wine or beer of conical shape are seen placed under the tables. The name of the god Anubis, which is so prominent in the tablets of Memphis, either disappears or becomes secondary to that of Osiris, and the dedication often contains the names of other deities, as the frog-headed goddess Haka, the ram-headed god Khuum, and others; but no god is represented on the tablets. The texts themselves also differ, as, in addition to the expressions of the fourth dynasty, the verb "to give," omitted at that time, as also the subject of the gift, is introduced into the text, the deceased is called "justified," but the name of Osiris does not precede his. His merits are often told in a verbose style; to which are sometimes added the public works in which he as engaged. The contents of these texts often contain curious historical and other information, throwing much light on the mythology and ethics of the Egyptians. Under the eighteenth dynasty. the tablets changed again, and the  scenes of ancestral or sepulchral worship became subordinate. The principal scene of the tablet, placed at the upper part, represents the deceased, sometimes attended by his wife, sister, son, or other member of the family, standing or kneeling in adoration to the solar boat, or deities, or Osiris, accompanied by Isis, Nephthvs, Anubis, Horus, and other deities who presided over embalming and the future state, before whom is placed a table of altar offerings. A second division generally has the scenes of family worship, while in the accompanying text the adorations to the deities occupy the most important portion; and the merits of the deceased, or his public; works, are only slightly mentioned. At the time of the nineteenth dynasty the name of Osiris appears first placed before the. name of the deceased, while the title of "justified," or makhem, always follows. These tablets were in general use during the eighteenth and nineteenth dynasties, became rarer under the twentieth, exceedingly rare at the period of the twenty-sixth dynasty, and disappear after that time. They reappear, however, again under the Ptolemies, and besides the usual formula of dedication, often contain interesting notices relative to the functions and offices discharged by the deceased, and family details. They are at this period often accompanied by inscriptions in the cursive handwriting, the socalled Demotic, or Enchorial. Under the Romans the art and the inscriptions of the tablets again changed. The subjects are in bas-relief, and the deities represented in the hybrid types prevalent at the epoch. The inscriptions are in Greek, and follow the usual formulas used at that period; the older dedications to the gods being omitted, only the name of the deceased and date of his death being retained, a valedictory address being substituted. The Coptic sepulchral tablets, made after the introduction of Christianity into Egypt and at a late period, and those in Cufic, the tombstones of the Mohammedan conquerors of Egypt, follow also the forms of their respective nationalities, all trace of the old representations and formulas having been obliterated or superseded. See Birch, Guide to the British Museum (Vestibule).

## Stella, James[[@Headword:Stella, James]]

             a French painter, was born at Lyons in 1596. At the age of twenty, being at Florence, he was assigned lodgings and a pension by duke Cosmo de' Medici. After remaining here several years, he went to Rome, Milan, and finally to Paris, where Richelieu presented him to the king, who honored him with the Order of St. Michael and ordered several large paintings. He died in 1647. While at Paris he spent his winter; evenings designing the Histories of the Holy Scriptures. He also painted the holy Family, of which a fine engraving was made.

## Stellio[[@Headword:Stellio]]

             in Grecian mythology, was a youth whom Ceres changed into a lizard (Ovid, Metam. 5, 461).

## Stellionatus[[@Headword:Stellionatus]]

             (from stellio, a tarantula), a name applied in the time of the early Church to all imposture and fraud which has no special title in law — such as mortgaging property already engaged; changing wares which have been sold, or corrupting them; substituting baser metal for gold. The chief of these crimes were forgery, calumny, flattery, deceitfulness in trust, and deceitefulness in traffic. See Bingham, Christ. Antiq. bk. 16, ch. 12,§ 14.

## Stem[[@Headword:Stem]]

             (גֵּזִע, geza, the stump of a tree as cut down, “stock,” Job 14:8; hence the trunk of a tree, whether old [Isa 11:1] or just planted, “stock” [Isa 40:24]).

## Stem, Nathan, D.D[[@Headword:Stem, Nathan, D.D]]

             a Protestant Episcopal minister, was born in Chester County, Pennsylvania. While young he entered upon a mercantile life in Philadelphia; but, his attention having been called to the ministry, he entered the Alexandria Theological Seminary in 1824. On account of ill-health he left the seminary, and subsequently attended Kenyon College, Ohio; afterwards removed to Worthington, and pursued his studies under bishop Chase, by  whom he was admitted to the diaconate in 1828 and to the eldership in 1829. His first parochial charge was in Delaware, Ohio, where he labored several years; then accepted an invitation to St. Stephen's, Harrisburg, Pennsylvania; in 1838 he was called to St. John's, Norristown, a parish which he served until his death, November 1, 1854, at the age of fifty-four years. See Amer. Quar. Church Rev. 1860, page 179.

## Stemler, Johann Christian[[@Headword:Stemler, Johann Christian]]

             a Lutheran theologian of Germany, was born October 12, 1701. He studied at Leipsic, was in 1728 rector at Sangerhausen, in 1730 at Naumburg, in 1739 superintendent at Torgau, in 1741 doctor of theology, in 1751 professor at Leipsic, and died March 29, 1773. He published, De Criticae Profanae in Sacris Usu (Leipsic, 1727): — Conciliatio Pauli et Petri ad Rom 13:2 et Peter 2:13 (eod.): — De Emphasi Vocis ad 2Ti 1:6 (1729): — Nathanaelis de Christo Confessio (1755), etc. See Dbring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Stennett, Joseph, Jun., D.D.[[@Headword:Stennett, Joseph, Jun., D.D.]]

             a Baptist minister in England, son of the preceding, was born in London Nov. 6, 1692. For some time he was minister of a Baptist Church in Abergavenny, Wales. In 1719 he became pastor of a Church in Exeter, where he remained eighteen years. He then went to London, and was pastor of the Church in Wild Street, Lincoln's Inn Fields, from 1737 to the close of his life. Dr. Stennett seems to have won the regard not only of his own Church, but of some of the cabinet ministers of George II, particularly of Arthur Onslow, Speaker of the House of Commons. He died at Watford Feb. 7, 1758. He published individual Sermons (Lond. 1738-53). See Jones, Christ. Biog. s.v.; Darling, Cyclop. Bibliog. s.v.

## Stennett, Joseph, Sen.[[@Headword:Stennett, Joseph, Sen.]]

             an English Baptist minister, was born at Abingdon in the year 1663. He showed remarkable intellectual ability in his youth, and made himself proficient in French, Italian, and Hebrew and other Oriental languages by the time he was not far from twenty-one years of age. He was ordained March 4, 1690, and became pastor of a small church in London, with which he was connected till his death. Such was the position he occupied in his denomination that the Baptists selected him to draw up the address which they presented to king William on his deliverance from a plot to assassinate him. He was also one of the committee of the Dissenters who drafted an address to the queen in 1706. It is a proof of the esteem in which he was held by the religious public that an eminent prelate said of him, if Mr. Stennett could be reconciled to the Church, he believed that few preferments in it would be thought above his merit. Mr. Stennett died July 11 1713. His published works consist of a volume of poetry, three volumes of sermons, and some controversial writings, which were somewhat widely circulated in their day. (J.C.S.)

## Stennett, Samuel, D.D.[[@Headword:Stennett, Samuel, D.D.]]

             an English Baptist minister, son of the preceding, was born at Exeter in 1727. Like his grandfather and father, he early exhibited rare intellectual abilities, making great proficiency in the classic and Oriental languages. Having entered the Christian ministry, he assisted his father for tell years, at whose death he was chosen his successor, and remained in that position until his own death, Aug. 24, 1795. Dr. (Guild, in his Manning and Brown University, says, “Dr. Stennett was regarded as one of the most eminent ministers of his own denomination. His connections, too, With Protestant Dissenters generally, and with members of the Established Church, were large and respectable. One of his constant hearers was John Howard, whom Burke has so highly eulogized. George III, it is said, was on terms of intimacy with him, frequently calling at his house on Muswell Hill.” As a scholar and an author Dr. Stennett has no small repute. His works, edited by Rev. William Jones, were published in 1824 in three octavo volumes. (J.C.S.)

## Stentor[[@Headword:Stentor]]

             a Grecian warrior in the army against Troy, whose voice was louder than the combined voices of fifty other men. His name has accordingly furnished an adjective which, in common use, describes a voice of unusual volume. It is said that Juno assumed the form of Stentor in order to encourage the disheartened Greeks (Iliad, 5, 785 sq.; Juven. Sat. 13, 112).

## Step Of Pardon, Penance, Or Satisfaction[[@Headword:Step Of Pardon, Penance, Or Satisfaction]]

             that step in a church choir on which a penitent publicly knelt for absolution.

## Step Or Stair[[@Headword:Step Or Stair]]

             It may be convenient in this place to give the nomenclature of the different parts of a stair. The vertical surface is called the riser (or raiser), the horizontal surface the tread. If the edge have a molding, it is called the nosing: this never appears in mediaeval steps. When the tread is wider at one end than the other it is called a winder, but if of equal breadth a flyer. When the tread is so broad as to require more than one step of the passenger, it is called a landing or landing-place, sometimes a resting- place or foot-place. A number of successive steps uninterrupted by landings is a fight, or simply stairs; the part of the building which contains them is the staircase. A flight of winders of which the narrow ends of the steps terminate in one solid column was called a vyse, screw stairs, sometimes a turngrese, now often termed corkscrew stairs; the central column is the newel. Sometimes the newel is omitted, and in its place we  have a well-hole. Stairs that have the lowermost step supported by the floor, and every succeeding step supported jointly by the step below it and the wall of the staircase at one end only, are termed geometrical stairs. Stairs constructed in the form nearly of an inclined plane, of which the treads are inclined and broad and the risers small, so that horses may ascend and descend them, are called marsches rampantes, or girons rampantes (as at the mausoleum of Hadrian in Rome, St. Mark's in Venice, and in Italy commonly. Large external stairs are called pennons.

## Stephan, Martin[[@Headword:Stephan, Martin]]

             founder of the Stephanists, a community of separatists in the Lutheran Church of Saxony towards the end of the last century and in the early decades of the present. Stephan was born at Stramberg, Moravia, Aug. 13, 1777. His parents were poor but pious persons, who had originally belonged to the Roman Catholic communion, but had been converted through the reading of the Bible, and who diligently trained their children in the nurture and admonition of the Lord. They died, however, while Martin was yet young, and the consequence was that his mental culture was irreparably neglected, though he resisted all the persuasive influence of the Austrian “Edicts of Toleration,” and remained true to the faith in which he had been reared. Indeed, an inflexible will distinguished him during the whole of his life, and contributed not a little towards the troubles in which he was from time to time involved. After having learned the business of a weaver, he went to Breslau in his twenty-first year to escape from Romish persecutions, and in that city he connected himself with a company of pietists, whose religious meetings afforded opportunity for developing his natural aptitudes for the pulpit. In 1802 he entered the gymnasium at Breslau, and, after having acquired a bare modicum of Latin and Greek, he matriculated at Halle in 1804, where he remained until 1806, and in 1809 he entered at Leipsic. As a student he manifested an exceedingly narrow spirit, rejecting learned studies as “carnal,” and scenting unbelief or heresy in all forms of doctrine which had not been transmitted from “ancient times.” His very narrowness, however, rendered him more completely master of such material as he was able to accumulate, and contributed not a little towards his later effectiveness as a pulpit speaker.

He was first called  to minister to a Church at Haber, in Bohemia, and then, in 1810, to preside over the congregation of Bohemian exiles in Dresden. In this post he was especially successful in gathering about him a large German congregation. His sermons were highly applauded, being characterized by great clearness, simplicity, and power, and likewise by great fidelity to the Scriptures and the Lutheran Confession. He was also conspicuously efficient as an organizer. The result was that numerous awakenings and conversions followed, and that the pastor's zeal was blessed to the good of an extended community. His authority gradually assumed larger proportions, and his teachings came to rank as of symbolical importance with many of his followers. This is especially true of a volume of sermons of the year 1824. The very successes he achieved, however, became instrumental in bringing about his downfall. He had already excited opposition on the part of the clergy of Dresden by ministering to a, German, congregation while called only to take charge of the Bohemian Church; and the hostility against him became more general as prosperity developed his naturally self-reliant and, arbitrary disposition. Every time he denounced those as heretics and unbelievers who were not prepared to subscribe to all his views he added to the number of his enemies and he finally placed himself in their power by persisting in an unfortunate custom which he had developed in his youth. He was in the habit of strolling about in the evening until a late hour, and the habit caused much unfavorable criticism; but it became ruinous to him. when he persisted in visiting a workingman's social club, originated by himself and composed of his own people, after ten o'clock at night,. The occasions of his visits were seasons of high festivity, in which the wives and daughters of the members participated, and they were invariably protracted until after midnight. Sometimes summer parties were connected with these meetings.

Eventually the police were compelled to take notice of the offense thus given, but at first without discovering anything to warrant interference. On Nov. 8, 1837, however, they discovered Stephan, accompanied by a woman and a number of his followers, assembled long after midnight, and under circumstances which warranted their apprehension. They denied that their gathering was of the nature of a “conventicle; “ but Stephan was nevertheless directed to report himself at Dresden by nine o'clock on the following morning, and immediately afterwards was suspended from the ministry. He had in the meantime secured a large number of followers throughout Saxony, insomuch that he had “stations” in every part, and held regular visitations among them.

He also held correspondence and friendly relations with the dissenters of  Würtemberg and Baden, but severed his .relations with the Moravian Brotherhood, whose members had been among the first to strengthen his hands in Dresden, and also renounced the friendship of the regular Lutheran clergy. A numerous band of youthful clergymen whom he had trained was blindly devoted to him, and his influence was felt in many parishes where the minister was not in harmony with his views. Disputes, and even open violence, broke out in many churches, and the government was ultimately induced to interfere. The Bohemian Church over which he had been installed now entered a complaint against him, dated April 17, 1838, and supplemented July 5, 1838, in which the pastor was charged, first, with immodest and unchaste conduct (the specifications being too definite for rehearsal here); second, with dishonest administration of the finances of his Church; and, third, with frequent neglect of his official duties, especially with regard to Church, school, and the sick and dying; and these charges gave a more serious character to an investigation which had promised to result in his favor. Stephan now gave the word to his followers to prepare for emigration; but while getting ready he resumed his former nocturnal practices, and again came under police surveillance. At midnight of Oct. 27-28 he secretly, and without bidding adieu to his family, left the city and repaired to Bremen, where a body of his adherents had assembled to the number of 700 souls, including six clergymen, ten candidates, and four teachers. He sailed for America on Nov. 18.

During the passage he was noticeably luxurious, idle, and arbitrary, though faint hearted in moments of danger. Five days before the arrival at New Orleans he caused himself to be elected bishop, and before arriving at St. Louis he had a document prepared by which the whole body pledged themselves to be subject to him “in ecclesiastical, and also in communal matters,” only one person refusing to subscribe to its terms. His power had been established by the fact that he had obtained control of the emigration fund, amounting in the aggregate to about 125,000 thalers. He allowed more than two months to pass unimproved at St. Louis, to the great financial injury of the colony, while procuring the insignia of a bishop's office and leading a life of pleasure. In April, 1839, however, a portion of the colony, including the bishop, removed to Wittenberg, Perry Co., Mo., where a tract of land had been purchased. On May 5 and afterwards a number of young girls revealed to pastor Liber that Stephan had made improper advances to them while at sea and after the arrival, using as a cloak his sacred position and office. These statements were established by affidavits. Stephan was consequently deprived of his rank, and was excommunicated and expelled  the community. He went to Illinois, followed by his faithful concubine, and died in Randolph County, of that state, in February, 1846. His deceived followers experienced grave difficulties because of unfavorable outward circumstances, and also because of internal dissensions. Their pastors were not able at once to lay aside that tendency to hierarchical pretensions which they had imbibed from Stephan's example; but eventual prosperity came to them under the guidance of the Rev. O. H. Walther, pastor of the St. Louis congregation.

Stephan was evidently a chosen instrument of God, endowed with extraordinary charisms, which he employed for the blessing and abused to the misery of souls. He was of imposing physical stature, over six feet in height, and possessed of rugged earnestness and intense determination. He was as shrewd as he was bold. His early ministerial life was that of a hero. Extraordinary success and the unbounded adoration of his people excited his vanity, and opened the way to sin and immorality. In his later days he was, no doubt, an abandoned hypocrite, who used his high position for the gratification of his fleshly lusts. See Stephan, Predigten, two sermons delivered in the Church of St. John, in Dresden, on the day of commemorating the Reformation, and on the first Sunday in Advent, 1823 (Durr, Dresden and Leipsic); id. Der christl. Glaube, sermons of the year 1824 (Dresden, 1825, 2 pts.); Poschel, Glaubensbekenntn. d. Gemeinde zu St. Joh. in Dresden, etc. (1833); Stephan, Gaben fur Unsere Zeit (2d ed. Nuremb. 1834); Von Uckermann, Sendschr. an Prof. Krug, etc. (Sondershausen, 1837); Delitzsch, Wissenschaft, Kunst, Judenthum (Grimma, 1838); Lutkemuller, Lehren u. Unitriebe d. Stephanisten (Altenburg, 1838), violent; Exulanten-Lieder (Bremen, 1838), five hymns composed by the emigrating colony of Stephanists, in which exaggerated adulation of the pastor, Stephan, is intermixed with devotional sentiment; Francke, Two Sermons on Eph 3:14 to Eph 4:6, delivered in the royal chapel at Dresden, 1838; Steinert, Three Sermons on the Stephanists (Dresden, 1838); Siebenhaar, Discourses relating to the Stephanist Movement (Penig, 1839); Wildenham, A Sermon (ibid. 1839); Pleissner, Die kirchl. Fanatiker im Muldenthale (Altenburg, 1839), rationalistic; Warner, Die neuest. sckhs. Auswanderer nach Amerika (Leipsic, 1839), shallow, and not important; Schicksale u. Abenteuer d.... Stephanianer (Dresden, 1839), based on reports from Gunther, a returned emigrant Stephanist; Fischer, Das falsche Martyrerthum, etc. (Leipsic, 1839), the most complete presentation of the subject; Von Polenz, D. offentl.  Meinung u. d. Pastor Stephan (Dresden and Leipsic, 1840), the most important treatise for reaching a true estimate of Stephan; Vehse, D. Stephan'sche Ausw. in. Amerika, etc. (Dresden, 1840), held by returned members of the Stephanist colony to be the most accurate statement of the facts as they occurred; Walther, Sermon delivered before the Lutheran Congregation in St. Louis, Nov. 22, 1840 (ibid. 1841). Comp. also the acts of the Saxon Diet in regard to the case of Stephan, etc.; and see Guericke, Handb. d. Kirchengesch. 3d ed. 2, 995, 1096 sq., 1100, and numerous articles in the periodicals of the time.

## Stephanas[[@Headword:Stephanas]]

             (Στεφανᾶς, a contraction for the colloquial Lat. Stephanatus, “crowned”), a disciple at Corinth whose household Paul baptized (1Co 1:16), being the first converted to Christianity in Achaia (1Co 16:15). From the last of these texts it would appear that Stephanas and his family, in the most exemplary manner, “addicted themselves to the ministry of the saints,” which some interpret of their having taken upon them the office and duty of deacons; but which seems to admit of a larger sense (without excluding this), namely, that all the members of this excellent family ministered to the wants and promoted the comfort of their fellow Christians, whether strangers or countrymen. As “the household of Stephanas” is mentioned in both texts, it has been supposed that Stephanas himself was dead when Paul wrote; but in 1Co 16:17 it is said “I am glad of the coming of Stephanas.” — Kitto. He was present with the apostle at Ephesus when he wrote his First Epistle to the Corinthians (A.D. 54), having gone thither either to consult him about matters of discipline connected with the Corinthian Church (Chrysost. Horn. 44), or on some charitable mission.

## Stephani, Heinrich[[@Headword:Stephani, Heinrich]]

             a Protestant divine of Germany, was born at Gmund, April 1, 1761. He studied at Erlangen, and was made in 1794 member of consistory at Castel. In 1808 he was appointed superintendent of the Church and school at Augsburg; in 1818 dean and pastor at Gunzenhausen, was suspended in 1836, and died in 1850 at Gorkau, in Silesia. He wrote, Gedanken über Entstehung und Ausbildung eines Messias (Nuremberg, 1787): — Grundriss der Staatserziehungswissenschaft (Weissenfels, 1797): — Lehrbuch der Religion (4th ed. Nuremberg, 1819): — Das allgemeine  kanonische Recht der protestantischen Kirche in Deutschland (Tübingen, 1825),: — Die Offenbarung Gottes durch die Vernunft als die einzig gewisse und vollig genugende (ibid. 1835): — Moses und Christus (Leips. 1836): — Die Hauptlehren des Rationalismus und Mysticismus, etc. (ibid. 1837). See Regensburger Conversations-Lexikon, s.v.; Zuchold, Bibl. Theol. 2, 1268 sq.; Fürst, Bibl. Jud. 3, 385; Winer, Handbuch der theol. Literatur, 1, 29,453, 581; 2, 12, 26, 73, 75, 197, 201, 233, 254, 320, 335, 354, 790. (B.P.)

## Stephanists[[@Headword:Stephanists]]

             SEE STEPHAN.

## Stephanos[[@Headword:Stephanos]]

             (Στέφανος), a Greek term for the nuptial crown.

## Stephanus[[@Headword:Stephanus]]

             SEE STEPHENS.

## Stephen[[@Headword:Stephen]]

             (Στέφανος, a crown), one of the first seven deacons, and the protomartyr, of the Christian Church. A.D. 29. In the following account we give the Scriptural notices, with such elucidation as modern investigations have thrown on the subject.

St. Stephen's importance is stamped on the narrative by a reiteration of emphatic, almost superlative, phrases “full of faith and of the Holy Ghost” (Act 6:5); “full of grace and power” (Act 6:8); irresistible “spirit and wisdom” (Act 6:10); “full of the Holy Ghost” (7:55). Of his ministrations among the poor we hear nothing. But he seems to have been an instance, such as is not uncommon in history, of a new energy derived from a new sphere. He shot far ahead of his six companions, and, far above his particular office. First, he arrests attention by the “great wonders and miracles that he did.” Then begins a series of disputations with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace. The subject of these disputations is not  expressly mentioned; but, from what follows, it is evident that he struck into a new vein of teaching, which eventually caused his martyrdom.

I. History. —

1. Early Notices. — It appears from Stephen's name that he was a Hellenist, as it was not common for the Jews of Palestine to adopt names for their children except from the Hebrew or Syriac; though of what country he was is unknown. His Hebrew (or rather Syriac) name is traditionally (Basil of Seleucia, Orat. de S. Stephano. See Gesenius in voce כּלל) said to have been Chelil, or Cheliel (a crown). He is represented by Epiphanius (40, 50) as one of the seventy disciples chosen by Christ; but this statement is without authority from Scripture, and is, in fact, inconsistent with what is there mentioned concerning him. He is spoken of by others as one of the first converts of Peter on the day of Pentecost; but this also is merely conjectural. Jerome (On Isaiah 46, 12) and others of the fathers praise him as a man of great learning and eloquence.

2. His Official Position. — The first authentic notice we find of him is in Act 6:5. In the distribution of the common fund that was intrusted to the apostles (Acts 6:35-37) for the support of the poorer brethren (see Mosheim, De Rebus Christ. ante Const. p. 118, and Dissert. ad Hist. Ecclesiastes Pertin.), the Hellenistic Jews complained that a partiality was shown to the natives of Palestine, and that the poor and sick among their widows were neglected. Whether we conceive with Mosheim (De Rebus, etc. p. 118) that the distribution was made by individuals set apart for that office, though not yet possessing the name of deacons; or, with the writer in the Encyclopaedia Metropolitana (art. “Ecclesiastical History; “ see also archbishop Whately's Kingdom of Christ), we conclude that with the office they had also the name, but were limited to Hebrews; or whether we follow the more common view as set forth by Böhmer (Diss. 7; Juris Ecclesiastes Antiq.), does not materially affect the present subject. The complaint of the Hellenists having reached the ears of the apostles, immediate directions were given by them with a view to removing the cause of it. Unwilling themselves to be called away from their proper employment of extending the bounds of the Christian community, they told the assembled multitude of believers to select seven men of their own number, in whose faith and integrity they might repose entire confidence, for the superintendence of everything connected with the relief of the poor. The proposal of the apostles met with the approbation of the brethren, who proceeded at once  with the choice of the prescribed number of individuals, among whom Stephen is first mentioned; hence the title of first deacon, or first of the deacons, is given to him by Irenaeus (Iren. 1,12). He is distinguished in Scripture as a man “full of faith and of the Holy Ghost” (Act 6:5). The newly elected individuals were brought to the apostles, who ordained them to their office, and they entered upon their duties with extraordinary zeal and success. The number of the disciples as greatly increased, and many priests were among the converts. In this work Stephen greatly distinguished himself by the miracles he performed before the people and by the arguments he advanced in support of the Christian cause. From his foreign descent and education, he was naturally led to address himself to the Hellenists; and in his disputations with Jews of the Synagogue of the Libertines and Cyrenians, etc. SEE SYNAGOGUE; SEE LIBERTINE, he brought forward views of the Christian scheme that could not be relished by the bigots of the ancient faith.

3. The Accusation. — Down to this time the apostles and the early Christian community had clung in their worship, not merely to the Holy Land and the Holy City, but to the holy place of the Temple. This local worship, with the Jewish customs belonging to it, Stephen now seems to have denounced. The actual words of the charge brought against him may have been false, as the sinister and malignant intention which they ascribed to him was undoubtedly false. “Blasphemous” (βλάσφημα), that is, calumnious, “words against Moses and against God” (Act 6:11) he is not likely to have used. But the overthrow of the Temple, the cessation of the Mosaic ritual, is no more than Paul preached openly, or than is implied in Stephen's own speech, “against this holy place and the law” — “that Jesus of Nazareth shall destroy this place, and shall change the customs that Moses delivered us” (Act 6:13-14).

Benson (History of the First Planting of the Christian Religion) and others have considered the testimony of the witnesses against Stephen as in every respect false, and that we are not even to suppose that he had stated that Christ would change the customs which Moses delivered (Act 6:14), upon the ground of the improbability of more being revealed to Stephen than to the apostles, as to the abolition of the Levitical ceremonies. From the strain of the martyr's speech, however, a different conclusion may be drawn. His words imply, in various passages, that external rites were not essential, and that true religion was not confined to the Temple service (7, 8, 38, 44, etc.). There seems much plausibility in the conjecture of Neander  (Planting and Training of the Christian Church, translated by Ryland, 1, 56 sq.) that Stephen and the other deacons, from their birth and education, were less under the influence of Jewish prejudices than the natives of Palestine, and may thus have been prepared to precede the apostles themselves in apprehending the liberty which the Gospel was to introduce. The statements of Stephen correspond in more than one particular with what was afterwards taught by Paul.

4. The Trial. — For such savings he was arrested at the instigation of the Hellenistic Jews and brought before the Sanhedrim, where, as it would seem, the Pharisaic party had, just before this time (Act 5:34; Act 7:51), gained an ascendency. As they were unable to withstand his powers of reasoning, their malice was excited; they suborned false witnesses against him as a blasphemer. The charge brought against him was, as we have seen, that he had spoken against the law and the Temple, against Moses and against God. This accusation was calculated to incite all parties in the Sanhedrim against him (comp. 22:22); and upon receiving it the predetermined purpose of the council was not to be mistaken. Stephen saw that he was to be the victim of the blind and malignant spirit which had been exhibited by the Jews in every period of their history. But his serenity was unruffled; his confidence in the goodness of his cause and in the promised support of his heavenly Master imparted a divine tranquillity to his mind; and when the judges fixed their regards upon him, the light that was within beamed forth upon his countenance, and “they saw his face as if it had been the face of an angel” (6:15).

For a moment, the account seems to imply the judges of the Sanhedrim were awed at his presence. Then the high priest that presided appealed to him (as Caiaphas had, in like manner, appealed in the great trial in the Gospel history) to know his own sentiments on the accusations brought against him. To this Stephen replied in a speech which has every appearance of being faithfully reported. The peculiarities of the style, the variations from the Old Test. history, the abruptness which, by breaking off the argument, prevents us from easily doing it justice, are all indications of its being handed down to us substantially in its original form.

5. Stephen's Defense. — His speech is well deserving of the most diligent study, and the more it is understood the higher idea will it convey of the degree with which he possessed the qualities ascribed to him in the sixth chapter. Very different views have been taken of it by commentators. Upon  the whole, we are inclined to follow that which is given by Neander in the work referred to. Even as a composition it is curious and interesting from the connection which may be discovered between the various parts, and from the unity given to the whole by the honesty and earnestness of the speaker. Without any formal statement of his object. Stephen obviously gives a confession of his faith, sets forth a true view of the import of his preaching in opposition to the false gloss that had been put upon it, maintains the justness of his cause, and shows how well founded were his denunciations against the impenitent Jews.

The framework in which his defense is cast is a summary of the history of the Jewish Church. In this respect it has only one parallel in the New. Test, the eleventh chapter of the Epistle to the Hebrews — a likeness that is the more noticeable, as, in all probability, the immediate writer of that epistle was, like Stephens, a Hellenist.

In the facts which he selects from this history he is guided by two principles — at first more or less latent, but gradually becoming more and more apparent as he proceeds. The first is the endeavor to prove that, even in the previous Jewish history, the presence and favor of God had not been confined to the Holy Land or the Temple of Jerusalem. This he illustrates with a copiousness of detail which makes his speech a summary almost as much of sacred geography as of sacred history — the appearance of God to Abraham in Mesopotamia before he dwelt in Haran” (Act 7:2); his successive migrations to Haran and to Canaan (Act 7:4); his want of even a resting place for his foot in Canaan (Act 7:5); the dwelling of his seed in a strange land (Act 7:6); the details of the stay in Egypt (Act 7:8-13); the education of Moses in Egypt (Act 7:20-22); his exile; in Midian (Act 7:29); the appearance in Sinai, with the declaration that the desert ground was holy earth (γῆ ἁγία) (Act 7:30-33); the forty years in the wilderness (Act 7:36; Act 7:44); the long delay before the preparation for the Tabernacle of David (Act 7:45); the proclamation of spiritual worship even after the building of the Temple (Act 7:47-50).

The second principle of selection is based on the attempt to show that there was a tendency from the earliest times towards the same ungrateful and narrow spirit that had appeared in this last stage of their political existence. And this rigid, suspicious disposition he contrasts with the freedom of the divine grace and of the human will, which were manifested in the exaltation of Abraham (Act 7:4), Joseph (Act 7:10), and Moses (Act 7:20), and in  the jealousy and rebellion of the nation against these their greatest benefactors, as chiefly seen in the bitterness against Joseph (Act 7:9) and Moses (Act 7:27), and in the long neglect of true religious worship in the wilderness (Act 7:39-43).

Both of these selections are worked out on what may almost be called. critical principles. There is no allegorizing of the text, nor any forced constructions. Every passage quoted yields fairly the sense assigned to it.

Besides the direct illustration of a freedom from local restraints involved in the general argument, there is also an indirect illustration of the same doctrine, from his mode of treating the subject in detail. Many of his references to the Mosaic history differ from it either by variation or addition, apparently from traditionary sources of information, e.g.:

1. The call of Abraham before the migration to Haran (Act 7:2), not, as according to Gen 12:1, in Haran.

2. The death of his father after the call (Act 7:4), not, as according to Gen 11:32 before it.

3. The seventy-five souls of Jacob's migration (Act 7:14), not as according to Gen 46:27, seventy.

4. The supreme loveliness (ἁστεῖος τῷ Θεῷ, a Hebraistic superlative) of Moses (Act 7:20), not simply, as according to Exo 2:2, the statement that “he was a goodly child.”

5. His Egyptian education (Act 7:22) as contrasted with the silence on this point in Exo 4:10.

6. The same contrast with regard to his secular greatness, “mighty in words and deeds” (Act 7:22; comp. Exo 2:10).

7. The distinct mention of the three periods of forty years (Act 7:23; Act 7:30; Act 7:36), of which only the last is specified in the Pentateuch.

8. The terror of Moses at the bush (Act 7:32), not mentioned in Exo 3:3.

9. The supplementing of the Mosaic narrative by the illusions in Amos to their neglect of the true worship in the desert (Act 7:42-43).

10. The intervention of the angels in the giving of the Law (Act 7:53), not mentioned in Exo 19:16.

11. The burial of the twelve patriarchs at Shechem (Act 7:16), not mentioned in Exo 1:6. The burial of Joseph's bones alone is recorded (Jos 24:32).

12. The purchase of the tomb at Shechem by Abraham from the sons of Emmor (Act 7:16), not, as according to Gen 23:15, the purchase of the cave at Machpelah from Ephron the Hittite.

13. The introduction of Remphan from the Sept. of Amo 5:26, not found in the Hebrew.

The explanation and source of these variations must be sought under the different names to which they refer; but the general fact of their adoption by Stephen is significant as showing the freedom with which he handled the sacred history, and the comparative disregard of verbal accuracy by him and by the sacred historian who records his speech. “He had regard,” as Jerome says, “to the meaning, not to the words.” (See their reconcilement in Wordsworth's New Test. [1860], p. 65-69.)

6. His Condemnation and Martyrdom. — It would seem that, just at the close of his argument, Stephen saw a change in the aspect of his judges, as if for the first time they had caught the drift of his meaning. He broke off from his calm address, and turned suddenly upon them in an impassioned attack which shows that he saw what was in store for him. Those heads thrown back on their unbending necks, those ears closed against any penetration of truth, were too much for his patience: “Ye stiff-necked and uncircumcised in heart and ears! ye do always resist the Holy Ghost as your fathers did, so do ye. Which of the prophets did not your fathers persecute? the Just One: of whom ye are the betrayers and murderers.” As he spoke they showed by their faces that their hearts (to use the strong language of the narrative) “were being sawn asunder,” and they kept gnashing their set teeth against him; but still, though with difficulty, restraining themselves. He, in this last crisis of his fate, turned his face upwards to the open sky, and as he gazed the vault of heaven seemed to him to part asunder (διηνοιγμένος), and the divine glory appeared through the rending of the earthly veil — the Divine Presence, seated on a throne, and on the right hand the human form of “Jesus,” not, as in the usual representations, sitting in repose, but standing erect, as if to assist his suffering servant. Stephen  spoke as if to himself, describing the glorious vision; and, in so doing, alone of all the speakers and writers in the New Test., except only Christ himself, uses the expressive phrase, “the Son of man.” As his judges heard the words, expressive of the divine exaltation of him whom they had sought so lately to destroy, they could forbear no longer. They broke into a loud yell; they clapped their hands to their ears, as if to prevent the entrance of any more blasphemous words; they flew as with one impulse upon him, and dragged him out of the city to the place of execution.

It has been questioned by what right the Sanhedrim proceeded to this act without the concurrence of the Roman government; but it is enough to reply that the whole transaction is one of violent excitement. On one occasion, even in our Lord's life, the Jews had nearly stoned him even within the precincts of the Temple (Joh 8:59). “Their vengeance in other cases was confined to those subordinate punishments which were left under their own jurisdiction imprisonment, public scourging in the synagogue, and excommunication” (Milman, Hist. of Latin Christianity, 1, 400). See Conybeare and Howson, Life of St. Paul, 1, 74. On this occasion, however, they determined for once to carry out the full penalties enjoined by the severe code of the Mosaic ritual. SEE STONING.

Any violator of the law was to be taken outside the gates, and there, as if for the sake of giving to each individual member of the community a sense of his responsibility in the transaction, he was to be crushed by stones, thrown at him by all the people. Those, however, were to take the lead in this wild and terrible act who had taken upon themselves the responsibility of denouncing him (Deu 17:7; comp. Joh 8:7). These were, in this instance, the witnesses who had reported or misreported the words of Stephen. They, according to the custom, for the sake of facility in their dreadful task, stripped themselves, as is the Eastern practice on commencing any violent exertion; and one of the prominent leaders in the transaction was deputed by custom to signify his assent (Act 22:20) to the act by taking the clothes into his custody, and standing over them while the bloody work went on. The person who officiated on this occasion was a young man from Tarsus — one, probably, of the Cilician Hellenists who had disputed with Stephen. His name, as the narrative significantly adds, was Saul. Everything was now ready for the execution. It was outside the gates of Jerusalem. The earlier tradition fixed it at what is now called the Damascus gate. The later, which is the present tradition, fixed it at what is hence called St. Stephen's gate, opening on the descent to the Mount of  Olives; and in the red streaks of the white limestone rocks of the sloping hill used to be shown the marks of his blood, and on the first rise of Olivet, opposite, the eminence on which the Virgin stood to support him with her prayers. The sacred narrative fixes its attention only on two figures that of Saul of Tarsus, already noticed, and that of Stephen himself.

As the first volley of stones burst upon him, he called upon the Master whose human form he had just seen in the heavens, and repeated almost the words with which he himself had given up his life on the cross, “ Lord Jesus, receive my spirit.”

Another crash of stones brought him on his knees. One loud piercing cry (ἔκραξε μεγάλῃ φωνῇ) — answering to the loud shriek or yell with which his enemies had flown upon him escaped his dying lips. Again clinging to the spirit of his Master's word's he cried, “Lord, lay not this sin to their charge,” and instantly sank upon the ground; and, in the touching language of the narrator, who then uses for the first time the word afterwards applied to the departure of all Christians, but here the more remarkable from the bloody scenes in the midst of which the death took place ἐκοιμήθη, “fell asleep.”

7. His Remains. — Stephen's mangled body was buried by the class of Hellenists and proselytes to which he belonged (οἱ εὐσεβεῖς), with an amount of funeral state and lamentation expressed in two words used here only in the New Test. (συνεκόμισαν and κοπετός).

This simple expression is enlarged by writers of the 5th century into an elaborate legend. The high priest, it is said, had intended to leave the corpse to be devoured by beasts of prey. It was rescued by Gamaliel, carried off in his own chariot by night, and buried in a new tomb on his property at Caphar Gamala (village of the Camel); eight leagues from Jerusalem. The funeral lamentations lasted for forty days. All the apostles attended. Gamaliel undertook the expense, and, on his death, was interred in an adjacent cave. This story was probably first drawn up on the occasion of the remarkable event which occurred in A.D. 415, under the name of the Invention and Translation of the Relics of St. Stephen. Successive visions of Gamaliel to Lucian, the parish priest of Caphar Gamala, on Dec. 3 and, 18 in that year, revealed the spot where the martyr's remains would be found. They were identified by a tablet bearing his, name, Cheliel, and were carried in state to Jerusalem, amid various portents, and buried in the church on Mount Zion, the scene of so many early Christian traditions. The  event of the Translation is celebrated in the Latin Church on Aug. 3, probably from the tradition of that day being the anniversary of the dedication of a chapel of St. Stephen at Ancona. The story itself is encompassed with legend, but the event is mentioned in all the chief writers of the time. Parts of his remains were afterwards transported to different parts of the coast of the West-Minorca, Portugal, North Africa, Ancona, Constantinople and in 460 what were still left at Jerusalem were translated by the empress Eudocia to a splendid church called by his name on the supposed scene of his martyrdom (Tillemont, St.-Etienne, art. 5-9, where all the authorities are quoted). Evodius, bishop of Myala, wrote a small treatise concerning the miracles performed by them; and Severus, a bishop of the island of Minorca, wrote a circular letter of the conversion of the Jews in that island and of the miracles wrought in that place by the relics which Orosius left there. These writings are contained in the works of Augustine, who gives the sanction of his authority to the incredible follies they record (De Civ. Dei, 22, 8).

The exact date of Stephen's death is not given in the Scriptural history. But ecclesiastical tradition fixes it in the same year as the crucifixion, on Dec. 26, the day after Christmas day. It is beautifully said by Augustine (in allusion to the juxtaposition of the two festivals) that men would not have had the courage to die for God, if God had not become man to die for them (Tillemont, St.-Etienne, art. 4).

II. S. Stephen's Typical Character. — The importance of his career may be briefly summed up under three heads:

1. He was the first great Christian ecclesiastic. The appointment of “the Seven,” commonly (though not in the Bible) called deacons, formed the first direct institution of the nature of an organized Christian ministry, and of these Stephen was the head “the archdeacon,” as he is called in the Eastern Church — and in this capacity represented as the companion or precursor of Laurence, archdeacon of Rome in the Western Church. In this sense allusion is made to him in the Anglican Ordination of Deacons.

2. He is the first martyr — the protomartyr. To him the name “martyr” is first applied (Act 22:20). He, first of the Christian Church, bore witness to the truth of his convictions by a violent and dreadful death. The veneration which has accrued to his name in consequence is a testimony of the Bible to the sacredness of truth, to the nobleness of sincerity, to the  wickedness and the folly of persecution. It also contains the first germs of the reverence for the character and for the relics of martyrs, which afterwards grew to a height now regarded by all Christians as excessive. A beautiful hymn, by Reginald Heber, commemorates this side of Stephen's character.

3. He is the forerunner of Paul. So he was already regarded in ancient times. Παύλου ὁ διδάσκαλος is te expression used for him by Basil of Seleucia. But it is an aspect that has been much more forcibly drawn out in modern times. Not only was his martyrdom (in all probability) the first means of converting Paul — his prayer for his murderers not only was fulfilled in he conversion of Paul — the blood of the first martyr, the seed of the greatest apostle — the pangs of remorse for his death, among the stings of conscience against which the apostle vainly writhed (Act 9:5) not only thus, but in his doctrine also, he was the anticipator, as, had he lived, he would have been the propagator of the new phase of Christianity of which Paul became the main support. His denunciations of local worship, the stress which he lays on the spiritual side of the Jewish history, his freedom in treating that history, the very turns of expression that he uses, are all Pauline.

III. Literature. — Euseb. Hist. Ecclesiastes 2, 1; Tillemont, Memoires, 2, 1-24; Neander, Planting and Training; Conybeare and Howson, St. Paul, ch. 2; Augusti, Archaol. Denkwürdigk. 1, 145; Rees, De Lapidatione Stephani (Jen. 1729); Ziegelbaur, Acta Stephani (Vien. 1736); Walch, De Funere Steph. (Jen. 1756); Schwarz, Martyrium Stephani (Viteb. 1756); Baur, De Oratione Steph. (Tüb. 1829); Schmid, Discours de St.-Etienne (Strasb. 1839); Bohn, Life of St. Stephen (Lond. 1844); and other monographs cited by Volbeding, Index Programmatum, p. 74; and by Danz, Wörterb. s.v. “Apostelgesch.” Nos. 56, 57.

## Stephen (2)[[@Headword:Stephen (2)]]

             a Scotch prelate, was bishop of the Isles in 1253, and in the same year confirmed to the monastery of Paisley all the churches and lands they held within his diocese. See Keith, Scottish Bishops, page 300.

## Stephen De Bellaville[[@Headword:Stephen De Bellaville]]

             or de Borbone, was a Dominican monk at Lyons, and died in 1261. His great work, De Septem Donis Spiritus Sancti, is yet unpublished, though a portion referring to the Cathari and the Waldenses had been issued in D'Argentre, Collectio Judiciorum de Novis Erroribus, 1, 85 sq., and more fully in Quentin and Echard, Scriptores Ordinis Proedicatorum, 1, 190 sq. It is found in manuscript in France, England, and Spain. Stephen had preached in his youth, at Valence, against the Cathari, and was afterwards made an inquisitor; he therefore possessed frequent opportunity to learn what were the teachings and customs of the sects found in Southern France. His report of such sects is among the most trustworthy sources of the history of heresies, though sometimes overdrawn. His statements respecting the Lyonese Vaudois are particularly noteworthy, as they seem to indicate that these people had adopted some of the views held by the Brethren of the Free Spirit (q.v.).

## Stephen I[[@Headword:Stephen I]]

             pope from A.D. 253 to 257, was a native Roman, and is noteworthy because of his connection with the controversy respecting the administration of baptism by heretics. In Africa and the East such baptism was generally rejected, while at Rome reclaimed heretics who had been baptized were received simply with laying on of hands. The Eastern Church, and especially Cyprian of Carthage (q.v.), decided emphatically against the practice of Rome, and asserted that baptism, as a valid rite,  cannot exist beyond the pale of the Church; to which Stephen replied that every baptism performed in the name of Jesus carries with it regenerating and sanctifying influence. The synods of Carthage, in 255 and 256, sanctioned the Eastern opinion, and forwarded notice of their decision to Rome. A dispute between Stephen and Cyprian was thereby inaugurated, which ended with Stephen's renouncing all connection with the African Church. Stephen found earnest opponents, also in bishops Dionysius of Alexandria and Firmilian of Caesarea, the latter of whom emphatically resisted the claim of the Romish see to supremacy, which Stephen steadily advanced during the quarrel. The division between the churches continued down to Stephen's death, in 257. Tradition relates that he died a martyr under Valerian, condemned because he refused to sacrifice to idols. He is commemorated Aug. 2.

## Stephen II[[@Headword:Stephen II]]

             said to have been elected pope March 27, 752, and to have died three or four days afterwards, is not usually included in lists of the popes.

## Stephen III[[@Headword:Stephen III]]

             (II), whose pontificate lasted from 752 to 757, is generally recorded as Stephen II. This pope was threatened by Astolph king of the Lombards, who took the exarchate of Ravenna. Stephen thereupon appealed to Pepin the Short, king of the Franks for help, and offered in return an eternal reward and all the joys of Paradise, but threatened him with forfeiture of his salvation if he should delay to undertake the required deliverance. Pepin besieged Astolph in Pavia (754), and compelled him to promise the renunciation of all his conquests. The latter, however, invaded the Roman territories once more, instead of fulfilling his agreement and Pepin was obliged to return to Italy (755). He defeated the Lombard, and wrested from him the territories he had conquered, and then raised the pope to the patriarchate, and made him possessor of the exarchate. This act first made the pope the secular head of a country and a people. Stephen, in return, anointed Pepin king. He died in 757, leaving a number of letters and canonical constitutions.

## Stephen IV[[@Headword:Stephen IV]]

             (III), pope from 768 to 772, was a Benedictine monk, and had been made cardinal-priest by pope Zachary. He condemned his rival, pope  Constantine, who had been a layman, as a usurper of the episcopal chair, and in 769 held a synod in the Laterari, which decreed that only a deacon or a priest could attain to the papal dignity. The same synod sanctioned afresh the worship of images, relics, and saints, which had been rejected by a synod at Constantinople and by the emperor Constantine Copronymus. This pope also, was troubled by the Lombards, and sought relief at the hands of Charles and Carloman, the Frankish kings. The persistent enmity of the Lombards suggested the advisability of preventing any alliance between them and the Franks, and Stephen was accordingly concerned to prevent the consummation of a proposed marriage of Charles with Desideria, daughter of the Lombard king. He did not, however, accomplish his purpose; but Charles separated from his wife when they had been married one year. Stephen died in 772.

## Stephen IX[[@Headword:Stephen IX]]

             (VIII), a German, and related to the emperor Otto the Great, was elevated to the papacy by the action of clergy and people in 939, and reigned until 942. He was wholly unable to restrain the shameless rule of abandoned women in the Church, and, like the other popes of that period, was simply the creature and plaything of a party

## Stephen Of Tournay[[@Headword:Stephen Of Tournay]]

             born in 1135 at Orleans, France, abbot of the convent of St. Everte at Orleans, and afterwards of St. Genevieve at Paris, was subsequently made bishop of Tournay; and died in 1203. He was very learned in canon law, but rather narrow in both theological and philosophical studies. While he complained of the confusion existing with respect to science, of the ambition of scholars and their fondness for disputing on matters pertaining to the faith, he was yet unable to discover any remedy for the evils he deplored save the intervention of the papal authority. He hoped that in this way greater uniformity of theological instruction might be secured, and that bounds might thus be set to the independence of the teachers. His principal work appears to have been a Summa de Decretis, only the preface of which is known. Two discourses and several letters from his pen are extant, which possess some importance as sources for the history of his time. The best edition is that of Molinet (Paris, 1679, 8vo).

## Stephen V[[@Headword:Stephen V]]

             (IV), a Roman, created cardinal deacon by pope, Leo III, who was raised to the papal throne in A.D. 816, but reigned only a few months. He caused the discontented Roman population to swear allegiance to Louis the Pious as well as to himself, in order to bring them more completely into his power; and he crowned that monarch emperor. He died in 817.

## Stephen VI[[@Headword:Stephen VI]]

             (V) ascended the papal chair in 885. He negotiated with the emperor Basil of Constantinople and his son Leo for a restoration of the peace between the Greek and Roman churches which had been disturbed by Photius (q.v.). Stephen demanded that all clergymen consecrated by Photius should be deposed, and that those whom the latter had banished or excommunicated should be restored; and Leo conformed to the requirement. The pope was also able to maintain his position against Charles the Fat, who sought to depose him because he had not obtained secular confirmation. He crowned the duke Guido of Spoleto as emperor, and died in 891.

## Stephen VII[[@Headword:Stephen VII]]

             (VI), pope during a few months, in 896-897. On his attaining to the papal dignity he caused the body of his predecessor and personal enemy, Formosus (q.v.), to be exhumed and mutilated, after which it was thrown into the Tiber. It is alleged that Formosus had, on some former occasion, prevented Stephen from becoming pope. The same partisan fury which  enabled Stephen to vent his anger upon a deceased enemy brought about his own destruction. He was strangled to death in prison, and his action towards Formosus was condemned by a synod under John IX (898).

## Stephen VIII[[@Headword:Stephen VIII]]

             (VII), pope from 929 to 931, belongs to the number of pontiffs who were governed by the notorious Theodora and Marozia. He is remarkable in no other respect.

## Stephen X[[@Headword:Stephen X]]

             (IX), a creature of Hildebrand, SEE GREGORY VII, was the son of duke Gotelon of Nether-Lorraine. His name was Frederick. Pope Leo IX appointed him cardinal-deacon and chancellor to the apostolical chair. In that capacity he accompanied cardinal Humbert as legate to Constantinople, and aided in preventing any reconciliation between the two churches (comp. Brevis Commenor. eorum quoe Gesserunt Apocris. Sanctoe Rom. Sedis in Regia Urbe, etc., in Annal. Ecclesiastes auct. Caes. Baronio, [Col. Agripp. 1609], 9, 19, 222; also Annal. Ecclesiastes Exodus 12 Tomis C. Baron. Redacti, opera Henr. Spondani [Mogunt. 1618], p. 824). On his return he became a monk in the Convent of Monte-Casino, and was promoted to be abbot; and when Victor II died he ascended the papal chair, A.D. 1057, under the name of Stephen. Guided by Hildebrand, he opposed the immorality of the clergy, especially with respect to simony and concubinage. He appointed the famous Peter Damiani (q.v.) to be bishop of Ostia, and entered into negotiations with Agnes, mother of the emperor Henry IV, with a view to secure the expulsion of the Normans from Italy; and also to insure the election of bishop Gerard of Florence as his successor (who actually did follow the pontificate as Nicholas II); and, finally, he ordered that the election of a pope should be postponed until the return of Hildebrand from Germany, whither he had gone as a legate. He died in 1058.

## Stephen, William[[@Headword:Stephen, William]]

             a Scotch prelate, was divinity reader in the University of St. Andrews, and was advanced to the see of Dunblane about 1422. He probably died in 1429. See Keith, Scottish Bishops, page 177.

## Stephens (St.) Day[[@Headword:Stephens (St.) Day]]

             a festival observed on Dec. 26 in honor of the protomartyr Stephen.

## Stephens, Abednego[[@Headword:Stephens, Abednego]]

             an Episcopal clergyman, was born at Centerville, Queen Anne Co., Md., July 24, 1812. When three years of age his parents moved to Havre de Grace in that state, and from thence, in 1819, to Staunton, Va. In 1829 his father left him in charge of a male academy, which he managed until the close of the session; wound up his father's business, and conducted the family to Columbia, Tenn. He was elected to the presidency of a male academy in that place, resigning to enter the University of Nashville in May, 1832, from which he graduated in October, 1833. On July 3, 1831, he was confirmed by bishop Meade. After graduation he accepted the tutorship of ancient languages in his alma mater, and was soon after made professor in the same department. He attended the General Theological Seminary in New York from October, 1836, to October, 1837, and upon his return was ordained deacon by bishop Otey, Oct. 15, 1837, entering priest's orders soon after. He continued in his college professorship until in 1839 he accepted a call to the presidency of Jefferson College, at Washington, Miss. His health failing, he spent the winter in Cuba; but, receiving no permanent relief, returned and settled at Nashville, where he  died, Feb. 27, 1841. “He stood in the front rank of scholars and orators; his sermons were characterized by depth and comprehension of thought, and by profound research and impassioned eloquence.” See Sprague, Annals of the Amer. Pulpit, 5, 746.

## Stephens, Daniel, D.D.[[@Headword:Stephens, Daniel, D.D.]]

             an Episcopal clergyman, was born at Licking Creek, Bedford Co., Pa., in April 1778. At the age of nineteen he joined the Baptist Church, and declared his intention of devoting himself to the ministry. Entering Jefferson College, Canonsburg. Pa., at the age of twenty-five, he was, after the first year, appointed tutor of ancient languages, and was so industrious as to be able to study divinity during one session of his senior year and to graduate in 1805. He entered upon the vocation of teaching, studying divinity under Mr. (afterwards bishop) Kent. Deciding to enter the Episcopal Church, he was ordained deacon by bishop Claggett in February 1809. For this choice he was disinherited by his father. Upon his ordination he removed to Chestertown, and taught in Washington College, and preached acceptably. He was ordained priest by bishop Claggett in Baltimore in 1810, and removed to Centerville, Queen Anne Co., where he had charge of an academy and two parishes. He remained here four years, and removed to Havre de Grace, where he preached four years, when he accepted a call to Staunton, Va., and continued there till 1828. After a short residence in Fincastle, Va., he accepted a call to St. Peter's Church, Columbia, Tenn., in 1829. Removing to Bolivar, Tenn., in 1833, he organized the parish of St. James. His wife died in 1847, and he consented to retire to the home of his son-in-law, Pitser Miller, of Bolivar. He resigned his charge in 1849, and died Nov. 21, 1850. See Sprague, Annals of the Amer. Pulpit, 5, 519.

## Stephens, Jeremy[[@Headword:Stephens, Jeremy]]

             an English divine, was born at Bishop's Castle, Shropshire, in 1592, and entered Brasenose College, Oxford, in 1609. Taking his degrees in art in 1615, he was ordained deacon, and appointed chaplain of All-Souls' College. In May 1616, he was admitted to priest's orders, and in 1621 was presented to the rectory of Quinton, Northamptonshire, and in 1626 to that of Wotton, both by Charles I. He was made prebendary of Biggleswade, Lincoln, in 1641, but was deprived in 1644 of all his preferments, and imprisoned by the usurping powers. At the Restoration he was replaced in  all his former livings, and had also a prebend in Salisbury Church. He died at Woatton Jan. 9, 1665. He published, Notre in D. Cyprian. de Unitate Ecclesioe (London, 1632, 8vo): — Notoe in D. Cyprian. de Bono Patientioe (ibid. 1633, 8vo): — Apology for the Ancient Right and Power of the Bishops to Sit and Vote in Parliaments (ibid. 1660): — LB. Gregorii Magni Episcopi Romani de Cura Pastorali Liber vere Aureus, etc., MSS. cum Romana editione collatis (ibid. 1629, 8vo). He was also editor of Spelman, On Tithes, and his apology for the treatise De non Temmerandis Ecclesiis. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stephens, More Correctly Stephen[[@Headword:Stephens, More Correctly Stephen]]

             (Etienne), the family name of an illustrious succession of learned printers, of whom, however, we have here to notice specially only ROBERT. He was the son of Henri Etienne (Henricus Stephanus), the printer of the Quincuplex Psalterium of Le Fevre d'Etaples (Paris, 1509-13), who died in 1520. Robert was born at Paris in 1503. Having received a learned  education and become skilled in the classical languages and Hebrew, he devoted himself to the editing and issuing of carefully printed editions of learned works. In 1545 he issued, under the simple title of Biblia, an edition of the Vulgate, with a new Latin translation of the Bible, printed in parallel columns, and in a type of exquisite beauty. Explanatory notes were added in the margin; and as some of these gave offense to the doctors of the Sorbonne as savoring of the Reformed doctrines, Stephens thought it prudent, on the death, of his father, to remove to Geneva. Before leaving Paris, however, he had issued his edition of the Greek New Test., first in a small form, known as the Omirificam edition, from the first words of the preface (Paris, 1546-49), and afterwards in fol. with various readings from MSS. collated by his son Henry. At Geneva he printed an edition of the Greek text with the Vulg. rendering, and that of Erasmus, 1551. This edition presented the text for the first time divided into verses. Two editions of the Hebrew Bible were also printed by him one with the Commentary of Kimchi on the minor prophets, in 13 vols. 4to (Paris, 1539-43), another in 10 vols. 16mo (ibid. 1544-46). It is to him we owe the Thesaurus Linguoe Latinoe (4 vols. fol.), as to his son Henry the Thesaurus Ling. Graecoe is due — two monuments of vast learning and unwearied diligence. Robert Stephens died at Geneva Sept. 6, 1559.

## Stephens, William[[@Headword:Stephens, William]]

             an English clergyman, was a native of Devonshire, and graduated from Exeter College, Cambridge, in 1715. He was first vicar of Brampton, and afterwards rector of St. Andrew's, in Plymouth. He died, much lamented, in 1736. He published four single Sermons (1717, 1719, 1722, 1724, each 8vo); and after his death appeared (thirty-five) Sermons (Oxford, 1737, 2 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stephens, William H.[[@Headword:Stephens, William H.]]

             a Methodist Episcopal minister, was born in New York Dec. 18, 1804, converted in 1828, under the preaching of Rev. Charles Pitman; traveled Burlington and Bargaintown circuits, under the presiding elder, in 1829-30; was admitted on trial in 1831, and appointed to Cumberland and Cape May Circuit; in 1832, to Salem Circuit; and in 1833 was admitted into full connection, and appointed to Swedesborough Circuit, where he died the same year. He was a man of studious habits, good preaching abilities, ardent piety, and extensive usefulness. See Minutes of Annual Conferences, 2, 282.

## Stephenson, James White, D.D.[[@Headword:Stephenson, James White, D.D.]]

             a Presbyterian divine, was born in Augusta County, Va., in 1756. He was educated at Mt. Zion College, Winnsborough, S.C.; principal, for three years, of a classical school near the old Waxhaw Church, in Lancaster District. S.C.; studied theology privately; was licensed by the Presbytery of  South Carolina in 1789; ordained and installed pastor of the Bethel and Indiantown churches, in Williamsburg District, in 1790. March 3,1808, with about twenty families, he migrated to Maury County, Tenn., jointly purchased a tract of land, and organized what was afterwards known as the “Frierson Settlement” — a Christian colony which long maintained an enviable reputation, particularly for its faithful private and public instruction of the blacks. He died Jan. 6, 1832. Dr. Stephenson published two or three sermons. As a preacher he was solid and instructive. In 1815, South Carolina College conferred upon him the degree of D.D. See Sprague, Annals of the Amer. Pulpit, 3, A550; Allibone, Dict. of Brit. and Amer. Authors, s.v. (J.L.S.)

## Stercoranists[[@Headword:Stercoranists]]

             (from stercoro, to void as excrement). The grossly sensual conception of the presence of the Lord's body in the sacrament, according to which that body is eaten, digested, and evacuated like ordinary food, is of ancient standing, though not found in Origen, as some writers have assumed (e.g. Tournely, Cursus Theologicus, 3, 345), nor, perhaps, in Rhabanus Maurus, who, like the former, was charged with holding such views because of an ambiguous explanation of Mat 15:17 (e.g. by Gerbert, De Corp. et Sang. Domini, in Pez, Thesaur. Anecdot. Noviss. 1, 1, 144). It certainly originated with a class of false teachers contemporary with or earlier than Rhabanus Maurus, whom Paschasius Radbert condemns, De Corp. et Sang. Domini, c. 20, where he remarks, with reference to certain apocryphal writings, “Frivolum est ergo in hoc mysterio cogitare de stercore, ne commisceatur in digestione alterius cibi.” He does not, however, apply the term Stercoranists to his opponents. Cardinal Humbert is the first to so employ the word in his work directed against the monk Nicetas Pectoratus (1054), to advocate azymitism, SEE AZYMITES, and the other characteristic doctrines of the Latin Church (see Canis Lectt. Antt. 3, 1, 319, ed. Basnage); and from that time the word was frequently employed to designate the supporters of the grossly realistic theory of the Lord's supper. It occurs now and then in the writings of the opponents of the Lutheran doctrine, particularly the realistic doctrine of Brentius and other Wurtembergers in the time of the Reformation. On the subject, see Pfaff, De Stercoranistis Medii AEvi, etc. (Tüb. 1750, 4to), and Schröckh, Kirchengesch. 23, 429-499.

## Sterculius, Stercutius, Or Sterquilinus[[@Headword:Sterculius, Stercutius, Or Sterquilinus]]

             a Roman divinity invoked by husbandmen. The name is derived from stercus, manure, and is applied by some to Saturn, because he taught the use of manure in agricultural processes. Others give it to Picumnus, the son of Faunus, who is likewise credited with introducing improvements in agriculture (Macrob. Sat. 1, 7; Serv. Ad AEn. 9, 4; 10, 76; Lactant. 1, 20; Pliny, H.N. 17, 9; August. De Civ. Dei, 18, 15).

## Sterling, John[[@Headword:Sterling, John]]

             a minister of the Methodist Episcopal Church, was born in Ireland in 1810, and emigrated to this country in early life. At the age of seventeen he united with the Church, and in 1844 was licensed to preach. He was received into the North Ohio Conference in 1847, and traveled six or seven years, when, because of ill health, he located. He was afterwards admitted into the Central Ohio Conference, where he labored several years. His death occurred April 2, 1863. See Minutes of Annual Conferences, 1863, p. 168.

## Sterling, John Whelen, D.D[[@Headword:Sterling, John Whelen, D.D]]

             a Presbyterian minister, was born at Black Walnut, Pennsylvania, July 17, 1816. He graduated from the College of New Jersey in 1840, Band from Princeton Theological Seminary in 1844; became pastor at Tunkhannock, Pennsylvania, in 1845; professor in Carroll College, Wisconsin, in 1846; teacher at Waukesha in 1847; professor in the University of Wisconsin in 1848, and died in office, March 8, 1885. See Necrol. Report of Princeton Theol. Sem. 1885, page 44.

## Stern[[@Headword:Stern]]

             (πρύμνα), the hinder part of a ship (as the word is rendered in Mar 4:38; Act 27:41), out of which the anchors were anciently fastened (Act 27:29). SEE SHIP.

## Stern, Henry Aaron, D.D[[@Headword:Stern, Henry Aaron, D.D]]

             a minister of the Church of England, was born April 11, 1820, at Unterreichenbach, Hesse-Cassel, of Jewish parentage. In 1840 he embraced Christianity in London. England, and in 1844 the London Jews' Society sent him as a missionary to Bagdad, to labor there among the Jews. At Jerusalem, where he stopped on the journey, he was admitted into deacon's orders by the late bishop Alexander, the first Protestant bishop in the Holy City. In 1849 Stern left his station for England, and was admitted into priest's orders by the bishop of London. In 1850 he returned to Bagdad, a few years afterwards was removed to Constantinople, and from this centre he undertook missionary journeys to Asia Minor, Arabia Felix,  and the Crimea. At the request of the London committee, he then proceeded in 1859 to Abyssinia, for the purpose of making known the gospel among the Falasha Jews. For eighteen months he labored there, when he was invited to visit England with a view of setting before his society the importance of laboring in Abyssinia. In 1862 Stern started on his second journey to that country. The events of that journey were eventually to form no unimportant episode in the history of England. The semi-barbarous king of Abyssinia had endeavored in vain to open diplomatic relations with England. The infuriated king imprisoned the helpless missionary who came to pay his respects. The other Europeans, including the British consul, shared in Mr. Stern's sufferings and imprisonment. This happened in October 1863, and not till April 11,1868, were the prisoners delivered. Having recovered from his many sufferings, Stern accepted in 1870 the charge of the Home Mission in London. He died May 13, 1885. (B.P.)

## Stern, Hermann[[@Headword:Stern, Hermann]]

             a Jewish missionary, was born of Israelitish parentage in 1794, at Tennstadt, in Bavaria. He visited the high school in Bamberg to study as teacher. In his twenty-first year he received his first place as teacher in Hochberg. Endeavoring to conform in his religious instruction to the letter and spirit of the Holy Scriptures, he could not avoid alluding to the defectiveness and emptiness of the synagogue ceremonials as taught in the Talmud and in the Jewish code Shulchan Aruch. Complaint was made to the chief rabbi of the district, and for his own security Stern requested the government that the rabbi be required to superintend the religious instruction of his school. Mr. Bing, the chief rabbi, begged to be excused from doing so, stating that Stern's religious instruction did not please him. The government then demanded of the rabbi either to propose one of the existing compendiums as a text book for schools, or else write one himself.

The rabbi offered to do the latter. In the meantime Stern was sent by the government to the town of Heidingsfeld, near Würzburg. Having spent two years at the latter place, he received from the government the new text book of the Mosaic religion, which rabbi Alexander Behr, under the direction of the chief rabbi, had prepared. The one hundred and sixty pages of this book were entirely filled with ceremonial laws, and contained not a word, much less an exposition, of morality, of conscience, of virtue, of holiness, of the condition and destiny of man. Stern called the attention of the government to these deficiencies of the book, and promised to publish a better one. In 1829 he published his Die Confirmation der Israeliten, oder das Judenthum in seiner Grundlage, which was followed in 1835 by his larger work, Der Lebensraum. Both these books continued to be standards in many schools, even after Stern had embraced Christianity. The preparation of those works led Stern to study the Bible and the Talmud more thoroughly, which brought him to the conviction that the expected Messiah had already come. His sentiments he made known to the Jews, who persecuted him as much as possible, as they could not agree with him. But Stern often said, “They ought to know it, and it is my duty that I tell them the truth quite decidedly; the Lord demands it from me.” Sooner than he expected, the hour had come.

In the year 1836 many theologians were assembled together, who were ordered by the king of Bavaria to speak of different things about religion. They met in Würzburg; Stern also was invited to be present at the meeting; and now the question was put whether the Trinity consists with the Jewish religion or not. They all said no, excepting Stern, who could not agree. He put the question before them all- what shall one do if he cannot say yes to it? because he was convinced that the Trinity is spoken of in the Jewish religion. They were greatly astonished at him, and advised him to write a book in which he should put his question before them. This he did in his Das Israelitenthum in seiner Wurde und Burde, but instead of convincing him that he was in error, they censured him and threatened that they would take away his place from him; but he was not shaken. Stern had to undergo many severe trials, and he finally resolved to settle at Frankfort as a private tutor. Here he published in 1844 a periodical, Die Auferstehung, in which he proved, without at all exhausting the subject, that, the doctrine of the Trinity is not new in Judaism, however positively this is denied. Two years later (in 1846) he openly professed his Christian belief, and in the same year he published his Glaubensgrunde fur meinen Uebertritt zum Christenthum. He was soon engaged as missionary among the Jews by the British Society, and labored  among his brethren until his death, which took place in the year 1861. See the (London) Jewish Herald, April, 1861 Herschell, Jewish Witnesses that Jesus is the Christ (1858), p. 138 sq., Missionsblatt des Vereins fur Israel, Dec. 1872; Delitzsch, Saat auf Hoffnung (1872), 9, 68 sq.; 10, 188; Fürst, Bibl. Jud. 3, 385 sq.; Zuchold, Bibl. Theol. 2, 1269. (B.P.)

## Stern, Maximilian, D.D.[[@Headword:Stern, Maximilian, D.D.]]

             a minister of the German Reformed Church, was born of Jewish parentage, Nov. 18, 1815, at Altenkunstadt, in Bavaria. He prepared himself for the study of medicine, and when sixteen years of age he was examined for admission to the surgical college in Bamberg, but was not admitted on the plea of his youth, as eighteen years was the minimum for matriculation. He remained at Bamberg, privately studying under the direction of a physician, and when, after two years, the time for examination again arrived, all his hopes and aspirations were dashed by a royal mandate from Munich ordering the school to be abolished. He went to Niederwern, and here he was surlily told by the chief justice that he must choose a trade, or the government would take charge of him. Having no alternative, Stern chose the first trade that he came in contact with. For a number of years he occupied himself in this way, and finally resolved to go to the United States. Before leaving his country, he went to see his uncle Hermann Stern (q.v.), who in the meantime had become a Christian. Stern, who was at that time a sort of a rationalist, rebuked his uncle for sacrificing his worldly interests for the sake of religion; but, before he left, his uncle had implanted the first germs of an earnest seeking after his soul's salvation in the heart of the worldly-minded youth. At Bremerhaven, where he was delayed, the Lord prosecuted his gracious work by bringing him in contact with a missionary (Rev. John Neander, a Presbyterian minister of Williamsburgh, N.Y.), who presented Christ to his consideration. In 1839 he landed at New York, where the Rev. John Rudy, of the Houston Street German Church, was the means of bringing him more fully to the knowledge of Christ, and by whom he was also baptized. For three years he lived in New York, and earned a livelihood by hard manual labor. In 1842 he went to Mercersburg, Pa., to study theology, and was licensed in 1845. From that time on he was one of the most active men in the German Reformed Church. He built many churches and organized many congregations. He successfully labored in Galion, O., for nine years; from thence he went, in 1862, to Louisville, Ky., where he also labored for nine years, when bodily infirmities obliged him to resign, in 1870. He was then appointed by his  Church as missionary superintendent, but after one year's work he had again to resign. In 1871 he once more accepted a call to Galion, and when a year was over he gave up his charge, never to resume it. He went to Louisville, and after four years of inactivity, illness, grief, and longing for release, he died, July 6, 1876. Besides educating a number of ministers in his own house, Stern took an active part in the controversies which in former years agitated the Reformed Church, and was a very active contributor to the periodicals of his denomination. See the obituary of Mr. Stern in the Reformed Church Monthly, Sept. 1876, written by his son, the Rev. H.J. Stern, of Louisville, Ky. (B P.)

## Stern, Mendel Emanuel[[@Headword:Stern, Mendel Emanuel]]

             a Jewish writer, was born at Presburg, in Hungary, in 1811, where the celebrated Talmudist rabbi Moses Sopher exercised an enduring influence upon the pious disposition of the youth. At the age of twelve he was obliged to assist his father, then stricken with all the misfortunes of increasing blindness, in the duties of tuition at the Royal Jewish Normal School of his native place; and when fourteen years old he replaced his blind father in the arduous post of teacher. In 1833 he was employed as reader in the famous Oriental printing establishment of A. von Schmidt. He then tried his fortune as teacher in some country places, and in 1838 settled at Vienna, where henceforth he occupied himself exclusively with literary pursuits, and where he died, March 9, 1873.

Of his numerous works we mention the following עֵבֶר מִסְלוּל לְשׁוֹן, a Hebrew grammar (Vienna and Presburg, 1829, and often since): — A metrical German translation of the book of Proverbs (Presburg, 1832): — A German translation of the same book, with a Hebrew commentary (ibid. 1833): — The Ethics of the Fathers, פַרְקֵי אָבוֹת(Vienna, 1840), in German metrical and rhymed lines: — Liturgical Hymns on the Divine Unity, שַׁירֵי הִיְּחוּד(ibid. 1840), also in German metrical and rhymed lines: — The Prophet Ezekiel, with a German translation and a Hebrew commentary (ibid. 1842): — The Ethical Meditations of Bedarshi, סֵ8 בְּחַינִת עוֹלָם, with a German translation (ibid. 1847): — תּוֹלְדוֹת ישֹדָאֵל, or history of the Jews since their return from the Babylonian captivity to the destruction of Jerusalem by the- Romans (ibid. 1843), Hebrew and German: — A German translation of the book Jesus Sirach, or Ecclesiasticus (ibid. 1844): — סְלַיחוֹת, or penitential hymns, with a German translation (ibid. 1842): — מֲִחזוֹר, or  festival prayers, with a German translation (ibid. 1844,5 vols.). In 1845 he started a Hebrew periodical entitled כּוֹבֵי יַצְחָק, The Star of Isaac, full of interesting matter, of which twenty-six parts were published (ibid. 1845- 61):חוֹבוֹת הִלַּבָבוֹת, The Duties of the Heart of Bechai, with a German translation (ibid. 1856, 2d ed.): — הִמַּלַּין אוֹצָר, a Talmudical lexicon (ibid. 1863). See Fürst, Bibl. Jud. 3, 386-388; Steinschneider, Bibliographisches Handbuch, p. 137. (B.P.)

## Stern, Siegmund[[@Headword:Stern, Siegmund]]

             doctor of philosophy and preacher of the Jewish Reformed Synagogue at Berlin, and lately director of the philanthropin at Frankfort-on-the-Main (where he died, May 9, 1867), was the author of Das Judenthum und der Jude im christlichen Staate (Berlin, 1845): — Die Aufgabe des Judenthums und der Juden in der Gegenwart (ibid. 1845): — Die Religion des Judenthums (ibid. 1846; 2d ed. 1848).: — Die gegenwartige Bewegung im Judenthum (ibid. 1845):and Geschichte des Judenthums von Mendelssohn bis auf die Gegenwart, nebst Uebersicht der altern Religions- und Kulturgeschichte (Frankfort-on-the-Main, 1857). See Fürst, Bibl. Jud. 3, 388; Jost, Gesch. d. Judenth. u. s. Secten, 3, 380 sq.; Grätz, Gesch. d. Juden, 11, 568 sq. (B.P.)

## Stern, Wilhelm[[@Headword:Stern, Wilhelm]]

             a German professor, was born April 22, 1792, at Mosbach, and died March 31, 1873, at Carlsruhe, having for forty years been teacher and director of the evangelical seminary there. He wrote, Erfahrungen, Grundsätze und Grundzüge fur biblischchristlichen Religionsunterricht (Carlsruhe, 1833): — Geschichtliches Spruchbuch zur Wiederholung der biblischen Geschichten für christl. Schulen (ibid. 1844): — Lehrbuchlein des christl. Glaubens nach der heiligen Schrift, etc. (ibid. 1853): — Funfzehn messianische Psalmen (Barmen, 1870; new ed. 1872): — Erklärung der. vier Evangelien (Carlsruhe, 1867-69, 2 vols.). See Zuchold, Bibl. Theol. 2, 1269; Delitzsch, Saat auf Hoffnung, 10, 132 sq., 184 sq.; Hauck, Theolog.-Jahresbericht, 1870, 6, 573; 1872, 8, 673. (B.P.)

## Sterne (Or Stearne), John (1)[[@Headword:Sterne (Or Stearne), John (1)]]

             a physician and ecclesiastical writer, was born at Ardbraccan, County of Meath, Ireland, in 1622. He was educated in the College of Dublin, became a fellow, was ejected because of his loyalty, but reinstated at the  Restoration. He died in 1669. His writings are, Aphorismi de Felicitate (Dublin, 1654, 8vo; twice reprinted): — De Morte Dissertatio (ibid. 1656, 1659, 8vo): — Animoe Medela, seu de Beatitudine et Miseria (ibid. 1658, 4to): — Adriani Heerboordii Disputationum de Concursu Examen (ibid. 1658, 4to): — De Electione et Reprobatione (ibid. 1662, 4to): — to this is added Manuductio ad Vitam Probam: — De Obstinatione, opus posthumum, pietam Christiano-Stoicam scholastico more suadens, published in 1672 by Mr. Dodwell.

## Sterne, John (2)[[@Headword:Sterne, John (2)]]

             an Irish prelate, son of the preceding, was educated in Trinity College, Dublin, and became successively vicar of Trim, chancellor and dean of St. Patrick's, bishop of Dromore in 1713, of Clogher in 1717, and vice- chancellor of the University of Dublin. He laid out immense sums on his episcopal palaces and on the College of Dublin, where he built the printing house and founded exhibitions. At his death (June, 1745) he bequeathed £30,000 to public institutions. His only publications were, Tractatus de Visitatione Infirmorum (Dublin, 1697, 12mo): — and Concio ad Clerum. See Chalmers, Biog. Dict. s.v.

Sterne, Laurence,

an Anglican clergyman, was born at Clonmell, in the South of Ireland, Nov. 24, 1713. After moving from place to place with his family, he was entered at a school near Halifax, Yorkshire, where he remained till 1731. In the following year he was admitted to Jesus College, Cambridge, where he took the degree of A.B. in January 1736, and that of A.M. in 1740. During this time he was ordained, and through his uncle, James Sterne, prebendary of Durham, obtained the living of Sutton, and afterwards a prebend of York. Through his wife he secured the living of Stillington. He resided for twenty years principally at Sutton. In 1762 he went to France, and in 1764 to Italy. Returning to England, he died at his lodgings in London March 18, 1768. He wrote, Sermons (Lond. 1760, 2 vols.; of which there are many subsequent editions): — The Life and Opinions of Tristram Shandy, Gent. (York, 1759, 2 vols. 12mo): — A Sentimental Journey through France and Italy (Lond. 1768, 2 vols. 12mo): — Letters (ibid. 1775, 3 vols. 12mo). For information as to editions of these several works, many of which, are strongly tinged with immoral sentiments, see Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Sterne, Richard[[@Headword:Sterne, Richard]]

             an English prelate, was born at Mansfield, Nottinghamshire, in 1596. He was admitted to Trinity College, Cambridge, in 1611, taking his degree of A.B. in 1614, and that of A.M. in 1618. In 1620 he removed to Benet College, and was elected fellow July 10, 1623. He proceeded B.D. the following year, and was incorporated in the same degree at Oxford, 1627. Appointed one of the university preachers in 1626, he was selected as one of Dr. Love's opponents in the philosophical act, kept for the entertainment of the Spanish and Austrian ambassadors. In 1632 he was made president of the college, and in March 1633, master of Jesus College. He took the degree of D.D. in 1635. He was presented by his college to the rectory of Hareton, Cambridgeshire, in 1641, but did not get possession. till the summer following. He had, however, been presented in 1634 to the living of Yeovilton, Somerset County, through the favor of Laud, who chose him to attend him on the scaffold. He was seized by Cromwell, and ejected from all his preferments; but after some years was released, and permitted to retire to Stevanage, Hertfordshire, where he supported himself till the Restoration by keeping a private school. Soon after, he was appointed bishop of Carlisle, and was concerned in the Savoy Conference and in the revisal of the Book of Common Prayer. On the decease of Dr. Freween. he was made archbishop of York, which position he held till the time of his death, Jan. 18, 1683. Besides some Latin verses, he published, Comment on Psalms 103 (Lond. 1649, 8vo): — Summa Logicoe (1686, 8vo), published after his death: — and was one of the assistants in the publication of the Polyglot. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Générale, s.v.; Hook, Ecclesiastes Biog. s.v.

## Sternhold, Thomas[[@Headword:Sternhold, Thomas]]

             an English poet and psalmodist, was born (according to Wood) in Hampshire, or as Holinshed says, at Southampton; but Atkins (Hist. of Gloucestershire) affirms that he was born at Awre, twelve miles from Gloucester. He studied at Oxford, but not long enough to take any degree. The office of groom of the robes to Henry VIII was secured to him, and he was continued in the same office by Edward VI. He died in 1549. He versified fifty-one of the Psalms, which were first printed by Edward Whitchurch, 1549, with the title All such Psalms as Thomas Sternehold, late Groom of the Kinges Majestyes Robes, did in his Lyfetyme Drawe into English meter. He was succeeded in the translation by John Hopkins (fifty-  eight psalms), William Whittingham (five psalms), Thomas Norton (twenty-seven psalms), Robert Wisdome (Psalms 25), and others. The complete version was entitled The Whole Book of Psalms, Collected into English meter by T. Sternhold, J. Hopkins, and others, etc. (printed in 1562, by John Day). Certain Chapters of the Proverbs, etc., is ascribed to him, but the authenticity is doubted. For further particulars as to editions, etc., see Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v. SEE PSALMODY.

## Sterope[[@Headword:Sterope]]

             in Grecian mythology, was —

1. A Pleiad, the wife or mother of OEnomaus (Apollod. 3, 10,1) and daughter of Atlas (Paus. 5, 10, 5).

2. Daughter of Pleuron and Xantippe, and sister of Agenor and Leophontes (Apollod. 1, 7, 7).

3. Daughter of Cepheus of Tegea. Her father declined to join Hercules in the war against the Hippocoontides, because he feared an invasion of the Argives during his absence. Hercules thereupon gave to Sterope a brazen lock of Medusa's hair, which he had himself obtained from Minerva. This, displayed in the face of an advancing foe, would transform every warrior into stone. Cephemus was thus induced to join in a war in which he and his twenty sons lost their lives (Apollod. 2, 7, 3).

4. A daughter of Acastus, whose career is interwoven with the history of Peleus (Apollod. 3, 13, 3).

5. A daughter of Porthaon, and mother of the Sirens (Apollod. 1, 7,10).

## Sterry, John[[@Headword:Sterry, John]]

             a Baptist minister, was born in Providence, R.I., in 1766, and studied in Brown University, but did not take the full collegiate course. About 1790 he removed to Norwich, Conn., where he established himself as printer, author, and publisher. Mr. Sterry was converted soon after his removal to Norwich, and joined the Baptist Church there, and on Dec. 25, 1800, he was ordained its minister. The Church he served was very poor, in no year paying him a salary exceeding $100, so that he continued his mechanical and literary pursuits. He died in Norwich Nov. 5, 1823. He published, with  his brother Consider, The American Youth (1790, 8vo): — Arithmetic for the Use of Schools (1795): — in conjunction with the Rev. Wm. Northrup, Divine Songs: — and in conjunction with Epaphras Porter he edited and published The True Republican, a newspaper (June, 1804). See Sprague, Annals of the Amer. Pulpit, 6, 407.

## Steuber, Johann Engelhard[[@Headword:Steuber, Johann Engelhard]]

             a Lutheran theologian of Germany, was born March 16,1693, at Marburg. In 1716 he commenced his academical career at Jena, was in 1721 professor at Rinteln, and died Dec. 6, 1747. He published, De Primogenitis, etc. (Marburg, 1711): — De Anno Jobelaeo (Rinteln, 1721): — De Ligatione Festivorum ad Cornua Altaris (1723): — De Signo Filii Hominis ad Mat 24:30 (eod.): — De Mutuo Psalmorum Nexu. (1736): — De Philosophia Platonico-Pythagorea (1744). See Doring, Die gelehrten Theologen Deutschlands, s.v.; Furst, Bibl. Jud. s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Steuco (In Latin Steuchus And Engubinus), Agostino[[@Headword:Steuco (In Latin Steuchus And Engubinus), Agostino]]

             a learned Italian, was born in 1496 at Gubbio (in Umbria), and admitted in 1513 into the congregation of the Canons of St. Savior, where he left off his surname Guido. For along time he gained a scanty livelihood by teaching the Oriental languages, theology, and antiquities; but in 1525 he was sent to Venice and put in charge of a rich library formed in the convent of St. Anthony of Castello. He afterwards became prior of his order at Gubbio, and in 1538 was made bishop of Chiasm, in Candia; but soon returned to Rome, where in 1542 he succeeded the celebrated Alessandro as prefect of the Vatican library. He there wrote many works on sacred antiquities and exegesis (for which see Hoefer, Nouv. Biog. Générale, s.v.), and finally died at Venice in 1549.

## Steudel, Johann Christian Friedrich[[@Headword:Steudel, Johann Christian Friedrich]]

             doctor and professor of theology at Tübingen, was born Oct. 25, 1779, at Esslingen, in Wurtemberg. He was received into the gymnasium at Stuttgart when in his sixteenth year, and while there began the study of Hebrew and laid the foundation for the Old Test. studies of his later days. In 1797 he was admitted to the theological institution at Tübingen, where Storr's tendency was then represented by Flatt, Susskind, and others. He afterwards served two years as vicar at Oberesslingen, and then returned to Tübingen as tutor. Schnurrer's lectures on the Arabic language now stimulated Steudel to prepare himself to teach Oriental languages, and he availed himself, in 1808, of the aid of the government and of viscount Von Palm to undertake the study of Arabic and Persian at Paris under the direction of De Sacy, Langles, Chezy, etc. On his return in 1810 he was, however, at first employed in the pulpit, being made deacon at Canstatt and Tübingen; but an academical career was opened for him by the opportunity of giving private tuition to backward students. In 1815 he became a member of the theological faculty, though he retained his position in the ministry. In 1822 he added the charge of the early service in the town church and an inspectorship in the seminary to his engagements, and in 1826 he became senior of the faculty and first inspector. His lectures at first were confined to the books of the Bible, particularly of the Old Test.; after a time he included the Oriental languages in his course; and from 1826 he delivered regular lectures on dogmatics and apologetics. He was likewise a diligent and fruitful writer, though not in the field of Old Test. literature where he was most at home. He preferred to write on systematic theology. A few academical essays, of which that of 1830, entitled Veterisne Testam. Libris Insit Notio Manifesti ab Occulto Distinguendi Numinis, is the most important, and several reviews and articles in Bengel's Archiv., and in the Tübinger Zeitschr. fur Theologie (founded by him in 1828), constitute all that he published in his own special line of work. His lectures on Old Test. theology were published after his death by Oehler, in 1840 (Berlin).

His interest in systematic theology probably grew out of the importance he attached to questions relating to theological principles. In 1814 he wrote Ueber die Haltbarkeit d. Glaubens an geschichtliche, hohere Offenbarung Gottes. It was a matter of conscience with him not to ignore any important theological scheme, but rather to test it by the rule of unalterable truth; and he consequently fought his way from the beginning to the end of his career as a theologian. He broke a lance with nearly every prominent theologian of his time in the belief that controversy reveals the truth; but he was nevertheless essentially a man of peace. He. was unable to advance as rapidly as more recent thinkers, because he believed that the new theology was not doing, justice to many features of the -older supranaturalism; but he fought every new departure fairly and in its principles, so. that .he secured the respect of the better class among his opponents, e.g. Schleiermacher, in response to whom he wrote one of his best treatises (Ueber das bei Ellinger Anmerkennung des histor. Christus sich fur d. Bildung (c. Glaubens ergebende Verfahren [Tüb. Zeitschr. 1830]).

He is generally regarded as the latest prominent representative of the older Tübingen school of which Storr was the head; but it is evident from his writings that he occupied an independent relation to that school from the beginning, and that he by no means ignored the progress of theological science. He retained the one-sided idea of that school concerning religion and revelation which defines religion as an aggregation of “opinions,” etc., but he departed from the Storr method of demonstration, inasmuch as he taught that what the Bible reveals is simply a confirmation, completion, and rectification of man's natural consciousness of the truth (comp. for Storr's view, Storr's Dogmatik, § 15, note f). Steudel was certainly influenced to depart from the older supranaturalist view by both F.H. Jacobi and  Schleiermacher. (On the whole subject, see his Glaubenslehre [1834]). In exegesis Steudel displayed the deficiencies of the Storr school; but it is certain that his hermeneutical theory was better than his exegetical practice. His works contain many sound arguments in support of the historico- grammatical method of interpretation as against Kanne, Olshausen, and Hengstenberg (see Behandlung d. Sprache d. heil. Schrift als eine Sprache d. Geistes [1822, etc.]).

He clearly recognized a historical progression in revelation, and consequently different stages, and must be accorded the praise of having furnished valuable contributions towards the development of Biblical theology. (On this subject, comp. especially his articles entitled Blicke in d. alttestamentl. Offenbarung, in the Tüb. Zeitschr. 1835, Nos. 1 and 2). Steudel also wrote on matters pertaining to the practical interests of the Church, e.g. ecclesiastical union, on which he published, in 1811, Ueber Religionsvereinigung, in opposition to a proposed amalgamation of the Protestant and Romish churches; in 1816, Beitrag zur Kenntniss d. Geistes gewisser Vermittlea d. Friedens; in 1822 he wrote against a proposed union of the Reformed and Lutheran churches of Würtemberg (Ueber-d. Vereinigung bei der evangel. Kirchen; comp. also Ueber Rucktritt zum Lutherthum, in the Tib. Zeitschr. 1831, 3, 125 sq.). He had no confidence in the value of experiments within the field of the Church, and hence opposed their application (comp. Ueber Heilmittel fur d. evangel. Kirche, in the Tib. Zeitschr. 1832, No. 1).

His other writings were designed to promote interest for the educational institutions of his country, etc., and need not be mentioned here. So forceful a character as Steudel was not always favorably regarded by his superiors, and he was frequently made aware of the fact. But his principal troubles grew out of the hostility. of the new tendency, which was becoming all-powerful at Tübingen during his later days. The new school could not pardon his inability to keep wholly separate the scientific and the edifying” (Baur, in Klipfel's Gesch. d. Tüb. Universitat, p. 417); and when he ventured, a few weeks after the appearance of the first volume of Strauss's Leben Jesu, to issue a brief rejoinder, in which he opposed to the confidence with which Strauss had pronounced sentence of death upon supranaturalism an equally confident testimony, “drawn from the consciousness of a believer,” to the vitality of supranaturalism, he was smitten with the full force of the anger of the enraged critic in the well-known tractate Herr Dr. Steudel, oder d. Selbsttauschungen d. verstandigen Supranaturalismus unserer Tage, a masterpiece of depreciatory polemics. Steudel responded quietly in the Tüb. Zeitschr. 1837, 2, 119 sq., and with this effort closed his public  career. He was obliged by physical ailments to submit to repeated and painful surgical operations, and died Oct. 24, 1837. With regard to his life and. character, see the memorial discourse by Dorner and the biographical sketch by Dettinger, both published in the Tub. Zeitschr. for 1838, No. 1. The latter article contains also a list of Steudel's writings; .

## Stevens, Benjamin, D.D.[[@Headword:Stevens, Benjamin, D.D.]]

             a Congregational minister, was born at Andover in 1720, graduated at Harvard College in 1740, and was ordained May 1, 1751. He was pastor in Kittery, Me., where he labored until his death. May 18, 1791. He published a few occasional Sermons. See Sprague, Annals of the Amer. Pulpit, 1, 484.

## Stevens, Dillon[[@Headword:Stevens, Dillon]]

             a minister of the Methodist Episcopal Church, was born at Hancock, Mass., April 6, 1794. He was converted in his twenty-fifth year, and in 1822 united with the New York Conference. When the Troy Conference was set apart he became one of its members, and continued to labor until 1846, when he became supernumerary. He settled in Gloversville, N.Y., where he continued to reside until his death, Jan. 10, 1861. He was a man of sound judgment and intellectual strength, well suited to educate the Church both in the doctrines of the Gospel and in the practical duties of Christian life. See Minutes of Annual Conferences, 1861, p. 91.

## Stevens, Isaac Collins[[@Headword:Stevens, Isaac Collins]]

             a minister of the Methodist Episcopal Church, was born in Fulton County, Pa., Feb. 15, 1833, and was educated at Cassville Seminary. He was converted in his eighteenth year; was licensed to preach Aug. 6,1855, and in 1857 was received on trial in the Baltimore Conference. He remained with this conference until its division, when he became a member of the East Baltimore Conference, and so remained until the formation of the Central Pennsylvania Conference. He died Nov. 29, 1869. See Minutes of Annual Conferences, 1870, p. 54.

## Stevens, Jacob[[@Headword:Stevens, Jacob]]

             a minister of the Methodist Episcopal Church, was born at Epping, N.H., in 1809, and was converted in early life. He joined the New Hampshire Conference in 1835, and labored actively until (in 1848) he took a  superannuated relation. This relation was changed in 1868 to effective, and he was stationed at Fremont, retaining his home in Epping, where he died in 1869. See Minutes of Annual Conferences, 1869, p. 104.

## Stevens, Jedediah Dwight[[@Headword:Stevens, Jedediah Dwight]]

             a Congregational minister, was born at Hamilton, N.Y., March 25, 1798. His early life was spent on the farm. After receiving a preparatory education, he commenced the study of theology with the Rev. Samuel. J. Mills. He was missionary of the American Board of Commissioners for Foreign Missions to the Stockbridge Indians from 1829 to 1835, and also to the Dakota Indians from 1835 to 1839. He was ordained an evangelist at Cortlaldville, N.Y., Oct. 5, 1837. From 1841 to 1844 he was acting pastor of the Church at Prairie du Chien, Wis. In June, 1844, he was installed pastor of the Platteville Church, Wis. He resigned this charge, and in 1846 was an evangelist in Grant County, and in Lafayette County from 1847 to 1850; Greene County from 1850 to 1854; was acting pastor at Elkhorn, one year; Lafayette from 1855 to 1859; Waterford from 1859 to 1862; Caldwell's Prairie from 1862 to 1864; Owen, Il., from 1864 to 1866; Wausau, Wis., in 1867, his last field of labor. He died at Beloit, March 29, 1877. (W.P.S.)

## Stevens, John, D.D[[@Headword:Stevens, John, D.D]]

             a Baptist minister and educator, was born at Townsend, Massachusetts, June 6, 1798. He graduated from Middlebury College, Vermont, in 1821, had charge of the Montpelier Academy for one year, then entered Andover Theological Seminary, was converted, and in 1823 was baptized and united with the First Church in Salem, Massachusetts. From 1825 to 1828 he was a tutor in Middlebury College, and then, for three years, classical teacher in South Reading (now Wakefield) Academy. From 1831 to 1838 he was editor of the Ohio Baptist Weekly Journal, and was then chosen professor of moral and intellectual philosophy in Granville College (now Denison University), a position which he occupied till 1843, when he accepted an  appointment from the Missionary Union as district secretary for the. states of Ohio and Indiana, and held this important office twelve years. In 1844 he was ordained in Cincinnati. In all educational matters affecting the welfare of the denomination he took great interest. For several years he was secretary of the Western Baptist Education Society; and was one of the early and warm friends of the theological institution established at Covington, Kentucky, and of the institution established at Fairmount, near Cincinnati. He was appointed professor of Greek and Latin in Denison University in 1859, and when a division was made in the two departments, he retained the chair of Latin until 1875; upon his resignation he was continued "emeritus" professor. He died in Granville, Ohio, April 30, 1877. See Cathcart, Baptist Encyclop. page 1103. (J.C.S.)

## Stevens, Joseph B.[[@Headword:Stevens, Joseph B.]]

             a Presbyterian minister, was born at Brookfield, Conn., Aug. 3, 1801. He was educated at Bowdoin College, studied theology in Bangor, Me, was licensed by the Congregational Association of Maine, and labored as a home missionary for two years in the state at large, when he was ordained over the Second Congregational Church, Falmouth, Me., in 1826. In 1834 he removed to the South, to improve his health, and subsequently taught and preached at Brunswick, Ga., for two years amid a half; at Darien two years; pastor of the Smyrna and Bethany churches, Newton County; supplied a church near Griffin one year, and Pachitta Church five years. He died May 9, 1860. Mr. Stevens was a good scholar and an earnest, practical preacher. See Wilson, Presb. Hist. Almanac, 1861, p. 107.

## Stevens, Solomon[[@Headword:Stevens, Solomon]]

             a Presbyterian minister, was born at Cavendish, Vt., Sept. 5, 1795. He graduated at Middlebury College, Vt., in 1821; studied theology at Auburn, N.Y.; was licensed and ordained by the Cayuga Presbytery about  the year 1824. He labored for fifteen years in different places in Tompkins and Genesee counties, N.Y., where his labors were blessed with several revivals of religion. In 1840 he went to Ohio, spent some time in Cuyahoga and Huron counties, and was installed at Newton Falls, Trumbull Co., in 1843; in 1850 he removed to Michigan, labored in several places in that state, and was installed pastor of the Church in Somerset, Hillsdale Co.; in 1859 he returned to Ohio, and preached for his former charge at Newton Falls until his death, June 7, 1861; See Wilson, Presb. Hist. Almanac, 1862, p. 197.

## Stevens, Thomas[[@Headword:Stevens, Thomas]]

             a Congregational minister, was born at Plainfield, Conn., in 1723. He was ordained over the Plainfield (Separate) Church in 1746. In 1755 he went as chaplain to the army, contracted a disease, and returned to die at his father's house, Nov. 15, 1755. He is reported to have been a clear and powerful preacher. Little is recorded of his life. See Cong. Quarterly. 1860, p. 376.

## Stevens, William (1)[[@Headword:Stevens, William (1)]]

             a lay theologian, was born in the parish of St. Savior, Southwark, England, March 2, 1732. He was engaged in the hosiery business, but devoted much of his time to study, obtaining an intimate knowledge of the French language, and also a considerable acquaintance with the Latin, Greek, and Hebrew. He was well versed in the writings of the Church fathers, and quite familiar with all the orthodox writers, of modern times. Such was the esteem in which he was held as a theologian that Dr. Douglass, bishop of Salisbury, said of him, “Here is a man who, though not a bishop, yet would have been thought worthy of that character in the first and purest ages of the Christian Church.” He died in London, Feb. 6, 1807. He wrote, An Essay on the Nature and Constitution of the Christian Church, wherein are set forth the Form of its Government, the Extent of its Powers, and the Limits of our Obedience (anonymous, 1773): — Cursory Observations on an Address to the Clergy, etc., by Mr. Wollaston: — Discourse on the English Constitution (1776): — Strictures on a Sermon entitled The Principles of the Revolution Vindicated, by R. Watson (1776) : — The Revolution Vindicated, etc., an answer to the Rev. R. Watson's accession sermon (1776): — A New and Faithful Translation of Letters from M. L'Abbe de: — A Review of the Review of a New Preface to the Second  Edition of Mr. Jones's Life of Bishop Home. He edited the Works of Mr. Jones, with his life (12 vols. 8vo). The Memoirs of William Stevens, Esq., were printed for private distribution in 1812 (8vo), and in 1815 for sale.

## Stevens, William (2)[[@Headword:Stevens, William (2)]]

             a minister of the Methodist Episcopal Church, was born in Plymouth County, Mass., March 24, 1778. He was converted in his twenty-second year, and in 1804 he was received on trial and appointed to Landaff Circuit in New Hampshire. In 1806 he was received into full connection in the New England Conference. He located in 1813, but in 1821 he was readmitted by the Ohio Conference. In 1845 he sustained a supernumerary relation, and became superannuated in 1846. He died in Bridgewater, Beaver Co., Pa.; March 1, 1858. See Minutes of Annual Conferences, 1858, p. 114.

## Stevens, William Bacon, D.D., LL.D[[@Headword:Stevens, William Bacon, D.D., LL.D]]

             a bishop of the Protestant Episcopal Church, was born in Bath, Maine, July 13, 1815. He studied medicine and practiced for several years in the earlier part of his life. In 1841 he received the appointment of state historian of Georgia, and published several volumes. In 1843 he entered the ministry of his Church, and served as rector until 1865, when he was ordained bishop of Pennsylvania. He died June 11, 1887. See Appletons' Cyclop. of Amer Biography.

## Stevenson, Andrew, D.D[[@Headword:Stevenson, Andrew, D.D]]

             a Presbyterian minister, was born at Strabane, Ireland, in 1810. He came to America when a young man, and after passing through a literary and theological course, was ordained pastor of the Second Reformed Presbyterian Church in New York city. He remained pastor of this church until his health failed, and on his resignation was continued senior pastor until his death, June 29, 1881. (W.P.S.)

## Stevenson, Edward, D.D.[[@Headword:Stevenson, Edward, D.D.]]

             a minister of the Methodist Episcopal Church, South, was born in Mason County, Ky., about 1797. He entered the Kentucky Conference in 1820, and remained in it till its division in 1846, when he connected himself with the Louisville Conference. He was a member of the celebrated General Conference of 1844, and also a member of the convention which met in Louisville in 1845, and organized the Methodist Episcopal Church, South. In 1846 he was elected missionary secretary and assistant book agent; to which latter office he was re-elected in 1850. In 1854 he was elected chief book agent, and in 1858 accepted the presidency of the Russellville Female Collegiate Institute, which position he filled until the time of his death, July 6, 1864. See Minutes of Annual Conferences of the M.E. Ch., South, 1864; p. 482.

## Stevenson, John Frederick, B.A., LL.B., D.D[[@Headword:Stevenson, John Frederick, B.A., LL.B., D.D]]

             an English Congregational minister, was born at Loughborough in 1833. Graduating from London University in 1853, he entered the ministry and served at Long Sutton, Lincolnshire; Mansfield Road Chapel, Nottingham; Trinity Congregational Church, Reading. In 1874 he went to Montreal to assume the pastoral work of Zion Church; returning to England and becoming pastor of the church at Brixtomi, then returning to Canada for his health in 1890. He died February 1, 1891. In addition to his work as- pastor in Montreal, he was principal of the Congregational College of Canada from 1882 to 1886. See (Lond.) Cong. Year-book, 1892.

## Stevenson, Joseph[[@Headword:Stevenson, Joseph]]

             a Presbyterian minister, was born near Harper's Ferry, Md., March 25, 1779. He graduated at Jefferson College, Canonsburg, Pa.; studied theology privately; was licensed by Washington Presbytery Oct. 15, 1808; ordained by the same presbytery in June, 1809; and installed pastor of the Two Ridges and Forks of Wheeling churches in West Alexander, Pa., where he continued to preach for seventeen years, during which time his earnest missionary spirit led him to make several excursions into the destitute West. In 1825 he asked for a dissolution of the pastoral relation,  so that he might give his whole time to his new and more destitute field of labor. He fixed his home in Bellefontaine, Logan Co., O. In this and the adjoining counties he continued to labor for forty years, traversing for many years a missionary circuit of many miles, with thirteen preaching stations, at several of which he subsequently formed churches. He continued pastor of the Church in Bellefontaine until increasing infirmities led him to retire from active duties, years before his death, which occurred at his home Feb. 24, 1865. Mr. Stevenson was a holy man. “Zeal characterized him, proved by much missionary work for the destitute of our own race and for the Indians, and by his active labor for Christ to the age of eighty-six.” See Wilson, Presb. Hist. Almanac, 1866, p. 171. (J.L.S.)

## Stevenson, Thomas[[@Headword:Stevenson, Thomas]]

             a Presbyterian minister, was born in Ireland in 1818. He was converted in his eighteenth year; studied in the high school of the Rev. C. Allen, of Strabane, Ireland, in 1837-39; then emigrated to America; graduated at Franklin College in September, 1842, and at the Western Theological Seminary, Allegheny, Pa., in 1845; was licensed by the Ohio Presbytery June 11, 1845; and was ordained as pastor of the Church in Montour, Pa., June 17, 1846. There he labored with great success until January 1854, when he became pastor of the Second Presbyterian Church, Spruce Creek Valley, Pa., where he continued to preach the pure Gospel until he became chaplain of the 6th Regiment of Pennsylvania Volunteers. He continued in military life in the country's cause, enduring many hardships and privations, till his death, Feb. 10, 1867. See Wilson, Presb. Hist. Almanac, 1868, p. 148. (J.L.S.)

## Stevenson, William[[@Headword:Stevenson, William]]

             a minister of the Methodist Episcopal Church, South; was born in South Carolina, near a station called Ninety-six (on the then frontier), Oct. 4, 1768; He united with the Church June 1, 1800, and joined the itinerant ministry in 1811, going to South Arkansas in 1813, and soon after to Louisiana. The last regular work he did was in Caddo Parish, holding at that time a supernumerary relation. At the close of that year he became superannuated, and held that relation until his death, March 5, 1857. See Minutes of Annual Conferences of the M.E. Church, South, 1858, p. 808.

## Steward[[@Headword:Steward]]

             (שִׂר, sar, usually rendered “prince; “ ἐπίτροπος, οἰκονόμος), one who manages the affairs or superintends these household of another, as Eliezer of Damascus did that of Abraham (Gen 15:2). Great confidence was reposed in those who held such an office, and hence Paul describes Christian ministers as the stewards of God over his Church and family (Tit 1:7). Believers also are described as stewards of God's gifts and graces, to dispense the benefits of them to the world (1Pe 4:10). Our Lord frequently uses the responsibilities belonging to the office of a steward for the purpose of illustrating his reasoning. In the parable of the unjust steward, who defrauds his master by collusion with the debtors (Luke 16), the illustration is confined to the policy of the conduct pursued, and no inference can be drawn respecting its moral propriety. (On the proverbial dishonesty of modern Oriental wakkils or agents of this kind, see Thomson, Land and Book, 1, 517 sq.) The exhortation which follows is merely advice to manage worldly goods with such liberality and generosity as will promote the cause of true piety, Christian charity, and enlightened benevolence, and not to exercise the rights of property too harshly. See the monographs on this passage cited by Danz, Wörterb. s.v. “Lucas,” Nos. 76-93.

## Steward (2)[[@Headword:Steward (2)]]

             one who manages the domestic concerns of a family, religious house, or episcopal estate. Called also SENESCHAL SEE SENESCHAL (q.v.).

## Steward (3)[[@Headword:Steward (3)]]

             a Church officer among the Methodists.

1. Methodist Episcopal --The number of stewards on each charge varies from three to nine. They are nominated by the preacher in charge, but the Quarterly Conference has the right of affirmation or rejection. They hold office for one year, subject to reappointment, and by virtue of their office are members of the Quarterly Conference. They should be “men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business.” Their duties are thus defined: “To take an exact account of all the money or other provision collected for the support of preachers, and apply the same as the Discipline directs; to make an accurate return of every  expenditure of money, whether to the preachers, the sick, or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings, and the leaders' and stewards' meetings; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration; to provide elements for the Lord's supper; to write circular letters to the societies in the circuit to be more liberal, if need be; as also to let them know, when occasion requires, the state of the temporal concerns at the last quarterly meeting.” One of them is the district steward, who represents his individual Church in the district stewards' meeting; another the recording steward, who makes and preserves the records of the Church. The stewards are amenable to the Quarterly Conference, which has power to dismiss or change them. In the division of the labor between stewards and trustees, the former attend to all the current expenses of the Church for ministerial and benevolent purposes; the latter to all the financial interests connected with the Church property. They have no right to incur any debt which is binding on the property of the Church; and hence it is their duty to complete their collections, and to meet their obligations annually.

2. English Wesleyan. — In this connection the office of steward embraces four departments, viz. circuit, society, poor, and chapel stewards. They are usually appointed at the December quarterly meeting; the society and poor stewards at the first leaders' meeting in January. Their term of office ceases at the end of the year; but they are eligible for reelection for three years successively.

(1.) The duties of the circuit stewards are:

1. To examine at each quarterly meeting the books of the society stewards, and receive moneys raised for support of the ministry.

2. To pay each circuit preacher the allowance due him.

3. To meet all demands for house rent, taxes, etc., and provide suitable furnished homes for the preachers.

4. To keep the accounts of the circuit; to transmit each quarter to the district treasurer of the Children's Fund whatever moneys may be due  from the circuit to that fund, or to receive from him what the circuit is entitled to.

5. To attend, during the transaction of monetary business, the sittings of both the annual and financial district meetings.

6. To act as the official channel through which the communications from the circuit are transmitted to the Conference.

7. To audit, in conjunction with the superintendent minister, the accounts of all trust estates in the circuit that are settled on the provisions of the Model Deed.

8. To take the initiative in the invitation of ministers for the ensuing year.

(2.) Duties of the Society Steward. —

1. With the ministers and leaders, to promote the spiritual and temporal interests of the societies.

2. To attend the leaders' and quarterly meetings, and receive and pay over moneys for support of ministers.

3. To provide for The taking of collections.

4. To attend to the supply of the pulpit, and prepare or sign notices intended for announcement from the pulpit; to prepare for the sacrament of baptism, and, in case there is no poor-steward, the Lord's supper and love feasts.

5. To provide, when necessary, a suitable home for the preacher who officiates.

(3.) Duties of the Poor-Stewards.—

1. To attend the leaders' meetings, and pay out, as sanctioned by them, the poor moneys.

2. To furnish the minister with the names of sick and poor members.

3. To provide for the Lord's supper and for love feasts.

4. To keep an accurate account of all receipts and disbursements in reference to the fund.

(4.) Chapel Stewards are appointed by the trustees, in conjunction with the superintendent of the circuit, and on them devolves the general oversight of the chapel and furniture, its cleaning, warming lighting, etc.; to direct the movements of the sexton and pay his salary, and attend meetings of the trustees. See Discipline of the M.E. Church; Simpson, Cyclop. of Methodism, s.v.

## Steward, Thomas[[@Headword:Steward, Thomas]]

             a Scotch prelate, was archdeacon of St. Andrews, and was elected bishop of the same in 1401, but declined. He probably died about 1414. See Keith, Scottish Bishops, page 27.

## Stewart Henry Greene[[@Headword:Stewart Henry Greene]]

             a Baptist minister, was born at Clarendon, Vt., April 12, 1812, and was a graduate of Brown University in the class of 1839. He spent two years in theological study at the Newton Institution, and then was ordained pastor  of the Baptist Church at Cumberland Hill, R.I., where he remained nine years (1841-50). After having been pastor of the Baptist Church in Seekonk, Mass., two years, he entered the service of the American and Foreign Bible Society, and was one of its agents for eight years (1852-60). He was pastor of the Warwick, R.I., Church two years, and then, for two years, was an agent of the Freedmen's Bureau; for three years, the missionary of the Rhode Island State Convention; and for one year Indian agent in the employ of the United States government. He died in Nevada, July 27, 1871. ( J.C.S.)

## Stewart, Abel T., D.D[[@Headword:Stewart, Abel T., D.D]]

             a Reformed (Dutch) minister, was born at Somerville, N.J., August 4, 1822. He graduated from Rutgers College in 1843, from the New Brunswick Seminary in 1846; and in the same year was licensed by the Classis of New Brunswick; was pastor at Greenville from 1846 to 1850, and at Greenville and Bronxville from 1850 to 1852; First Church, Tarrytown, from 1852 to 1866, Holland, Mich., from 1866 to 1878, and died May 24, 1878, at Watkins, N.Y. See Corwin, Manual of the Ref Church in America (3d ed.), page 468.

## Stewart, Alexander[[@Headword:Stewart, Alexander]]

             a Scotch prelate, was first prior of Whitern and then abbot of Inchaffray. He was made bishop of Moray in 1527, and remained until 1538. See Keith, Scottish Bishops, page 149.

## Stewart, Alexander (2)[[@Headword:Stewart, Alexander (2)]]

             a minister of the Methodist Episcopal Church, South, was born in Norfolk County, Va., in April 1810. At the age of sixteen he joined the Church, and was licensed to preach in 1836. He was admitted into the Virginia Conference in 1839; was ordained deacon in January 1841, and elder in November 1842. He traveled from 1839 to 1854, when he became supernumerary, living in Prince George County, Va., till January 1866, when he became steward of the Wesleyan Female College, Murfreesborough, N.C. In 1867 he was superannuated, but continued to hold the above position until his death, March 4, 1872. See Minutes of Annual Conferences of the M.E. Church, South, 1872, p. 654.

## Stewart, Andrew (1)[[@Headword:Stewart, Andrew (1)]]

             a Scotch prelate, was subdean of Glasgow in 1456, and soon after rector of Monkland. In 1477 he was provost of Lincluden. He was elected dean of the faculty in the University of Glasgow, and was made bishop of Moray in 1482. He still held that office in 1492, and died in 1501. See Keith, Scottish Bishops, page 146.

## Stewart, Andrew (2)[[@Headword:Stewart, Andrew (2)]]

             a Scotch prelate, was made bishop of Caithness in 1490. He died June 17, 1518. See Keith, Scottish Bishops, page 214.

## Stewart, Archibald Sinclair[[@Headword:Stewart, Archibald Sinclair]]

             a Presbyterian minister, was born at Palatine, N.Y., May 3, 1823. At the age of fifteen he united with the Church at Johnstown, N.Y. In the fall of 1840 he removed with his parents to Wisconsin, and received his preparation for college at the Waukesha Academy. He entered Princeton College, from which he graduated in 1852. After graduation, he taught school at Nyack, on the Hudson, about a year and a half, and then entered Princeton Theological Seminary, and graduated therefrom in 1856. On Oct. 11 of the same year he was licensed to preach by the Presbytery of Milwaukee, and in the succeeding October was ordained an evangelist. Receiving a commission from the Board of Domestic Missions, he commenced his labors at Port Washington, where he was successful in gathering and organizing a Church, and others at Ulva and Grafton, in the bounds of the Presbytery of Milwaukee. He closed his labors in that field in 1861, returned to Nyack, joined the New York Presbytery, and was installed pastor of the Church at Waldburg. After a service of ten years he resigned, and removed to Pennsylvania. In 1872 he was installed pastor of the Langcliff Church by the Presbytery of Lackawanna. Here he spent the last four years of his life among a people devotedly attached to him. His  last sermon — which he finished writing late on Saturday night, but which he was not permitted to preach was from the words of the Lord, “It is finished.” He died Jan. 1, 1876, in great peace and triumph. He was a man of great humility and earnest piety, and all who knew him loved him. (W.P.S.)

## Stewart, Charles Samuel, D.D[[@Headword:Stewart, Charles Samuel, D.D]]

             a Presbyterian minister, was born at Flemington, N.J., October 16,1798. He graduated from New Jersey College in 1815, and from Princeton Theological Seminary in 1819; was ordained August 14, 1821; served as a missionary to the Sandwich Islands from, 1822 to 1825, became chaplain in the United States navy in 1828, made his last cruise in 1862, and died at Cooperstown, N.Y., December 14, 1870. He edited the United States Naval Magazine in 1836 and 1837, and published several interesting books of voyages and observations, for which see Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stewart, David[[@Headword:Stewart, David]]

             a Scotch prelate, was bishop of the see of Moray in 1462, and continued there until his death in 1477. See Keith, Scottish Bishops, page 144.

## Stewart, Dugald[[@Headword:Stewart, Dugald]]

             an eminent philosopher and writer was born in Edinburgh Nov. 22, 1753, and was the son of the professor of mathematics. He was educated at tie high school and university of his native city, and attended the lectures of Dr. Reid of Glasgow. From Glasgow he was recalled, in his nineteenth year, to assist his father; on whose decease, in 1785, he succeeded to the professorship. He, however, exchanged it for the chair of moral philosophy, which he had filled in 1778; during the absence of Dr. Ferguson in America. In 1780 he began to receive pupils into his house, and many young noblemen and gentlemen who afterwards became celebrated imbibed their knowledge under his roof. It was not till 1792 that he came forward as an author. He then published the first volume of the Philosophy of the Human Mind. He died June 11, 1828, after having long enjoyed the reputation of being one of the most amiable of men, and one of the ablest of modern philosophical writers. As a writer of the English language; as a public speaker; as an original, a profound, and a cautious thinker; as an expounder of truth; as an instructor of youth; as an elegant scholar; as an accomplished gentleman; in the exemplary discharge of the social duties; in uncompromising consistency and rectitude of principle; in unbending independence; in the warmth and tenderness of his domestic affections; in sincere and unostentatious piety; in the purity and innocence of his life few have excelled him; and, take him for all in all, it will be difficult to find a man who, to so many of the perfections, has added so few of the imperfections, of human nature. Stewart's publications are as follows: Elements of the Philosophy of the Human Mind (vol. 1, 1792; vol. 2, 1814, Edinb. and Lond. 4to): — Outlines of Moral Philosophy (Edinb. 1793, 8vo): — Life and Writings of Wm. Robertson D.D. (1801, 8vo): — Life and Writings of Thomas Reid, D.D. (ibid. 1803, 8vo): — Philosophical Essays (1810, 4to):--Philosophy of the Active and Moral Powers of Man (ibid. 1828, 2 vols. 8vo). Most of his works have been translated into other languages, and passed through several editions. For a fuller account of them, see Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stewart, Edward[[@Headword:Stewart, Edward]]

             a Scotch prelate, was bishop of Orkney about 1511. See Keith, Scottish Bishops, page 223.

## Stewart, Ephraim C.[[@Headword:Stewart, Ephraim C.]]

             a minister of the Methodist Episcopal Church, was born in Tuscarora Valley, Juniata Co., Pa., Jan. 17, 1833. He studied law and was admitted to practice, but in 1870 he commenced teaching in the Soldiers' Orphan School, Cassville, Pa. In 1871 he united with the Church, and was soon after licensed to preach. He was admitted into the Central Pennsylvania Conference in 1872, but after a few months was attacked by consumption, and died at his parents' home, March 8, 1873. See Minutes of Annual Conferences, 1874, p. 39.

## Stewart, Franklin[[@Headword:Stewart, Franklin]]

             a minister of the Methodist Episcopal Church, South, was born in Wayne County, Ga., Oct. 19, 1824. His conversion took place June 19, 1844, and he was licensed to preach Oct. 25, 1845. In 1846 he was received on trial into the Florida Conference, and in 1853 was appointed presiding, elder in St. Mary's District. He died July 8, 1855. See, Minutes of Annual Conferences of the A. E. Church, South, 1856, p. 637.

## Stewart, George[[@Headword:Stewart, George]]

             an Associate Reformed minister, was born at Greencastle, Pa., in 1782, and graduated from Dickinson College in 1805. In November of that year he became a member of the first class that entered the Associate Reformed Theological Seminary in New York, under the care of Dr. John M. Mason, In June, 1809, he was licensed to preach by the Presbytery of New York, and in April, 1810, was settled as pastor in Bloomingburgh, Sullivan Co., in that state. He retained this relation till the close of his life, Sept. 20, 1818. For several years he was the principal teacher of an academy in Bloomingburgh. Mr. Stewart had an excellent reputation as a preacher, his discourses being of a deeply evangelical tone, thoroughly logical in their construction, simple and chaste in style, and every way fitted to render intelligible and impressive the mind of the Spirit. See Sprague, Annals. of the Amer. Pulpit, 9, 135.

## Stewart, Hon. Charles James, D.D[[@Headword:Stewart, Hon. Charles James, D.D]]

             a Canadian prelate, was born April 13, 1775. He was educated at All- Souls' College, Oxford, England, of which he became a fellow; ordained, and presented to the rectory of Orton Longueville, Huntingdonshire, and in 1807 proceeded to Canada as a missionary. He first settled at St. Armand, thence removed to Halley, and on January 1, 1826, was consecrated bishop of Quebec. He died July 13, 1837. Bishop Stewart was pre-eminently a good man, and a faithful and successful worker in his adopted field of labor. See The Church of England Magazine, July 1838, page 35.

## Stewart, Isaac Ingersoll[[@Headword:Stewart, Isaac Ingersoll]]

             a minister of the Methodist Episcopal Church, was born near Absecom, N.J., Aug. 4, 1806. When twelve years of age he removed to Illinois, and three years later joined the Church. H e was licensed to preach in 1836, and in the same year entered the Illinois Conference. In 1857 he took a supernumerary relation; in 1858 he became effective; in 1862 supernumerary. In 1863 he was appointed chaplain to the United States Hospital. Keokuk, Ia., where he died; Aug. 15, 1864. See Minutes of Annual Conferences, 1864, p. 178.

## Stewart, James (1)[[@Headword:Stewart, James (1)]]

             a Scotch prelate, was dean of the see of Moray and lord-treasurer afterwards, in 1453, and in 1459 was advanced to the bishopric. He died in 1462. See Keith, Scottish Bishops, page 144.

## Stewart, James (2)[[@Headword:Stewart, James (2)]]

             a Scotch prelate, was elected to the bishopric of St. Andrews in 1497, and in 1508 was both bishop and chancellor. This prelate also held the monastery of Arbroath. See Keith, Scottish Bishops, page 32.

## Stewart, John (1)[[@Headword:Stewart, John (1)]]

             the apostle to the Wyandots, was a mulatto, with a mixture of Indian blood, and was born of free parents iii Virginia. While yet a youth he removed to Ohio — where he was converted, and joined the Methodist Church. In 1814 he felt it to be his duty to preach, and to journey towards the Northwest with that object in view. Acting upon this impression, he traveled until he came to the Wyandot Reservation at Upper Sandusky. Here he labored with considerable success, and in February 1817, the revival broke out afresh. Stewart continued to work among them until the Wyandot nation became Christianized. In 1819 the Ohio Conference took charge of the mission, and Stewart labored with the white preachers till his death, in 1860. See Zion's Herald, Jan. 16, 1861.

## Stewart, John (2)[[@Headword:Stewart, John (2)]]

             a minister of the Methodist Episcopal Church, was born in Sussex County, N.J., in 1795, went to Ohio in 1803, and joined the Church in 1815. He was received on trial in the Ohio Conference in 1817, and worked effectively within its bounds for forty years. He retired in 1858, and spent  the remainder of his life in Illinois among his children. He died March 10, 1876. See Minutes of Annual Conferences, 1876, p. 132.

## Stewart, Kenian Spencer[[@Headword:Stewart, Kenian Spencer]]

             a minister of the Methodist Episcopal Church, South, was born in Craven, County, N.C., June 9, 1848, and joined the Church in 1866. He received his license to preach in 1873, and was the same ear admitted to the Memphis Conference, but was immediately transferred to the St. Louis Conference. His health was, however, permanently impaired, and he died at the residence of his father, Rutherford Station, Gibson Co., Tenn., Aug. 3, 1875. See Minutes of Annual Conferences of the M.E. Church, South, 1875, p. 232.

## Stewart, Robert (1)[[@Headword:Stewart, Robert (1)]]

             a Scotch prelate, was elected bishop of the see of Caithness in 1542. .He never was in priest's orders. He had the title of bishop in September, 1583, and died at St. Andrews, March 29, 1586. See Keith, Scottish Bishops, page 215.

## Stewart, Robert (2)[[@Headword:Stewart, Robert (2)]]

             a veteran missionary of the Presbyterian Board, was born in Kentucky in May 1798. He was licensed to preach and ordained for missionary work in southern Illinois, where he spent a long laborious, and successful ministry, preaching to the very last of his life. He organized many churches in that destitute region, which he supplied with preaching, and multitudes, through his instrumentality, were brought into the fold of Christ. After an active service of over fifty years, he died, in Troy, Madison County, Illinois. July 11, 1881. See Presbyterian Monthly Record, September 1881. (W.P.S.)

## Stewart, Thomas G.[[@Headword:Stewart, Thomas G.]]

             a Methodist Episcopal minister, was born in New Jersey in 1790, received on trial in the Philadelphia Conference in 1830, and filled the following appointments in 1830, Pemberton Circuit; in 1831, Bergen Neck Mission; in 1832-33, Freehold Circuit; in 1834-35, Tuckerton; in 1836, Crosswicks; in 1837-38, New Egypt; in 1839-40, Cumberland; in 1841-42, Salem; in 1843-44, Sweedsborough; in 1845-46, Moorestown. He died Jan. 24, 1848. In his ministerial work he was persevering, bold, and firm, and distinguished for a noble ambition of winning souls. See Minutes of Annual Conferences, 4, 217.

## Stewart, William[[@Headword:Stewart, William]]

             a Scotch prelate, was born in Glasgow about 1479. He was doctor of laws and afterwards minister of Lochmaben, then rector of Ayr, and a prebendary of Glasgow. In 1527 he was preferred to tfly deanery of Glasgow, and in 1528 sat in parliament. In 1530 he was made lord- treasurer and provost of Lincluden, and was elected bishop of Aberdeen in 1532. After seven years he resigned the treasury. He died about 1545. See Keith, Scottish Bishops, page 121.

## Sthenelaus[[@Headword:Sthenelaus]]

             a Dardan warrior in the siege of Troy. He was the son of Ithaemenes, and was slain by Patroclus (Homer, Il. 16, 586).

## Sthenele[[@Headword:Sthenele]]

             the name of two persons in Grecian mythology

(1) a daughter of Danaus (Apollod. 2, 1, 5);

(2) a daughter of Acastus, who became the wife of Menoetius, and by him the mother of the heroic Patroclus (ibid. 3, 12, 8).

## Sthenelus[[@Headword:Sthenelus]]

             a name which occurs repeatedly in Grecian mythology.

1. A son of Capaneus and Evadne, one of the Epigoni, and a famous hero. He participated in the Trojan war (Apollod. 3, 7, 2; Homer, Il. 2, 564).

2. The father of Cometes and lover of AEgialia, the beautiful wife of Diomede. He overcame the chastity of the otherwise virtuous woman by the aid of Venus herself, and eventually expelled the hero from his kingdom (Apollod. 1, 86; Ovid, Ibis, 350; Homer, Il. 5, 412 sq.).

3. A son of Perseus and Andromeda, who became the father of Eurystheus, the deadly foe of Hercules. He was slain by Hylluls, the son of Hercules (Homer, Il. 19, 116; Apollod. 2, 4, 5, etc.; Hygin. Fab. 244).

4. A son of Actor and companion of Hercules in his expedition against the Amazons (Apollon. Rhod. 2, 911).

5. A son of Androgeos and grandson of Minos, who with his brother Alcaeus was taken away from Paros by Hercules, in punishment for the hostile surprise in which his followers suffered harm at the hands of the sons of Minos (Apollod. 2, 5, 9, etc.).

## Sthenias[[@Headword:Sthenias]]

             a surname of the Grecian Minerva at Troezene.

## Sthenius[[@Headword:Sthenius]]

             a surname of Zeus, under which he had an altar in a rock near Hermione, and under which AEgeus concealed the sword by which he intended to recognize his son Theseus (Pausan. 2, 32, 7; 34; 6).

## Stheno[[@Headword:Stheno]]

             one of the Phorcides or Gorgons in Grecian mythology, a sister to Medusa.

## Sthenoboea[[@Headword:Sthenoboea]]

             also called ANTEA, a personage in Grecian mythology represented as the wife of the Argive king Proetus, and the daughter of the Lycian king Iobates. She fell in love with Bellerophon, who rejected her advances, upon which she accused him to her husband of having made attempts upon her virtue, and caused him to be sent to Iobates, where he achieved the celebrated victories in which the legend associates him with the winged horse Pegasus. Hearing of his success, Sthenobeoa hanged herself  (Apollod. 3, 3, 1 sq.; Pindar, Isthm. 7, 63 sq.; Homer, 11, 6, 144 sq., etc.). See Anthon, Class. Dict. s.v. “Sthenoboea” and “Bellerophon;” Vollmer, Wörterb. d. Mythol. s.v.

## Sticharion[[@Headword:Sticharion]]

             (Στιχάριον), a Greek term denoting a surplice or white garment used in divine service, which corresponds to the tunica alba (or alba simply) of the Western Church. SEE ALB.

## Stichart, Franz Otto[[@Headword:Stichart, Franz Otto]]

             a Lutheran theologian of Germany, was born at Werdan, Saxony, in 1810, and died at Dresden in 1883. He published, Die Lehre vom Beistande des heiligen Geistes zur Besserung (Leipsic, 1835): — Jubelchronik der dritten kirchlichen Sacualaufeier der Einfuhrung der Reformation in Sachsen (1841): — De Reditu Christi ad Judicium Solenne (eod.): — Paulus Odontius aus Wetdau (1843): — Dr. Martin Luther's Tod (1846): — Kirchenpfolrte oder Belehrung uber die heiligen Tage, Orte und Gebrduche der Christen (2d ed. 1859): — Die kirchliche Legende uber die heiligen Apostel (1861): — Erasmnus von Rotterdam, seine Stellung zur Kirche und den kirchlichen Bewegungen seiner Zeit (1870). See Zuchold, Bibl. Theol. s.v. (B.P.)

## Stichius[[@Headword:Stichius]]

             a leader of the Athenians in the war against Troy, who was slain by Hector (Homer, Il. 13, 59; 15, 329).

## Stichologein[[@Headword:Stichologein]]

             (Στιχολογεῖν), a Greek term signifying “to chant the psalms verse by verse.” SEE CHANT.

## Stichometry[[@Headword:Stichometry]]

             (measurement by στίχοι, or lines), a practice early resorted to in MSS. of the New. Test. in order to remedy the inconvenience of the continuous method of writing then employed in the absence of interpunction. About the year 462, Euthalius, a deacon at Alexandria, divided the text of the Pauline epistles into stichoi containing as many words as were to be read uninterruptedly. We know that the Gospels, too, were so separated, but we are unable to discover whether Euthalius himself arranged them in that manner. This mode of writing has survived in several MSS., such as the Codices Cantabrigiensis, Claromontanus, etc. This mode of division, however, was not a regular, universal system, but was adopted in some MSS., perhaps the majority, in different places. The following is a specimen from the Codex Coislinianus (H) at Tit 2:3

ΠΡΕΣΒΥΤΑΣΝΗΦΑΛΙΟΥΣΕΙΝΑΙ ΣΕΜΝΟΥΣ ΣΩΦΡΟΝΑΣ ΥΓΙΑΙΝΟΝΤΑΣΤΗΠΙΣΤΕΙ ΤΗΑΓΑΠΗ ΠΡΕΣΒΥΤΙΔΑΣΩΑΥΤΩΣ ΕΝΚΑΤΑΣΤΗΜΑΤΠΕΡΟΠΡΕΠΕΙΣ ΜΗΔΙΑΒΟΛΟΥΣ ΜΗΟΙΝΩΠΟΛΛΩΔΕΔΟΥΛΩΜΕΝΑΣ ΚΑΛΟΔΙΔΑΕΚΑΛΟΥΣ.

The entire number of stichoi is usually given at the end of each book; but it does not necessarily follow that every MS. having an enumeration of stichoi at the end was actually divided in that manner when first written.  They were sometimes very short, as in the Codex Laudensis (E), where each line generally contains but one word. The ῥήματα, which are also enumerated at the end of MSS. or books, may be the same as the στίχοι. Hug states (Einleitung, 1, 219, 4th ed.) that, so far as known, the ῥήματα are found only in MSS. containing the Gospels. If, therefore, a different person from Euthalius divided the Gospels, he may readily have given the divisions a different name from that applied to the Acts and Epistles. In order to save the space necessarily lost in stichometry, a point was afterwards put for the end of each stichos, and the text was written continuously as at first. This is observable in Codex Cyprius (K), according to Hug, yet the points in this MS. may be its interpunction marks without any reference to the stichoi, especially as they are similar to the interpunction of the Codex Boernerianus (Hupfeld, in the Stud. u. Krit. 1837, p. 859); or a large letter was placed at the beginning of a stichos, as in the Codex Boernerianus, where, however, there is also a corrupt and absurd interpunction. SEE MANUSCRIPTS.

## Sticht, Johann Christoph[[@Headword:Sticht, Johann Christoph]]

             a Lutheran theologian of Germany, who died at Altona, January 12, 1772, is the author of, De urbe Hanochia Geneseos 4:17, etc. (Jena, 1727): — Super Dictis Gen 6:6, Luk 2:12, etc. (1757): — De Keri et Kethibh (1760): — De OEconomo Luk 16:1-9 (1762): — De Colloquio Dei cum Caino, etc. (1766): — De Colloquio Dei cum Satana Hiobi 1:5-11 (1767). See Doring, Die gelehrten Theologen Deutschlands, s.v.; Furst, Bibl. Jud. s.v. (B.P.)

## Stichthron[[@Headword:Stichthron]]

             (Στίχθρον), a Greek term for a short hymn or verse.

## Stick[[@Headword:Stick]]

             (עֵוֹ, ets, a piece of wood, for fuel, Num 15:32; 1Ki 17:10; 2Ki 6:6; Lam 4:8; φρύγανον, a twig, Act 28:3). The use of billets or staves of wood for writing upon, as illustrated in Eze 37:16-20, is a frequent practice with primitive nations. This, indeed, is not the first instance of the practice in Scripture; for, so early as the time of Moses, we find a parallel example of writing upon rods (Num 17:6). The custom existed among the early Greeks; as we are informed that the laws of Solon, preserved at Athens, were inscribed on billets of wood called axones. The custom has also existed in various applications in England and other Northern countries. The ancient Britons used to cut their alphabet with a knife upon a stick, which, thus inscribed, was called Coelbren y Beirdd, “the billet of signs of the bards,” or the Bardic alphabet. And not only were the alphabets such, but compositions and memorials were registered in the same manner.

These sticks were commonly squared, but sometimes were three-sided, and consequently a  single stick would contain either three or four lines. The squares were used for general subjects and for stanzas of four lines in poetry; the trilateral ones being adapted to triads and to a peculiar kind of ancient meter called Triban, or triplet, and Englyn-Milwyr, or the warrior's verse. Several sticks with writing upon them were united together in a kind of frame or table, in the manner of a book. This was called Peithynen, or Elucidator, and was so constructed that each stick might be turned for the facility of reading, the end of each running out alternately on both sides. A continuation, or different application, of the same practice was offered by the Runic clog (a corruption of log) almanacs, the use of which has been preserved to a comparatively recent period, being described by Dr. Plot in his History of Staffordshire (1686) as still in common use in that county; some, of large size, being usually hung up at one side of the mantel tree of the chimney, while others were smaller and carried in the pocket. Other examples of the use of notched or marked sticks for the purpose of records are the Reine Pole, still or lately used in the island of Portland for collecting the yearly rent paid to the sovereign as lord of the manse, and the Exchequer Tally, which still gives name to the office of certain functionaries in England known as the “tellers” (talliers) of the exchequer. SEE ROD; SEE STAFF; SEE WALK.

## Stiebritz, Johann Friedrich[[@Headword:Stiebritz, Johann Friedrich]]

             a Lutheran theologian of Germany, was born at Halle, August 7, 1707. He studied there and at Jena, commenced his academical career at Giessen in 1731, was professor at Halle in 1738, and died December 12, 1772. Stiebritz published, De Accommodatione Scripturae, etc. (Halle, 1727): — Nova Loci 1Co 15:28 Explicatio (1731): — De Propheta a  Leone Necato, 1 Reg. 13, etc. (1733): — De Deo Medico (1736): — De Platonismo, Col 2:9 (eod.): — De Sacerdotibus Vitio Corporis Laborantibus, (ad Lev 21:21-23 (1752): — De Vero Sensu Hoseae 11:1 in Mat 2:15 (1753): — Betrachtungen ubre Gegenstinde der Schrift und der Religion (1769), etc. See Doring, Die gelehrten Theologen Deutschlands, s.v.; Furst, Bibl. Jud. s.v. (B.P.)

## Stiefel (Also Stifel, Stieffel, And Styfel), Michael[[@Headword:Stiefel (Also Stifel, Stieffel, And Styfel), Michael]]

             an arithmetician, Millenarian, and coadjutor of Luther, was born April 19, 1486, at Esslingen, and became a monk in the Augustine convent of that town. In 1520 he went to Wittenberg, and was promoted to the degree of master and made preacher to count Mansfeld. While there he composed a hymn which reveals his intimate sympathy with the Reformatory spirit (Wackernagel, Das deutsche Kirchenliedes, p. 676 sq.). In June, 1525, Luther recommended him to George of Tolleth, in Upper Austria, as a “pious, learned, well-behaved, and industrious person” (De Wette, Briefe, 2, 677). A fine treatment of Psalms 10 by him excited a persecution against the evangelicals; and Stiefel was obliged to leave Austria in 1526 or 1527 and return to Wittenberg. Luther thereupon procured for him the parish of Lochau (October, 1528), and married him to the widow of the late pastor (De Wette, ut sup. p. 394, 405).

Soon afterwards (in 1532) Stiefel published a treatise on the numbers in Daniel, entitled Ein Rechenbuchlein vom End Christi, in which he fixed the last day and hour to be Oct. 19, 1533, at 8 o'clock in the morning (see De Wette, 4, 462), with the result that the peasants neglected their labors and lost their harvests, but sued for damages when the prediction was not fulfilled. Stiefel was accordingly compelled to abandon his post; but received assistance in money, etc., from the elector, who also induced Luther to receive the misguided man, with his family, under his own roof for the purpose of imparting to him further instruction. In 1535 Stiefel was again a pastor, probably at Holtzendorff, near Wittenberg; and while there he published his Arithmetica Integra, with preface by Melancthon (Corp. Ref. 5, 6). In 1545 he issued an arithmetic in  German; in 1546, the Rechenbuch von der welschen u. deutschen Practik. The battle of Muhlbach involved the destruction of his village; and after a sojourn at Frankfort-on-the-Oder he settled in the pastorate at Haberstro, near Königsberg, Prussia, in 1552. In 1553 he published the Cours (algebra) Christoph Rudolph's.

He was also steadily engaged on the computation of the numbers in Daniel and the Apocalypse, and became the zealous opponent of Andreas Osiander. Soon afterwards he was pastor at Bruck, and in that character attended the convention of Coswig in 1557 (Salig, Gesch. d. Augsb. Conf. 3, 242); and in 1558 he was received into the philosophical faculty at Jena as teacher of arithmetic, a position he had temporarily filled ten years earlier. Here he was assailed by the Flacianists, but prevailed against them. He died, after having been made deacon of the town Church, April 19, 1567. The scanty information to be obtained respecting this remarkable, and in many respects peculiar, theologian shows him to have been possessed of a lively fancy and of extraordinary ability in mathematics. It was because of these qualifications that he went astray on the chiliastic question. He apprehended the Bible poetically, and believed that his mathematical acquirements afforded the means for an exact computation of its numbers. It is to be observed, moreover, that he was no pessimist. He regarded the Reformation as being simply the beautiful dawning of the day of the Lord, the breaking of a day of salvation, and Luther as the angel of revelation with the everlasting Gospel (Revelation 14); and he wrote against “Dr. Murner's false and invented hymn respecting the destruction of the Christian faith.” Competent judges regard Stiefel as one of the greatest arithmeticians of his time. Unlike most scholars of that class, he regarded arithmetic as being not simply the art of reckoning, but also the science of numbers. His ingenious comparisons of arithmetical and geometrical progressions might easily have led to the discovery of the logarithm. As an algebraist he stood on the shoulders of Christoph Rudolph, and rendered meritorious service in extending the area of the study of algebra in Germany.

## Stiefel (Or Stieffel), Esaias[[@Headword:Stiefel (Or Stieffel), Esaias]]

             the head of a mystical sect which engaged much attention at the beginning of the 17th century, has already been partly treated of in this Cyclopoedia in the art. METH, EZECHIEL (q.v.). He was a merchant of Langensalza, in Thuringia, who was led away, through self conceit and a fondness for curious speculations, into a fanatical mysticism which, in connection with Meth, his nephew, he endeavored to propagate. His followers soon became numerous among his own kindred and towns people, and then in wider circles. He was repeatedly cited before tribunals, and remonstrated with in the hope of a peaceful settlement of the troubles he occasioned; and he frequently renounced his errors, but as constantly returned to them again. He eventually died in the faith, however, at Erfurt, Aug. 12, 1627. About a century later his memory was revived by Christian Thomasius, in the third part of his Hist. der Weisheit u. Thorheit (1694), and by Gottfried Arnold, in his Kirchen- u. Ketzer-Historie (1700), 4, 1-49. The over tolerant spirit in which these authors had discussed Stiefel's heterodoxy occasioned a critique of Arnold's book by pastor Uthe, of Langensalza (Anmerkung über Arnold's Erzahlungen [1714]). Stiefel has, however, been almost entirely  dropped out of sight by the literature of today. The mysticism of Stiefel was carried beyond all proper limits by his fondness for paradox; and his worst errors of statement grew out of his perversions of ordinary language. He called himself Christ, and declared himself to be Christ revealed anew, without intending to positively identify himself with Christ. He also laid claim to the possession of divine attributes, for which he was rebuked by no less a personage than Jacob Bohme (see Wullen, Bluthen aus J. Bohme's Mystik [Stuttg. and Tüb. 1838], p. 31, 89; also Kernhafter Auszug aus allen Schriften J. Bohme's [Amst. 1718, 4to ], p. 923 sq.); though upon other matters Bohme sympathized with Stiefel and excused his enthusiastic rantings (see Apolog. Stieff.). Comp., in addition to works already referred to, the accusation against Stiefel entitled Abyssus-Satano Styffeliana, and Herzog, Real-Encyklop. s.v.

## Stier, Rudolf Ewald[[@Headword:Stier, Rudolf Ewald]]

             an eminent German commentator, was born at Fraustadt, March 17, 1800. He received a very inadequate preparatory training at the gymnasium of Neustettin, in Pomerania. In his sixteenth year he matriculated at Berlin with the, intention of studying law. He soon, however, tired of that pursuit, and, after overcoming the reluctance of his father, an inspector of taxes at Fraustadt, he had himself enrolled among the students of theology in the  winter term of 1816.

The principal inspiration of his being, nevertheless, was not theology, but poetry and, an enthusiasm for liberty. He exulted when permitted for the; first time to enjoy the privileges of Berlin, and he spent entire days in roaming through fields and forests, alleging in defense of his conduct that to spend such days behind the study table evinced ingratitude towards the Giver of the breath of spring and the sun of summer. He also entered into correspondence with Jean Paul, and made that romantic author his model. Essays and pamphlets flowed from his pen, all giving evidence of a bold and sprightly, but also of an expectant and yearning spirit. His Krokodileier, Traume und Marchen and numerous attempts at poetry, belong to this period. In 1818 he removed to Halle, and at once entered into the Burschenschaft, becoming its head on Oct. 27; but the Burschenschaft being dissolved in February, 1819, he left Halle, and, after a brief sojourn at home, returned to Berlin. During the interval, he had experienced a thorough conversion, and Christ had come to be the all- absorbing object of his life. His mind had been profoundly agitated by the death of a young girl belonging to the family, whom he fervently loved, and the event turned all the ardor of his passionate nature from aesthetics and nationality into the channel of religion. Having returned to Berlin, Stier came under the influence of an ascetical coterie, which decided him to break with all his earlier literary career and to commit not only his plans for further labors, but even his copies of the German classics, to the fire. He gave himself wholly to the study of theology, but in a spirit which permitted him to depreciate his professors, e.g. Neander and Lücke, as not sufficiently devoted, and as exalting themselves above the apostles whom they expounded.

A copy of Von Meyer's exposition of the Bible, given him by Tholuck for the purpose of encouraging a persistent study of the Scriptures, caused a decided change in his views, however, and delivered him from his supercilious tendencies. April 2, 1821, Stier entered the Preachers' Seminary at Wittenberg, where Nitzsch, Schleusner and Heubner were in the faculty, and Krummacher, Tholuck, and Rothe among the students. Heubner, especially, contributed greatly towards the clarifying of Stier's theology and to the settling of his faith. He became indefatigable in Bible study, noting in a quarto Bible of several volumes everything that could in any way assist in the exposition, especially a list of selected parallel passages; and when the quarto proved inadequate he substituted for it a folio which became a perfect treasure house of Biblical learning. After having completed his studies, he taught a year in the Teachers' Seminary at Karalene, and then followed a call in 1824 to the Mission  Institute at Basle. Excessive application exhausted his strength and compelled him, after four years, to retire.

He went to Wittenberg, which had become a second home to him in consequence of his marriage with a sister of Karl Immanuel Nitzsch, and lived in comparative seclusion until called in 1829 to be pastor at Frankleben, near Merseburg, where he spent ten years of fruitful study and official labor. His sermons attracted hearers from beyond the bounds of his own parish, and his pastoral care was blessed to many individual souls and to the prosperity of the entire parish. The impression made by him is illustrated by an anecdote which relates that he was once declared to be a mystic by one of a company gathered at an inn, and that on the question being asked what kind of persons mystics were, the speaker responded that they were preachers who lived as they preached. From these labors Stier was transferred in 1838 to Wichlinghausen, in the Wupperthal. His physical strength proved unequal to the task of managing so large a parish (3500 souls), and his spirit chafed under the rigid presbyterial control exercised in the Rhenish churches. He also desired to devote himself to literary labor; and, in addition, his wife, who had been a constant solace and help, died. He accordingly resigned his post in 1846, and retired once more to Wittenberg, where he spent three years in literary seclusion. Before his return the University of Bonn had conferred on him the honorary degree of doctor of divinity. His next position was the superintendency of Schkeuditz, where he exercised a beneficial supervision over his diocesans, but was not popular as a preacher. Frequently only fifteen to twenty persons attended the services, even on festival days. His sermons were said to be dry and his personal bearing brusque and unsociable. A similar experience awaited him at Eisleben, whither he was transferred to the same office in 1859. His “Bible hours,” however, were highly esteemed by a limited circle of earnest Christians in either place. Stier was afflicted all his life with many and severe corporeal ailments, a chronic affection of the throat being the last; but his death was wholly unexpected when he fell the victim of apoplexy, on Dec. 16, 1862.

Stier was an intense and resolute character, and not naturally sympathetic. An unyielding and stern controversialist, his bearing intensified the opposition already excited against him in the ecclesiastical world by his earnest advocacy of the union of the Lutheran and Reformed churches and by his suspected leanings towards Pietism. As a theologian, he suffered from the lack of adequate preparation in early life. He threw himself into  the study of the Scriptures while deficient in philosophical and theological, and even philological training, and accordingly developed a prudish Biblicism which fails to recognize the necessity for a development of Church doctrine beyond the formal limits of the Word. He was primarily a Biblical theologian, and his principal works are exegetical.

His theory of the inspiration of the Scriptures is peculiar. He believed the Bible to convey the thoughts of the Holy Spirit, not those of the different writers; but the inspiration does not apply to words, but rather to the Word. “We possess what He spoke. Not indeed in the letter of the verba ipsissima, but as mediated through the testimony of the evangelists and elevated into the Spirit.” He accordingly denied any inaccuracies whatever in the general tenor of Scripture, and yet conceded the occurrence of inaccuracies in minor particulars. Matthew did not combine into a single discourse what the Lord uttered at different times, because the Holy Ghost could not guide and instruct him to record any untruth whatsoever for the Church; on the other hand he writes: “Once only did Luke mistake by introducing a saying from another place (Luke 5:45).” Thoroughly convinced that the Holy Ghost is auctor primarius of the Scriptures, he was not greatly concerned about the canonicity of its human authors. He could not, however, ignore history altogether. He was a mystic, but of the rational class which believes in harmonizing the internal testimony of the Spirit with the external witness of history.

Following the older interpretation, he received the authenticity of the whole of Isaiah and of 2 Peter on internal grounds alone and without being disturbed by philological or other scientific reasonings. In this instance the critical faculty was compelled to give place to his dependence on ecclesiastical tradition and the felt religious necessity of regarding the whole of the Bible as the regularly attested word of God. Other defects to be noticed in his exegetical works are a lack of doctrinal consistency and of comprehensibility, the reason being, very generally, that the argument moves in figures and images, while the underlying thought is not always brought into view. But, with all his defects, “Stier is known as an interpreter wherever the evangelical Church extends.” His chief work in this department is the Reden Jesu, which has been widely circulated in Germany, England, and America. In practical theology he likewise rendered important services, notably in the publishing of his Biblische Keryktik and in his contributions to the literature of catechetics. Hymnology and liturgies also engaged his attention, and his interest in them is attested by the issue of several volumes in these departments. He committed to writing all his thoughts, beliefs, and discoveries.

In early life  he had already planned a large number of works to be written in the course of his life, and most of them were, in time, actually written. After his death, a card containing a list of eleven books yet to be written was found, among them an Old Test. Christology in Germ and in Brief; Doctrine of the New. Test. in the New Test. itself; Surenhusius Redivivus; Exposition of all New Test. Quotations from the Old Test., etc. Stier's published works are in exegetical science, Lehrgebaude der hebraischen Sprache (1833) :-- Andeutungen fur glaubiges Schriftverstandniss (1824-29): — 70 Ausgewahlte Psalmen (1834, 2 pts.): — commentaries on the Epistle to the Hebrews, the Epistle of James, the Epistle to the Ephesians, and the Epistle of Jude; on the prophet Isaiah, and on the Reden Jesu. All these form a mine of wealthy ideas for preachers, and have been very widely circulated. The last named was his principal work and was republished in extract in 1857, to which were added in 1859 Reden des Herrn vom Himmel her, and in 1860 Reden der Engel. These have been published complete in an English dress (N.Y. 1864, 3 vols. 8vo). Mention may also be made here of his cooperation in the preparation of the last edition of Von Meyer's Bible; (1842), and of the subsequent edition of 1856 (Bielefeld), prepared wholly by himself, together with the well-known Polyglot Bible, edited by himself and Thiele. Further, of the essays in behalf of a revision of Luther's Bible, entitled Altes und Neues in Deutscher Bibel (Basle, 1828): — Darf Luther's Bibel unberichtigt bleiben? (Halle, 1836): — and Der Deutschen Bibel Berichtigung, etc. (1861). In practical theology, homiletics, hymnology etc., Biblische Keryktik (1830; 2d ed. 1844): — Evangelien- Predigten (2d ed. 1862): — Epistel-Predigten (2d ed. 1855).: — Privat- Agende (5th ed. 1863): — Luther's Katechismus als Grundlage des Confirmandenunterrichts (6th ed. 1855): — Hulfsbuchlein zum Katechismus (1837, etc.): A volume of hymns and poems in 1825, and a second in 1845: — Gesangbuchsnoth (1838), a critique of modern hymn books. In support of the Union, to which he was thoroughly devoted, he wrote, Bekenntniss aus der unirten Kirche (1848): — Unlutherische Thesen (1855). See a sketch of Stier's life by his son in Neue evangelische Kirchenzeitung, 1863, No. 11 (March 14); a characterization of the author by Nitzsch, attached to the 3d edition of the Reden Jesu. See Lacroix, Life of Rolf Stier (N.Y. 1874).

## Stigand[[@Headword:Stigand]]

             an English prelate, was chaplain to king Edward the Confessor, and preferred by him first to the bishopric of the East Saxons, at Helmhau, in  1043, and afterwards to Winchester, in 1047. Seeing the king displeased with Robert, the archbishop, he thrust himself into his room, and kept both Winchester and Canterbury until a little time before his death, when he was forced to forego them both. After William the Conqueror had slain Harold in the field, all England yielded to him except the Kentishmen, who, under the lead of Stigand and Egelsin demanded their ancient liberties, which William granted. But he conceived a dislike for Stigand, and would not allow himself to be crowned by him, but chose Aldred, archbishop of York. He took Stigand to Normandy fearing to leave him to plot against him. Shortly after their return, the pope sent cardinals to England to redress certain enormities and abuses of the English clergy. Stigand, believing himself to be the special mark aimed at, hid himself in Scotland with Alexander, bishop of Lincoln, and afterwards in the isle of Ely. Learning that a convocation had been called at Winchester, he went thither and besought the king to save him from the impending calamity. The king replied in gentle tones, but assured Stigand that what was to be done would be by the pope's authority, which he could not countermand. The causes alleged against him were these first, that he had held Canterbury and Winchester both together (which was no strange thing, for St. Oswald had long before held Worcester with York, and St. Dunstan Worcester with London); secondly, that he had invaded the see of Canterbury, Robert, the archbishop, being yet alive and undeprived; and, thirdly, that he presumed to use the pall of his predecessor Robert, left at Canterbury, and had never received any pall but of pope Benedict, at the time he stood excommunicate for simony and other like crimes. Stigand was put in prison in the Castle of Winchester, and treated with great severity. This was done to force him to confess where his treasure was hidden; but he protested that he had no money at all. He was deprived in 1069, and died in the same year. The bones of the archbishop he entombed upon the top of the north wall of the presbytery of the Church of Winchester in a coffin of lead. After his death a little key was found about his neck, in the lock of which was a note with directions where to find his treasures hidden in various places, underground.

## Stigel, Johann[[@Headword:Stigel, Johann]]

             a friend of Melancthon and Luther, and one of the founders of the University of Jena, was born at or near Gotha, May 13, 1515. He studied the humanities, first at Leipsic and then at Wittenberg, and came to rank among the first composers of Latin poetry. In 1542 he became master of  liberal arts, and from that time lectured on the Greek and Latin classics, and occasionally, also, on theology. In the same year, during the diet at Ratisbon, the emperor made him poet-laureate. After the catastrophe at Mühlberg (q.v.) he removed to Weimar, and remained in that town until the founding of the new gymnasium at Jena, when he became one of its professors In conjunction with Strigel, (q.v.) and Schnepf (q.v.) he so raised the character of the institution that it could with justice be transformed into a university. It began its new career Feb. 2, 1558, on which occasion Stigel delivered the inaugural address. Though cultivating friendly relations with the Wittenberg theologians, and avoiding, so far as he was able, all participation in the disputes of theologians generally, he yet occasioned the overthrow of the Flacianists by bringing against them the public accusation that they stirred up strife and hatred. He died Feb. 11, 1562. Stigel's Latin poems, which include paraphrases of Psalms and the New Test. pericopes, were published (Jena, 1660 sq.) in four small volumes. For other poetical compositions, see Mützell, Geistl. Lieder d. evangel. Kirche aus d. 16ten Jahrhundert 1, 392. One of his hymns was occasioned by the death of Luther (1546). Two of his discourses appear among Melancthon's declamations (Corp. Ref. 11, 721, 734). See Adam [M.], Vitoe Philos.; Götting., Vita J. Stigel. (Jena, 1858), etc.

## Stigmatization[[@Headword:Stigmatization]]

             (Gr. στίγμα, a masrk), is an ecclesiastical term for the formation of wounds resembling those received by our Lord during his passion. The subject involves the consideration of three questions:

1. Were such alleged wounds actual or mythical?

2. How did they originate?

3. How much worth or dignity is to be conceded to them?

Stigmatization was not mentioned prior to the 13th century, and has rarely been heard of in connection with persons beyond the pale of the Roman Catholic Church. The earliest instance was the case of Francis of Assisi (q.v.), who, in 1224, had a vision of a seraph with six wings, between which appeared the image of a crucified one; and on recovering consciousness found himself marked with the wounds of crucifixion in his hands, feet, and right side. The case was attested by Thomas a Celano and Bonaventura, and, though discredited by the Dominicans generally and denounced by the bishop of Olmutz, was honored with an attempted  authentication by the popes of that period Gregory IX and Alexander IV, the latter claiming to have himself seen the marks of the wounds. Other instances, to the number of eighty, occur in the traditions of the Romish Church, though the stigmatization in some of them is but partial; showing, e.g., only the marks of the crown of thorns, or of the spear thrust. The Capuchin nun Veronica Giuliani, who died in 1727 at Citta di Castello, was canonized as the last person who bore these marks, in 1831. But instances have occurred within our own time, which are attested by thousands of witnesses who speak from direct observation, among them persons deserving of belief. Anna Catharine Emmerich, a nun of Dulmen, experienced full stigmatization in her body, after long previous illness, in 1811. Her wounds became very painful in consequence of repeated examinations by the authorities; and she prayed that they might be closed, which accordingly came to pass in 1819, though the wounds were always red and emitted blood on Friday. The case of Maria von Morl, at Kaltern, in Southern Tyrol, was similar. In 1833, when in her twenty-second year, and after previous illness, the stigmata appeared on her hands, feet, and side, and always bled on Thursday night and Friday. More than forty thousand visitors were attracted to Kaltern by the fame of this case. Maria eventually retired into the Franciscan convent at Kaltern. Still other instances were those of Crescentia Steinklutsch, at Tscherms, and of Maria Domenica Lazzari, of Capriani. The latter bore the marks of Christ's passion on her forehead hands, feet, and side from 1834 until 1850 and endured from them the most terrible physical pain. A Protestant girl in Saxony, said to have been magnetized, is reported to have borne similar marks, though only for a time and during the progress of a severe sickness, in the course of which she apparently died on Good Friday, 1820, and revived again on the following Easter day.

Although many of the cases of stigmatization are not well attested, it is yet certain that cases have actually occurred; and it becomes important to account for them. The popes attributed the case of St. Francis directly to “the special and wonderful favor vouchsafed to him in Christ.” A better explanation unquestionably is obtained when we reflect how many and strong are the formative powers of the soul which the imagination may control, and how remarkable are the results sometimes caused by the action of the imagination upon the body. Certain Roman Catholic writers, e.g. Jacobus de Voragine (13th century), Petrarch, Cornelius Agrippa, etc., ascribed the stigmatization of St. Francis to his glowing fancy; and the fact  of an excited imagination usually connected with an enfeebled body the effect of sickness or of religious mortifications may be demonstrated in every instance of the phenomenon in question which has been properly authenticated. The question of the importance to be attached to such phenomena consequently becomes easy of solution. Stigmatization seems only to have occurred where the subject had earnestly and decisively turned away from the world and its pleasures, and had embraced the Savior in the fervor of a glowing love; but it was, nevertheless, not an endowment conferred by God. As a phenomenon, permitted rather than caused by him, it must be regarded rather as a negative than a positive effect of his divine working.

See Malan, Hist. de S. Fr. d'Assise (Paris, 1841; in German, Munich, 1844); Bitteres Leiden unseres Herrn Jesu Christi nach den Betracht. der A. Kath. Emmerich (8th ed. Munich, 1852); Ennemoser, Der Magnetismus in Verhältn. z. Natur u. Religion (2d ed. Stuttg. and Tüb. 1853). § 92-95, 131-142. Gorres, Christl. Mystik, 2, 410-456, 494-510. The two works last named afford important aid in explaining the phenomenon of stigmatization. See also Hengstenberg, Evang. Kirchenzeitung, 1835, p. 180-201, 345-390, and an instructive essay by Tholuck, in Vermischte Schriften, 1, 97-133. On the importance and meaning of stigmatization, see; Von Meyer, Blätter fur hohere Wahrheit, 7, 211-227.

## Stikeman, William[[@Headword:Stikeman, William]]

             a minister of the Methodist Episcopal Church, was born at Port Richmond, Staten Island, N.Y., Aug. 9, 1845. He was converted in his sixteenth year, and was licensed to preach Jan. 31, 1862. He was received on trial by the Newark Conference in 1866, and ordained deacon in 1868. He was attacked by a pulmonary trouble and obliged to give up his charge in November of the same year, and died Feb. 10, 1869. See Minutes of Annual Conferences, 1869, p. 57.

## Stilbe[[@Headword:Stilbe]]

             in Grecian mythology, was a daughter of Peneus and Creusa, who was beloved of Apollo and is said to have become by him the mother of Lapithus and Centaurus (Diod. Sic. 4, 69, etc.).

## Stiles, Abel[[@Headword:Stiles, Abel]]

             a Congregational minister uncle of the following, was born at Windsor, Conn., March 5, 1708, graduated at Yale College in 1733, was tutor for a year, and ordained at Woodstock in 1737, where he was pastor until his death, July 25, 1783. In 1760 a breach took place in the Church, Stiles and his adherents setting up worship in the northern part of the town. This bitter contention was healed in 1766 by mutual reconciliation. See Cong. Quar. 1861, p. 350.

## Stiles, Ezra, D.D.[[@Headword:Stiles, Ezra, D.D.]]

             an eminent Congregational minister, was born at North Haven, Conn., Dec. 10, 1727. He graduated at Yale College in 1747, and was appointed tutor in 1749 licensed to preach in the same year, but in 1753 he was admitted to the bar in New Haven, and practiced law for two years. Having received, a call from Newport, R.I., he was ordained pastor Oct. 22, 1755, where he continued a persevering student and faithful pastor until 1777, when he was elected president of Yale College and professor of ecclesiastical history, upon the duties of which positions he entered in June, 1778, and remained until his death, May 12, 1795. He published, A Funeral Oration on Governor Law (1751), in Latin: — a Latin Oration on his induction to his office as President (1778): — Account of the Settlement of Bristol (1785): — History of the Three Judges of Charles I (1795). See Sprague, Annals of the Amer. Pulpit, 1, 470.

## Stiles, Joseph Clay, D.D., LL.D[[@Headword:Stiles, Joseph Clay, D.D., LL.D]]

             a Presbyterian minister, was born in Savannah, Georgia, December 6, 1795. He graduated from Yale College in 1814, studied and practiced law, spent one year (1825) in Andover Theological Seminary, became an evangelist in Georgia and Florida (1829), and afterwards (1835) in Kentucky; pastor in Richmond, Virginia (1844), at Mercer Street, New York city (1848), agent of the American Bible Society (1850), pastor in New Haven, Connecticut (1853), and finally an evangelist in several of the Southern states. He died March 27, 1875. See Nevin, Presb. Encyclop. s.v.

## Still Week[[@Headword:Still Week]]

             a term used in Northumberland to designate Holy Week, probably because both bells and organs were anciently silent during that sacred season.

## Still, Abraham[[@Headword:Still, Abraham]]

             a minister of the Methodist Episcopal Church, was born in Buncombe County, N.C., Aug. 25, 1796. He united with the Church at the age of seventeen, and was licensed to preach in 1817. He was ordained deacon in November, 1821, and elder in October 1825. He traveled in Virginia and Tennessee until 1838, when he was transferred to Missouri. At the division of the Church in 1844 he adhered to the Church North, and traveled for six years over the Hannibal and Platte districts. In 1850 the Missouri Conference sent him as missionary to the Shawnee Indians, among whom he labored until the mission was discontinued. The first appointments to Kansas were made (1855) by the Missouri Conference, and Mr. Still was made presiding elder, which office he continued to hold after the Kansas and Nebraska Conference was organized in May, 1856. In 1860 he was made a superannuate, but became effective in 1863, and again took a  superannuated relation. He died Dec. 31, 1867. See Minutes of Annual Conferences, 1868. p. 72.

## Still, Elijah[[@Headword:Still, Elijah]]

             a minister of the Methodist Episcopal Church, was born in White County, Tenn., Sept. 4, 1805. He was admitted on trial in the Holston Conference in 1832, but in 1838 was granted a location, and settled in Bradley County. When the present Holston Conference was formed, in 1865, he was readmitted, and labored very successfully. He died at his home in Bradley, April 12, 1875. See Minutes of Annual Conferences, 1875, p. 130.

## Still, John[[@Headword:Still, John]]

             an English prelate, was born in 1543, and was the son of William Still, of Grantham, Lincolnshire. He was admitted to Christ's College, Cambridge, where he took his degrees. In 1570 he was Margaret professor at Cambridge, in 1571 he became rector at Hadleigh, County of Suffolk, and archdeacon of Sudbury, and in 1573 was collated to the vicarage of East Marham, in Yorkshire. He was elected master of St. John's in 1574, and of Trinity College in 1577. In 1588 he was chosen prolocutor of the convocation, and two years after was appointed to the see of Bath and Wells, in which he continued until his death, Feb. 26, 1607.

## Still, John Kline[[@Headword:Still, John Kline]]

             a minister of the Methodist Episcopal Church, was born at New Windsor, Orange Co., N.Y., April 16, 1813, and united with the Church at the age of fourteen. In 1840 he was admitted on trial in the New York Conference, superannuated in 1855, supernumerary in 1856, and in 1861 finally superannuated. He died at Middletown, N.Y., Feb. 3, 1876. He was a diligent, studious, faithful, and useful minister. See Minutes of Annual Conferences, 1877, p. 44.

## Still-tyde[[@Headword:Still-tyde]]

             SEE HOLY WEEK.

## Stilling, Jung[[@Headword:Stilling, Jung]]

             whose real name was Johann Heinrich Jung, was prominent as a writer of popular books for edification, and as a theosophico-mystical apocalyptist. He was born at Grund, in Nassaiu-Siegen, Sept 12, 1740. His early years were spent in poverty. A common village school afforded the earliest instruction he received, and his subsequent progress was constantly interrupted by the necessity of practicing his father's trade of tailoring.  Down to his twenty-first year, he studied, taught, and sewed, but never ceased to aspire. He became proficient in geography, mathematics, gnomonics, Greek, and Hebrew; and when he obtained the position of tutor and general manager in the household of the merchant Spanier, at Rade, he added to his acquirements a knowledge of economics, agriculture, and commercial science. At this time a Roman Catholic clergyman of the neighborhood made known to Stilling a secret cure for diseases of the eye, thereby conferring on him a favor by which he profited to the end of his life. A successful cure opened Stilling's way into the household of a wealthy patient, Heyder of Rondorf, whose daughter plighted her troth to him, and whose aid enabled him to obtain in Strasburg the diploma of doctor of medicine in 1771. At Strasburg he first met Goethe and Herder, and also Saltzmann, his life-long correspondent; and their influence undoubtedly did much to enlarge his mental horizon and broaden his sympathies; but it is certain that he never ceased to respect the Pietists, whose influence had guided his early experiences, and that he never wholly separated from them.

The earliest pages of his autobiography, which were written at Elberfeld soon after his marriage, and published by Goethe, afforded evidence of increasing independence of thought, and served to decide his position as a literary man. They did not, however, relieve him from debts which he had incurred, nor free him from innumerous enemies whom his too lively imagination and morbid sensitiveness had raised up, and he accordingly accepted the position of professor of finance and political economy in the newly established academy of Kaiserslautern, though the salary was only 600 florins. The transfer of the school to Heidelberg doubled his salary, his practice as an oculist became steadily more profitable, and the expenses of his household were more carefully managed after he married his second wife, Selma von Saint-Florentin (1782), than before. It was not, however, until his transfer to Marburg that the pressure of financial troubles began to lighten.

His circle of friends and influence now rapidly widened, and his books and medical practice engrossed his time; as a consequence, his academical duties were, but indifferently performed, and his lectures were but poorly attended by hearers. In 1805 the elector of Baden made him a privy-councilor, with a salary of 1200 thalers, and left him free to write and practice medicine. Rooms were assigned him in the palace at Carlsruhe, where he lived with his family, and where he employed his powers to the utmost in the work to which he was called His correspondence was immense his journeys frequent. He operated, generally with success, upon nearly two thousand  patients for diseases of the eye; and, in addition to this, he was indefatigably engaged upon what he regarded as his life mission the preparation of religious, quite evangelical, but still more Apocalyptical books. He was concerned about not only the ordinary questions of eschatology; but also the problems of the future life, the spirit world, our connection with that world, and the apparition of its representatives among men. He endeavored to present such themes in a fresh, attractive, and helpful way, to arouse the sleepers as far as possible, and to gather and unite into a holy family all those who are awake, that they might be ready to meet the Master at his coming. The spirit which possessed him conferred upon him a dignified, quiet, peaceful bearing. His home became a sort of sanctuary, where nothing common or coarse was permitted to enter. Visitors of eminence were constantly arriving, and letters from all quarters kept pouring in. Thousands of his contemporaries expended on him in equal measure their veneration and their love. But his excessive labors exhausted him at length. The death of his third wife, Eliza Coing, of Marburg, preceded his own by only a few weeks. He fell asleep quietly on April 2, 1817.

Stilling was not a profound thinker, nor yet a thorough student. Education had not lifted him out of himself. He was simply the frankest, most natural, and most attractive of Christian romanticists. Even in his favorite field of theosophic mysticism he displayed none of the creative power of Oetinger, nor was he a visionary like J. Bohme; he was simply well read, and possessed the power of vivid description to perfection. His principal works are the Siegesgeschichte, i.e. an exposition and elaboration of the Apocalypse on the basis of Bengel's chronology, and the Theorie der Geisterkunde (Theory of Spirit-law), which is largely based on Swedenborg. He often asserted in his correspondence that he was constrained by the will of God, clearly revealed, to write these books. The most interesting of Stilling's writings are his always mystical stories. Their titles were captivating — e.g. Das Heimweh; Scenen aus dem Geisterreiche — but they were valuable rather on account of their solid contents; the scenes, often well nigh majestic, which they presented; the apparently artless, and yet richly illustrative, adorned, and blooming style in which they were written; the warmth of Christian feeling by which they were pervaded; and the grandeur of the problems they attempted to solve. Comp. the romances, Gesch. d. Herrn von Morgenthau:-- Theodor on d. Linden: — Florentin von Fahlendorn: — Theobald, oder d. Schwarmer:  — also H. Stillings Jugend-, Juglingsjahre, Wanderschafts- und Lehrjahre: — and the Graue Mann. His dogmatical views do not need discussion in this place. His was no philosophical mind, and his dogmatics were simply Christian ascetics in philosophical guise. Stilling is not yet, perhaps, well understood. The letters to Saltzmann reveal him most clearly. In them we observe his sensitive nature, his rich fancy, his power of delicate description, and an all-pervading impression that he is engaged in the service of the Lord. The letters breathe the most humane ideas and the most tender regard for the truth. On his life see Heinroth, Gesch. d. Mysticismus (Leips. 1830), p. 513 sq.; Rudelbach, Christl. Biograph. vol. 1; Winkel, Bonn. evangel. Monatssschrift, 1844, 2, 233-262; Kurze, Gesch. d. Inspirations-Gemeinden, besonders in d. Grafschaft Wittgenstein; Gobel, Gesch. d. wahren Inspirations- Gemeinden, in Niedner's Zeitschrift fir hist. Theologie, 1854, 2, 270; Prot. Monatsblatter, July, 1857; Jan. 1860; Bodemann, Zuge aus dem Leben des J. H. Jung, etc. (Bielefeld, 1844); Aus. den Papieren einer Tochter Stilling's (Barmen, 1860); Nessler, Etude Theolog. sur J. Stilling. (Strasburg, 1860); Encyclopedic des Gens du, Monde, s.v. “Jung, etc.”

## Stillingfleet, Edward[[@Headword:Stillingfleet, Edward]]

             a learned English prelate, was born at Cranborne, Dorsetshire, April 17, 1635, and educated at a grammar school in that place, and at Ringwood, in Hampshire. Having secured one of Lynne's exhibitions, he entered St. John's College, Cambridge, in Michaelmas, 1648. He took his degree of A.B. in 1652, and was admitted to a fellowship March 31, 1653. In 1654 he accepted the invitation of Sir Roger Burgoyne to reside at his seat at Wroxhall, Warwickshire, and in 1655, was appointed tutor to the Hon. Francis Pierrepont, brother of the marquis of Dorchester. He obtained the degree of A.M. in 1656, and in the following year was presented to the living of Sutton, Bedfordshire. His first advance to London was in consequence of his being appointed preacher to the Rolls Chapel by Sir Harbottle Grimston; and in January, 1665, he was presented by Thomas, earl of Southampton, to the living of St. Andrew's, Holborn. He retained the preachership at the Rolls, and was at the same time afternoon lecturer at the Temple Church. In February, 1667, he was collated by bishop Henchman to the prebend of Islington, Church of St. Paul's. He was also king's chaplain, and in 1670 Charles II bestowed on him the place of canon residentiary of St. Paul's. In October 1672; he exchanged his prebend of Islington for that of Newington, in the same church. These preferments  were followed in 1677 by the archdeaconry of London, and in January 1678, by the deanery of St. Paul's. Dr. Stillingfleet was canon of the twelfth stall in the Church of Canterbury, and prolocutor of the lower house of convocation for many years. At the Revolution he was advanced to the bishopric of Worcester, and consecrated Oct. 13, 1689. Soon after his promotion to the see of Worcester, he was appointed one of the commissioners for reviewing the liturgy. He died at his house in Park Street, Westminster, March 27, 1699. The principal works of Dr. Stillingfleet are, Irenicum, a Weapon Salve for the Church's Wounds (1659, 4to): — Origines Sacroe, or a Rational Account of the Christian Faith as to the Truth and Devine Authority of the Scriptures (1662, 4to) : — A Rational Account of the Grounds of the Protestant Religion (1664, fol.):--Tracts in Reply to Strictures on the Vindication, etc.: — Six Sermons (1669, fol.): — A Discourse concerning the True Reason of the Sufferings of Christ (1669, fol.):-- followed by a second part, A Discourse concerning the Idolatry Practised in the Church of Rome, etc. (1671, 8vo): — Answer to Several Treatises, occasioned by that work (1673, 8vo): — Conferences between a Romish Priest a Fanatic Chaplain, and a Divine of the Church of England, concerning Idolatry (1679, 8vo): — Answers to Some Papers Lately Printed concerning the Authority of the Catholic Church in Matters of Faith, etc. (1686, 4to):--The Doctrine of the Trinity and Transubstantiation Compared (1686, 4to): — The Council of Trent Examined and Disproved by Catholic Tradition (1688, 4to) : — Unreasonableness of Separation (1681, 4to): — Concerning the Bishops' Right to Vote in Parliament in Cases Capital (1680, 8vo): — Origines Britannioe, or the Antiquities of the British Churches (1685, fol.): — Discourse concerning the Illegality of the Ecclesiastical Commission, etc. (1689): — Discourses in Vindication of the Trinity, etc. (1696): — besides Sermons, Tracts, etc. See Chalmers, Biog. Dict. s.v.; Hook, Ecclesiastes Biog. s.v.

## Stillman, Samuel, D.D.[[@Headword:Stillman, Samuel, D.D.]]

             a Baptist minister, was born in Philadelphia, Pa., Feb. 27, 1737. He preached his first sermon Feb. 17, 1758, and was ordained at Charleston, S.C., as an evangelist, Feb. 26, 1759. He subsequently settled in James' Island, near Charleston. Some eighteen months afterwards he removed to Bordentown, N.J., where he remained two years in charge of two different congregations, and then became pastor of the First Baptist Church of Boston, Mass., in January, 1765. He was made A.M. in 1761 by Harvard  University, having also received this degree from the Philadelphia College some time previous. In 1764 his name appears in the first list of trustees of Brown University, of which he was elected fellow the following year. He was always willing to cooperate in all public efforts made for the good of his country or his race, and was at one time (in 1788) member of the Federal Convention for Boston. He labored unceasingly until his death, March 12, 1807. Dr. Stillman published a large number of Sermons, and some Discourses. A report of, some of the former was published after his death (1808, 8vo). See Sprague, Annals of the Amer. Pulpit, 6, 71.

## Stillman, Stephen L.[[@Headword:Stillman, Stephen L.]]

             a minister of the Methodist Episcopal Church , was born April 15, 1795, at Burlington, Conn. He made a profession of religion at the age of twelve; but did not openly profess Christ until six years after, when he joined the Baptist Church. He united with the Methodist Episcopal Church in 1817, and was licensed as a local preacher, Feb. 5, 1822. He was received on trial into the New York Conference in 1823, ordained deacon in 1826, and elder in 1828. In 1841 he was transferred to the Troy Conference, and filled important stations until 1854, when he was left, at his own request, because of failing health, without an appointment. He settled in Bethlehem, near Albany, and in the following year was appointed chaplain of the Albany Bethel for Sailors and Boatmen. In 1856 he again took an effective relation, and continued to receive appointments until, in 1865, he became supernumerary, and in 1866 superannuated, but with an appointment to Washington Avenue (afterwards Trinity), which he held at the time of his death, April 2, 1869. His best monument is the unwritten labor of his life. See Minutes of Annual Conferences, 1869, p. 116.

## Stilted-arch[[@Headword:Stilted-arch]]

             a name proposed by Prof. Willis for an arch which has the capital or impost moldings of the jambs below the level of the springing of the curve, the moldings of the archivolt being continued vertically down to the impost moldings. This mode of construction was frequently employed at the latter end of the Norman style, especially as a means of maintaining a uniform height, when arches of different widths were used in the same range.

## Stilwellites[[@Headword:Stilwellites]]

             a name given to the adherents of Mr. Stilwell, who seceded from the Methodist Episcopal Church in New York city. They established congregations called for a time Independent Methodists. Mr. Stilwell had for several years been dissatisfied with the Church economy, and had evidently been preparing for a change, and expected to take with him the property of the Church. In 1820 the New York Conference passed resolutions looking to the better security of church property and asking for suitable legislation. Mr. Stilwell used this measure to excite a prejudice in the minds of people, and, under the plea that the ministers were endeavoring to control the Church property, succeeded in inducing about three hundred members to secede, After a few years, his congregation became strictly Congregational. A few who seceded joined the Reform movement when it arose, and afterwards identified themselves with the Methodist Protestant Church. He succeeded in inducing a colored Church, with a congregation of about one thousand, to withdraw from the Methodist Episcopal Church. This congregation afterwards formed the African Zion Methodist Episcopal Church. The churches of Mr. Stilwell gradually declined, and all traces of such an associated movement have long since passed away. See Simpson, Cyclop. of Methodism, s.v.

## Stimson, David[[@Headword:Stimson, David]]

             a minister of the Methodist Episcopal Church, was born at Hopkinton, Mass., Oct. 17, 1777. In 1803 he joined the New England Conference, was ordained deacon at Lynn in 1805, and elder in 1807. He was located from 1813 to 1825; but rendered effective service from then till 1836, when he became superannuated. He died at Charleston, Me., Aug. 4, 1859. See Minutes of Annual Conferences, 1860, p. 161.

## Stimula[[@Headword:Stimula]]

             the name of Semele, according to the pronunciation of the Romans (Livy, 39, 12; Augustine, De Civ. Dei, 4, 16; Ovid, Fast. 6, 503 ). Others take the name to designate a goddess who excites men to undertake all manner of bold enterprises (Augustine, De Civ. Dei, 4, 11).

## Stineley, Constantine[[@Headword:Stineley, Constantine]]

             a minister of the Methodist Episcopal Church, was born in Wurtemberg, Germany, May 20, 1829. He was educated in the Roman Catholic Church, and was thoroughly acquainted with its institutions. He came to America, June 15, 1849, and in September 1850, settled in Liberty, Mo. Here, in November 1850, he united with the Methodist Episcopal Church, and in 1855 entered the itinerant ministry, in which he continued until his death, Jan. 4, 1869. See Minutes of Annual Conferences, 1869, p. 261.

## Stinson, Edward[[@Headword:Stinson, Edward]]

             a minister of the Methodist Episcopal Church, South, was born in Fayette County, Tenn., July 18, 1837. He united with the Church in 1845, was licensed to preach in 1852, and the same year joined the Memphis Conference. He died at his father's residence in Tippah County, Miss., Sept. 18, 1855. See Minutes of Annual Conferences of the M.E. Church, South, 1855, p. 600.

## Stinson, Joseph. D.D[[@Headword:Stinson, Joseph. D.D]]

             a Wesleyan minister, was born at Castle Donington, Leicestershire, England. He was converted at Gainsborough when about twenty years of age, received into the ministry in 1823. and appointed to eastern Canada. From 1829 to 1832 he labored on the Gibraltar mission, leaving the Church there in much prosperity. In 1833 he resumed his work in Canada, spending three years in Kingston and five in Toronto being general superintendent of missions and president of the Canadian Conference in 1838. In 1842 he for the first time received an appointment to a circuit in England (Sevenoaks), and after laboring in Sheffield, Leeds, London, Bradford, and Manchester, he again left for Canada. In 1858 he was again elected president of the Canadian Conference, and he spared no labor to meet the demands upon his time and talents. There was a genial warmth and suavity in his spirit and manners; he had a well-cultivated mind and a fine taste. He died in Toronto, August 26, 1862, in his sixty-first year. See Minutes of the British Conference, 1867, page 18; Minutes of Canadian Conferences, 1863; Carroll, Case and His Contemporaries, index, volume 5.

## Stip, Gerhard Chryno Hermann[[@Headword:Stip, Gerhard Chryno Hermann]]

             a Lutheran theologian of Germany, was born May 4, 1809, at Norden, East Frisia. He studied at Gottingen and Bonn, and was for a time preacher to a country congregation. He then travelled through Switzerland, and settled for a time at Berne, where he became acquainted with Schneckenburger. In 1841 he lived in London, in the house of Bunsen, whose sons he instructed. Having returned to Germany, he settled at Alexandrowka, near Potsdam, and died June 21, 1882. Stip belongs to the most prominent hymnologists of the 19th century, and published, Beleuchtung der Gesangbuchsbesserung (Gotha, 1842, 2 vols.): — Hymnologische Reisebriefe (1853, 2 volumes): — Kirchenfried und Kirchenlied (eod.): — Das evangelische Kirchenlied und die confessionelle Brandfackel (1854):  — Unverfalschter Liedersegen (1851): — Das Kleinod der evangelischen Religionisfreiheit: Erhalt' uns Herr bei deinem Wort (1855), etc. See Zuchold, Bibl. Theol. s.v. (B.P.)

## Stipend[[@Headword:Stipend]]

             (stipendium) is settled pay for services, whether daily, monthly, or annual. Salary (q.v.), as the name implies, was originally money, given for salt, and then money for general purposes. Stipend was the pay given to the Roman soldier, while emolument, as the word denotes, was the tithe of grist paid to him who owned the mola, or mill. In a state church, the stipend is secured by law; in non-established churches it depends on the equity and generosity of the Christian people. SEE TITHES; SEE TEIND.

## Stipendiary[[@Headword:Stipendiary]]

             one who performs services for a settled compensation, whether by the day, month, or year.

## Stipendiary Priest[[@Headword:Stipendiary Priest]]

             (1) a priest who officiates for a determined compensation, whether in a church, chapel, or chantry;

(2) a priest who is appointed in certain foreign cathedrals to make arrangements for the saying of masses for deceased persons.

## Stiphelus[[@Headword:Stiphelus]]

             was the name of a Centaur who was slain at the wedding of Pirithous by the handsome Caeneus (Ovid, Metam. 12, 459).

## Stiritis[[@Headword:Stiritis]]

             in Greek mythology, was a surname of Ceres, derived from the town of Stiris, in Phocis.

## Stirm, Carl H[[@Headword:Stirm, Carl H]]

             a German doctor of theology and member of consistory, was born Sept. 22, 1799, at Schorndorf. His first ministerial duties he discharged at Unterensingen, but from 1836 he was court chaplain and member of consistory at Stuttgart, where he died, April 21, 1873. Stirm is best known as the author of Apologie des Christenthums in Briefen fur gebildete Leser (Stuttgart, 2d ed. 1856), which has been widely circulated. He also published Sermons and Essays, contained in the Studien der evangelischen. Geistlichkeit Würtembergs. See Winer, Handbuch der theol. Literatur, 2, 103, 319; Zuchold, Bibl. Theolog. 2, 1278. (B.P.)

## Stjernhjelm, Jorge[[@Headword:Stjernhjelm, Jorge]]

             a Swedish scholar and poet, was born in April 1598. In his youth he assumed the name of Goran Lilje, and after studying in Upsala, he visited Germany, Italy, France, Holland, and England. In 1625 he was appointed instructor in the gymnasium of Westeras, from which he went to Stockholm, and occupied a similar position. Here he remained till 1630, when he became assessor of the Superior Court of Dorpat. The next year he was elevated to the nobility, taking the name of Stjernhjelm. In 1642 he was recalled to Stockholm as a member of the commission to revise the laws of Sweden, and in 1648 became vice-president of the Superior Court  of Dorpat. The invasion of Livonia by the Russians in 1656 caused him to fly, and cost him the loss of his estates. In 1667 he was appointed first director of the College of Antiquities which office he retained until his death, April 22, 1672. Stjernhjelm was a very prolific writer, producing from fifty to sixty distinct works in poetry, philology, philosophy, etc. In the freshness and independence of his religious thinking he was in advance of his age, and was therefore persecuted by his contemporaries. See Meth. Quar. Review, 1875, p. 563-579.

## Stoa [[@Headword:Stoa ]]

             (Στοά),

a Greek term for a portico or cloister around the court (atrium) of an ancient church.

## Stoc[[@Headword:Stoc]]

             a brazen tube, formed like a cow's horn, used in the Middle Ages as a speaking trumpet on the tops of church towers to assemble the faithful to worship, and to proclaim new moons, quarters, and ecclesiastical festivals. The marquis of Drogheda possesses a remarkable Irish specimen of the stoc.

## Stock[[@Headword:Stock]]

             (in the sing.) is the rendering, in the A.V., of the following Heb. and Gr. words

1. בּוּל, bul, lit. produce (“food,” Job 40:20); hence the trunk of a tree (“stock,” Isa 44:19);

2. גֶּז ע, geza, the stump (“stock,” Job 14:8) or trunk (“stem,” Isa 11:1; “stock,” 40:24) of a tree;

3. עֵוֹ, ets (Jer 2:27; Jer 10:8), a tree, or piece of wood, as elsewhere rendered;

4. עֵקֶר, eker, a plant rooted up and then transplanted in a foreign soil (Lev 25:47);

5. γένος (Act 13:26; Php 3:5), race, or kindred (as elsewhere rendered). A gazingstock (Nah 3:6) is רַאַי, roi, a sight (variously rendered elsewhere).

## Stock (2)[[@Headword:Stock (2)]]

             in ecclesiastical technology, is

(1) a vessel containing a store or supply;

(2) a vessel containing oils blessed for use in the Christian sacraments. SEE OIL STOCK.

## Stock, Christian[[@Headword:Stock, Christian]]

             a celebrated scholar and Orientalist, was born at Hamburg, Germany, in 1672, became a professor at Jena in 1717, and died in 1733, with a very high reputation, especially for Oriental literature. The chief of his works are, Disputationes de Poenis Hebroeorum Capitalibus: — Clavis Linguoe Sanctoe Veteris Testamenti: — Clavis Linuoe Sanctoe Novi Testamenti. The last two, which are a Hebrew and a Greek lexicon, have been much approved, have gone through several editions, and have received improvements and additions.

## Stock, John, LL.D[[@Headword:Stock, John, LL.D]]

             an English Baptist minister, was born in London, December 7, 1817. He began to preach at the age of sixteen, studied two years at University College, London, became pastor at Chatham in 1842, at Devonport in  1857, and died May 3, 1884. In 1867 he visited the United States, and was most cordially received. He published a large number of religious volumes and tracts. See (Lond.) Baptist Hand-book, 1885, page 157.

## Stock, Richard[[@Headword:Stock, Richard]]

             an eminent Puritan divine, was born in the city of York, and was educated in St. John's College, Cambridge. He took his first degree in arts there, and in 1595 was passed A.M. at Oxford. Leaving the university, he became domestic chaplain, first to Sir Anthony Cope, of Ashby, Northampton, and then to lady Lane, of Bourton-on-the-Water, Gloucestershire. Soon afterwards he went to London and officiated as assistant to the vicar of All- Hallows, Breadstreet, for sixteen years, and succeeded him in that living. He died April 20, 1626. His works are, Doctrine and Use of Repentance (Lond. 1610, 8vo): — Sermon at the Funeral of John, Lord Harrington, etc. (1614, 8vo): — Stock of Divine Knowledge (Lond. 1641, 4to): — Truth's Champion, etc.: — Commentary on the Prophecy of Malachi (edited, by Torshell, 1641, 4to).

## Stock, Simon[[@Headword:Stock, Simon]]

             an English monk, who became general of the Carmelites, and is known as an ascetic writer. He died in 1265. He is said to have founded the Brotherhood of the Scapulary in honor of the Virgin Mary.

## Stockdale, Percival[[@Headword:Stockdale, Percival]]

             an English clergyman and writer, was born at Branxton, Oct. 26, 1736. He was educated at Alnwick and Berwick, and afterwards (1754) entered the University of St. Andrew's, which he left to accept a sublieutenancy in the army. Deciding to enter the ministry, he was ordained deacon at Michaelmas in 1759, and became one of Dr. Sharp's assistants in the curacy of Duke's Place, Aldgate. After this he fell into a rambling life and in 1767 went to Italy and resided for two years in the town of Villafranca, where, he says, he read and wrote assiduously. In 1775 he obtained the office of chaplain on the ship Resolution, which he retained three years. He became curate of Hincworth, Hertfordshire, in 1780; and also took priest's orders. In 1783 lord-chancellor Thurlow presented him with the living of Lesbury, Northumberland, to which the duke of Northumberland added that of Long Houghton in the same county. He accepted in 1787 an invitation to spend some time at Tangier, and in 1790 returned from the Mediterranean. He died at his vicarage, Sept. 11, 1811. The works of Mr. Stockdale were chiefly poetical; but he also wrote, Treatise on Education (1782, 8vo): — Sermons (1784, 1791, 8vo). See Allibone, Dict of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Stockfeld, Johann[[@Headword:Stockfeld, Johann]]

             a missionary among the Jews, was born Dec. 14, 1796, at Merbeck, near Mors, in Rhenish Prussia. Having been duly prepared by his brother, he entered, in 1824, the Hebrew College at London, to fit himself the better for the work among the Jews. In the following year he was appointed missionary by the London Society, and labored most successfully in Holland, Rhenish Prussia, Westphalia, Bavaria, and other places. In 1836 he was ordained, and settled first at Brussels, then at Cologne, and lastly at Kreuznach, where for twenty-eight years he was enabled to prosecute his chosen work among God's ancient people. Here he also established an auxiliary society in connection with that at Cologne, or the Rhenish Jewish Missionary Society; and, in order to keep up a lively interest in behalf of Israel, he had a monthly meeting in his own house, where pious Christians, both clergy and laymen, attended in numbers. Stockfeld died Dec. 17, 1869, after having most diligently labored as a missionary for more than forty-three years. See (London) Jewish Intelligence, Feb. 1869; Missionsblatt des rheinisch- westphalischen Vereins fur Israel, Jan. and Feb. 1870. (B.P.)

## Stockflett, Niels J. Chr.[[@Headword:Stockflett, Niels J. Chr.]]

             the apostle of the Laplanders, was born Jan. 11, 1787, at Frederickstadt. He studied law at Copenhagen in 1803, entered the military, was appointed lieutenant in 1809, and after the battle of Schestadt he was made captain. In 1823 he resigned his military position and betook himself to the study of theology at the universities of Upsal and Christiania. In 1825 he was ordained, and then commenced studying the language of the Laplanders, thus laying the foundation for a popular Lappish literature. In 1839 he resigned his ministerial position, and traveled through Norway, Sweden, and Finland. He died at Standefjord, April 26, 1866. Besides a Primer, a Grammar, a Bible History, and Contributions to the Knowledge of the Laplandish Language, he translated the New Test. for the Lapps, and thus immortalized his name. See the Regensburger Conversations Lexikon s.v.; Vahl, Lapperne op den lappske Mission (Copenhagen, 1866); Piper, Evangel. Kalender, 1867, p. 213 sq. SEE QUANIAN VERSION. (B.P.)

## Stocking[[@Headword:Stocking]]

             a covering for the leg or foot. Bishops and prelates wear official stockings of cloth of gold or purple, which practice has been approved by local councils both in Italy and England.

## Stocking, Davis[[@Headword:Stocking, Davis]]

             a minister of the Methodist Episcopal Church, was born at Haddam, Conn., Sept. 10, 1810. He received license to preach in April, 1830, and in May following was received on trial into the New York Conference, and continued to be a member of it until his death. In April 1857, he was attacked by pleurisy, which so shattered his constitution that he was unable longer to preach or attend to public duties. He removed to Sing Sing, where he was attacked by an aggravated form of neuralgia, from which death alone relieved him, Dec. 11, 1858. See Minutes of Annual Conferences. 1859, p. 149.

## Stocks[[@Headword:Stocks]]

             (in the plur.) is the rendering in the A.V. of the following Heb. and Gr. words

1. The מִהְפֶּכתֵ, mahpeketh (Jer 20:2; Jer 29:26; 2Ch 16:10), is supposed by some to have been rather a sort of pillory in which the head and hands were fastened than an instrument for fastening by the feet; yet, as the word, is derived from הָפִךְ, to twist, it may properly represent the rack for wrenching apart the joints of the entire person (see Scheid, in the Diss. Lugd. p. 986; Bochart, Hieroz. 1, 694). It may perhaps be compared with the Greek κύφων, as described in the Scholia ad Aristoph. Plut. 476; the latter with the Roman nervus (Plaut. Asin. 3, 2, 5; Capt. 5, 3, 40), which admitted, however, of being converted into a species of torture, as the legs could be drawn asunder at the will of the jailer (Biscoe, On Acts, p. 229). The prophet Jeremiah was confined in an instrument of this sort (Jer 20:2), which appears to have been a common mode of punishment in his day (29:26; A.V. “prison”), as the prisons contained a chamber for the special purpose, termed “the house of the pillory” (2Ch 16:10; A.V. “prison house”).

2. סִד, sad (Job 13:27; Job 33:11), which is expressly described as a fetter for the feet, and therefore perhaps answered to our stocks.

3. עֶכֶס, ekes (Pro 7:22), was probably a fetter fastened round the ankle. The same word is used for an anklet (Isa 3:18; A.V. “tinkling ornament”).

4. צַינֹק, tsinok (Jer 29:26), is, according to the Sept. and Vulg., merely a prison, but is rather the stocks proper, or some other confinement of the limbs; so Symmachus and the Hebrew interpreters generally (comp. the Arab zanak, a fetter, and the root צָנִק, which seems to signify to be straitened).

5. The ξύλον, literally wood, to which Paul and Silas were made fast (Act 16:24) may have been “ stocks” (as in Lucan, Tox, 29; Plato, De Genesis Socratis, 32), but was possibly simply a bar of wood to which they were chained by the feet. SEE PRISON.

What kind of stocks were used by the Jews, especially in the case of Jeremiah (as above), it is difficult to conjecture; whether they were encumbering clogs or fetters that did not absolutely prevent, but only embarrassed motion, or were fixed frames that kept the prisoner stationary. Both kinds were in use very anciently. The fixed kinds, properly called stocks, were of different sorts, being frames of wood with holes either for  the feet only, or for the feet, the hands, and the neck at once. At Pompeii stocks have been so contrived that ten prisoners might be chained by the leg, each leg separately, by the sliding of a bar. Some of these forms of confinement particularly that which combined, in some sort, the pillory with the stocks were very painful, and are mentioned in the accounts of the sufferings of the early Christian martyrs (see Newman, Callista, p. 363. sq., where, however, the lignum of the Vulg. is confounded with the robur, or interior cell). SEE PUNISHMENT.

## Stockton, Benjamin Brearley[[@Headword:Stockton, Benjamin Brearley]]

             a Presbyterian minister, was born at Hackettstown, N.J., Jan. 31, 1790. After a complete academical course, he graduated at Middlebury College, Vt., in 1809; studied theology in the Andover Theological Seminary, Mass.; and was licensed and ordained by Utica Presbytery in 1812. He labored in the following churches: Skeneateles, Palmyra, Pompey, Camillus, Le Ray, Montgomery, Brockport, Genesee, and Phelps, all in Western New York. He was a member of Rochester City Presbytery from its organization until 1858, when he removed to Jersey City, N.J., and subsequently to Williamsburg, L.I., and became a member of Nassau Presbytery. Here he died, Jan. 10, 1861. Mr. Stockton “was a man of excellent understanding, careful culture, and full of faith and the Holy Ghost.” See Wilson, Presb. Hist. Almanac, 1862, p. 120.

## Stockton, John, D.D[[@Headword:Stockton, John, D.D]]

             a Presbyterian minister, was born near Washington, Pennsylvania, November 18, 1803. He graduated from Washington College in 1820, and was for two years teacher of Latin in that institution; prosecuted his theological studies under Reverend Drs. Wylie and Anderson, and spent one year (1825-26) in Princeton Theological Seminary; was ordained pastor of the Cross Creek Church in 1827, and remained in this charge until 1877, when he was released from responsible duties, with the title of pastor emeritus. During the fifty years of his pastorate, fifteen-hundred and forty-five members were added to the Church, more than forty ministers of the Gospel were raised up, and one hundred elders were ordained. One year after his settlement he founded a classical school, which was a means of great usefulness to the surrounding country. He died at Cross Creek, May 5, 1882. See Necrol. Report of Princeton Theol. Sem. 1883, page 20.(W.P.S.)

## Stockton, Joseph[[@Headword:Stockton, Joseph]]

             a Presbyterian minister, was born near Chambersburg, Pa., Feb. 25, 1779; pursued his classical course at Canonsburg, where he was subsequently a teacher; studied theology privately; was licensed by the Presbytery of Ohio in June 1799; and ordained and installed pastor of the churches of Meadville and Sugar Creek, June 24, 1801, where he continued till 1810, is when he resigned. On leaving Meadville he became principal of the Pittsburgh Academy, which was afterwards merged in the “Western University of Pennsylvania.” Here he preached as well as taught, and, among other important services which he rendered, founded the Presbyterian Church in Allegheny. From 1820 to 1829 his labors were equally divided between the churches of Pine Creek and Allegheny; but from 1829 till his death, Oct. 29, 1832, he preached the whole time at Pine Greek. Mr. Stockton was the author of the Western Spelling book and the  Western Calculator. See Sprague, Annals of the Amer. Pulpit, 4, 243, note. (J.L.S.)

## Stockton, Thomas Hewlings, D.D.[[@Headword:Stockton, Thomas Hewlings, D.D.]]

             an eminent minister of the Methodist Protestant Church, was born at Mount Holly, N.J., June 4, 1808. When about eighteen years of age he was converted, and joined the Methodist Episcopal Church in Philadelphia. Soon after the Methodist Protestant Church was formed he united with it, and was placed on a circuit in 1829 by Rev. Nicholas Snethen. The following year he was stationed in Baltimore, and in 1833 in Georgetown; and was also elected chaplain to Congress, which position he held for three successive sessions. He resided in Philadelphia from 1838 to 1847, and built the church edifice at the corner of Eleventh and Wood Streets. From 1847 to 1850 he lived in Cincinnati. While residing in that city he was elected president of Miami University, but declined. He resided in Baltimore from 1850 to 1856, and was pastor of St. John's Methodist Protestant Church. From 1856 to 1868 he was pastor of the Independent Church, Philadelphia, but retained his personal connection with the Methodist Protestant Church. He was again chaplain to Congress in 1862, and died Oct. 9, 1868. Dr. Stockton was a man of great purity of life, of intellectual power, and was remarkable for his wonderful eloquence. He published, Sermons for the People (Pittsb. 1854, 12mo): — Stand up for Jesus, a Christian Ballad (Phila. 1858, 12 mo): — The Christian World, Book and Journal, and Bible Times, periodicals, etc. See Simpson, Cyclop. of Methodism, s.v.

## Stockton, William S[[@Headword:Stockton, William S]]

             one of the founders of the Methodist Protestant Church, an editor and constant contributor to its press, was born at Burlington, N.J., April 8, 1785. From a youth he developed a taste for good reading that never left him. In 1820 his first book was published, entitled Truth Versus a Wesleyan Methodist. In 1821 he published Seven Nights, aimed against the use of ardent spirits as a beverage. He became identified with the periodical known as The Wesleyan Repository, and was one of the first to agitate with his pen the subject of lay representation. He assisted in the publication of the first American edition of Wesley's works, wrote the article on the "Methodist Protestant Church" in Hay's edition of Buck's Theological Dictionary, contributed to the secular press as an editorial writer, and also wrote for Methodist periodicals. One of his most important literary undertakings' wag the publication of Whitehead's Lives of John and Charles Wesley. He was a distinguished philanthropist, and as such was well known in the city of Philadelphia. In 1860 he removed to Burlington, the place of his birth, and died there, November 20 of that year. See Colhouer, Founders of the M.E. Church, page 48.

## Stoddard, David Tappan[[@Headword:Stoddard, David Tappan]]

             a Congregational minister and missionary, was born at Northampton, Mass., Dec. 2, 1818. At the age of ten he had made considerable progress in Latin and Greek. He was sent to the Round Hill Academy, Mass. He was early the subject of converting grace, and joined the Church, on the profession of his faith, after he had entered college. He first commenced the college course at Williams, and completed it at Yale, and took high rank as a scholar, especially in the physical sciences. He declined an invitation to go on an exploring expedition under command of Wilkes, because he considered himself consecrated to the work of the ministry. He graduated with honor in 1838, and entered immediately on the office of tutor in Marshall College, Pa. While there he was offered a professorship in  Marietta College, O.; but he declined it, and entered the Theological Seminary at Andover. Before he had completed his course he was appointed tutor in Yale College, and he returned to his alma mater. In 1841 a revival occurred in the college, in which he took a lively interest and an active part. He was licensed to preach by the Congregational Association of Massachusetts, and commenced preaching; but was soon impressed with the conviction that it was his duty to enter upon a missionary life, and on application to the Prudential Committee of the American Board he was accepted and appointed to the Nestorian mission, Dec. 15, 1842. In 1843 Mr. and Mrs. Stoddard embarked for Smyrna, where they arrived in due time. Before taking the overland journey to Urumiyah, he visited several missionary stations in Turkey.

Having obtained a considerable knowledge of the Turkish language, when he arrived at his destination he commenced with vigor the study of the Syriac, not only that he might preach, but also that he might assist Dr. Perkins in his translation of the Scriptures into modern Syriac. He made such remarkable progress that in five months time he was able to instruct a class of Nestorian youths, and the male seminary was reorganized and committed to his care; it was opened with high promise in 1844. At that time, the death of Dr. Grant among the mountain Nestorians was a great affliction, and fell with grievous weight upon the mission. In addition to this, the opposition of the patriarch, combined with that of the Jesuits, circumscribed their labors. A revival occurred in 1846, of which Mr. Stoddard gives an interesting account to the Board. In 1847 the cholera raged fearfully in Urumiyah, and many fell victims to the dreadful scourge. Mr. Stoddard's health being undermined, it was thought advisable, though contrary to his inclination, that he should go to Erzerum. The journey failed to restore his health, and he returned an invalid. The tidings of the death of Prof. Solomon Stoddard had a depressing effect; and this was followed, not long after, by the death of his beloved wife at Trebizond, in 1848. With the consent of the Board, he brought his orphan children to America, intending to return as soon as they were provided for. He devoted his time to traveling through the country and presenting the claims of the great mission work. His labors were almost as incessant as they were arduous, frequently including addresses of two hours each at the missionary meetings. At length the time arrived for his departure, and he sailed from Boston in March, 1851. His return to Urumiyah was hailed with a universal welcome. Soon after his return, he began to instruct his older pupils in theology, in order to prepare them for preaching to their countrymen. In addition to his other work, he prepared a Grammar of  Modern Syriac, which was published in the Journal of the American Oriental Society in 1855. Having taken his telescope with him, he pursued the study of astronomy, and furnished sir John Herschel his observations of the zodiacal light, which was courteously acknowledged. He also prepared an extended notice of the meteorology of Urumiyah, which was published in Silliman's Journal. His theological lectures, embracing a fill course of doctrinal theology, were delivered in Syriac. After his return from a journey to Tabriz, in behalf of the mission, Dec. 22, 1857, he was attacked with typhus fever, and died Jan. 22, 1857. (W.P.S.)

## Stoddard, Ira Childs[[@Headword:Stoddard, Ira Childs]]

             a Baptist minister, was born at Brattleborough, Vt., Jan. 25, 1792. In 1817 he was licensed to preach by the Baptist Church of Guildford. He was not ordained until 1827, when, on Sept. 26 of that year, he became the pastor of the Church in Eden, Erie Co., N.Y., where he remained eleven years, his ministry being greatly blessed. In 1836 he removed to Busti, Chautauqua Co., N.Y., where he was a pastor four years, and then removed to Greenfield. For some time he labored for the American and Foreign Bible Society, and had brief pastorates in several places in the state of New York. He died in Busti, Jan. 12, 1878. See New York Examiner and Chronicle. (J.C.S.)

## Stoddard, John E.[[@Headword:Stoddard, John E.]]

             a minister of the Methodist Episcopal Church, was born at Brookfield, Worcester Co., Mass., March 10, 1801. He removed, when five years of age, to Pinckney, N.Y., was converted in 1829, and received license to preach Jan. 9, 1832. He was employed by the presiding elder from August of that year until 1836, when he was received on trial into the Black River Conference. In 1843 he was, because of ill health, made supernumerary, and held that relation until his death, at Morristown, St. Lawrence Co., N.Y., Feb. 12, 1861, See Minutes of Annual. Conferences, 1861, p. 102.

## Stoddard, Solomon[[@Headword:Stoddard, Solomon]]

             a Congregational minister, was born in Boston, Mass., in 1643, and was graduated at Harvard College in 1662. He was afterwards appointed a fellow. His health being impaired, he went to Barbados as Chaplain to governor Serle, and preached to the Dissenters on that island near two years. After his return, he began to preach at Northampton in 1669,  received a call to become their minister March 4, 1670, and was constituted such Sept. 11, 1672. He continued in that place till his death, Feb. 11, 1729. His colleague, Mr. Edwards, succeeded him. Mr. Stoddard was a learned man, well versed in religious controversies, and himself an acute disputant. He engaged in a controversy with Increase Mather respecting the Lord's supper, unfortunately maintaining that the sacrament was a converting ordinance, and that all baptized persons not scandalous in life may lawfully approach the table, though they know themselves to be unconverted or destitute of true religion. As a preacher his discourses were plain, experimental, searching, and argumentative. He was blessed with great success. He used to say that he had five harvests; and in these revivals there was a general cry, “What must I do to be saved?” He was so diligent in his studies that he left a considerable number of written sermons which he had never preached. From 1667 to 1674 he held the office of librarian to Cambridge (being the first who ever held it). He published, besides several sermons, The Doctrine of Instituted Churches (London, 1700, 4to): — A Guide to Christ, or the Way of Directing Souls in the Way to Conversion (1714), compiled for young ministers: — A Treatise concerning Conversion: — The Way to Know Sincerity and Hypocrisy (1719): — Answer to Cases of Conscience (1722) : — Whether God is not Angry with the Country for Doing so Little towards the Conversion of the Indians (1723): — Safety of Appearing at the Judgment in the Righteousness of Christ. This last work was republished at Edinburgh (1792, 8vo). See Biblioth. Sacra, July, 1853; Meth. Quar. Rev. Jan. 1859; New-Englander, Nov, 1858; North Amer. Rev. Jan. 1859.

## Stoever, Martin Luther, LL.D[[@Headword:Stoever, Martin Luther, LL.D]]

             a Lutheran educator, was born at Germantown, Pennsylvania, February 17, 1820. In 1833 he entered the preparatory department of Pennsylvania College at Gettysburg, and graduated from that institution in 1838. In the fall of that year he took charge of a school in Jefferson, Maryland. One year afterwards he became principal of the preparatory department of Pennsylvania College, assisting also in the college proper. During the presidency of Dr. Krauth, professor Stoever lived in the college building, and acted as president pro tern. The last ten years of his life were more especially devoted to instruction in Latin. His literary labors were almost entirely confined to the Evangelical Quarterly Review, in every number of which, from its beginning in 1849, with the exception of two issues, one or more of his articles appeared. In 1862 he became sole editor and proprietor of that periodical. During the civil war he was prominently connected with the United States Christian Commission. It was his original purpose to enter the Lutheran ministry, but he was deterred by his hesitancy of speech. In, many respects he was boie of the most distinguished men in his Church. He died in Philadelphia, July 22, 1870. See Fifty Years in the Lutheran Ministry, 1878, page 252.

## Stohlman, Charles F.E., D.D[[@Headword:Stohlman, Charles F.E., D.D]]

             a Lutheran minister, was born at Klein Bremen, kingdom of Hanover, Germany, February 21, 1810. He studied at the gymnasium of Buckeburg; was a student of theology at the University of Halle, under Dr. Tholuck; after his graduation came to America, in September, 1834, and, with his family, settled in Erie, Pennsylvania, taking charge of a small congregation. He began his career in New York city, September 12, 1838, as pastor of St. Matthew's German Lutheran Church, in Walker Street, a position which he held until his death, May 3, 1868. See Lutheran Observer, May 15, 1868.

## Stoic Philosophy[[@Headword:Stoic Philosophy]]

             the body of doctrine held and taught by the Stoics, or followers of Zeno. It was an offshoot from the school of Socrates, but the plant was very unlike the other shoots from the same root. It was thoroughly syncretistic; and its separate doctrines, often much disguised and strangely distorted, may be readily traced to earlier systems. The philosophy was like Corinthian brass, the result of the fusion of many dissimilar materials, and unlike any that entered into its composition. The chiefs and advocates of the creed boasted of its marvelous symmetry and perfect organization. They lauded the “admirabilis compositio disciplinae incredibilisque rerum ordo. Quae, per deos immortales! nonne miraris? Quid enim aut in natura, qua nihil est aptius, nihil descriptius, aut in operibus manu factis tam compositum tamque compactum et coagmentatum inveniri potest? Quid posterius priori  non convenit? Quid sequitur quod non respondeat superiori? Quid non sic aliud ex alio nectitur, ut non, si unam litteram moveris, labent omnia? Nec tamen quidquam est, quod moveri possit” (Cicero, De Fin. 3, 22, 74). There is some apparent justification for this confident glorification. The “lucidus ordo” is manifest in the Stoic system, but it is superficial and factitious. There is an artificial symmetry and an ingenious coaptation of parts which were never meant for each other. The smooth and winning exterior is deceptive. Like the “whited sepulchre,” it is “filled with dead men's bones.” The Stoic philosophy was full of extravagances, incoherences, and contradictions, which were softened down or reconciled only by violent interpretations, and the constant exercise of dialectical legerdemain. Its opponents exposed its innumerable petit and grand larcenies. More dispassionate judges, like Plutarch, wrote treatises to exhibit its internal discrepancies. It was with good reason charged with gross absurdities, and was censured as a notable justification of the sneer, Οὐδέν ἐστι τῶν καλουμένων φιλοσόφων ἀφιλοσοφώτερον (Athen. Deipn. 13, 93).

Nevertheless, the philosophy of the Stoics is sufficiently distinct and characteristic to merit the eminent and enduring ascendency which it enjoyed as one of the great Hellenic schools, and to invite definite appreciation as a philosophic creed. Philosophy, according to the Stoics, was the art and practice of virtue (“Philosophia studium virtutis est, sed per ipsam virtutem” [Seneca, Epist. 14, 1, 8]). It was studied that it might be practiced; it was practiced that it might be learned; it was the theory and rule of a wise and virtuous life. The essentially ethical character and the practical tendency of the philosophy were manifested from the outset. Aristo of Chios regarded nothing but morals as belonging to the domain of philosophy, and ethics always constituted its main and determinant part. Morality was its aim, its “ratio essendi” all the rest was its “ampla” or “curta supellex,” its garniture or its scaffolding. For this everything was devised; to this everything converged; and to this all other things were fitted. Incongruities were blinked, were disregarded, were masked, or were welcomed if they aided, or did not obstruct, the attainment of the main object. Extravagances and paradoxes were cordially entertained if they conduced to the main purpose. Some of the Stoic chiefs narrowed the range of speculation to this single object; others, and notably Zeno himself, Chrysippus, and Posidonius, embraced in their teachings the whole domain of knowledge; but always in subordination to the pursuit of virtue and the wisdom “whereunto all other things shall be added.” Philosophy, according to the Stoics, should be — 1. Practical; 2. In conformity with reason; 3. In  conformity with nature. The “jus et norma naturae” ran through all the ramifications of Stoic doctrine. To be practical, philosophy must be rational; to be rational, it must be in perfect consonance with the constitution of man and with the process of the universe. The act of virtue must therefore rest on the knowledge of reason and of nature. This was as strenuously insisted upon by Zeno and all his disciples as by Carlyle, though in far other guise. In agreement with these views, and also with those of previous philosophers, philosophy was divided by the Stoics into three parts: Physics, Ethics, and Logic; or, by Cleanthes, into six; Logic, Rhetoric; Ethics, Politics; Physics and Theology. The latter scheme is only a binary subdivision of the original tripartite distribution. The order of the parts was variously determined by different Stoic teachers. Logic came first with some, physics with others; but logic and physics were alike constituted mainly, if not solely, for the sake of ethics, in order to determine the character and the duties of the virtuous man. One order or another will be preferred, according to the point of view from which the whole system is regarded. If it is desirable to trace the genesis and the organic relations of the doctrine, ethics should take precedence, as in the third book of Cicero's tractate De Finibus Bonorum et Malorum, where ethics occupy nearly the whole book, only two chapters out of the twenty-two being conceded to dialectics and physics. This order of exposition would be tedious and inconvenient on the present occasion, as the other parts of the speculation would have to be broken up and dismembered, in order to show their connection with the moral tenets. If it is proposed to establish the authority and obligation of the Stoic rule on the basis of pervading law, physics, as including the constitution of the universe, and theology should come first. This sequence is unfavorable to a condensed presentation of the philosophy, and throws logic out of connection with the other parts. Helice the most convenient order is to treat first of logic, next, of physics, and lastly of ethics. The means of ascertaining and securing truth are thus first considered; then the order and constitution of universal nature, by which the duties of man are determined and his actions controlled; and, finally, the obligations imposed upon man by the laws of reason and the laws of existence.

I. Logic. — The Stoic logic consisted of three divisions: Rhetoric, or continuous exposition; Dialectics, or discontinuous speech, specially argumentation, “inter respondentem et interrogantem discissa” (Seneca,  Epist. 14, 1, 17); and, thirdly, the Criterion, or test of truth. The Criterion was not one of the original divisions.

1. Our information in regard to the Stoic rhetoric is limited, broken, and unsatisfactory. Rhetoric, in the Stoic plan, included topics which would now be considered foreign to the art, and would be relegated to grammar. It excluded others which would seem to be essential members of this branch of discipline. To this head, apparently, belonged the fantastic etymologies which were so diligently and erroneously cultivated by the school.

2. Dialectics embraced expression and the means of expression thoughts and words. It therefore appropriated much which should be conceded to rhetoric; it gave great attention to the nature and contents of sentences, and thus advanced grammatical inquiry and grammatical precision. So far as reasoning was concerned, it borrowed the logic of Aristotle and amplified it, without adding anything to it of substantial value. Like Sir William Hamilton, it introduced needless refinements and interminable subtleties. The Stoics gave their approval exclusively to the hypothetical syllogism; habitually practiced ratiocination by captious questions and evasive answers; elaborated the doctrine of fallacies, and were frequently entangled in their own toils; invented manifold and bewildering distinctions, according to the fashion of the schoolmen; and, like them, exercised themselves in continual disputation. Hence they were reproached with wire drawn and briery argumentation: “subtile vel spinosum potius disserendi genus” (Cicero, De Fin. 3, 1, 8). They thus merited the denunciation and the ridicule both of enemies and friends.

3. The Stoic doctrine on the Criterion is a notable part of the general theory, and is closely associated with the whole system. It is the basis on which the theory rests, and by which its validity is upheld. It cannot be examined here in its development and details. The Stoic philosophers were harassed, as other philosophers have been, with the fundamental necessity of establishing some ground of assurance for truth a ποῦ στῶ for reason to work on. They approximated to Locke in regarding all knowledge as deducible from, perceptions and conceptions, which are analogous to, but not identical with, the sensation and reflection of the English philosopher. They agreed with Des Cartes in mistaking positiveness of conviction for certitude of truth. They attached much weight to common notions — κοιναὶ ἐννοίαι --which are not innate ideas, but impressions and  judgments in which all men intuitively agree. The reception of impressions and the formation of conceptions were purely material and mechanical processes. The former were at first represented as produced by the actual imposition of a stamp, or die, upon the sensorium. Chrysippus recognized that this view was untenable, as each successive impression would thus blur or blot out its precursors, and memory would be rendered inconceivable. He substituted the rational alteration of the percipient substance for mere press work a ἀλλοίωσις for τόπωσις — with less lucidity than Herbert Spencer and other cerebrologists have done. No reality was attached to thought as an intellectual force, nor to thought as an intellectual product; it was but the shadow, or photograph, or physical result of the phenomena of nature. The Stoics were Nominalists after the order of the Cynics; being here, as in so many other respects, poene Cynici (Cicero, De Off. 3, 8). A perception was simply a fantasy, an appearance, a mental alteration. But a fantasy was distinguished from a phantasm, or apparition, which was a mental delusion. A true perception was apprehended by the apprehension of the apprehensive faculty — φαντασία καταληπτική “opium facit dormire, quia virtus est dormitiva.” This position is a partial or qualified anticipation of Des Cartes. The invalidity and the fallibility of the καταληπτικὴ φαντασία are pleasantly illustrated by an anecdote told of Sphaerus at the court of Ptolemy, in Alexandria (Athenaeus, Deipn. 8, 4). A joke, it is true, is not an argument; It followed from the doctrine of perception that common notions and assured convictions were necessarily true “All that exists takes value from opinion.” Much of the ethical paradox of the Stoics proceeds from this false point of departure. It was a very rude and unsafe criterion of knowledge, and sanctioned the acceptance of whatever might be confidently believed and audaciously asserted. A justification of it from the Stoic point of view may be found in the Stoic physics. If the individual reason is only an effluence from the universal reason; if all things, aid therefore all impressions, are necessarily determined by unerring law, the fantasy which is obscured by no doubt or indistinctness must be in accord with the universal reason, and must, consequently, be true. This is Spinozism, or strangely resembles it. To aid in the analysis of perceptions and thought, the Stoics devised a system of Categories, diverse in principle as in designation from the Categories of Aristotle, but consonant with their physics and metaphysics, which were, indeed, the same. Their highest conception was Being, for which was afterwards substituted Something or Anything. Under this, in regular gradation, were arranged —

1. Substance;

2. Property;

3. Variety;

4. Variety of Relation.

The deviation from Aristotle proceeded from the necessities of the Stoic physics, which, like Spinoza, recognized only one substance, only one real being or entity; but, unlike Spinoza, made that one substance matter. We are thus introduced to the Stoic physics.

II. Physics. — Like other ancient philosophers, but with greater propriety, the Stoics included theology in the philosophy of nature. They usually divided this branch of speculation into three heads Concerning the Universe; Concerning Elements; Concerning Causes. They assumed two principles, as Plato had done ἀρχὰς ὕλην καὶ Θεόν, ὡς Πλάτων (Aristocles. ap. Euseb. Pr. Ev. 15, 14); but in a very different sense. With Plato these principles had been distinct in character and essence, and inherently antagonistic; with Zeno they were confounded, coalescent, and virtually identical. Thus rigid materialism supplanted Platonic idealism, and the universe was filled with animated material entities, and with their constant transformations. The tendency of modern science seems to be in the direction of similar delusive hypotheses. From Heraclitus, from whom Zeno borrowed so largely, he borrowed also the dogma of the eternity and imperishability of matter; and also the four elements generated by the separation and differentiation of unqualified substance (ἄποιος ὕλη) and admitting indefinite combinations and transmutations. The elements themselves and all resulting products were enveloped and interpenetrated by a subtile, elastic current of fiery ether, which blended with them throughout all their changes and determined their character and actions . This either was the determining cause, the efficient force, in everything. All things were molded, guided, governed, by its impregnating and sustaining flame; everything was informed and animated by it Stars, planets, sun, moon, earth, comets as all other things were vitalized by it; and through all things moved the anima mundi, the soul of the universe.

“Namque canam tacita naturam mente pollentem;

 Infusumque deum coelo, terrisque, fretoque,

 Ingentem aequali moderantem foedere molem,

 Et rationis agi motu; cum spiritus unus

Per cunctas habitet partes, atque irriget orbem,

 Omnia pervolitans, corpusque animale figuret”

 (Manil. Astron. 2, 60-65).

The Stoics differed among themselves in regard to the location of this all- pervading fire (πῦρ τεχνικόν). Some placed it in the center of the earth, Cleanthes in the sun, but most assigned it to the highest atmosphere, or “extra flammantia moenia mundi.” Dr. Carpenter, as president of the British Association, at the Brighton meeting, declared unphilosophical the representation of the forces of nature as self-sustaining and self-operative. The inconsistency was unfelt or disregarded by the Stoics, as it has been by recent materialists. Their whole universe and all its members were framed out of undigested and indiscriminate matter by the motion of the ethereal fire which was distributed through all things. The light and life of the stars were supposed to be fed from the vapors and exhalations rising from the earth. These must be consumed in the long lapse of countless years. The universe would in turn become desiccated, and be consumed by the fiery currents within it and around it. A general conflagration will therefore wind up the varied drama of creation, when “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up.” This total combustion shall be followed by the gradual renewal of all things. The process of evolution will recommence; there shall be “a new heavens and a new earth.” A complete anacatastasis shall occur, to be succeeded by another total incandescence. This destruction of the world by fire vas derived from Heraclitus. Other Stoics added to it, or substituted for it, destruction by flood. There were Neptunians and Vulcanians in the sect. Some of the fraternity rejected the hypothesis altogether. It will be observed in what a remarkable manner the Stoics preceded Helmholtz and his acolytes in the theory of the spontaneous consumption of the worlds by fire, and their reproduction by cooling, coalescence, division, and recomposition of parts.

Although a nominal distinction is always made by Zeno and his followers between matter and God, and is specially insisted on by Boethus, who does not admit the world to be a huge animal; yet, as God is material-- only “a finer air”-- as he is the creative and fiery either which fashions, regulates,  and dwells in all, it is impossible to establish any real division between the Divinity and the material universe. It is not merely, as Antonine says, that “all things are from Jove, in Jove, and converge to Jove,” but all things are Jove, and Jove is all things. The Stoic identification of God with the universe was manifest to the ancients:

“Ac mihi tam praesens ratio non ulla videtur Qua pateat mundum divino numine verti

 Atque ipsum esse Deum” (Manil. Astron. 1, 490-492).

The fiery ether constituted the Divinity of Heraclitus before being adopted as the God and soul of the universe by Zeno. Throughout the whole range of being, in its highest and in its lowest spheres, there is an inconceivable mixture of the divine and the materialκρᾶσις δἰ ὅλων — but the divine itself is only matter sublimated. This supreme God is no independent or autonomous ruler. He is all wise not of his own wisdom; almighty from no power of his own. He acts, like Spinoza's God, not of his own will, but from the necessity of his nature; and is obedient to the law which he seems to impose, for that law is only the process of his inevitable developments (Seneca, Dial. 1, 5, 8). This Divinity is more shadowy than the Nouveau Grand Etre Supreme of Comte, though infinitely more expansive. He is simply the chain of unalterable sequences in the procession of phenomena “irrevocabilis humana pariter ac divina cursus vehit” (Seneca, ibid.). An absolute fatalism evidently results from this conception of the Divinity a fatalism not of actions predetermined, but of eventualities necessitated. It is fatalism a posteriori, or an inverted fatality. As all possibilities are involved in the being of God, as they occur in necessary order, and are simultaneously contained in the totality of his essence, their complexion and manifestation are foreknown to the Divinity, which, under this aspect, is named Providence. The Stoic doctrine here marches closely by the side of Spinozism. It is somewhat strange that we should owe the term “Providence” to Stoic invention. From the conceptions just explained proceeds the Stoic fate — ἡ εἰμαρμένη --which envelops all issues in its toils, and determines the end from the beginning. It follows, as with Heraclitus, that law is universal and all-controlling, and that nothing can elude it or bend it. Resistance and submission are alike ineffectual to break, to change, to retard, or to advance it.

“The Author of the world's great plan

The same result will draw

From human life, however man

May keep or break his law.”

The Divinity is dispersed, rather than divided, among many secondary gods — “ignobilis deorum turba” — but still retains the totality of its own essence. It is the same God always under many names: Ζεὺς πολνώνομος, in the Hymn of Cleanthes; “Jehovah, Jove, or Lord,” in the tinkling superficiality of Pope. This is regarded as due to accommodation to the contemporaneous polytheism. Yet it is assuredly a natural development of the general scheme. The Divinity is in all things, and everything is divine; but it dwells with greater fullness and evidence in some of its incorporations than in others. Where its presence is amplest its manifestation may be most fitly recognized. The stars have their indwelling and presiding deities as with Plato and others of the older philosophers. As everything is necessitated, “the stars in their courses” are subject to law. And as all the concomitants of change are concurrently under the law, and are linked to each other by the bonds of the law, astrology (“conscia fati sidera”) and all forms of divination are worthy of credit. Such indications as they afford are comprehended and interpreted either by natural intuition, through a larger participation in the universal reason and a dim sympathy with its pulsations, or by observation of coincidences and acquired skill. It is almost the declaration of Nostradamus in respect to his own pretensions. The descent of the divine is not, however, restricted to secondary gods and to their starry thrones. It attends the life of the whole in all its members and in all its motions, and it accompanies the progress of the universal reason throughout all its infinite wanderings. Man is himself divine. His soul is a “vital spark of heavenly flame” — “particula coelestis aurai. “ It is a spherical flame proceeding from the fiery ethereal sphere. In every one dwells a genius, angel, or daemon; in every good man, a god. “Bonus vir sine deo nemo est” (Seneca Epp. 41, 2). With all these gradations, the unity of the Deity and the unity of the universe remain unimpaired. There is only one existence, the “causa causarum, causa universalis, anima mundi, mundus” heat, which was not merely “a mode of motion,” but the cause, the spring, the substance, of all motion and of all change (Cicero, De Natc Deor. 2, 9, 24). The soul and the life of man, two potencies united in one force, are themselves material. It is a “fiery particle:”

“Igneus est ollis vigor et coelestis origo.”

 It is an efflux of the divine ether, as its reason is the procedure of the universal reason. It goes through its career, accompanying and animating the other matter with which it is conjoined. When its native ardor is chilled by time or consumed by action or subdued by circumstances, its corporeal alloy becomes decomposed, and it is exhaled into the circumambient air. Its subsequent fortune was variously conceived by different teachers of the school. Some maintained its immortality; others denied it (Cicero, Tusc. Disp. 1, 31, 77). Some held that its absorption into the general body of the Divinity was immediate and universal. Others believed that such immediate return to its source was limited to the souls of the perfect, and that other souls passed through an elevated purgatory and were “purified so as by fire.” Others, again, held that the spirits of the blessed dwelt in the stars, and surveyed from those lofty seats the scenes of their terrestrial experiences, awaiting the grand conflagration, when they, with all the worlds around them, should be reunited to the universal fire. Some asserted that only the souls of Stoic sages were swallowed up in the ocean of Divinity; and that the rest rotted with their “tenements of clay” in “cold obstruction's apathy.” Every possible variety of opinion was entertained. Seneca's views, as on most of the tenets of the creed, are largely eclectic and vacillating. They are modifications of the Stoic doctrine and are impregnated with Platonism. They are always rhetorical, and usually careless of philosophical consistency.

Of course, under the reign of fate and of absolute law, the freedom of the will must be denied. A delusive freedom of the will was, however, imagined; and the will was supposed capable of self-determination by voluntary acquiescence in the necessity to which it was subjected. Freedom was entire submission to the law of nature and the compulsion of fate. Such, too, was the freedom of the Divinity: “semper paret, semel jussit.” It was the same sort of freedom which is conceded to the will by Spinoza; but it sufficed as an apparent and precarious basis for the Stoic resolution. If there is no freedom of will or of action, and if everything proceeds from intrinsic necessity and is controlled by fate, evil can have no positive or real existence. Physical evil is, with Zeno, the incompleteness or imperfection of parts, which is requisite to the perfection of the whole. Moral evil was admitted as a counterpart of good, and as a consequence of the inharmonious admixture of constituents in humanity. But it was maintained that there was no evil for the virtuous; that “all things work together for  good to them that love God, and that the good and wise man is wholly impeccable.

III. Ethics. — From the nature of man and the nature of evil, the transition is immediate to the domain of morals, which is occupied with the proprieties (τὰ καθήκοντα) of human conduct. This part of the doctrine constitutes the essence of the Stoic scheme. It was prosecuted by the sect, in theory and practice, with even greater earnestness than by their Cyrenaic predecessors, of whom it was said

Τὴν δ᾿ ἀρετὴν παρὰ γράμμα διώκοντες κατέτριβον

For this branch all the rest of the elaborate Stoic system was devised. Nevertheless, it was treated with much diversity by different leaders of the school. The divisions of the subject were numerous and varying, often painfully minute, and frequently irreconcilable with each other. There was looseness of distribution, as, elsewhere in the Stoic system, and needless refinement in the intricate distinctions and subdivisions. We are expressly told, as might easily have been conjectured, that the subject was more simply treated by Zeno than by Chrysippus and the followers and imitators of Chrysippus. The leading topics, and these alone can claim our attention here, are essentially the same. They are the “summum bonum,” or highest good; the ultimate aim of life (finis); the regulation of the passions; and the ordering of life.” The highest good, with which the ultimate aim of life connects itself, is true happiness and its prosecution. Herillus made this scope or end knowledge, deviating in this regard from the general opinion of his sect (Cicero, De Fin. 5, 25). Happiness can be attained solely by conformity to the order of nature, and requires willing obedience to the operations of universal law. Obedience is inevitable; but the wise and good man yields it with full consent; the fool and the knave vainly resist it (“Melius est ire quam ferri”). Law is equivalent to good, and good to law. The good, the useful, and the proper are strictly identical. All things are good that tend to the attainment of the supreme good; all things are evil that oppose or obstruct its attainment. There are only two contrasts, “bonum et turpe; “ all good things are equally good. There is no distinction of things evil; all are equally bad. “He who violates one tittle of the law violates the whole law.” The only opposition is between the good and the bad. But this unyielding uniformity, this hard antagonism, could not be maintained in the practical experiences of life. A system of accommodations was demanded. An intermediate term was accordingly  introduced. A large class of accidents and actions — health, wealth, strength, honor, station, influence, etc. — was ranged under the wide head of things indifferent (ἀδιάφορα). This relaxation appears to have been introduced by Zeno's immediate pupil, Aristo of Chios. Things indifferent might become either good or evil, according to the use which might be made of them, or the service which they might be apt at any time to render. Whenever they were instrumentalities for the attainment of the “summum bonum,” they were good; when they prevented or impeded its attainment, they were bad. When they did neither, they remained colorless and neutral. There were many distinctions, subdistinctions, and quasi distinctions in regard to indifferences which must be passed over. There was manifold, but not very important, diversity of opinion in regard to things indifferent. Ingenious efforts were continually made to

“divide A hair ‘twixt south and southwest side.”

The Stoic subtlety and cavillation, the Stoic legerdemain with words and principles, and the infinitesimal diversifications of the sect were nowhere more conspicuous than in the department of ethics. The Stoic school furnishes a singular anticipation of theological casuistry. Its acute but misapplied distinctions aid contradistinctions find a counterpart in the controversies between the Franciscans and the Fratricelli about the interpretation of the Mendicant vow of absolute poverty. Happiness, the great aim of life, can be hopefully pursued only by the constant observance of the laws of nature: “convenienter naturae vivere” (Cicero, De Fin. 3, 7, 26). This is virtue, conformity to law, the law of human nature and the law of the universe. It is also the law of God, who is himself under the, law.

It is from this conception of the universality and universal obligation of law that is derived the Stoic idea of a “state of nature” and of the natural equality of all men. The latter dogma was, indeed, pressed upon the acceptance of Zeno and of the later Stoics by the cosmopolitan tendencies of the times, and by the predominant estimation and consideration of the moral character of men. It was pressed to an extreme which was singularly at variance with the prejudices of antiquity. The language of Paul on the subject of the claims of slaves is scarcely as strong as that of Seneca “'Servi sunt.' Immo homines. ‘Servi sunt.' Immo contabernales. ‘Servi sunt.' Immo humiles amici. ‘Servi sunt.' Immo conservi; si cogitaveris  tanturmdem in utrosque licere fortunae” (Epist. 5, 47,1, et vide § 10, 11,15).

The accordance with law, the observance of those proprieties which are consonant with nature, cannot be expected without complete exemption from all perturbations and without habitual self-restraint. We are misled by inconsiderate and unregulated impulses which generate passions that blind us to our duties and

“Now melt into sorrow, now madden to crime.”

No one is free from such impulses. The vice comes from yielding to them. They are checked and suppressed when reason acts coolly and with assured judgment, and when disciplined habits of thought and feeling have been firmly established. Impulses are rational or irrational according as they are consonant with the dictates of nature or at variance with them. The irrational impulses produce four classes of emotion, springing from defects of imagination and disordered fantasies. These emotions are pleasure, desire, care, fear. Such emotions are mischievous in their tendencies and injurious in themselves. Hence, serene feelings, εὐπαθείαι, were placed in opposition to πάθη), or passions. The undisturbed flow of passive and impassive sentiment was termed εὔροια, and was indispensable to happiness.

It must be manifest that the Stoic fatalism, the absolute and unintermittent reign of physical and moral law, the negative of all freedom of the will, render the pursuit of virtue and of happiness an illusion. Thoughts, passions, actions, consequences, are all necessitated. The wise man has only to submit. Such inconsistencies and absurdities are characteristic of the Stoic doctrine. But the doctrine must be received as it has been delivered; for it is alone true in the estimation of the sect, and out of the sect there is no assurance of happiness. Moreover, man is a reasoning, yet by no means a reasonable animal. It would be a bad thing for the world if man were influenced to pursue the right course by no arguments except those that are valid. The imperfections of the Stoic creed did not prevent its exercising a very potent and a very wholesome influence upon the morality of the world.

The man who upholds and practices the Stoic doctrine, who suppresses all earnest feeling and acts in accordance with reason, with nature, and with law, is virtuous, wise, and happy. To him “no evil thing can come.” The  requirements, it was recognized, transcend the measure of human capacities; for the universal depravity of man is a Stoic tenet, and one which is necessitated by the Stoic philosophy. In the experience of life it is necessary to divide the Stoic community, theoretical and actual, into two classes — the proficient and the progressive, the saints and the seekers. In like manner actions are divided into perfect, κατορθώματα, and meet, καθήκοντα — a division proposed probably by Zeno himself (Diog. Laert. 7, 25). The wise man is admitted by the Stoics to be, like the “summus orator” of Cicero, a dream an ideal:

“A faultless monster which the world ne'er saw.”

To this ideal the genuine Stoic will approximate more or less closely. So far as he approaches it, he will be wise, prudent, virtuous, happy; superior to the accidents of fortune; regardless of the advantages or calamities of life. He may be crushed, but he will not be cast down; frustrated, but not overcome; dishonored, yet without shame; tortured, yet suffering no evil; mangled, but whole in spirit; in every chance and change, self-centered, self-poised, serene, the same. He will always present a steady and unconquered front

“Invicta devictum mente Catonem”

(Seneca, passim, 5. Index; Cicero, De Fin. 3, 7, 26; Plutarch, Compend. Lib. Deperd. etc.; Brucker, Hist. Crit. Phil. 1, 959). When troubles increase beyond remedy; when reasonable hope is extinct; when life offers no prospect of benefit to himself, his country, or his friends; even when weary of existence, the Stoic holds in his own hands the immediate means of redress and escape. A voluntary death, a dignified suicide, a prompt return to the all-receiving bosom of the universe, puts an end to vain struggles, to insurmountable difficulties, or to the faintness of the flesh (Cicero, De Fin. 3, 18, 60, 61).

Long as this notice has been, there has not been space to enter into the interminable details, and developments of the Stoic doctrine. Its aptitude as a creed; its pretensions as a religion, especially in the practical aspects of theology or morality; its quaint agreement with much of the language and some of the dogmas of Christianity, can scarcely be overlooked, and merit most serious consideration. They have attracted the regards of many inquirers. The total diversity of a materialistic Divinity, an unspiritual humanity, and a fatalistic universe separates Stoicism completely from all  revealed religion, and brings it, on several sides, into communion with Spinozism; on others, with the material evolution of much recent science. With all its syncretism, its verbal trickeries, its discords, and its excesses, it was certainly a very significant product of Greek speculation and aspiration. While renouncing human sympathies, it enlarged the narrow sentiment of civic nationality into a sense of universal humanity. It made the whole world one (Cicero, De Fin. 3, 14, 62, 63), and converted friendship from, an indulgence into a duty. It extended the conception of law and of moral obligation, and rendered them imperative upon societies and individuals. It checked, reproved, and turned back the growing demoralization of the ancient communities; and it was, probably, an efficacious agency in preparing the pagan world for the gradual but rapid acceptance of Christianity.

IV. Literature. — It is unnecessary to refer to the classic authorities and the historians of philosophy. It will suffice to specify, Lipsius, Manuductio ad Stoic. Phil. (Antw. 1604); Gataker, De Disciplina Stoica (Cantab. 1653); Menagii Obss. ap. Diog. Laert. (Amst. 1692), vol. 2; Tiedemann, Syst. der stoisch. Phil. (Leips. 177-6, 3 vols.); Ravaisson, Essai sur le Stoicisme (Paris, 1856); id. De la Morale des Stoiques (ibid. 1857); Douruf, Du Stoicisme et du Christianisme (ibid. 1863)); Moulie, Le Stoicisme a Rome (ibid. 1865); Zeller, The Stoics, Epicureans, and Sceptics (Lond. 1870); Wegschneider, Ethices Stoicoe Recent. Fund. (Hamb. 1797); Scioppius, Elementa Stoic. Phil. Mor. (Mayence, 1608); Lilii De Stoica Phil. Mor. (Altona, 1800); Meyer, Stoic. Doctr. Eth. cum Chr. Comparata (Götting. 1823); Munding, Die Grundsätze der stoisch. Mor. (Rotterd. 1846); Heintze, Stoic. de Afectibus Doctrina (Wittenb. 1861); id. Stoicorum Ethica (Naumb. 1862); Hanse, Stoicorum de Fato Doctrina (Nuremb. 1859); Thomasius, De Stoicor. Mundi Exustione (Leips. 1672); Sonntag, De Palingenesia Stoica (Jena, 1700); Zimmermann, Quoe Ratio Phil. Stoic. sit cum Rel. Rom. (Erlangen, 1858); Laferriere, Mem. conc. l'Influence du Stoicisme sur las Doctrine des Jurisconsultes Rom. (Paris, 1860); Winter, Stoicorum Pantheismus (Wittemb. 1863); The Ancient Stoics, in Oxford Essays (1865); Toullotte, Hist. de la Phil. des Emp. depuis Cesar (Paris, 1822). SEE STOICS. (G.F.H.)

## Stoicism And Christianity[[@Headword:Stoicism And Christianity]]

             The Stoics and Epicureans, who are mentioned together in Act 17:18, represent the two opposite, schools of practical philosophy which survived the fall of higher speculation in Greece. SEE PHILOSOPHY, GREEK.

1. Biblical Connection. — The principles of these sects require notice under this head only in so far as they are related to the teaching of the apostle, who, we are told, was regarded as “a setter forth of strange gods, because he preached to them Jesus and the resurrection.” The doctrine of the resurrection of the body, or even of the immortality of the soul, would indeed be fundamentally at variance both with the materialism of the Epicureans and with the pantheism of the Stoics.

The former, considering the soul to be, like other substances, a body composed of atoms, naturally concluded that it was resolved by death into its constituent elements; and even more rapidly than the body, as consisting of finer and more volatile particles (Lucret. 3, 178 sq., 426 sq.; Diog. Laert. 10, 63-67). The doctrine of the dissolution of the soul was even valued by these philosophers on account of its consolatory character, as enabling men to despise the terrors of the invisible world, and to look forward without fear to a release from the evils of life in the annihilation of their personal existence (Lucret. 3, 842, 850-854; comp. 3, 37; Diog. Laert. 10, 124, 125). SEE EPICUREAN PHILOSOPHY.

The Stoics, on the other hand, from very opposite premises, arrived at a similar conclusion. With them the soul of man was regarded as a portion and fragment of the divine principle of the universe (Epictet. Diss. 1, 14, 6: αἱ ψυχαὶ...συναφεῖς τῷ Θεῷ ἃτε αὐτοῦ μόρια ουσαι καὶ ἀποσπάσματα; M. Antonin. De Rebus suis, 9, 8: εἰς τὰ λογικὰ μία νοερὰ ψυχὴ μεμέρισται; ibid. 12, 30: μία νοερὰ ψυχή κ¨ν διακεκρισθαι δοκῇ), subject to that necessity by which the universe is governed, having no independent existence or action of its own, and destined, not indeed to perish with the body, but, when a certain cycle of duration was accomplished, to be absorbed back again into the source from which it came (Seneca, Consol. ad Marciam, c. 26: “Nos quoque, felices animae et aeterna sortitiae, quum Deo visum erit iterum ista moliri, labentibus cunctis, et ipsae parva ruinae ingentis accessio, in antiqua elementa vertemur” [see Zeller, Philos. der Griechen, 3, 105]), It was a maxim of the Stoical philosophy that whatever has a beginning must also have an end (Cicero, Tusc. Disp. 1, 32 Vult enim [Panaetius] quod nemo  negat, quidquid natum sit, interire; nasci autem animos). They acknowledged but one real existence, which, regarded from different points of view, was both matter and God; on its passive side an original substance, on its active side an original reason; an unformed material substance, the basis and substructure of all definite phenomena, and a pervading active power by which that substance was supposed to develop itself into every variety of individual form (see Zeller, Philos. der Griechen, 3, 69 sq.). In this doctrine “the one remains, the many change and pass; “the Deity, or active power of the universe, produces all things from himself, and again, after a certain period of time, draws them back into himself, and then produces a new world in another cycle, and so on forever (Laert. 7, 137: Λέγουσι δὲ κόσμον...τὸν θεὸν...ὅς δὴ ἄφθαρτός ἐστι καὶ ἀγέννητος, δημιουργὸς ὤν τῆς διακοσμήσεως, κατὰ χρόνων ποιὰς περίοδους ἀναλίσκων εἰς ἑαυτὸν τὴν ἃπασαν οὐσίαν καὶ πάλιν ἐξ ἑαυτοῦ γεννῶν). The result of this theory, as regards the immortality of the human soul, may be given in the words of Cicero: “Stoici autem usuram nobis largiuntur, tanquam cornicibus; diu mansuros aiunt animos; semper negant” (Tusc., Disp. 1, 31). The utmost duration that could be allotted to any individual soul was till the termination of the current world cycle; and it was a disputed point among the philosophers of this sect whether this extent of existence was conceded to the souls of all men or only to those of the wise (Diog. Laert. 7, 157). SEE STOICS.

Thus the same conclusion which the Epicureans deduced from the assumption of the multiplicity of matter was; deduced by the Stoics from that of its unity both alike recognized no real distinction between matter and spirit, and both alike inferred the impossibility of an immortal existence for any dependent being.

2. Scriptural Analogies. — The ethical system of the Stoics, nevertheless, has commonly been supposed to have a close connection with Christian morality (Gataker, Antoninus Proef.; Meyer, Stoic. Eth. c. Christ. Compar. [1823]) and the outward similarity of isolated precepts is very close and worthy of notice, as may be seen from a few examples Which we here give:

Seneca, De Clem. §, 5, “Peccavimus omnes .... nec deliquimus tantum sed ad extremum aevi delinquemus.” Rom 3:23, “Peccaverunt omnes” ...

Ephesians 1 : “Quem mihi dabis...qui intelligat se quotidie mori?” Rom 15:31, “Quotidie morir.”  De Vit. Beata, §12: “Laudant enim [Epicurei] ea quibus erubescebant et vitio gloriantur.” Php 3:19; Php 3:4 Quorum... gloria in confusione oerum.”

Ibid. § 15, “In regno nati sumus: Deo parere libertas est.”

Epict. Diss. 2, 17, 22: ἁπλῶς μηδὲν ἄλλο θέλε ἤ ἃ ὁ θεὸς θέλει

Anton. 7, 74: μὴ ουν κάμνε ὠφελούμενος ἐν ῳ ὠφελεῖς.

But the morality of Stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Act 17:18). But in spite of the fundamental error of Stoicism, which lies in a supreme egotism (Seneca, De Vit. Beata, § 8, Incorruptus vir sit externis et insuperabilis miratorque tantum sui, fidens animo atque in utrumque paratus artifex vitae”), the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God (Cleanthes, Hymn. 31-38; comp. Act 17:28), the common bonds of mankind (Anton. 4, 4), the sovereignty of the soul. Nor is it to be forgotten that the earlier Stoics were very closely connected with the East, from which much of the form, if not of the essence, of their doctrines seems to have been derived. Zeno himself was a native of Citium, one of the oldest Phoenician settlements. SEE CHITTIM. His, successor, Chrysippus, came from Soli or Tarsus; and Tarsus is mentioned as the birthplace of a second Zeno and Antipater. Diogenes came from Seleucia in Babylonia, Posidonius from Apamea in Syria, and Epictetus from the Phrygian Hierapolis (comp. Sir A. Grant, The Ancient Stoics, in Oxford Essays [1858], p. 82).

3. Literature. — The chief ancient authorities for the opinions of the Stoics are, Diog. Laert. 7, Cicero, De Fin.; Plutarch De Stoic. Repugn.; De Plac. Philos. adv. Stoic.; Sextus Empiricus; and the remains of Seneca, Epictetus, and Marcus Aurelius. Gataker, in, his edition of the Meditations of M. Aurelius, has traced out with the greatest care the parallels which they offer to Christian doctrine. See also Walch, De Stoicorum cum Paulo Disputatione (Jena, 17, 59); Zeller, The Stoics, Epicureans, and Sceptics. (transl. from the German by Reichel, Lond. 1870). SEE STOIC PHILOSOPHY.

## Stoics[[@Headword:Stoics]]

             (Στωϊκοί, Act 17:18), a notable and well-known sect of Greek philosophers, one of the; most important and influential of the schools after Socrates, entitled to claim descent from Socrates. The contentions of the Stoics with the other Socratic schools, and especially with the Epicureans, who deviated most widely from Socratic teachings, filled a large space in the intellectual history of Greece after the loss of Greek independence. The antagonism was continued under the declining Roman Republic and under the earlier Empire. During the reign of the Caesars, Stoicism became more prominent than it had been before, and assumed the complexion of a political opposition and of republican aspirations or regrets. It at length ascended the imperial throne in the person of Marcus Aurelius, and thenceforward gradually faded away into neglect and insignificance being completely eclipsed by the Neo-Platonic school when not supplanted by Christianity. Simplicius, writing in the reign of Justinian, remarks that the systematic instruction, or school tradition, and nearly all the writings of the Stoics had vanished. Yet if the catena Stoicorum be considered to terminate with the emperor Marcus Aurelius, the Stoic doctrine had maintained a vigorous existence, and had exercised a wide dominion over the minds of men, for nearly half a millennium. It had been distinguished during its long duration, not only by numerous names eminent in the chronicle of speculation, but by molding the character of many persons prominent in public life, such as Blossius, Cato, Brutus, Seneca, and Marcus Aurelius. The better part of Roman society, in both the republican and the imperial age, was profoundly impressed with Stoic doctrine and Stoic discipline. It attained that evidence of general reverence and regard, the fervid professions of hypocrites and canters:

“Qui Curios simulant et Bacchanalia viviunt.”

Stoicism produced its Roman poets in Manlius; in Lucan, and in Persius. It promoted the morals of the Roman world through the Offices of Cicero, the writings of Seneca, the Conversations of Epictetus, and the Meditations of the younger Antonine. It suggested to Roman jurist's the conception of general and systematic law. It furnished principles, axioms, theories, and tendencies to the renovated Roman law, and largely affected its scientific development. Through the agency of the Roman law it has permeated all modem jurisprudence. To this day, when “the state of nature” is proclaimed, or the dogmas is alleged that all men are born free  and equal, Stoic fantasies are revived without their original, their import, their application, or their restrictions being suspected. The philosophy of the Stoics, eo nomine, disappeared with the growth and ascendency of Christianity; but the influences of Stoicism survived, in changed guise; its spirit and its terms reappear in Christian theology, and continue to operate on the minds of men even in the present times. There has never been an age, since the Antonines, when Stoic doctrines and Stoic sentiments and Stoic austerities have not claimed, with altered face, but with the ancient arrogance, the admiration and adhesion of the world. It is not a little singular, too, that in this closing 19th century, even the most extravagant dogmas of the visionaries of the Porch find a counterpart in the scientific fantasies of Huxley, and in the cosmical reveries of Helmholtz and his fraternity. The sudden favor, the long predominance, the enduring influence, the recent though partial revival, of Stoicism can be accounted for only by recognizing its peculiar consonance with the characteristics of the times when it appeared; its adaptation to the needs or appetencies of subsequent generations; its agreement with the healthy tendencies or the morbid aspirations of the human heart; and the recurrence, in our day, of social and intellectual conditions analogous to those which engendered or favored the speculations of Zeno and his followers.

I. Origin and Development. —

1. The sect of the Stoics was founded at Athens by Zeno of Citium, in Cyprus, a town which was, in part at least, of Phoenician origin Zeno himself has been, at times, suspected of having had Asiatic blood in his veins. The institution of the new heresy must be assigned to the close of the 4th century before Christ, or to the beginning of the 3d. There is such a total absence of contemporary information, such a dearth of authentic testimony, and so many discrepancies in later writers in regard to all details that dates, events, and incidents cannot be reported with exactness or with confidence. According to certain traditions, the father of Zeno was a merchant engaged in a regular and lucrative course of trade with Athens, who was in the habit of bringing back from that city the writings of eminent Athenians and other Greeks for the instruction and edification of his son, whose studious inclinations had been early manifested.

The son was, in the course of time, sent to Athens in charge of a cargo of merchandise. Having arrived in that still brilliant city, either after a prosperous voyage or after a shipwreck, he fell in with a copy of Xenophon's Memorabilia, and was fascinated with the delineation of Socrates and of the Socratic disputations.  He determined to devote himself exclusively to the pursuit of philosophy; and of Citium, of Cyprus, and of his father nothing more is heard. Disposing of what property remained in his hands, whether much or nothing, and either distributing the proceeds or investing them in banking operations for the traditions vary and are altogether inconsistent he attached himself at first to the Theban Crates, the chief of the Cynic school at that time. He was repelled, however, by the coarseness, vulgarity, filthy habits, and arrogant ignorance of the Cynic, tribe; and for many years he wandered from teacher to teacher and from heresy to heresy. He was for some time a follower of Stilpo the Megarian, and also of Diodorus the dialectician. He attended through a whole decennium, it is said, the instructions of Xenocrates, then the scholarch of the Academy, and afterwards those of his successor, Polemo. It is difficult to find time in Zeno's life for this protracted education; but it is needless to investigate the amount of truth contained in such reports. The variety of instructors assigned to Zeno, and his oscillations between different schools, may be only a conjectural and retrospective interpretation of the composite character and frequent inconsistencies of his doctrine. A pretty anecdote is told in connection with his extensive and diversified range of knowledge. Having asked the oracle how he should secure the best mode of life, he was told to become of the same color with the dead.

Hereupon he devoted himself to the perusal of the older authors. The wide range of sources whence he borrowed his scheme of philosophy may be implied in thy tale. His doctrine was compounded from materials derived from many schools. “Stoici fures” was a jesting reproach in antiquity that acquired the currency of a proverb (Cicero, De. Fin.). The sect was certainly an offshoot from the Socratic school. It took much from previous systems. It always retained a close affinity with the Cynics, and at times, or in particular persons, was almost identified with them. Its logic it received from the Peripatetics, extending it into many bewildering refinements. Its captious and incessant disputation, its dry argumentation; its nugatory hair-splitting, its “ratiunculae” and “ieptiae” and ”verborum conservationes,” with all its briery subtleties (“subtile vel spinosum potius disserendi genus” [Cicero, De Fin. 3, 1, 8]), it borrowed from the Megarians. From them, and particularly from Stilpo, it received its exclusive consideration and estimation of virtue. Its physical principles it took partly from Pythagoras and largely from Heraclitus, who communicated to it the belief in the ultimate conflagration of the world and other characteristic tenets. This diversity of obligation, and the strange syncretism which proceeded from it,  direct attention to the general character of the Stoic innovation, and to its peculiar relations to the political, social, and intellectual condition of the age in which it transpired.

In the full tide of modern progress and of vigorous civilization it is difficult to form an accurate and adequate conception of the dismay, despondency, and hopelessness which overwhelm with gloom the minds of eager, active, and intelligent men when the course of political development is suddenly arrested and crushed beneath the rude coercion of military power and alien rule. In such a condition were the Greeks left after the amazing victories of Alexander the Great and the establishment of Macedonian, domination or Macedonian influence. The memory of political independence and of free political action became a vain regret. The hope of renovated liberty was a tormenting dream, and must have rapidly ebbed away with the constant repetition of disheartening experiences. Political dejection, political indifference, or political servility was substituted for the violent but earnest and inspiriting conflict of parties in a free state. At the same time, the vast extension of Hellenic domination over new lands, strange people, and ancient civilizations aroused curiosity, introduced the knowledge of foreign habits of thought, and brought Asiatic tradition and Asiatic speculation within the sphere of Greek intelligence. Coincidently with these potent agencies of intellectual change the splendid systems of the great chiefs of the Socratic school reached a sudden check; Socrates had contemplated the reformation of political life and public morals by investigating the foundations of truth, discovering a basis for knowledge, and thus securing the rectification of principles. The restoration of political and social health to his city and to his fellow citizens was his chief aim. The same purpose may be discerned throughout the writings of his brilliant disciple, Plato, as the Republic and the Laws may sufficiently attest. SEE PLATO; SEE SOCRATES.

A like design, but with broader views and with less regard to particular; applications, may be ascribed to Aristotle; though his alien nativity, his restless pursuit of all knowledge, his marvelous comprehension, and systematization, may disguise the tendency, and may have disguised it even to himself. Still, the moral bearing and the political direction of the inquiries of Socrates, Plato, and Aristotle can hardly be misapprehended. It is a curious confirmation of this prevailing direction of thought that Zeno's first work, composed before his separation from the Cynics, was a treatise on the State. This was, perhaps, the last marked manifestation of the spirit of an age that had passed away. It should be  noted, too, that ethics, as such, had constituted a large part of the meditations of Socrates, Plato, and Aristotle, and had been prominent in secondary schools. The reformation of morals had been the immediate design of Socrates, and the impulse communicated by him had not ceased to operate. Indeed, the necessity for moral reform had greatly increased since Socrates urged the Athenians to a just and pure life. The crimes, the treacheries, the frauds, the greed, the selfishness, the rapacity, and the sensuality of the Greeks had been multiplied and aggravated in the days since Alcibiades and Critias; they had assumed larger proportions and greater disregard of restraint. The plundering triumphs of Alexander; the sack, spoliation, or oppression of cities; the acquisition of thrones, principalities, dominations, powers, and fortunes by the companions and followers of Alexander, raised the hopes of the enterprising and lowered their principles. If, in the days of Socrates, the reformation of knowledge was requisite for the reform of the State, after the Macedonian supremacy there was scarcely any State to be reformed.

The reformation must, therefore, be restricted to private morals and to private life in order to redeem society or to insure individual contentment and respectability. Even this tendency had been already exhibited. The spirit of the approaching age is always anticipated, for “coming events cast their shadows before.” Aristippus, the pupil of Socrates, preceded Epicurus in presenting pleasure as the object of life; the Megarians gave nearly all their solicitude to ethical precepts and practices; and Antisthenes, the founder of the Cynics, was before Zeno in proclaiming indifference to worldly honors, worldly cares, and every indulgence to be the essence and substance of wisdom. In the confusion or cessation of political life, in the crash of the brilliant organizations of the past; in the ruin of social health, the independence or ease or dignity of individual existence naturally engaged the attention of innocent natures and of original and inquiring minds. Earlier speculations might be continued --expanded rather than advanced; but the yearning anxiety of the time, and the “regnum futuri,” centered in the individual, and sought escape both from political domination and social corruption. The need of moral satisfaction, and of spiritual solace was, of course, augmented by the decay of effectual belief in the creed of polytheism.

Such was the condition of the Hellenic world when Zeno and Epicurus almost simultaneously appeared with antagonistic schemes, as with diverse temperaments, to institute new systems of philosophy, which long rivaled  the Academics and Peripatetics, and divided the mass of intelligent and dissatisfied men between their contending schools.

It would be very instructive to investigate the manner in which new schools of philosophy established themselves among the Greeks. The materials for such an inquiry are widely scattered, and they are neither abundant nor distinct. The process seems to have been both irregular and fortuitous. It bore much resemblance to, the institution of new religious orders in the Middle Ages; to the gathering of vast congregations of disciples by illustrious schoolmen; and to the generation of new sects and separatist churches in our time. An ardent or ambitious student, earnest in the pursuit of truth, or consumed with the desire of notoriety, full of self-confidence, and stubborn in his convictions, finds himself at variance, on some points of greater or lesser importance, with the teachers whom he has long attended; or is dissatisfied, like Lucian's curious seeker, with all. He ventilates his doubts; he discusses his differences; he argues, he extends, he corroborates, he systematizes his opposition; he draws around him others who have experienced the like dubitations, or who catch the same infection from his own vehemence; and, as the numbers of such acolytes increase, the desire and the demand for fuller and more orderly exposition, for a more pronounced assertion of differences, and for the consolidation of the dissentients become active forces, and provoke the establishment of a new congregation. A place of meeting and of formal instruction is sought out, and the groves of Academus, the shady walks near Athens, an open colonnade, a pleasant and retired garden, a retreat in the mountains, forests, or meadows, or a new meeting house, give “local habitation and a name” to a school of philosophy, a monastic order; or a modern sect. That Zeno, during his long peregrination through the existing heresies, was speedily led to contemplate the institution of another, is indicated by the keen censure attributed to Polemo: “It does not escape my notice, Zemio, that you, in your Phoenician garb, are gliding through the gates of others' gardens and stealing their doctrines” (Diog. Laert. 7, 25).

By whatever motives induced, or by whatever circumstances favored, Zeno established a new school at Athens. At what time this occurred cannot be definitely ascertained. According to some accounts, he was thirty years of age when he reached Athens, and attended philosophers of high repute for twenty years. But the chronology of his life is uncertain and confused. The beginning of the 3d century before Christ may be conveniently accepted as the proximate date of the foundation of his school. This school maintained  itself successfully against older and later competitors. It ministered to a latent and growing want. The character and bearing of the teacher gave weight to his doctrine and secured respect. He devoted himself and his instructions, with earnest assiduity, to the inculcation of individual morality and personal purity. Retaining the Cynic aim and the Cynic abstemiousness and self-sufficiency, he divested, Cynicism of its coarser, more ignorant, and more offensive characteristics. He taught his hearers to seek contentment and satisfaction in conscious rectitude of thought, feeling, and conduct; to recognize and to discharge faithfully every duty; to contemn indulgences; to resist temptations; to endure with serene disregard the accidents of life; and to maintain the same unswerving equanimity in adverse and in prosperous fortune.

Whatever opinion may be entertained in regard to the invalidity of his theories or the hypocrisy of members of his sect in later days, he rendered an important service to his own and to subsequent generations by winning men from the abounding infamies of the time, and guiding them to the pursuit of honesty, integrity, justice, unselfishness, and personal propriety of sentiment and action. During his extended career as a teacher he earned the cordial regard of his fellow- citizens (or rather of his fellow-inhabitants of the same city, for he refused Athenian citizenship) and of his contemporaries. Antigonus Gonatas, king of Macedon, attended his lectures and invited him to his court; Zeno excused himself on account of his age, but sent two of his disciples to represent him. Another pupil, Sphaerus, illustrated his doctrine at the court of the Ptolemies. The Athenians honored him with a panegyric, a golden crown, a statue, and a public tomb “because he had exercised his vocation in Athens as a philosopher for many years, demeaning, himself as a truly good man in all the offices of life; because he, had trained to virtue and sobriety the youth who had resorted to him for instruction; and because he had exhibited in his own course of life an exemplar for all, consonant with his professions and doctrine” (Diog. Laert. 7, 10). After a long life of uninterrupted but not robust health, and the guidance of his school for nearly sixty years, as was alleged, the frail, thin, dark-skinned philosopher ended his career by a voluntary death, in consequence of a trivial accident. As he was coming out of his school he fell, and broke or crushed his finger. He exclaimed, “Why call me, death? I come;“ and himself terminated his existence by suffocation. He left many writings, on a great diversity of subjects, which have been enumerated by Diogenes Laertius. They have all been lost. They, like his living instructions, justified the eulogy of Antipater of Sidon, that he had shown “the path to heaven by the way of virtue:“  τὰν δὲ πότ᾿ ἄστρα

Α᾿τραπιτὸν μούνας ευρε σωφροσύνας.

2. The disciples of Zeno were at first called Zenonians, after the master. They received the name of Stoics from the painted porch (στοὰ ποικίλη) at the northwestern angle of the Agora, in which they were accustomed to assemble for instruction.

The numerous changes in the Stoic doctrine, and, still more, the variations and oscitancy in the exposition of that doctrine, readily explain the disappearance of the works of Zeno and of the other chiefs of the school. These changes were themselves due to the imperfections and inconsistencies in the philosophy which resulted from its syncretistic complexion, and naturally provoked and excused partial dissent, frequent rectifications, and repeated attempts at systematization. Its very defects, however, rendered it pliant, and easy of adaptation to the changing sentiments and the altering needs of successive generations, and thus maintained its vitality and increased its adaptability to dissimilar ages and circumstances. Aristo of Chios, one of the pupils of Zeno, manifested Cynic proclivities. He did not accord with the wider range of his master's expositions, and deviated widely from his teachings. Herillus of Carthage, another pupil, approximated more closely to Plato and to the Peripatetics, and subordinated the acquisition of virtue to the attainment of knowledge which should lead to virtue. Cleanthes, another disciple, and the immediate successor of Zeno in the direction of the Stoic, school, differed from the founder in many important respects. The pupil and successor of Cleanthes, Chrysippus of Soli, modified, harmonized, enlarged, and reorganized the doctrine of the Porch to such an extent that the saying became proverbial,

Εἰ μὴ γὰρ ην Χρύσιππος, οὐκ ἄν ην στοά

(unless Chrysippus had lived, there would have been no Stoic school). He treated all the departments of philosophy, and treated them with fullness, ingenuity, and minuteness. To Stoic dialectics, however, he rendered such signal services as to suggest the eulogistic remark, εἰ παρὰ θεοῖς ην ἡ διαλεκτική, οὐκ ἄν ην ἄλλη ἢ ἡ Χρυσίππειος (if the gods had any art of dialectics, it could be no other than that of Chrysippus). In consequence of the complete reintegration of Stoicism by Chrysippus, the phrase Chrysippi gypsum is employed by Juvenal to designate the Stoic system. Aristo of Chios had confined philosophy to ethics, and Panaetius of  Rhodes, near the close of the 2d century B.C., gave his chief attention to this branch, and furnished the substance of the celebrated treatise of Cicero De Offciis. Posidoniuis, the pupil of Panaetius, and his successor in the Rhodian school, was distinguished for the variety of his knowledge and for the extent of his information. The citations of Athenaeus manifest the wide range of his intelligent curiosity. His collections and researches in natural history and other departments of natural science supplied Seneca with the materials for his Natural Questions, one of the most curious of the surviving treasures of antiquity. Posidonius numbered many eminent Romans among his hearers, and was induced, by his influential pupils of the dominant race, to migrate to Rome himself towards the close of his long life. He left the school at Rhodes under the charge of his grandson, Jason, the eighth and last of the regular succession, of Stoic heresiarchs. The Stoic doctrine had, however, been very widely disseminated before this time. It had become coextensive with civilization. The philosophical treatises of Cicero show how profoundly it had interested the best intelligences under the expiring republic of Rome. The interest was not diminished by the establishment of the empire, when a wider field and a new role for the Stoic doctrine were presented both in public and private life. Indeed, Stoicism seems never to have been more widely diffused, more favorably accepted, or more dominant than during the first two centuries of our era. Athenodorus of Tarsus was the instructor, the friend, and the adviser of Augustus. But independent of any personal relations, the establishment of the empire was conducive to the spread of the doctrine. The marked cosmopolitan tendency of Stoicism; the obliteration by the Stoics of all distinctions of state, race, climate, or fortune; their disregard of “race, color, or previous condition of servitudes” were congenial to a universal empire, and became more pronounced under an imperial system which embraced under its rule and under one political organization Romans, Greeks, Egyptians; Spaniards, Gauls, Germans; “Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia,” etc. Hence, the Roman jurisprudence readily accepted from it dogmas which have become the foundation of natural, international, and often of constitutional law the state of nature, the natural equality of man, etc. The influence which the philosophy of the Porch exercised on the reorganization and scientific constitution of the Roman law cannot be doubted; though the mode and the degree of its operation may still be open to debate. The most striking manifestation of the potency of Stoicism was, however, displayed in its ready coalescence with republican hopes and  republican pretences. It became the characteristic and, too often, the shibboleth of a party which fretted and pouted and palavered under imperial rule, and hoped, or pretended to hope, for the restoration of the republic; which sometimes conspired against the emperors, in a small way, and, more frequently, cherished its sense of heroism by affecting conspiracy; This party found its expression alike in the philosophic ostentation of Seneca, in the conduct of Helvidius Priscus and Paetus Thraseas, in the crabbed satires of Persius, and in the declamatory and epigrammatic turgescence of Lucan. It seemed to ascend the imperial throne with Marcus Aurelius when the imperial station accepted the same moral and intellectual level with the slave Epictetus. The Stoic meditations of the emperor are, however, an evidence of the natural goodness of the man, of the purification of morals under the Antonines, of the experienced need of a new heart in society, and of the pervading influence of Christianity.

The Stoic tenets naturally underwent considerable alteration in passing from the speculative ingenuity of the Hellenic schools to the hard, practical earnestness of Roman life. They were in much closer harmony with the spirit of the self-poised, arrogant Roman, people than they had been, or could be, with the versatile and vivacious genius of the Greeks. This greater harmony, with the intrinsic flexibility of Stoic opinion, facilitated the adaptation of the doctrine to the diverse idiosyncrasy of the new race of disciples. Stoicism had been syncretistic and variable from the first, as already stated. It had been variously accepted by the immediate disciples of Zeno; it had been modified, and, in several respects, transmuted by his successors. It assumed a still more unsettled and elastic character in the writings and opinions of the Roman Stoics --sometimes coquetting with Platonism, sometimes assimilating itself to Peripateticism; more commonly blending itself with Cynicism. Yet, with all its fluctuations, it became more influential than ever in regulating moral conduct, or, at least, moral professions, and in determining moral sentiments. With the progress of time and the enlargement of social relations and conditions, it became more of a religion than of a philosophical theory. Its teachers became preachers; its instructions resembled homilies; its assemblies were like congregations of religious worshippers. Throughout its whole duration, unity of spirit and consistency of moral tone were more regarded than uniformity of doctrine. Such unity and consistency it maintained. Hence, while the philosophic doctrine became laxer in details, it became more rigorous in its professed  discipline. It was thus able to offer itself as a pagan competitor to the rising Christianity. With the growth of the new religion it gradually waned. Its discrepancies, discords, and intestine controversies destroyed its authority by dividing its followers. Its extravagances and absurdities, and its want of any tenable philosophic basis, rendered it impotent in conflict with the new revelation. In its later period it borrowed much, undoubtedly, from Christian teachings; but it borrowed in vain. It was “impar congressus Achilli.” The very consonance of its teachings with Christian precepts weakened it in the combat, and only promoted the victory of its rival, Yet whatever changes it underwent in its successive developments, it retained throughout its well-marked character as an authoritative scheme of ethics. The Stoics may, accordingly, be regarded as the precursors of the Christian faith in the department of practical morals, and as having prepared the path and made smooth the way for the progress and reception of its heavenly successor.

II. Later Teachers. — The regular “catena Stoicorum” extended only from Zeno to Jason, a period of two centuries and a half. Zeno was said to have guided his school for fifty-eight years. Among the numerous pupils of those long years are specified Cleanthes of Assos, in the Troad; Aristo of Chios; Herillus of Carthage; Persaeus of Citium, a slave of Zeno; Aratus of Soli; Dionysius of Heracleia, in Pontus; and Sphaerus of Bosporus.

1. Cleanthes was the immediate successor of the founder, and retained many of his fellow-disciples in the school. A very beautiful and most characteristic hymn, addressed by him to Jove of many names,” has been preserved, and is our most valuable relic of early Stoicism.

2. Chrysippus of Soli (B.C. 280-206), the reformer and renovator of the Stoic creed, succeeded Cleanthes. He was singularly perspicacious and of indefatigable industry. The works which he composed are said to have numbered seven hundred and fifty. Among his more noted disciples were his nephew Aristocreon, Teles, Eratosthenes, and Boethus.

3. Zeno of Tarsus.

4. Diogenes of Seleucia.

5. Antipater of Tarsus, among whose pupils was Blossius of Cumae, the teacher and friend of Tiberius Gracchus.

6. Panoetius of Rhodes succeeded him, and died before A.C. 111. He had several noble Romans among his hearers, including Scipio Africanus, according to the declaration of Cicero.

7. Posidonius of Apamea (B.C. 135-51) succeeded his preceptor Panaetius, and was the last illustration of the formal Stoic school. He taught at Rhodes, where his lectures were attended by Pompey and many other eminent Romans of that day. By their persuasions he was induced to remove to Rome at a very advanced age. He left his school at Rhodes in charge of

8. Jason, his grandson, the last of the Stoic succession, with whom the history of the school, as such, closes; and with whom, likewise, Zeller's account of the Stoics proper terminates.

III. For the doctrine of the Stoics, SEE STOIC PHILOSOPHY.

IV. Literature. — To the works mentioned under this head in the notice of the STOIC PHILOSOPHY SEE STOIC PHILOSOPHY (q.v.) may be added: Buchner, Aristo von Chios (Leips. 1725); Mohnike, Cleanthes der Stoiker; Baquet, De Chrysippi Vita, Doctr. et Relig. (Lovan. 1822); Van Lynden, Disp. de Pancetio Rhodio (Lugd. 1802); Bake, Posidon. Rhod. Relig. Doctrina (ibid. 1810); Scheppig, De Posidon. Apam.; (Berol. 1870); Rifault, Hist. Phil. Litt. de Empereur Marc Aurele (Paris, 1830); Suckau, Etude sur Marc Aurele (ibid. 1858); Grosch, Die Sittenlehre des Epiktet. (Wernigerode; 1867). SEE STOICISM AND CHRISTIANITY. (G.F.H.)

## Stokes, James M.[[@Headword:Stokes, James M.]]

             a minister of the Methodist Episcopal Church; South, was born in Livingston Parish, La., Dec. 22, 1832. His conversion took place in December, 1858, and he studied theology under the direction of the Rev. G.G.N. MacDonnell, of Lumpkin, Ga. Here he was licensed to preach, Dec. 19, 1859. At the commencement of the war he entered the Confederate army, and, after serving fourteen months, was appointed chaplain. He resigned the chaplaincy in July 1864, and in November 1865, was admitted into the Georgia Conference. In 1868, a change of climate being necessary for his health, he was transferred to the Missouri Conference. For the same reason he; was, in 1871, transferred to the Florida Conference. He died at Live Oak, Fla., April 19, 1875. See Minutes of Annual Conferences of the M.E. Church, South, 1875, p. 178.

## Stola[[@Headword:Stola]]

             SEE STOLE.

## Stolberg, Friedrich Leopold Von, Count[[@Headword:Stolberg, Friedrich Leopold Von, Count]]

             a poet and statesman in North Germany at the close of the 18th and the beginning of the 19th century is entitled to a place here because of the notoriety he acquired through his perversion to Romanism. He was born at Bramstedt in Holstein, Nov. 7, 1750, of parents belonging to very ancient families. A sense of his high birth clung to him while he lived; and if to this trait we add a very tender, emotional, and impressible disposition, and, during a portion of his life at least, an enthusiastic ardor for liberty, we shall have stated the qualities by which his career was determined. At Göttingen, whither he went in 1772 after a period spent at Halle, he became a member of an association of students whose bond was the new spirit of liberty --with, its ideas and hopes at that time taking possession of men's minds-- and whose aim was the cultivation of poetry. In this circle he read an ode on liberty which astonished his hearers by its enthusiasm. In 1775 he traveled to Switzerland, meeting with and accompanied by Goethe on the way, and at Zurich associating with Lavater. In 1777 he became ambassador to Copenhagen for the prince-bishop of Lübeck, and established himself at the castle of Eutin, in Holstein, where Voss the friend of his student days at Göttingen, had been settled as rector. He published a version of the Iliad in the meter of the original (1778), portions of Aeschylus, a number of dramas with choruses and some satirical “iambics.” In 1782 he married Agnes von Witzleben, and in 1786 accepted a transfer to Neuenburg, in the duchy of Oldenburg, as magistrate. We next find him, after the death of his wife in 1788, at Berlin in the capacity of ambassador for Denmark. He continued to employ his attention with the study of the ancient classics, but religious questions began at this time to occupy a prominent place in his thoughts. His views were thoroughly orthodox according to the standard of the Lutheran Church, and his poetic temperament inclined him towards mysticism; his heart earned for communion with” God; and he was pained to find persons who ventured to believe that they could prosper without God. He protested against a reconstruction of the hymnology of the German Church in the interests of the then current rationalistic “enlightenment,” and prayed that the minds employed upon such work might fare as did king Saul, “who came to disturb the prophets; and ended with; prophesying himself.”

In 1790 he  consummated am second marriage (with Sophia, countess von Redern), and soon afterwards undertook a trip to Italy, which led him to Munster and exposed him to the influences that determined him, to go over to the Church of Rome. He found at Münster a type of Catholicism in which the Christian element was prominent and the Romish element not unpleasantly noticeable. Princess Gallitzin was its leading representative, and became the principal agent in persuading, him to make the desired transfer. The journey was continued to Rome, where he was profoundly stirred while witnessing the celebration of the mass by pope Pius VI, and filled with admiration for the pontiff on being admitted to an audience. He met the brothers Droste, who had been recommended to him by the princess Gallitzin, and who advanced his progress towards the Romish Church very materially, though the public avowal of his renunciation of Protestantism was delayed some years. He returned to Eutin, and entered on the performance of his duties as president of the government in the spring of 1793. The Minister coterie were from this period in regular communication with him, while his Protestant friends of former days were gradually alienated. In 1798 he notified the government that he intended to resign his offices, and in the same year he visited the Moravian community, to find, if he could, among them the peace and rest for which his soul longed; but he at the same time submitted the doubts which agitated his mind to Asseline, the exiled bishop of Boulogne, and received a reply in consonance with his desires. The, transition to the Church of Rome was made on June 1, 1800, in the private chapel of princess Gallitzin. The reasons which determined Stolberg's action may be reduced to three:

1. A bald, cold, unsatisfying rationalism was in control of the evangelical churches. The formal principle of Protestantism, submission to the Bible, was loudly proclaimed, but the demands of reason allowed very few scriptural truths to stand. So emotional a nature as Stolberg's could never rest content with such a state of affairs.

2. Stolberg lacked the keen intellect and resolute will which might have fitted him to find and apply the remedy for the evils which he saw, as his high station would have enabled him to do. He was simply a man of feeling, and, in addition, a weakling who could endure no controversy, though it might assume no greater proportions than an adverse discussion of his accepted ideas.

3. He saw Romanism under a most captivating disguise. The Minster Catholics drew their inspiration from the Bible and the Christian mystics, and made the person of Christ the center of their religious life. On Sept. 28, 1800, Stolberg, having resigned his official position, removed from Eutin to Minister and renewed his literary activity, giving some attention to the classics, but devoting himself more especially to religious work. In 1803 he published Augustine's De Vera Religione and De Moribus Eccl. Catholicoe in German, and also composed the inscription which was placed on the stone over the grave of Klopstock (q.v.), who had been the friend of his youth. Stimulated by C. A. Droste (q.v.), he began a Geschichte der Religion Jesu Christi, of which fourteen volumes appeared between 1806 and 1818. His patriotism in these later days was as evident as it had been in his youth. The freedom of his expressions led to his being placed under surveillance by the French invaders in 1812; and when the German rising took place in 1813 he gave four sons to the army, and composed a number of patriotic hymns. But his day was almost over. The labor required for his history was exhausting him. He turned his attention wholly upon the Scriptures, and wrote two edifying volumes entitled Betrachtungen u. Beherzigungen der heil. Schrift, a life of Vincent de Paul, and a work styled Buchlein der Liebe, with which he closed his life. He died Dec. 5, 1819, calling with his dying breath on the “Mother of God,” and placing confidence in the intercession of saints, but, after all, drinking in comfort and strength from the solid promises of the Scriptures. This, indeed, was the peculiarity of Stolberg's Catholicism, that it was in the main, not Romish, but scriptural. His last words were, “Blessed be Jesus Christ.” See Nicolov, F.L. Graf zu Stolberg (Mayence, 1846); Von Bippen, Eutiner Skizzen, etc. (Weimar, 1859); Goethe, Wahrheit und Dichtung, 18; Voss, in Paulus's Sophronizen, Wie ward Fr. Stolberg ein Unfreier? (Frankf.-on- the-Main, 1819); Stolberg, Kurze Abfertigung, etc. (Hamb. 1820 ); Katerkamp, Leben der Fürstin Amalie v. Gallitzin (2d ed. Munster, 1839).; Schott, Voss u. Stolberg, etc. (Stuttgart, 1850); Gesammelte Werke der Brüder Stolberg (Hamb. 1825 sq., 20 vols.).

## Stole[[@Headword:Stole]]

             (στολή), a Greek term for (1) a vesture or garment; (2) a vestment reaching to the feet, and worn by bishops and priests. This garment was originally of white linen, but so early as the beginning of the 7th century some of the younger clergy of Spain had taken to “colored oraria” decked  with gold, and were not even content with one only. See Marriott, Vestiarium Christianum, p; 215.

In more recent times the stole is a narrow band of silk or stuff, fringed at the ends, adorned With embroidery, and even jewels, worn on the left shoulder of deacons, when it is called orarium (q.v.), and round the neck of bishops and priests. It was, probably, like the maniple, at first a handkerchief or towel. It denotes the yoke of Jesus, or, as Tyndale states, the rope with which our Lord was bound to the pillar of scourging. That it is of ancient origin may be seen by the fact that the Council of Laodicea, A.D. 364, forbade its use to subdeacons. The fourth Council of Toledo says that it is worn by a deacon on the left shoulder “because he preaches,” and by a priest on the right shoulder that he may be ready for his ministrations. Anciently the stole was long, reaching nearly down to the feet. In the Western Church it is the custom for a priest, when ministering at the altar, to cross the stole on his breast and put the ends through the girdle of the alb. This has become general since about the 13th century. A bishop, as he wore a pectoral cross, wore his stole straight. The deacon, at mass, wears his stole over the left shoulder, fastened under the right arm. The stole is a symbol of jurisdiction, in which sense it is constantly worn by the pope, even when not officiating; and there is a custom in Italy, illustrative of the same principle as to jurisdiction, of the parish priest; after he has administered extreme unction, leaving the stole upon the foot of the bed, not to be removed until the death or recovery of the patient.

The stole of the Eastern priests, called orarion, or epitrachelion, is merely a long strip of silk or stuff more than, double the width of a Western stole, and with a hole in the middle of the upper part, through which the celebrant puts his head. It has an embroidered seam down the middle.

In the Reformed Church the stole is still used under the slightly changed form of the scarf (q.v.). Until within the last few years the use of the stole or scarf was confined in the Reformed Church of England to bishops, chaplains of the nobility, members of chapters, and graduates in divinity of late, however, it has been generally worn by the London clergy, though with what authority is not clear. See ORNAMENTS, ECCLESIASTICAL.

## Stolizein[[@Headword:Stolizein]]

             (στολίζειν), a Greek term signifying “to put the chrism robe on a person.”

## Stolz, Alban[[@Headword:Stolz, Alban]]

             a Roman Catholic theologian of Germany, was born February 3, 1808, at Bilhl, Baden. In 1833 he was made a priest, was for some time vicar at Rothenfels, in 1841 teacher at the gymnasium in Bruchsal, in 1848 professor of pastoral theology at Freiburg, and died October 16, 1883. Stolz's writings comprise thirteen volumes (Freiburg, 1877 sq.). (B.P.)

## Stolz, Alban (2)[[@Headword:Stolz, Alban (2)]]

             a Roman Catholic priest, was born at Buhl, Baden, February 8, 1808; ordained in 1833; professor of pastoral theology and pedagogic at Freiburg, 1848-80; and died October 16, 1883. He was a very prolific writer, his collected works making 13 volumes.

## Stomacher[[@Headword:Stomacher]]

             (פַּתַיגַיל, pethigil), some article of female attire (Isa 3:24), the character of which is a mere matter of conjecture. The Sept. describes it as a variegated tunic (χιτὼν μεσοπόρφυρος); the Vulg. as a species of girdle (fascia pectoralis). The word is evidently a compound, but its elements are uncertain. Gesenius (Thesaur. p. 1137) derives it from פַּתַיךְ גַּיל, with very much the same sense as in the Sept; Saalschütz (Archaol. 1, 30) from

פְּתַי גַלי, with the sense of “undisguised lust,” as applied to some particular kind of dress. The latest explanation (approved by Fürst and Mihlau) is that of Dietrich (Seam, Wörterb. p. 290) from the Chald. פְּתִג, fine linen (פְּתָגָא, over garment), with the noun-ending il (as in כִּרְמַיל). SEE ATTIRE.

## Stomion Polon Adaon[[@Headword:Stomion Polon Adaon]]

             (Στόμιον πώλων ἀδαῶν) is the beginning of a hymn attributed to Clement of Alexandria, and is found at the close of his Pedagogue. It is the oldest Christian hymn extant, and is a sublime but somewhat turgid song of praise to the Logos, as the divine educator and leader of the “human race.” The title of the hymn is ςΥμνος τοῦ Σωτῆρος Χριστοῦ, i.e. “Hymn of the Savior Christ,” aid it addresses Christ as the leader of the youth, that he himself may gather them to praise him (Isa 3:1-8); then as the shepherd and king of the saints, that he may guide his sheep and rule over them; (Isa 3:9-22); and, finally, as the Eternal Word, whose footsteps lead to heaven (Isa 3:23-26). The first part runs thus in the original Greek:

Στόμιον πώλων ἀδαῶν Πτερὸν ὀρνίθων ἀπλανῶν Οἴαξ νηῶν ἀτρεκής Ποιμὴν ἀρνῶν βασιλικῶν· Τοὺς σοὺς ἀφελεῖς παῖδας ἄγειρον, Αἰνεῖν ἁγίως, ὑμνεῖν ἀδολως Α᾿κάκοις στόμασιν Παίδων ἡγήτορα Χριστόν

There are three English translations of this hymn: one by W. Wilson, in the Ante-Nicene Christian Library, vol. 4; Clement of Alexandria, 1, 343 sq.:

“Bridle of colts untamed,

 Over our wills presiding,

 Wing of unwandering birds,

 Our flight securely guiding.

Rudder of youth unbending,

 Firm against adverse shock;

 Shepherd with wisdom tending

Lambs of the royal flock;”

a second by Mrs. Charles, in the Christian Life in Song, p. 44 sq.:

“Mouth of babes who cannot speak,

 Wing of nestlings a sho cannot fly,”

 etc.

and a third by Saville, found in the Lyra Sacra (Lond. 18605) p. 5 and adopted by Schaff in Christ in Song p. 675:

“Shepherd of tender youth,

 Guiding in love and truth,”

 etc.

For the German translations, as well as for the literature on this hymn, see the very learned article on the contents and structure of this hymn by Prof. Piper, in his Evangel. Kalender for 1868, p. 17-39. (B.P.)

## Stone[[@Headword:Stone]]

             (usually אֶבֶן, eben; but occasionally סֵלֵע, sela, or צוּר, tsur, both of which are rather a rock; λίθος, sometimes πέτρος or ψῆφος). In such rocky countries as Mount Sinai and Syria, stones were naturally of very frequent reference in Biblical language. SEE ROCK.

The kinds of ordinary stone mentioned by ancient and modern writers as found in Palestine (q.v.) are chiefly limestone (Isa 27:9) [especially marble (q.v.)] and sandstone; occasionally basalt (Josephus, Ant. 8, 7, 4), flint, and firestone (2Ma 10:3). (See Wagner, De Lapidibus Judaicis [Hal. 1724]). SEE MINERAL.

The uses to which stones were applied in ancient Palestine were very various.

1. They were used for the ordinary purposes of building, and in this respect the most noticeable point is the very large size to which they occasionally run (Mar 13:1). Robinson gives the dimensions of one as 24 feet long by 6 feet broad and 3 feet high (Res. 1, 233; see also p. 284, note). SEE QUARRY. For most public edifices hewn stones were used. An exception was made in regard to altars, which were to be built of unhewn stone (Exo 20:25; Deu 27:5; Jos 8:31), probably as being in a more natural state. The Phoenicians were particularly famous for  their skill in hewing stone (2Sa 5:11; 1Ki 5:18). Stones were selected of certain colors in order to form ornamental string courses. In 1Ch 29:2 we find enumerated onyx stones and stones to be set, glistening stones (lit. stones of eye-paint), and of divers colors (i.e. streaked with veins), and all manner of precious stones, and marble stones” (comp. 2Ch 3:6). They were also employed for pavements (2Ki 16:17; comp Est 1:6)

2. Large stones were used for closing the entrances of caves (Jos 10:18; Dan 6:17), sepulchres (Mat 27:60; Joh 11:38; Joh 20:1), and springs (Gen 29:2).

3. Flint stones ( צוּר or צֹר) occasionally served the purpose of a knife, particularly for circumcision and similar objects (Exo 4:25; Jos 5:2-3; comp. Herod. 2, 86; Plutarch, Nicias, 13; Catull. Carm. 62, 5). SEE KNIFE.

4. Stones were further used as a munition of war for slings (1Sa 17:40; 1Sa 17:49), catapults (2 Chronicle 26:14), and bows (Wis 5:22; comp. 1Ma 6:51). Also as boundary marks (Deu 19:14; Deu 27:17; Job 24:12; Pro 22:28; Pro 23:10) such were probably the stone of Bohan (Jos 15:6; Jos 18:17), the stone of Abel (1Sa 6:15; 1Sa 6:18), the stone Ezel (20:19), the great stone by Gibeon (2Sa 20:8), and the stone Zoheleth (1Ki 1:9). Finally as weights for scales (Deu 25:13; Pro 16:11); and for mills (2Sa 11:21).

5. Large stones were set up to commemorate any remarkable events, as by Jacob, at Bethel after his interview with Jehovah (Gen 28:18; Gen 35:14), and again when he made the covenant with Laban (Gen 31:45) by Joshua after the passage of the Jordan (Jos 4:9); and by Samuel in token of his victory over the Philistines (1Sa 7:12). SEE PILLAR. Similarly the Egyptian monarchs erected their steloe at the farthest point they reached (Herod. 2, 106). Such stones were occasionally consecrated by anointing, as instanced in the stone erected at Bethel (Gen 28:18). A similar practice existed in heathen countries, both in Asia and in Europe (see De Saulcy, Dead Sea, 2, 51, 52; Hackett, Illustra. of Script. p. 102 More, Pillar Stones of Scotland [Edinb. 1865]). SEE ALTAR. By a singular coincidence these stones were described in Phoenicia by a name  very similar to Bethel, viz. boetylia (βαιτύλια), whence it has been surmised that the heathen name was derived from the scriptural one, or vice versa (Kalisch, Comm. in Gen. loc. cit.). But neither are the names actually identical, nor are the associations of a kindred nature; the boetylia were meteoric stones, and derived their sanctity from the belief that they had fallen from heaven, whereas the stone at Bethel was simply commemorative. SEE BETHEL. The only point of resemblance between the two consists in the custom of anointing-- the anointed stones (λίθοι λιπαροί, Clem. Alex. Strom. 7, 302), which are frequently mentioned by ancient writers as objects of divine honor (Arnob. Adv. Gent. 1, 39; Euseb. Proep. Evang. 1, 10, 18; Pliny, 37, 51; Theophr. Char. 17; Pausan. 10, 24, 5,; see Bellermann, Steine zu salben [Erf. 1793]), being probably aerolites.

6. That the worship of stones prevailed among the heathen nations surrounding Palestine (see Biedermann, De Lapidum Cultu [Frib. 1749]; Hölling, De Boetylli. Vett. [Gron. 1715]; Falcconet, in the Memoires. de l'Acad. des Inscr. 6, 513 sq., SEE STONE WORSHIP ), and was borrowed from them by apostate Israelites, appears from Isa 57:6, according to the ordinary rendering of the passage; but the original (בְּחִלְּקֵיאּנִחִל חֵלְקֵךְ) admits of another sense “ in the smooth (clear of wood) places of the valley” and no reliance can be placed on a peculiar term introduced partly for the sake of alliteration. The eben maskith (מִשְׁכַּית

אֶבֶן), noticed in Lev 26:1 (An “image of stone”), has again been identified with the boetylia, the doubtful term maskith (comp. Num 33:52, “picture; “ Eze 3:12, “imagery”) being supposed to refer to devices engraven on the stone. SEE IDOL. The statue (matstsebah, מִצֵּבָה) of Baal is said to have been of stone and of a conical shape (Movers, Phon. 1, 673), but this is hardly reconcilable with the statement of its being burned in 2Ki 10:26 (the correct reading of which would be matstsebah, and not matstseboth). SEE STONEHENGE.

7. Heaps of stones were piled up on various occasions as in token of a treaty (Gen 31:46), in which case a certain amount of sanctity probably attached to them (Homer, Od. 16, 471); or over the grave of some notorious offender (Jos 7:26; Jos 8:29; 2Sa 18:17; see Propert. 4, 5, 75, for a similar custom among the Romans). SEE GALEED. The size of some of these heaps becomes very great from the custom  prevalent among the Arabs that each passer by adds a stone. Burckhardt mentions one near Damascus 20 feet long, 2 feet high and 3 feet broad (Syria, p. 46). A reference to this practice is supposed by Gesenius to be contained in Pro 26:8, which he renders “as a bag of gems in a heap of stones” (Thes. p. 1263). The Vulgate has a curious version of this passage: (Sicut qui mittit lapidem in acervum Mercurii.”

8. The “white stone” (q.v.) noticed in Rev 2:17 has been variously regarded as referring to the pebble of acquittal used in the Greek courts (Ovid, Met. 15, 41); to the lot cast in elections in Greece; to both these combined, the white conveying the notion of acquittal, the stone that of election (Bengel, Gnom.); to the stones in the high priest's breastplate (Züllig); to the tickets presented to the victors at the public games, securing them maintenance at the public expense (Hammond); or, lastly, to the custom of writing on stones (Alford, ad loc.). (See the monographs on this subject, in Latin, by Majus [Giss. 1706] and Dresig [Lips. 1731].)

9. The use of stones for tablets is alluded to in Exo 24:12 and Jos 8:32; and to this we may add the guide stones to the cities of refuge (see Schöttgen, De Lapidibus Vialibus [Lips. 1716]), and the milestones of the Roman period (comp. Otho, Lex. Rab. p. 362). SEE CITY.

10. Stones for striking fire are mentioned in 2Ma 10:3.

11. Stones were prejudicial to the operations of husbandry; hence the custom of spoiling an enemy's field by throwing quantities of stones upon it (2Ki 3:19; 2Ki 3:25), and, again, the necessity of gathering stones previous to cultivation (Isa 5:2). Allusion is made to both these practices in Ecc 3:5 (“a time to cast away stones, and a time to gather stones”).

12. The notice in Zec 12:3 of the “burdensome stone” is referred by Jerome to the custom of lifting stones as an exercise of strength, which he describes as being practiced in Judaea in his day (comp. Ecclesiastes 6:21); but it may equally well be explained of a large corner stone as a symbol of strength (Isa 28:16).

Stones are used metaphorically to denote hardness or insensibility (1Sa 25:37; Eze 11:19; Eze 36:26), as well as firmness or strength, as in Gen 49:24, where the stone of Israel” is equivalent to “the rock of  Israel” (2Sa 23:3; Isa 30:29). The members of the Church are called “living stones,” as contributing to rear that living temple in which Christ, himself “a living stone,” is the chief or head of the corner (Eph 2:20-22; 1Pe 2:4-8). SEE CORNER STONE.

## Stone Of Dedication[[@Headword:Stone Of Dedication]]

             An original stone, inscribed with the date of dedication, 1192, remains at Clee Church, Lincolnshire.

## Stone squarer[[@Headword:Stone squarer]]

             SEE GIBLITE.

## Stone worship[[@Headword:Stone worship]]

             One of the earliest modes of commemorating any remarkable event was to erect a pillar of stone or to set up heaps of stone. These in course of time came to be looked upon as sacred, and even to be worshipped. The stone which Jacob anointed and set up at Bethel is the first instance on record of a consecrated pillar, and Vossius alleges that, at an after period, it became an object of worship, and was conveyed by the Jews to Jerusalem, where it remained even after the city was destroyed by the Romans. According to Bochart, the Phoenicians worshipped Jacob's pillar; but whether this was the case or not, we know, on the authority of Sanchoniathon, that they had their own boetylia, or anointed stones, to which they paid divine honors. These, in all probability, were aerolites, or meteoric stones, as indeed appears to be indicated in the fact that Sanchoniathon traces their origin to Uranus, or the heavens. Eusebius goes so far as to allege that these stones were believed to have souls, and accordingly, they were consulted in cases of emergency, as being fit exponents to the will of Deity. Herodian refers to a stone of this kind as being consecrated to the sun under the name of Heliogabalus, and preserved in a temple sacred to him in Syria, “where,” he says, “there stands not any image made with hands, as among the Greeks and Romans, to represent he god, but there is a very large stone, round at the bottom and terminating in a point, of a conical form and of a black color, which they say fell down from Jupiter.” Sacred stones have frequently been worshipped by heathen nations, the Druids, etc., and traces of the practice are even yet to be found. SEE STONE.

## Stone, Cornelius[[@Headword:Stone, Cornelius]]

             a minister of the Methodist Episcopal Church, was born at Jay, Me. and after a thorough collegiate and theological education, joined the Maine Conference in 1841. In 1858 his declining health compelled him to abandon the work of the ministry and retire to his paternal homestead. He twice represented his district in the State Legislature. He died at Jay, April 5, 1866. Mr. Stone was highly esteemed as a faithful minister and an able and discreet legislator. See Minutes of Annual Conferences, 1866, p.106.

## Stone, Frank[[@Headword:Stone, Frank]]

             an English artist, was born at Manchester in 1800. He settled in London, and in 1851 was elected an associate of the Royal Academy; Among his religious paintings, Christ and the Woman of Bethany is much admired.

## Stone, Isaac[[@Headword:Stone, Isaac]]

             a Methodist Episcopal minister, was born at Hoosick, Rensselaer Co., N.Y., March 28, 1797. He was converted in 1816, admitted on trial as a traveling preacher in 1822, and filled successively the following circuits and stations: Herkimer, Westmoreland, Canajoharie, Otsego, Black River, Stockbridge, Westmoreland, Rome, Verona, and Lowville, N.Y. In 1836 he was made presiding elder of Oswego District; in 1840-47 he supplied Fulton, Weedsport, Potsdam, and Watertown stations; in 1847 he was made presiding elder of Adams District; in 1848 superannuated, after which he was seldom able to preach. He died Sept. 10, 1850. He was distinguished for the depth and genuineness of his humility; he was also a man of great kindness, which was manifest in all his public ministrations and private intercourse with his fellow men. See Minutes of Annual Conferences, 4, 616. (J.L.S.)

## Stone, James R., D.D[[@Headword:Stone, James R., D.D]]

             a Baptist minister, was born at Westborough, Massachusetts, in 1818. He removed to Providence, R.I., when a child, and united with the First Baptist Church in that city in 1833. After studying two years in Brown University, he became principal of Washington. Academy, in Wickford, and, in 1839, was ordained pastor of the church in that place. A few years afterwards he became pastor of the Stewart Street Church, in Providence; subsequently held pastorates in Connecticut, New York, Pennsylvania, and Rhode Island. For two years he had charge of the Worcester (Massachusetts) Academy. In 1864 he was appointed district secretary of the American Baptist Publication Society for West Virginia, Ohio, Indiana, and Michigan. In 1869 he became pastor of the Church in Fort Wayne, Ind. For several years he was president of the Indiana Baptist State Convention. His last pastorate was in Lansing, Michigan. He died February 1, 1884. See Cathcart, Baptist Encyclop. page 1112. (J.C.S.)

## Stone, John S.[[@Headword:Stone, John S.]]

             a Presbyterian minister, was born at Madrid, St. Lawrence Co., N.Y., in November, 1823. He enjoyed the training and counsel of earnest, devoted Christian parents, spent the most of the early part of his life in teaching, studied theology privately; was duly licensed by the St. Lawrence Association in 1852, commenced his labors at Redford, N.Y., and was ordained by a Congregational Council in 1854. In June 1860, he became pastor of the Church at Au Sable Forks, N.Y., which post he filled with marked fidelity, until he was constrained to enter the service of the United States, and received a captain's commission in 1862. He was killed in his first battle, May 16, 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 225.

## Stone, John Seely, D.D[[@Headword:Stone, John Seely, D.D]]

             a Protestant Episcopal divine, was born at West Stockbridge, Massachusetts, in 1795. He graduated from Union College in 1823; was ordained deacon in 1826; began his ministry in Maryland; was afterwards (1832-41) settled in New Haven, Connecticut, Boston, Massachusetts, Brooklyn, N.Y., and Brookline, Massachusetts; was some years lecturer in the Philadelphia Divinity School; in 1869 became dean of the Theological School at Cambridge, Massachusetts, and died there, January 13, 1882. Besides numerous tracts, etc., he published, The Mysteries Opened (1844): — Life of Bishop Griswold (eod.): — The Church Universal (1846; enlarged under the title The Living Temple, 1866): — The Contrast (1853): — Life of James Minor (1848): — Lectures on the Christian Sabbath (1867): — The Christian Sacraments (eod.).

## Stone, Joseph[[@Headword:Stone, Joseph]]

             a Methodist Episcopal minister, was born in England about the year 1742. He emigrated to America early in life, was admitted into the itinerancy in 1796, and appointed to Montgomery Circuit, in 1797-98 to Federal in 1799 to Fairfax, in 1800-1 to Frederick, in 1802 to Huntington, in 1803 to Carlisle, in 1804 to Allegheny, in 1805 to Frederick, in 1806 to Winchester, in 1807-8 to Fairfax, in 1809 to Berkley, in 1810 to Loudon, Va.; and in 1811 the Conference granted him a superannuated relation, in which he was retained till death, Oct. 7, 1818. He was a plain, zealous, and useful minister of the Gospel. See Minutes of Annual Conferences, 1, 324; Stevens, Hist. of the M.E. Church, 4, 244; Bangs, Hist. of the M.E. Church, 3, 98.

## Stone, R. W.[[@Headword:Stone, R. W.]]

             a minister of the Methodist Episcopal Church, South, was born in White County, Tenn., 1846. He first united with the Baptist Church in 1869, but joined the Methodists the same year. He was soon after licensed to preach, and was admitted to the Louisville Conference in 1869, but died in Allen County, Ky., Feb. 24, 1873. See Minutes of Annual Conferences of the M.E. Ch., South, 1873, p. 866.

## Stone, Samuel[[@Headword:Stone, Samuel]]

             a Congregational minister, was born at Hertford, England, and was educated at Emanuel College, Cambridge. He then studied divinity under the instruction of Rev. Richard Blackerby. Being a Nonconformist, he  resolved to seek the more congenial atmosphere of New England, and arrived in America Sept. 4, 1633. On Oct. 11 following a Church was organized at Newtown, Conn., of which he was ordained teacher, Mr. Hooker being ordained pastor. In June 1636, nearly the whole Church, including pastor and teacher, removed to Hartford, where Mr. Stone labored with Mr. Hooker for fourteen years, and then became sole pastor. This position he retained until his death, July 26, 1663. The latter part of his ministry was embittered by a violent controversy in the Church, originating in a dispute on some ecclesiastical topic between himself and a Mr. Goodwin, a ruling elder. The origin of the misunderstanding is unknown. Mr. Stone published a Discourse on the Logical Notions of a Congregational Church (Lond. 1652); and left in MS. a work against Antinomianism, and a body of divinity. See Sprague, Annals of the Amer. Pulpit, 1, 37.

## Stone, Timothy[[@Headword:Stone, Timothy]]

             a Congregational minister, was born July 23 (O. S.), 1742, and entered Yale College in 1759, from which he graduated in due course. After his graduation he taught school in North Branford studied theology under Rev. Mr. Brinsmade, of Judea (now Washington), Conn., and was licensed to preach by the New Haven Association, Sept. 24, 1765. He preached for some time in Hanover, and was then settled at Goshen, Conn., Sept. 30, 1767; and while there discontinued the, use of the “Half-way Covenant,” i.e. of admitting to baptism the children of parents, who professed a belief in Christianity, and were not immoral in their lives, though they did not partake of the ordinance of the supper. About the year 1790 he preached the Concio ad Clerum at Yale. He died May 12, 1797. The following is a list of Mr. Stone's publications: A Sermon on Selfishness. (1778): — Sermon on the Death of Madam Faith Trumbull (1780): — Election Sermon (1792): — and Ordination Sermon (1794). See Sprague, Annals of the Amer. Pulpit, 1, 631.

## Stone, William Murray, D.D.[[@Headword:Stone, William Murray, D.D.]]

             an Episcopal clergyman, was born in Somerset County, Md., June 1, 1779, and graduated from Washington College, Kent Co, Md. He studied divinity under Rev. George Dashiell, Baltimore; was ordained deacon by bishop Claggett, May 17, 1802; and priest, by the same prelate, Dec. 27, 1803. Soon after his ordination as deacon he was called to the rectorship of  Stepney Parish, where he remained until, in 1829, he removed to Chester Parish. He was chosen bishop of Maryland June 1, 1830, and consecrated Oct. 21. He died Feb. 26, 1837. The honorary degree of D.D. was conferred upon him by Columbia College in 1830. He published, A Charge (1831): --Pastoral Letter (1835): — and A Sermon (1835). See Sprague, Annals of the Amer. Pulpit, v 484.

## Stone, William Rodman[[@Headword:Stone, William Rodman]]

             a minister of the Methodist Episcopal Church, was born in Portsmouth, N.H., July 25, 1798, but removed in childhood, with his parents, to Boston. In his twenty-second year he united with the Church; and in June, 1825, joined the New England Conference on probation. He served in the regular pastorate until 1854, when he was appointed city missionary in Cambridge, and two years after the chaplaincy of the Middlesex County House of Correction was added to his labors. In these fields of labor he continued until the infirmities of age confined him to his home. He died at Cambridge, June 27, 1875. See Minutes of Annual Conferences, 1876, p. 69.

## Stonehenge[[@Headword:Stonehenge]]

             (Sax. Stanhengist, hanging stones), a very remarkable structure, composed of large artificially raised monoliths, situated on Salisbury Plain, two miles from Amesbury, in Wiltshire. Its neighborhood abounds in sepulchral tumuli, in many of which ancient British remains have been found. The fabric of Stonehenge was comparatively entire in the early part of this century, but it now very much defaced. When entire, it consisted of two concentric circles, enclosing two ellipses, the whole surrounded by a double mound and ditch circular in form. Outside of the boundary was a single upright stone, and the approach was by an avenue from the north east, bounded on each side by a mound or ditch. The outer circle consisted of thirty blocks of sandstone, fixed upright at intervals of three and a half feet, and connected at the top by a continuous series of imposts, sixteen feet from the ground. The blocks were all square and rough-hewn, dovetailed to each other, and fitted, by mortise holes in their undersides, to knobs in the uprights. About nine feet within this peristyle was the inner, circle, composed of thirty unhewn granite pillars, from five to six feet in height. The grandest part of Stonehenge was the ellipse inside the circle, formed of ten or twelve blocks of sandstone, from sixteen to twenty-two  feet in height, arranged in pairs, each pair separate, and furnished with an impost, so as to form five or six trilithons. Within these trilithons was the inner ellipse, composed of nineteen uprights of granite, similar in size to those of the inner circle; and in the cell thus formed was the so-called altar, a large slab of blue marble. There has been much speculation regarding the origin and purpose of Stonehenge, which are still involved in much obscurity. In modern times the most prevalent opinion has been that, in common with other similar structures elsewhere, it was a temple for Druidical worship; but this belief has been somewhat shaken by the discovery of the sepulchral character of many other monuments which had been also presumed to be Druidical. The circular form has also suggested the idea of a connection with the Worship of the sun; and Stonehenge may possibly have been used for the religious rites of various successive races and creeds; and also as a court of justice or battle ring for judicial combats.

## Stonehouse, James[[@Headword:Stonehouse, James]]

             Sir, an English baronet and clergyman was born near Abingdon, Berkshire, July 20, 1716. He succeeded to the title of baronet late in life, by the death of his relative, Sir James Stonehouse. Educated at Winchester School, he entered St. John's College, Oxford, where he took his master's degree in 1739, and his degrees in medicine 1742 and 1745. After several more years devoted to the study of medicine at home and abroad, he settled in Northampton, where he had a very extensive practice. After practicing for twenty years, he left his profession, with the purpose of entering the ministry. He was ordained deacon and priest in two successive weeks, by special favor of the bishop of Hereford; and in 1764 was presented to the living of Little Cheverell, and in 1779 to that of Great Cheverell. He died at Bristol-Wells, Dec. 8, 1795. Having imbibed infidel notions from Dr. Nichols, one of his instructors, he wrote a keen pamphlet against revealed religion, the third edition of which, however, he burned. Greatly regretting his former acts of opposition, he devoted himself to his work as minister, and also wrote several tracts: Considerations on Some Particular Sins, and on the Means of Doing Good Bodily and Spiritually: — St. Paul's Exhortation and Motive to Support the Weak or Sick Poor: — A Short Explanation of the Sacrament of the Lord's Supper, etc.: — Hints to a Curate for the Management of a Parish: — A Serious Address to the Parishioners of Great Cheverell.

## Stones, Cut, Hewn Or Squared[[@Headword:Stones, Cut, Hewn Or Squared]]

             SEE MASON.

## Stones, Precious[[@Headword:Stones, Precious]]

             The reader is referred to the separate articles, such as AGATE, CARBUNCLE, SARDONYX, etc., for such information as it has been possible to obtain on the various gems mentioned in the Bible. The identification of many of the Hebrew names of precious stones is a task of considerable difficulty. Sometimes we have no further clue to aid us in the determination of a name than the mere derivation of the word, which derivation is always to vague to be of any service, as it merely expresses some quality often common to many precious stones. As far, however, as regards the stones, of the high priest's breastplate, it must be remembered that the authority of Josephus, who had frequent opportunities of seeing it worn, is preferable to any other. The vulg. agrees with his nomenclature, and in Jerome's time the breastplate was still to be inspected in the Temple of Concord; hence this agreement of the two is of great weight. The Sept., Vulg., and Josephus are all agreed as to the names of the stones; there is, however, some little difference as to their relative positions in the breastplate; thus the ἴασπις, which, according to Josephus, occupies the second place in the third row, is by the Sept. and Vulg. put in the third place. A similar transposition occurs with respect to the ἀμέθυστος and the ἀχάτης in the third row. The modern Arabic names of the more usual gems, which have probably remained fixed the last two thousand years, afford us also some approximations to the Hebrew nomenclature; still, as intimated above, there is much that can only be regarded as conjecture in attempts at identification. Precious stones are frequently alluded to in the Holy Scriptures; they were known and very highly valued in the earliest times. The onyx stone, fine specimens of which are still of great value, is expressly mentioned by Moses as being found in the land of Havilah. The sard and sardonyx, the amethyst or rose quartz, with many agates and other varieties of quartz, were doubtless the best known and most readily procured. “Onyx stones, and stones to be set, glistering stones and of divers colors, and all manner of precious stones,” were among the articles collected by David for the Temple (1Ch 29:2). The Tyrians traded in precious stones supplied by Syria (Eze 27:16), and the robes of their king were covered with the most brilliant gems. The  merchants of Sheba and Raamah in South Arabia, and doubtless India and Ceylon, supplied the markets of Tyre with various precious stones.

The art of engraving on precious stones was known from the very earliest times. Sir G. Wilkinson says (Anc. Egypt. [Lond. 1854], 2, 67), “The Israelites learned the art of cutting and engraving stones from the Egyptians.” There can be no doubt that they did learn much of the art from this skilful nation, but it is probable that it was known to them long before their sojourn in Egypt; for we read in Gen 38:18, that when Tamar desired a pledge Judah gave her his signet, which we may safely conclude was engraved with some device. The twelve stones of the breastplate were engraved each one with the name of one of the tribes (Exo 28:17-21). The two onyx (or sardonyx) stones which formed the high priest's shoulder pieces were engraved with the names of the twelve tribes — six on one stone and six on the other — “with the work of an engraver in stone like the engravings of a signet.” See also Exo 28:36, “like the engravings of a signet.” It is an undecided question whether the diamond was known to the early nations of antiquity. The A.V. gives it as the rendering of the Heb. Yahalom, (יִהֲלֹם), but it is probable that the jasper is intended. Sir G. Wilkinson is of opinion that the ancient Egyptians were acquainted with the diamond, and used it for engraving (2, 67). Beckmann, on the other hand, maintains that the use of the diamond was unknown even to the Greeks and Romans: “I must confess that I have found no proofs that the ancients cut glass with a diamond” (Hist. of Inventions, 2, 87, Bohn's ed.). The substance used for polishing precious stones by the ancient Hebrews and Egyptians was emery powder or the emery stone (corundum), a mineral inferior only to the diamond in hardness. SEE ADAMANT.

There is no proof that the diamond was known to the ancient Orientals, and it certainly must be banished from the list of engraved stones which made the sacerdotal breastplate; for the diamond can be cut only by abrasion with its own powder, or by friction with another diamond; and this, even in the hands of a well-practiced artist, is a work of most patient labor and of considerable difficulty; and it is not likely that the Hebrews, or any other Oriental people, were able to engrave a name upon a diamond as upon a signet ring. Again, Josephus tells us (Ant. 3, 7, 5) that the twelve stones of the breastplate were of great size and extraordinary beauty. We have no means of ascertaining their size; probably they were nearly an inch square; at any rate, a diamond only half that size, with the five letters of זבולן(Zebulun) engraved on it A for, as he was the sixth son of Jacob  (Genesis 20:20), his name would occupy the third place in the second row is quite out of the question, and cannot possibly be thee Yahaoim of the breastplate. Perhaps the stone called “ligure” by the A.V. has been the subject of more discussion than any other of the precious stones mentioned in the Bible. In our article on that subject we were of opinion that the stone denoted was probably tourmaline. We objected to the “hyacinth stone” representing the lyncurium of the ancients, because of its not possessing attractive powers in any marked degree, as were supposed and had been informed by a well- known jeweler. It appears, however, from a communication recently made by Mr. King, that the hyacinth (zircon) is highly electric when rubbed. He states he is practically convinced of this fact, although he allows that highly electric powers are not usually attributed to it by mineralogists. Mr. King asserts that our hyacinth (jacinth, zircon) was greatly used for engraving on by Greeks, Romans, and Persians, and that numerous intaglios in it exist offs the age of Theophrastus. The ancient hyacinthus was our sapphire, as Solinus shows.

Precious stones are used in Scripture in a figurative sense to signify value, beauty, durability, etc., in those objects with which they are compared (see Son 5:14; Isa 54:11-12; Lam 4:7; Rev 4:3; Rev 21:10-21). As to the precious stones in the breastplate of the high priest, see Josephus, Ant. 3, 7, 5; Epiphanius, Περὶ τῶν ιβ῎ λίθων ὄντων ἐν τ. στολ.τ. Α᾿αρών, in Epiphanii Opusc. ed. Petavius (Cologne, 1682), 2, 225-232, this treatise has been edited separately by Gesner [Conr.], De Omni Rerum Fossil. Genere, etc. (Tiguri, 1565), and by Hiller, the author of the Hierophyticon, in his Syntagmata Hermeneutica (Tübing. 1711), p. 83; Braun, De Vestitu Sacerdotum Hebroeorum (Amstel. 1680; 2d ed. 1698), lib. 2, c. 7 and 8; Bellermann, Die Urim und Thummim die altesten Gemmen (Berlin, 1824); Rosenmüller, The Mineralogy of the Bible, in Biblical Cabinet, vol. 27. SEE GEM.

## Stoning[[@Headword:Stoning]]

             (סָקִל, רָגִם[Talmudic, סקילה]; λιθάζω, λιθοβολέω), as a mode of capital punishment, was ordained by the Mosaic law (see the Mishna, Sanhedr. 7, 8) for the following classes of criminals:

1. All who trenched upon the honor of Jehovah, i.e. idolaters (Lev 20:2; Deu 17:2 sq.) and enticers to idolatry (Deu 13:6 sq.); all blasphemers (Lev 24:10 sq.; comp. 1Ki 21:10 sq.; Act 6:13; Act 7:56 sq.), Sabbath breakers (Num 15:32 sq.), fortune tellers and soothsayers (Lev 20:27); also false prophets (Deu 13:6.; comp. Deu 13:11; Mishna, Sanhedr. 11, 1); in fine, those who had shared in any accursed thing (Jos 7:25). SEE ACCURSED.

2. Notoriously and incorrigibly disobedient ,sons (Deu 21:18 sq.).

3. Brides whose tokens of virginity were wanting (Deu 22:20 sq.); and so an affianced woman who had complied with a seducer, together with the seducer himself (Deu 21:23 sq.). According to Jewish criminal procedure (Mishna, Sanhedr. 7, 4), the same penalty was incurred by those who cursed their parents, or had sexual connection with their mother (or step- mother), or daughter-in-law, or with a beast. In the Mosaic statute these last crimes are classed together (Lev 20:9 sq.), but no special mode of execution is prescribed; the connection, however, seems to point to stoning (comp. Eze 16:40; Eze 23:47; Joh 8:5) Finally, Moses enacted this punishment in one case for an animal, namely, one that had been the means of destroying a human life (Exo 21:28 sq.; the same is presumable in Lev 20:15 sq.). SEE LAW.

The process of stoning is nowhere described in the Bible; it only appears that the place of execution was outside the city (Lev 24:14; Num 15:36 1Ki 21:10; 1Ki 21:13; Act 7:56; comp. Mishna, Sanhedr. 6, 1 sq.), and that the witnesses threw the first stone upon the culprit (Deu 7:7; Act 7:57 sq.), in order to do which they divested themselves of their outer garments so as to as have the freer use of their hands (loc. cit.). The Talmudists give greater details as to the execution (Mishna, Sanhedr. 6, 3, 4; comp. Winer, Chrestom. Talm. p. 1 sq.; Otho, Lex. Rab p. 361 sq.). According to them, the offender, if of the male sex, was wholly divested of clothing down to the private parts and if of the female sex, both before and behind; and then, after being raised upon a scaffold twice as high as a man, was thrown down backwards by one of the witnesses. If he was thereby killed, the penalty thus fulfilled upon him was called דַּחַיָּה, impulsio; but if he survived this shock, it became the duty of the other witness to cast a large stone (see Lightfoot, Hor. Heb. p. 420) upon the criminals heart; and if this were not fatal the bystanders were to fall to stoning. According to some rabbins (as Maimonides), the condemned man was treated to a bitter draught (wine mingled with myrrh or gall), in order to stupefy him. SEE CRUCIFIXION.

How much of these details is of ancient origin it is impossible to determine. The precipitation of the culprit may have arisen from a false interpretation, of Exo 19:13  (see B. Michaelis, in Pott's Sylloge, 4, 186); but this is improbable, and the allegations against this Talmudical mode of lapidation (Heinii Dissert. p. 145 sq.; Carpzov, Appar. Crit. p. 584) are without weight Moreover, stoning was a frequent resort of a mob (a very old practice, Exo 8:26; Exo 17:4), in order to avenge itself on the spot upon such as had excited popular ill will (1Sa 30:6; 2Ch 24:21; 2Ma 1:16; Mat 21:35; Luk 20:6; Joh 10:31 sq.; Joh 11:8; Act 5:26; 2Co 11:25; Josephus, Ant. 14, 2, 1; 16, 10, 5; War, 2, 1, 3; 19, 5; Life, 13, 58), even among the Jewish [and heathen] populace in foreign cities (Act 14:5; Act 14:19). It was likewise resorted to by the Greek rabble (Herod. 9, 5; Thucyd. 5, 60; Pausan. 8, 5, 8; AElian. Var. Hist. 5, 19; Curtius, 7, 2, 1; see Wachsmuth, Hellen. Alterth. 2, 790 sq.), although the legitimate practice of stoning occurs among the Greeks, i.e. Macedonians (Curtius, 6, 11, 38; Schol. ad Eurip. Orest. p. 432); so among the Spaniards (Strabo, 3, 155) and Persians (Ctesias, Fragm. c. 45, 50); even the provincial officers used this punishment (against the Jews) (Philo, Opp. 2, 542). B. Michaelis adduces an example among the Germans in the Middle Ages (De Judiciis Poenisque Capit. § 6). See, generally, Carpzov, Appar., Crit. p. 583 sq.; Selden, Jus Nat. et Genit. p. 534 sq.; Ring, Del Lapidatione Hebroeor. (Frcf. 1716). SEE PUNISHMENT.

## Stool[[@Headword:Stool]]

             in an ecclesiastical sense, is a seat for acolytes, servers, and attendant clerks in the services of the Church.

## Stool Of Repentance[[@Headword:Stool Of Repentance]]

             an elevated seat in a Scottish Church, on which persons were formerly compelled to sit as a punishment for having committed certain of the deadly sins.

## Stoole[[@Headword:Stoole]]

             an old form of STOOL SEE STOOL (q.v.).

## Stools[[@Headword:Stools]]

             The word thus rendered in the A.V. at Exo 1:16 (אָבְנִיַם, obnayim) is the dual of אֹבֶן, oben, usually thought to be equivalent to אֶבֶּן, eben, a stone, and in this form only occurs there and in Jer 18:3. In the  latter passage it undeniably means a potter's wheel, SEE POTTER; but what it denotes in the former, or how to reconcile with the use of the word in the latter text any interpretation which can be assigned to it in the former, is a question which (see Rosenmüller, ad 1oc.) has mightily exercised the ingenuity and patience of critics and philologers. The meaning appears to have been doubtful even of old, and the ancient versions are much at variance. The Sept. evades the difficulty by the general expression ὅταν ωσι πρὸς τῷ τίκτειν, “when they are about to be delivered,” and is followed by the Vulg., “Et partus tempus advenerit;“ but our version is more definite, and has “and see them upon the stools.” This goes upon the notion that the word denotes a particular kind of open stool or chair constructed for the purpose of delivering pregnant women. The usages of the East do not, however, acquaint us with any such utensil the employment of which, indeed, is not in accordance with the simple manners of ancient times. Others, therefore, suppose the word to denote stone or other bathing troughs, in which it was usual to lave new-born infants.

This conjecture is so far probable that the midwife, if inclined to obey the royal mandate, could then destroy the child without check or observation. Accordingly, this interpretation is preferred by Gesenius (Thesaur. s.v. אבן), quoting in illustration Thevenot (Itin. 2, 98), who states “that the kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they cause the male Children of their female relations to be destroyed in the stone bathing troughs in which newly born children are laaved.” The question, however, is not as to the existence of the custom, but its application to the case in view. Prof. Lee treats the preceding opinions with little ceremony, and decides nearly in accordance with the Sept. and other ancient versions, none of which, as he remarks, say anything about washpots, stools, or the like. He then gives reasons for understanding the command of Pharaoh thus: “Observe, look carefully on the two occasions (i.e. in which either a male or female child is born). If it be a son, then,” etc. — Kitto. Still others (as Knobel, Muhlau, etc.) prefer the explanation of Ibn-Gaanach, Jos. Kimchi, and Parchon, that the word signifies the uterus (from בָּנָה) or the female pudenda (from the resemblance of the parts to the generative power of the potter's wheel), i.e. when ye observe the obnayim of the Hebrew women,” at the moment of parturition. But this interpretation seems even more strained than the preceding ones. As the sex could only be discovered by inspecting the child itself, the word probably refers to this directly,  either in the sense of testiculi, or from the radical import of אָבִן, which is to separate, i.e. distinguish (see Meier, in the Stud. u. Krit. 1842, p. 1050). See the Magaz. fur bib. Lit. 1, 28; Stud. u. Krit. 1834, 1, 81, 626; Kraft, De Pietate Obstetricum (Jen. 1744). SEE MIDWIFE.

## Stope, Or Stoppe[[@Headword:Stope, Or Stoppe]]

             SEE STOUP.

## Stopford, William K.[[@Headword:Stopford, William K.]]

             a minister of the Methodist Episcopal Church, was born in Dublin, Ireland, July 9, 1809. At the age of ten years he gave evidence of conversion. He came to the United States about 1827, and in 1833 was received on trial into the New York East Conference. He occupied very many important appointments, and labored in them faithfully and with success. He died June 25, 1852. See Minutes of Annual Conferences, 1853, p. 211.

## Storax[[@Headword:Storax]]

             occurs only in Ecclesiastes 24:15, as a rendering of στακτή, stacte: “I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odor like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.” In Gen 37:25, Aquila renders נְכאֹת, “spicery,” by στύραξ, as also in 43, 11, where he is followed by the Vulg. Sweet storax is mentioned by various Greek writers, from the time of Hippocrates to that of Dioscorides. Several kinds of it were known, varying chiefly in the form in which it was obtained or the degree of adulteration to which it had been subjected. Most of the kinds are still known in commerce. It is obtained by incisions made in the bark of the tree called styrax officinale by botanists. This tree is a native of Greece, Asia Minor, Syria, and Palestine, and is about twenty feet high, with leaves like those of the quince, and flowers somewhat resembling those of the orange. Storax was and is still much esteemed, both as an incense and for its medical properties. It consists chiefly of resin, a volatile oil, and some benzoic acid. It has a grateful balsamic odor, which no doubt made it valued in ancient times. SEE SPICE.

## Storch, Nicholas[[@Headword:Storch, Nicholas]]

             founder of the religious doctrines of the Anabaptists (q.v.), was born at Stolberg, Saxony, about 1490, and was therefore a young man when Luther commenced preaching the doctrines of the Reformation. He went much further than Luther in proscribing ancient authorities, for he denounced all external documents and traditions whatsoever, and, accepting no book but the Bible, he taught his disciples to renounce the study of literature and theology, and trust to the spirit of God to enlighten their understandings. He insisted, also, on the necessity of rebaptism when that ceremony had been performed in infancy, on the principle that it was an act of faith and could not otherwise be valid. Neither Calvin nor Luther could tolerate these doctrines, and they became still more hateful to the princes of Germany when political ends and the doctrine of the, community of goods were associated with them. For years previous the poor half- starved and half-naked serfs of Germany had been accustomed to assemble in great numbers, and; with “Bread and Cheese” inscribed on their banners, had threatened the complete overthrow of the existing state of society. Storch gained many proselytes in Suabia, Thuringia, etc., which fact led to much bloodshed; and at length the elector of Saxony, at the; pressing instance of Luther, banished their spiritual guide, in addition to executing their political, in the person of Münzer, in 1525. Storch was a man of the most amiable disposition; but the Baptists of the present day deny all connection with his party, to avoid the odium belonging to these scenes of turbulence. He died in his retreat at Munich in 1530.

## Storchenau, Sigismund[[@Headword:Storchenau, Sigismund]]

             a German Jesuit, was born in 1731 at Hollenburg. In 1747 he joined the Society of Jesus, lectured at the University of Vienna on philosophy, and suffered himself to be sometimes influenced by the principles of modern philosophy. When his order was abolished he retired to Klagenfurt, where he died in 1797. He wrote, Institutiones Logicoe et Metaphysicoe (Vienna, 1769-71): — Philosophy of Religion (Augsb. 1773-81, 7 vols.). See Regensburger Conversations-Lexikon, s.v. (B.P.)

Store.

SEE DEPOSIT.

## Store city[[@Headword:Store city]]

             (עיר מַסְכְּנוֹת, ir miskenoth, city of magazines 1Ki 9:19; 2Ch 8:4; 2Ch 8:6; 2Ch 16:4; 2Ch 17:12; “treasure city,” Exo 1:11; “store house,” 2Ch 32:28), a place of deposit, or entrepot, for merchandise. SEE STORE HOUSE.

## Storehouse[[@Headword:Storehouse]]

             (אוֹצָר, otsar, 1Ch 27:25; Psa 33:7; Mal 3:10, a treasury, as elsewhere usually rendered; אֲסָם, asam, a receptacle for provisions, Deu 28:8; “barn,” Pro 3:10; the modern matmurat, usually underground in the East; מִאֲבוּס, maabus, Jeremiah 1:26, a granary; מַסְבְּנָה, miskenah, a magazine, Exo 1:11; 2 Kings 32:28; elsewhere “store city; “ ταμεῖον, Luk 12:24; Ecclesiastes 29:12, elsewhere “closet”). According to Gen 41:48-49, Joseph built storehouses in Egypt, in which he laid up the superabundance of corn against the years of dearth. From the monuments we learn that such storehouses were common. The form of one of those ancient granaries is exhibited in a painting of the tomb of Rotei at Beni-Hassan. It consists of a double range of structures resembling ovens, built of brick, with an opening at the top and a shutter in the side. A flight of stairs gives access to the top of these receptacles, into which the grain, measured and noted, is poured till they are full. The mode of emptying them was to open the shutter in the side. SEE GRANARY.

## Stork[[@Headword:Stork]]

             (חֲסַידָה, chasidah; translated indifferently by the Sept. ἀσίδα ἔποψ, ἐρωδίος, πελεκάν; Vulg. herodio, herodius, milvus; A.V. “stork,” except in Job 39:13, where it is translated “wing” [“stork” in the marg.]; but there is some question as to the correct reading in this passage). SEE OSTRICH. In the following account we present the ancient and the modern information.

I. Identification of the Scriptural Allusions. — The Sept. does not; seem to have recognized the stork under the Hebrew term חֲסַידָה, otherwise it could scarcely have missed the obvious rendering of πελαργός, or have  adopted in two instances the phonetic representation of the original ἀσίδα (whence, no doubt, Hesych. ἄσις, ειδος ὀρνέου). It is singular that a bird so conspicuous and familiar as the stork must have been both in Egypt and Palestine should have escaped notice by the Sept., but there can be no doubt of the correctness of the rendering of the A.V. The Hebrew term is derived from the root חָסִד, whence חֶסֶד, “kindness,” from the maternal and filial affection of which this bird has been in all ages the type.

There are two kinds of stork, the Ciconia alba, and the C. nigra. In Egypt the two species collectively are called anaseh, the white, more particularly, belari; in Arabic zakid, zadig (?), abuhist, heklek, hegleg, and haji luglug, the three last mentioned expressing the peculiar clatter which storks make with their bills, and haji, or pilgrim, denoting their migratory habits. This quality several of the Western names likewise indicate, while our word stork, albeit the Greek στοργή implies natural affection, is an appellation which extends to the Icelandic, Danish, Swedish, German, Hungarian, Lettish, and Wallachian languages, and is presumed originally to have been stor eger, i.e. migrating heron, with which the Greek agrees in sound but has no affinity of meaning, though it corroborates the interpretation of chasidah in the Hebrew, similarly implying affection, piety, mercy, and gratitude. This name results from a belief, general through all ancient Asia, in the attachment of these birds to each other; of the young towards the old, and of the parents towards their young. But the latter part of this opinion is alone verified by the moderns, in cases where the mother bird has perished while endeavoring to save her progeny. This occurred in the great fire at Delft, and more recently at the battle of Friedland, where, a fir tree with a stork's nest in it being set on fire by a howitzer shell, the female made repeated efforts to extricate her young, and, at length, as in the other case, was seen to sink in the flames. Without, therefore, admitting the exaggerated reports or the popular opinions of the East respecting the stork, enough is shown to justify the identification of chasidah with the bird, notwithstanding that some learned commentator have referred the word to heron, and to several other birds though none upon investigation are found to unite in the same degree the qualities which] are ascribed to the species in Lev 11:19; Deu 14:18; Job 39:13; Psa 104:17; Jer 8:7; Zec 5:9.

Agyst, the Russian (?) name of the stork according to Merrick, does not appear to be, related to the Hebrew, unless it could be shown that the Estonian aigr, or aigro, applied to the same bird, and the old Teutonic  aigel, Danish hegre, Italian and Provencal arione, aigron, denominations of the common heron, are from the same source, and not primitive appellatives in the great Northern family of languages, which, it must be confessed, are not solitary examples in vocabularies so remote from each other. Of the smaller sized, more solitary, black stork, no mention need be made in this place, because it is evidently not the bird referred to in the sacred writers.

II. Description and Habits. —

1. Generally. — Storks are about a foot less in height than the crane, measuring only three feet six inches from the tip of the bill to the end of the toes, and nearly the same to the end of the tail. They have a stout, pointed, and rather long bill, which, together with their long legs, is of a bright scarlet color; the toes are partially webbed, the nails at the extremities flat, and but little pointed beyond the tips of the joints. The orbits are blackish, but the whole bird is white, with the exception of a few scapulars, the greater wing covers, slid all the quills, which are, deep black; these are doubly scalloped out, with those nearest the body almost as long as the very foremost in the wing. This is a provision of nature enabling the bird more effectually to sustain its after weight in the air a faculty exceedingly important to its mode of flight, with its long neck and longer legs equally stretched out, and very necessary to a migrating species believed to fly without alighting from the Lower Rhine, or even from the vicinity of Strasburg, to Africa, and to the Delta of the Nile. The passage is performed in October, and, like that of cranes, in single or in double columns, uniting in a point to cleave the air; but their departure is seldom seen, because they generally start in the night; they always rise with clapping wings, ascending with surprising rapidity out of human sight, and arriving at their southern destination as if by enchantment. Here they reside until the last days of March, when they again depart for the north, but more leisurely and less congregated.

A feeling of attachment, not without superstition, procures them an unmolested life in all Moslem countries, and a notion of their utility still protects them in Switzerland, Western Germany, and particularly in Holland, where they may be seen (at Middelburg) walking with perfect composure in a crowded vegetable market. Storks build their nests in pine, fir, cedar, and other coniferous trees, but seem to prefer lofty old buildings, towers, and ruins there are always several located on the tops of the isolated pillars at Persepolis; and they often obstruct the muezzins by nestling in their way about the summits of the minarets which these  servants of the mosques must ascend to call the congregation to prayer. Several modern writers still assert the filial affection of young storks, which they describe as assisting their aged parents when they cannot any longer fly with vigor, and as bringing them food when unable to provide for themselves. Without entirely rejecting the fact of affectionate relations among these birds, it may be remarked that storks live to a good old age; and as they have a brood (sometimes two) every year, the question is, which of these takes charge of the decrepit parents? It cannot be the youngest, not as yet of sufficient strength, nor those of preceding years, which are no longer in their company. Besides, the weaker birds remain and breed in the south.

May it not be conjectured that much of this belief is derived from a fact which travelers have had an opportunity of witnessing, though they could not distinguish whether the flight was composed of cranes or storks? On an exceedingly stormy day, when their southward course has been suddenly opposed by a contrary gale, may be seen a column of birds still persisting in their toil but at a lower elevation, and changing their worn out leader; and the bird, on taking his station in the rear, is clearly attended for a moment by three or four others of the last, who quit their stations as of to help him to reach the wake of the line. With regard to the snake-eating habits of the species, the marabou, or adjutant bird of; India, often classed with storks is undoubtedly a great devourer of serpents, but not so much so as the common peacock, and that domestic fowls are active destroyers of the young of reptiles may be observed even in England, where they carry off and devour small vipers. The chief resort, however, of storks, for above half the year, is in climates where serpents do not abound; and they seem at all times to prefer eels, frogs, toads, newts, and lizards, which sufficiently accounts for their being regarded as unclean (perhaps no bird sacred in Egypt was held clean by the Hebrew law). Storks feed also on field mice; but they do not appear to relish rats, though they break their bones by repeated blows of their bills.

2. Distinctively. — The white stork (Ciconia alba, L.) is one of the largest and most conspicuous of land birds standing nearly four feet high, the; jet black of its wings and its bright-red beak and legs contrasting finely with the pure white of its plumage (Zec 5:9,” They had wings like the wings of a stork”). It is placed by naturalists near the heron tribe, with which it has some affinity, forming a connecting link between it and the spoonbill and ibis, like all of which, the stork feeds on fish and reptiles, especially on the latter. In the neighborhood of man it readily devours all  kinds of offal and garbage. For this reason, doubtless, it is placed in the list of unclean birds by the, Mosaic law (Lev 11:19; Deu 14:18). The range of the white stork extends over the whole of Europe, except the British isles, where it is now only a rare visitant, and over Northern Africa and Asia, as far at least as Burmah.

The black stork. (Ciconia nigra, L.) though less abundant in places, is scarcely less widely distributed, but has a more easterly range than its congener. Both species are very numerous in Palestine. — the white stork being universally distributed, generally in pairs, over the whole country; the black stork living in large flocks, after the fashion of herons, in the more secluded and marshy districts. Tristram met with a flock of upwards off fifty black, storks feeding near the west shore of the Dead Sea. They are still more abundant by the Sea of Galilee, where also the white stork is so numerous as to be gregarious, and in the swamps, round the waters of Merom.

3. Social Character and Traditional References. While the black stork is never found about buildings, but prefers marshy places in forests, and breeds on the tops of the loftiest trees where it heaps up its ample nest far from the haunts of man, the white stork attaches itself to him and for the service which it renders in the destruction, of reptiles and the removal of offal has been repaid from the earliest times by protection and reverence. This is especially the case in the countries where it breeds. In the streets of towns in Holland, in the villages of Denmark, and in the bazaars of Syria and Tunis it may be seen stalking gravely among the crowd, and woe betide the stranger either in Holland or in Palestine who should dare to molest it. The claim of the stork to protection seems to have been equally recognized by the ancients. Sempr Rufus, who first ventured to bring young storks to table, gained the following epigram, on the failure of his candidature for the praetorship:

“Quanquam est duobus elegantior

Plancis Suffragiorum puncta non tulit septem.

Ciconiarum populus ultus est mortem.”

Horace contemptuously alludes to the same sacrilege in the lines.

“Tutoque ciconia nido,

Donec vos auctor docuit praetorius” (Sat. 2, 2, 49).

Pliny (Hist. Nat. 10, 21) tells us that in Thessaly it was a capital crime to kill a stork, and that they were thus valued equally with human life in consequence of their warfare against serpents. They were not less honored in Egypt. It is said that at Fez, in Morocco, there is an endowed hospital for the purpose of assisting and nursing sick cranes and storks, and of burying them when dead. The Marocains hold that storks are human beings in that form from some distant islands (see note to Brown's Pseud. Epid. 3, 27, 3). The Turks in Syria point to the stork as a true follower of Islam, from the preference he always shows for the Turkish and Arab over the Christian quarters. For this undoubted fact, however, there may be two other reasons-- the greater amount of offal to be found about the Moslem houses, and the persecutions suffered from the skeptical Greeks, who rob the nests, and show none of the gentle consideration towards the lower animals which often redeems the Turkish character. Strickland (Mem. and Papers, 2, 227) states that it is said to have quite deserted Greece since the expulsion of its Mohammedan protectors. The observations of travelers corroborate this remark. Similarly the rooks were said to be so attached to the old regime that most of them left France at the Revolution a true statement, and accounted for by the clearing of most of the fine old timber which used to surround the chateaux of he noblesse.

As already noted, the derivation of חִסְדָה points to the parental and filial attachment of which the stork seems to have been a type among the Hebrews no less than the Greeks and Romans. It was believed that the young repaid the care of their parents by attaching themselves to them for life, and tending them in old age. Hence it was commonly called among the Latins “avis pia.” (See Laburnus, in Petronius Arbiter; Aristotle, Hist. Anim. 9, 14; and Pliny, Hist. Nat. 10, 32.) Pliny also notices their habit of always returning to the same nest. Probably there is no foundation for the notion that the stork so far differs from other birds as to recognize its parents after it has become mature; but of the fact of these birds returning year after year to the same spot there is no question. Unless when molested by man, storks' nests all over the world are rebuilt or rather repaired, for generations on the same site, and in Holland the same individuals have been recognized for many years . That the parental attachment of the stork is very strong has been proved on many occasions. The above-mentioned tale of the stork at the burning of the towns of Delft has often been repeated, and seems corroborated by unquestionable evidence. The name of the bird itself, as we have seen, is expressive of the same fact. Its watchfulness over  its young is unremitting, and often shown in a somewhat droll manner. Tristram was once in camp near an old ruined tower in the plain of Zana, south of the Atlas, where a pair of storks had their nest. The four young might often be seen from a little distance, surveying the prospect, from their lonely height; but whenever any of the human party happened to stroll near the tower, one of the old storks, invisible before, would instantly appear, and, lighting on the nest, put its foot gently on the necks of all the young, so as to hold them down out of sight till the stranger had passed, snapping its bill meanwhile, and assuming a grotesque air of indifference and unconsciousness of there being anything under its charge.

Few migratory birds are more punctual to the time of their reappearance than the white stork, or, at least, from its familiarity and conspicuousness, its migrations have been more accurately noted. “The stork in the heaven knoweth her appointed times” (see Virgil; Georg. 2, 319, and Petron. Sat.). Pliny states that it is rarely seen in Asia Minor after the middle of August. This is probably a slight error, as the ordinary date of its arrival in Holland is the second week in April, and it remains until October. In Denmark Judge Boie, noted its arrival from 1820 to 1847. The earliest date Was March 26, and the latest April 12. (Kjaerbolling; Danmarks Fugle, p. 262). In Palestine it has been observed to arrive on March 22. Immense flocks of storks may be seen on the banks of the Upper Nile during winter, and some few farther west, in the Sahara; but it does not Sappar to migrate very far south, unless; indeed, the birds that are seen at the Cape of Good Hope in December be the same which visit Europe. The stork has no note, and the only sound it emits is that caused by the sudden snapping of its long mandibles, well expressed by the epithet “crotalistria” in Petron. (quasi κροταλίζω, to rattle the castanets). From the absence of voice probably arose the error alluded to by Pliny, “Sunt qui ciconiis non inesse linguas confirment.”

Some unnecessary difficulty has been raised respecting the expression in Psa 104:17, “As for the stork the fir trees are her house.“ In the West of Europe the home of the stork is connected with the dwellings of man; and in the East, as the eagle is mentally associated with the most sublime scenes in nature so, to the traveler at least, is the stork with the ruins of man's noblest works. Amid the desolation of his fallen cities throughout Eastern Europe and the classic portions of Asia and Africa, we are sure to  meet with them surmounting his temples, his theaters, or baths. It is the same in Palestine. A pair of storks have possession of the only tall piece of ruin in the plain of Jericho; they are the only tenants of the noble tower of Richard Coeur-de-Lion at Lydda; and they gaze on the plain of Sharon from the lofty tower of Ramleh (the ancient Arimathea). So they have a pillar at Tiberias, and a corner of a ruin at Nebi Mousseh. And no doubt in ancient times the sentry shared the watch tower of Samaria or of Jezreel with the cherished storks. But the instinct of the stork seems to be to select the loftiest and most conspicuous spot he can find where his huge nest may be supported; and whenever he can combine this taste with his instinct for the society of man, he naturally selects a tower or a roof. In lands of ruins, which from their neglect and want of drainage supply him with abundance of food, he finds a column or a solitary arch the most secure position for his nest; but where neither towers nor ruins abound he does not hesitate to select a tall tree, as both storks, swallows, and many other birds must have done before they were tempted by the artificial conveniences of man's buildings to desert their natural places of nidification. Thus the golden eagle builds, according to circumstances, in cliffs, on trees, or eye on the ground; and the common heron, which generally associates on the tops of the tallest trees, builds in Westmoreland and in Galway on bushes. It is therefore needless to interpret the text of the stork merely perching on trees. It probably was no less numerous in Palestine when David wrote than now; but the number of suitable towers must have been far fewer, and it would therefore resort to trees.

Though it does not frequent trees in South Judaea, yet it still builds on trees by the Sea of Galilee, according to several travelers; and Tristram remarks that, while he has never seen the nest except on towers or pillars in that land of ruins, Tunis, the only nest he ever saw in Morocco was on a tree. Varro (Re Rustica, 3, 5) observes, “ Advenae volucres pullos faciunt, in agro ciconio, in tecto hirudines.” All modern authorities give instances of the white stork building on trees. Degland mentions several pairs which still breed in a marsh near Chalons- sur-Marne (Orn. Europ. 2, 153). Kjaerbolling makes a similar statement with respect to Denmark, and Nillson also as to Sweden. Bädeker observes “that in Germany the white stork builds in the gables, etc., and in trees, chiefly the tops of poplars and the strong upper branches of the oak, binding the branches together with twigs, turf, and earth, and covering the flat surface with straw, moss, and feathers” (Eier Eur. pl 36  The black stork, no less common in Palestine, has never relinquished its natural habit of building upon trees. This species, in the northeastern portion of the land, is the most abundant of the two (Harmer's Obs. 3, 323). Of either, however, the expression may be taken literally that “the fir trees are a dwelling for the stork.”

II. Literature. — The classical descriptions may be found in Aristot. Anim. 1, , 13 [14 ed. Schneid.]; Solin. 53; AElian. Anim. 3, 23; Pliny, H.N. 10, 16, 28. Modern authorities are, Bochart, Hieroz. 3, 85 sq.; Oedmann, Samml. 5, 58 sq.; Kitto, Pict. Bible,. note on Lev 11:19 Phys. Hist. of Palest. p. 405 sq.; Tristram; Nat. Hist. of the Bible, p. 242 sq.; Wood, Bible Animals, p. 478 sq.; Thomson, Land and Book, 1, 503 sq.; and most books of Oriental travel. SEE BIRD.

## Stork, Charles Augustus G.[[@Headword:Stork, Charles Augustus G.]]

             a Lutheran clergyman, was born near Helmstädt, Duchy of Brunswick, June 16, 1764; and was confirmed at the age of fifteen. He entered the University of Helmstädt in 1782, where he remained for three years, and in 1785 became tutor to the children of a nobleman in Hadenburg. After a year he became teacher in a family near Bremen, where he stayed for two years. When he was called to a field of labor in America. His ordination soon took place, and he sailed for this country arriving June 27, 1788. On his arrival in North Carolina he was elected pastor of three congregations -- Salisbury (where he took up his abode), the Organ, and Pine churches. He also established other congregations in Rowan, Lincoln, and Cahbarmras counties and paid visits to churches in South Carolina Tennessee, and Virginia, which were without ministers. His death occurred March 29, 1831. Mr. Stork was a highly educated man, and had the reputation of being an eloquent and effective preacher in the German language. His library was bequeathed in part to the Theological Seminary at Gettysburg, and the remainder to the Collegiate Institute, Mount Pleasant, N.C. He was always, when present, chosen president of the synod. See Sprague Annals of the Amer. Pulpit, 9, 88.

## Stork, Theophilus, D.D[[@Headword:Stork, Theophilus, D.D]]

             a Lutheran minister, son of Reverend Charles A.G. Stork, of Brunswick, Germany, was born near Salisbury, N.C. in August 1814. He graduated from Pennsylvania College in 1835, and from Gettysburg Theological Seminary in 1837, in which year he was licensed to preach, and was immediately called to Grace Lutheran Church, Winchester, Virginia. In 1841 he became pastor of St. Matthew's Church, Philadelphia, where he labored nine years. In 1842 he was one of the active promoters of the  organization of the East Pennsylvania Synod. The large church. known as St. Mark's, in Philadelphia, was organized by him in 1850. Eight years after he was called to the presidency of the new Lutheran College at Newberry, S.C. In 1860 he became pastor of St. Mark's Church, in Baltimore, Maryland, where he labored until 1865, and then returned to Philadelphia and organized St. Andrew's Church, which was afterwards merged in the Messiah Mission, since the Church of the Messiah. Impaired health compelled him to resign pastoral labor in 1873. He died in Philadelphia, March 28, 1874. Dr. Stork was a scholar of fine literary taste, an elegant writer, and an eloquent preacher. At various times he was editor of the Home Journal, of the Lutheran Home Monthy; and joint editor of the Lutheran Observer; also author of, Luther at Home: — Luther and the Bible: — Luther's Christmas Tree: — Children of the New Testament: — Home Scenes of the New Testament: — Jesus in the Temple-Afternoon. A volume of his Sermons was published after his death. See Pennsylvania College Year-book, 1882, page 201.

## Storks, Levi[[@Headword:Storks, Levi]]

             a minister of the Methodist Episcopal Church, was born at Milford, Del., Dec. 1, 1796, but was brought He was brought up in Salisbury, Md. He was received on trial in the Philadelphia Conference in 1824. He became supernumerary in 1850, but in 1851 resumed his labors, continuing in them  until within a few days of his death, Oct. 1, 1853. The private life of Mr. Storks, his social intercourse, his public ministry, were all calculated to impress the conviction that he had exalted conceptions of Christian dignity and ministerial responsibility. See Minutes of Annual Conferences, 1854, p. 341.

## Storr Junkare[[@Headword:Storr Junkare]]

             in Lapp mythology, is the god of hunting and fishing, who was highly venerated because those pursuits afforded the principal means of livelihood to the peoples of the frozen North. Storr was probably the only divinity whose worship was in any degree general; that of other gods being restricted, in each case, to a single family or clan, as a rule. Rough stones were brought into something of artistic shape, and were erected to serve as images of this God. When sacrifices were offered to him, it was customary to smear the image with the blood.

## Storr, Gottlob Christian[[@Headword:Storr, Gottlob Christian]]

             doctor of theology, professor of divinity at Tübingen, consistorial counsellor, and first minister to the court at Stuttgart; was born at Stuttgart in 1746, and died at the same place in 1805. The labors of Storr contributed more, perhaps, than those of almost any other man to stem the tide of neology, which at one time threatened to deluge Germany. Vexed with the wild and baseless speculations of the Rationalists, he early determined to build his faith on the pure Word of God; and in his early youth devoted himself for a long time to its exclusive study. Thus he became mighty in the Scriptures, as the Elementary Course of Biblical Theology, by him and Flatt, translated into English by Prof. Schmucker, abundantly shows. Other works of Storr, of great value, and eminently subsidiary to his great purpose of recalling the educated mind of Germany to the proper study and just estimate of revelation, are, Commentary on the Epistle to the Hebrews: — Treatise on the True Object of Christ's Death: — On the Object of the Evangelical History, and the Epistles of John: — New Defense of the Revelation of John: — and Opuscula Academica, several of which have been translated into English, and published in the Biblical Repository, the Princeton Repertory, etc.” He also helped to advance Hebrew learning by his Observations pertaining to Hebrew Analogy and Syntax.

## Storrs, Charles Bakus[[@Headword:Storrs, Charles Bakus]]

             an eminent Presbyterian minister, was born at Longmeadow, Mass.; May 15, 1794. He pursued his preparatory studies privately, and at Munson Academy; was a member of Princeton College, but did not graduate, owing to ill health; was licensed to preach by the Long Island Presbytery in 1813; graduated at Andover Theological Seminary in 1820, and proceeded immediately to South Carolina, where he was ordained as an evangelist by the Charleston Congregational Association, Feb. 2, 1821; was occupied as a missionary in the states of South Carolina and Georgia for a year and a half, when ill health again compelled him to rest; was stationed from 1822 to 1828 as a missionary at Ravenna, the county seat of Portage, where he gathered and built up a, large church; accepted the professorship of theology in the Western Reserve College in 1828, and the presidency in 1831. He died Sept. 15, 1833. The only production of Mr. Storrs's pen was his Address on the Occasion of his Induction to the Presidency of the Western Reserve College (1831). He was possessed of rich mental endowments, which eminently qualified him for the president's chair and the pulpit. See Sprague, Annals of the Amer. Pulpit, 4, 487; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Amer. Quar. Reg. 6, 84. (J.L.S.)

## Storrs, John[[@Headword:Storrs, John]]

             a Congregational minister, was born at Mansfield, Conn., in 1735. He graduated, at Yale College in 1756, and was tutor in 1761-62; was installed at Southold, L.I., in 1763; was absent from his parish from 1776 to 1782 on account of the war, being chaplain to the Revolutionary army for a part of the time. He was dismissed in 1787, and settled on the paternal estate at Mansfield, at the sane time acting as pastor of the Church in North Windham, Conn. he died Oct. 9, 1799. His grandson is Rev. R.S. Storrs, D.D., of Braintree, Mass., and his great-grandson is the eloquent divine of the same name in Brooklyn, N.Y. See Cong. Quarterly, 1861, p. 265.

## Storrs, Richard Salter[[@Headword:Storrs, Richard Salter]]

             a Congregational minister, was born at Mansfield, Conn., Aug. 30, 1763, and at the age of thirteen went to live with Rev. Dr. Salter, who took charge of his education. He entered Yale College in 1779 and graduated in 1783. After studying theology two years under Dr. Salter, he was licensed to preach, and on Dec. 7, 1785, was ordained pastor of the Church in Longmeadow, Conn. Here he continued his pastorate until his death, Oct.  3, 1819. He was the father of Revs. Richard and Charles Backus Storr. He published a Sermon and the installation of Rev. Stephen Williams (1800). See Sprague, Annals of the Amer. Pulpit, 2, 257.

## Story[[@Headword:Story]]

             appears in the A.V. at 2Ch 13:22; 2Ch 24:27, as a rendering of מַדְרָשׁ, midrash (q.v.), a commentary, or historical statement (comp. “Caesar's commentaries”). SEE HISTORY; SEE TALE. In Amo 9:6 it is the translation of מִעֲלָה, maalah, a step, as often rendered. SEE DEGREE; SEE STAIR. In Genesis 6:46; Eze 41:16; Eze 42:3, the word has been supplied by the translators in the sense of the successive floors of a building. SEE ARK; SEE TEMPLE.

## Story (Or Storey)[[@Headword:Story (Or Storey)]]

             one of the divisions of a building in the vertical direction; the space between two contiguous floors, or between two contiguous entablatures or other architectural dividing lines that indicate floors or separations of the building. In English mediaeval documents it is often Latinized into historia. In domestic and palatial architecture the stories are thus enumerated from the lowest upward: basement, or underground story; ground story, or ground floor, at about the level of the ground; first story, usually the principal floor or story. Then follow second, third, and so on, the upper being the garrets. Entresols, or mezzanini, are considered as intermediate stories not interfering with the enumeration of the principal ones. The word is applied also to a window where the lights appear one above the other, as “storied window.”

## Story, Cyrus[[@Headword:Story, Cyrus]]

             a minister of the Methodist Episcopal Church, was born at Ipswich, Mass., Nov. 4, 1773, and removed to New Hampshire, and subsequently to Middlebury, Wyoming Co., N.Y. In 1818 he was received into the Genesee Conference, but located about 1835. He settled at Liberty, Steuben Co., N. Y., and after a residence of seventeen years he removed to Thurston in the same county, where he lived until his death, Dec 15, 1864. Mr. Story was an able preacher, and a man of great integrity and uniform devotion See Minutes of Annual Conferences, 1865, p 240

## Stosch, Eberhard Heinrich Daniel[[@Headword:Stosch, Eberhard Heinrich Daniel]]

             a Reformed theologian of Germany, was born at Liebenberg, Prussia, March 16, 1716, and studied at Frankfort-on-the-Oder. In 1738 he was assistant preacher at Jerichau, in 1744 at Soldin, in 1748 professor at Duisburg, in 1749 at Frankfort, and died March 27, 1781, doctor of theology. He published, Commentatio Historico-Critica de Librorum, Novi Testamenti Canone (Frankfort, 1755): — De Ecclesia Divinam Bibliormi Inspirationem Testante (1751): — De Septem Domini Oculis Perlustrantibus Totam Terram ex Zachar. 4:10 (1751): — De Revelatione Divina Ante Mosen Scripto Consignata (1752): — Introductio in Theologiami Dogmaticam (1778): — Institutio Theologiae Dognmaticae (1779). See Doring, Die gelehrten Theologen Deutschlands, s.v.; First, Bibl. Jud. s.v.; Winer, Handbuch der theol. Lit. 1:77, 292, 305, 394, 535. (B.P.).

## Stosch, Ferdinand[[@Headword:Stosch, Ferdinand]]

             a brother of the foregoing, was born December 30, 1717, at Liebenberg. He studied at Frankfort, was in 1743 con-rector at Lingen, in 1761 professor at the Joachimsthal Gymnasium iin Berlin, in 1771 member of consistory and general superintendent at Detmold, and died August 17, 1780. He wrote, De Nominibus Urbis Thyatirce (Lingen, 1743): — De  Anqelo Ecclesicae Thyatirence (eod.): — De Sepultura Jephtae ad Jud. 12:7 (1746): — De Ecclesia Novi Testamenti Prophetis non, Indigente, ad Eph 3:2-3 (1748): — De Septeam Epistolarum Apocalypticarum Ordine (1749): — De Adamo, Principum Primo ad Psa 82:7 (1754): —Compendium Archceologiae OEconomica Novi Testamenti (Leipsic, 1769), etc. See Doring, Die gelehrten Theologen Deutschlands, s.v.; Fiirst, Bibl. Jud. s.v.; Winer, Handbuch der theol. Lit. 1:78, 274. (B.P.)

## Stossel, Johann[[@Headword:Stossel, Johann]]

             a German theologian who was largely implicated in the disputes of the second half of the 16th century, was born June 23, 1524, at Kitzingen, in Franconia, educated in philosophy and theology at Wittenberg, and became master in 1549. During the ensuing interimistic disputes, and in other connected controversies, he came to hold views in opposition to those of Wittenberg, and was, on that account, called to be court preacher at Weimar. In that capacity he assisted in the reformation of Durlach in 1556, and made himself conspicuous as the advocate of an extreme orthodoxy, and in the following year he attended the colloquy at Worms, where he came is to antagonism with Melancthon. Somewhat later he was made superintendent at Heldburg, and in 1558 he took part in the preparation of the noted Confutation, defending it against the objections of Strigel (q.v.) in a manner which characterizes an unqualified adherent of Flacianism. In 1560 he accompanied his prince to the Heidelberg disputation. His next dispute was with the Flacianists of Jena, his former friends, who began to suspect him when, in 1561, the consistory of Weimar was erected and Stössel became one of its assessors; and when he soon afterward was made superintendent at Jena and professor of theology, and when, acting in obedience to superior authority, he closed the pulpit against the Flacianists and peaceably consorted with their opponents, the rupture became complete. The quarrel ended in a victory for Stössel and in the utter overthrow of his antagonists. In 1562 he received the difficult appointment of mediator between the Flacian clergy and Strigel, and in that capacity issued a Superdeclaratio in response to Strigel's Declaratio.

The result, was not favorable, however; numerous depositions followed and Strigel resigned from the university, leaving Stössel alone in the theological faculty until Selnecker and others came to reinforce him. An interval of peace now followed, during which he was made a doctor of divinity, being the first theologian of Jina to receive that degree (July 13, 1564). In 1567, however, a new sovereign recalled the Flacianists, and the latter at once issued a confutation of Stössel's Superdeclaratio; all ministers who had subscribed to the latter were compelled to resign their pulpits. Stössel was called by Charles Augustus, the elector of Saxony, to be superintendent at Pinra, and ultimately became the confessor of that prince. He used his influence in that position to win the elector to the support of the Crypto-Calvinists, with whom he had established friendly relations, but became involved in their misfortunes, and was imprisoned at Senftenberg, where he died on  Reminiscere Sunday 1576. His wife died at the same time, and a single grave received the remains of both. See Löscher, Hist. Mot. 3, 167 sq.; Planck, Gesch. d. prot Lehrbegriffs, 5, 613 sq.; Salig, Gesch. d. Augsb. Conf. 3, 14 sq.; Acta Disputat. Vimar. 1561, p. 251 sq.; Hospinian, Hist. Sacram. 2, 266 sq.; Müller, Staats-Cabinet, 1, 153 sq.; Schwizer, Central- Dogmen, 1, 467 sq.

## Stoup[[@Headword:Stoup]]

             SEE HOLY WATER STOCK OR STOUP.

## Stout, Edward[[@Headword:Stout, Edward]]

             a minister of the Methodist Episcopal Church, was converted when about twenty-one years of age. In 1813 he was employed to travel on New Mills Circuit, N.J.; and in 1814 he was received on trial into the Philadelphia Conference. After the New Jersey Conference was constituted he became one of its members. In 1846 he was made supernumerary, and settled in Haddonfield, N.J., where he died Nov. 3, 1859. See Minutes of Annual Conferences, 1860, p. 38.

## Stover, Ensign[[@Headword:Stover, Ensign]]

             a minister of the Methodist Episcopal Church, was born at Pittstown, N.Y., May 15, 1815, and professed conversion Nov. 16, 1831. In 1837 he went to Ohio and engaged in business, but in 1838 became a local preacher he joined the Troy Conference in 1839, and labored in it without intermission for over thirty years his appointments were, Dalton, Mass.; Bennington, Vt.; Brunswick, Peterburgh Argyle, Plattsburgh, Union Village, Cohoes, Waterford, N.Y.; Cambridge twice; two churches in Albany, two in Troy, and two in West Troy. In almost every appointment Mr. Stover labored the full constitutional term. Successful revivals constituted the rule wherever he was stationed, and in a majority of the above-named appointments converts were counted by the hundred. In 1871 he was superannuated, and settled in Saratoga; but he died soon after of typhoid pneumonia. Mr. Stover was a very able and successful minister. See Minutes of Annual Conferences, 1872, p. 42.

## Stow, Baron, D.D.[[@Headword:Stow, Baron, D.D.]]

             a distinguished minister of the Baptist denomination, was born at Croydon, N.H., June 16, 1801. His early life was spent in struggles with straitened  circumstances, in consequence of the death of his father, but he would not abandon his cherished hope of obtaining a liberal education. Providence opened the way for him to prosecute his studies, and after due preparation he became a member of Columbian College, Washington, D.C., and graduated with the highest honors of his class in 1825. Having had the ministry in view during both his academic and collegiate courses of study, he had directed his attention to the investigation of theological subjects, and therefore did not seek for special preparation for his life work by connecting himself with any theological institution. He remained for a time in Washington after his graduation, and then accepted a call to become the pastor of the Baptist Church in Portsmouth, N.H., his ordination taking place Oct. 24, 1827. His ministry of a little more than five years in Portsmouth was eminently successful, and added so much to his reputation that he was called to the pastorate of the Second Baptist, known as the Baldwin Place, Church, in Boston, where he was installed as pastor, Nov. 15, 1832. At once he took his place among the most eloquent and successful clergyman in a city which has always had a ministry than which none perhaps in the country has stood higher in rank and influence. The pastorate of Dr. Stow at the Baldwin Place Church covered a period of nearly sixteen years. The record of his work during this time, of course omitting innumerable details, he has thus given, “I have preached fifteen hundred and sixty-six sermons, made thirteen thousand four hundred and thirty-four pastoral visits, baptized six hundred and fifty-five, attended seven hundred and fifteen funerals, and solemnized five hundred and seventy-eight marriages. During this period I have traveled over twenty- five thousand miles.” In these travels was included an extended tour in Europe, commenced by his departure from Boston, Dec. 1, 1840, and ended by his return June 16 following. Soon after his resignation of the pastorate of the Baldwin Place Church, Dr. Stow received invitations from several important churches of his denomination to become their minister. He decided to accept the call of the Rowe Street Church in Boston, and entered upon his duties Oct. 19, 1818. The same success followed, him in his new field of labor which had been granted to him at Baldwin Place, his second pastorate in Boston covered a period of not far from nineteen years. Nearly thirty-five years of almost ceaseless pastoral and ministerial work were thus devoted to the two churches which he so faithfully served in Boston. It is not easy to estimate the good accomplished by a ministry so long continued, or make a correct inventory of the long train of holy influences set in motion by years of consecration to the work of benefiting  the souls of men, such as Dr. Stow's as a minister of Jesus Christ. Dr. Stow did not confine his labors simply to instruct, professional calling. He touched life on many sides. In all good causes he took a positive and most lively interest. The institutions of learning in his own denomination, the different societies formed for missionary purposes, both at home and abroad, various benevolent organizations formed in the city of Boston, these and kindred enterprises found in him an ever-faithful friend and supporter. He was known also as an author, having published several works of a practical religious character which were well received at the time of their publication. He (died Dec. 27, 1869. (J.C.S.)

## Stowe, John Murdock[[@Headword:Stowe, John Murdock]]

             a Congregational minister, was born at Hubbardston, Mass., Sept, 7, 182 . He received his preparatory education in the common schools of his native town. He was a delicate youth, but a diligent and faithful student, and subsequently a successful teacher in these schools. He served as one of the commissioners of the Board of Education for several years. He was led to consider the question of preparation for the ministry, and shaped his studies accordingly. He entered the Bangor Seminary in 1854, and, after having completed the course, was ordained and installed pastor of the Walpole, N.H.) Congregational Church, Jan. 31,1855 After serving this Church faithfully and successfully for nine years, his health failed, and he deemed it necessary to seek a new field. His relation as a pastor was dissolved in 1865. He served the Church at Sullivan, N.H., as a stated supply for a period of seven years. In 1877 he was thrown from a wagon and received internal injuries from which he never recovered. When death came, May 9, 1877, it was sudden but it found him prepared for his change. He was a man of solid, substantial qualities, or deep and unaffected piety. His sermons were wrought out carefully and of Biblical conception, and hence mostly of a topical character. He was loved and honored by his ministerial brethren and the Church at large; a man of the people, a faithful and successful pastor, and thoroughly devoted to his work (W.P.S.)

## Stowell, William Henry, D.D[[@Headword:Stowell, William Henry, D.D]]

             an English Congregational minister, was born on the Isle of Man in 1800. He entered secular business at an early age in Liverpool; was there persuaded to enter the ministry; studied theology at Blackburn Academy, and settled as pastor at North Shields in 1821. In 1833 he was invited to the presidency of Rotherham Independent College, and the pastorate at Masborough, which offices he filled until his acceptance of the presidency of Cheshunt College in 1850. He retired from public duty about a year and a half before his death, which took place at his residence at Bransbury, January 2, 1858. Dr. Stowell's scholarship was extensive and varied. He was well acquainted with history and ethics, good in the classics, and able in theology. He published, History of the Puritans in England (1837): — Memoir of Richard Winter Hamilton, D.D., LL.D. (1850): — The Works of the Spirit (1853), and a volume of Sermons, as well as several lesser works. See (Lond.) Cong. Yearbook, 1859, page 222; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Strabo[[@Headword:Strabo]]

             (or STRABUS, i.e. the squinter) is the homely appellative under which a not unimportant theologian belonging to the former half of the 9th century is usually mentioned in history. His real name was Walafried (Walafridus). He was born probably at the close of the reign of Charlemagne, and inn the  Upper Rhine country (though some writers call him an Anglo-Saxon); and was educated, according to some authorities, at St. Gall, under Grimwald, and, according to others, at Reichenau, under Tate, but, at all events, in the end of his course at Fulda, under Rhabanus Maurus. Afterwards he became dean of the convent at St. Gall, and in 812 abbot of the Benedictine convent at a Reichenau, o an island in Lake Constance, where he is reported to have previously been a teacher, Trittenheim (q.v.) makes him to have been also president of the school in the Convent of Hirschfeld. Strabo died while engaged in a diplomatic mission to the court of Charles the Bald, July 17, 849. For a view of the uncertainties in which our knowledge of this monk is involved, see the larger bibliographical collections, e.g. those of Oudin, D. Ceillier, the Histoire Litteraire de France (tom. 5), and Fabricii Bibl. Latina Medioe AEtatis. Older sources are given in those works.

Walafried's writings usually offer nothing of historical interest to the student. We note, first, his Latin poems relating generally to Church festivals, i.e. to apostles and martyrs. One, entitled Hortulus, describes the author's garden. These poems have been collected in Canisii Lectiones Antiquae, 6 (or 2, 2, new ed.). The historical, poems are also found in the Bollandists and in patristical collections. A prose life of St. Gall by Strabo is printed in Goldasti Script. Rerum Allemann. tom. 1, and Mabillon, Acta Ord. S. Ben. Soec. II (comp. Ermenrich of Teichenau, in Oudin, 2, 76). Greater importance attaches to a little compendium of Christian archaeology, entitled De Exordiis et Incrementis Rerum Ecclesiastarum (in Hittorp, Script. de Officiis Dionis [Cologne, 1586], and elsewhere). It treats of ecclesiastical usages, buildings, altars, prayers, bells, images, sacraments, in thirty-one chapters, and in a scholarly and judicious manner. In the matter of image worship, a position midway between superstitious iconolatry and fanatical iconoclasm is assumed; and on the Lord's supper the statement is made that bread and wine afforded the most adequate symbols to indicate the union between the head and members, thus departing from the transubstantiation doctrine of the contemporary Radbert.

The fame of Walafried rests principally, however, on the great exegetical compilation (of which he was mainly, if not exclusively, the author), which constituted the principal source of Biblical learning for the Western Church during nearly five hundred years. It bore the title of Glossa Ordinaria, and rapidly became authoritative in matters of interpretation. Numerous  editions were published down to the 17th century, all of which are mentioned in the art. “Walafrid” in the Hist. Lit. de France, and in Busse's Grundriss d. christl. Literatur, § 583. The work was generally printed in connection with Nicholas de Lyra (q.v.), and has brief scholia interpolated between the lines of the text by the hand of Anselm of Laon in the 12th century. Walafried's Notes contain the kernel of the older patristical exegesis in considerable perfection. In the 16th century the report was current that Charlemagne had caused the Bible to be rendered into German, and Flacius, in the preface to his edition of Otfried, speaks of three doctors who performed the work Rhabanus, Haymo of Halberstadt, and Walafried; but the story is without support of any kind. See Herzog, Real-Encyklop. s.v.

## Strachan, David[[@Headword:Strachan, David]]

             a Scotch prelate, was pastor of Fettercairn, and upon the king's restoration promoted to the see of Brechin, and consecrated June 1, 1662, where he continued until his death in 1671. See Keith, Scottish Bishops, page 167.

## Strada, Famiano[[@Headword:Strada, Famiano]]

             a learned Jesuit, was born in Rome in 1572, and entered the Society of Jesus in 1591. His ordinary residence was in the Roman College, where he taught rhetoric, and where he died in 1649. He was the author of Prolusiones Academicoe (Cologne, 1617, 8vo; reprinted at Oxford in 1631), by far his best work: — De Bello Belgico (Rome, 1640-47, 2 vols. fol.).

## Strafmichgott-Bibel[[@Headword:Strafmichgott-Bibel]]

             is the name of a German Bible translation prepared by Johann Piscator (Herborn. 1602-4, 4 vols.). This translation, the first, which was made by a member of the Reformed Church into the German language, though complete, is very deficient, and bears its name (Strafmichgott-Bibel) from its translation of Mar 8:12 : “Wann diesem Geschlechte ein Zeichen wirdt gegeben werden, so strafe mich Gott.” The translation closely follows the Latin version of Junius and Tremellius, and the German teems with Latinisms. For a time this version was used in Berne and other places. See Theol. Universal-Lexikon, s.v. (B.P.)

## Strahl, Philipp[[@Headword:Strahl, Philipp]]

             doctor and professor of philosophy at Bonn, who died May 6, 1840, is the author of Beiträge zu russischen Kirchengeschichte (Halle, 1827) Geschichte der Grundung und Ausbreitung der christlichen Lehre unter den Volkern des ganzen russischen Reiches (ibid. 1828): — Geschichte  der russischen Kirche (vol. 1, ibid. 1830). See Zuchold, Bibl. Theol. 2, 1281; Winer, Handbuch der theolog. Literatur, 1, 835; 2, 793. (B.P.)

## Straight Street[[@Headword:Straight Street]]

             (ῥύμη εὐθεῖα), one of the ancient thoroughfares of Damascus, on which was situated the house of Judas, where Paul was visited by Ananias (Act 9:11). It still subsists as a narrow lane, which runs away westward from the Bab es-Shurky, or East Gate, as far as the eye can follow it among the confused labyrinth of buildings. It retains the same name in an Arabic form, Derb el-Mustakim. It is not quite straight now, nor is its architecture peculiarly imposing, yet there cannot be a doubt of its identity. In the Roman age, and down to the time of the Mohammedan conquest, a noble street extended in a straight line from this gate westward through the city. It was divided by Corinthian colonnades into three avenues, opposite and corresponding to the three portals. The visitor may still trace the remains of these colonnades. Wherever excavations are made in the line, bases of columns are found in situ, and fragments of shafts lying under accumulated rubbish. This street was like those still seen in Palmyra and Jerash. Its length was an English mile, and its breadth about 100 feet. See Porter, Handb. for Palestine, p. 451; Bädeker, Palestine, p. 480. SEE DAMASCUS.

## Strain At[[@Headword:Strain At]]

             The A.V. of 1611 renders Mat 23:24, “Ye blind guides! which strain at a gnat, and swallow a camel.” There can be little doubt, as dean Trench has supposed, that this obscure phrase is due to a printer's error, and that the true reading is “strain out.” Such is the sense of the Greek διϋλίζειν, as used by Plutarch (Op. Mo. p. 692 D; Symp. Probl. 6, 7, § 1) and Dioscorides (2, 86), viz. to clarify by passing through a strainer (ὑλιστήρ). “Strain out” is the reading of Tyndale's (1539), Cranmer's (1539), the Bishops' (1568), and the Geneva (1557) Bible, and “strain at,” which is neither correct nor intelligible, could only have crept into our A.V., and been allowed to remain there, by an oversight. Dean Trench gives an interesting illustration of the passage from a private letter written to him by a recent traveler in North Africa, who says: “In a ride from  Tangier to Tetuan, I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban and placed it over the mouth of his bota drinking through the muslin, to strain out the gnats, whose larva swarm in the water of that country” (On the Auth. Vers. (f the N.T. p. 172, 173). If one might conjecture the cause which led, even erroneously, to the substitution of at for out, it is perhaps to be found in the marginal note of the Geneva Version, which explains the verse thus: “Ye stay at that which is nothing, and let pass that which is of greater importance.” There is a monograph on the passage itself by Rudorf, De Gravioribus in Lege a Pharisoeis Proeteritis (Lips. 1748). SEE GNAT.

Among the ancient Egyptians wine was kept in open vessels, as appears from the ladles used for serving it out; and hence small colanders were needed for freeing it from the insects which it attracted. Such strainers of bronze have been found at Thebes, about five inches in diameter (Wilkinson, Anc. Egypt. 1, 185).

## Strain, John[[@Headword:Strain, John]]

             a Presbyterian minister, was graduated from the College of New Jersey (Princeton) in 1757. It is not known under whom he studied theology. He was licensed to preach by the Presbytery of Newcastle, Pa., May 29,1759, and ordained sine titulo by the same presbytery in 1761. He settled as pastor of the churches of Chanceford and Slate Ridge, York Co., Pa. where he remained until his death, May 21, 1774. “He was a preacher of uncommon power and success.” See Sprague, Annals of the Amer. Pulpit, 3, 215.

## Strain, John, D.D[[@Headword:Strain, John, D.D]]

             a Scotch Catholic prelate, was born December 8, 1810. He was consecrated bishop of Abila (in partibus) by Pius IX, September 25,1864, and appointed vicar-apostolic of the eastern district of Scotland. On the restoration of the hierarchy by Leo XIII, in March 1878, he was translated to the archiepiscopal see of St. Andrews and Edinburgh. He died July 2, 1883.

## Strange, John[[@Headword:Strange, John]]

             a Methodist Episcopal minister, was born in Virginia Nov. 15, 1789, embraced religion when quite young, and was admitted on trial in the Ohio Conference in 1811, where he labored thirteen years with great fidelity, acceptance, and usefulness. The rest of his life was spent in Indiana. He died Dec. 2, 1832. Traditions of his eloquence and usefulness are rife through all Ohio. “He was,” says a fellow laborer, “one of the brightest lights of the American pulpit in the valley of the Mississippi in the early part of the present century. He was formed by nature to be eloquent. There were times when his audiences were held spellbound by his eloquence, and sometimes they were raised en masse from their seats.” See Minutes of  Annual Conferences, 2, 276; Stevens, Hist. of the M.E. Church, 4, 383- 385; Sprague, Annals of the Amer. Pulpit, 7, 505-511. (J.L.S.)

## Strange, John R.[[@Headword:Strange, John R.]]

             a minister of the Methodist Episcopal Church, South, was born in Washington County, Ky., Jan. 14, 1838. He united with the Church in 1853, was licensed to preach in 1858, and in the fall of the same year was received into the Louisville Conference. He was made a supernumerary in 1863, and was located at his own request in 1865. He engaged in the practice of law until 1871, when he was readmitted into the Louisville Conference. He was again made superannuate in 1874, and died at Garnettsville, Ky., Jan. 28, 1875. “Mr. Strange was a man of more than ordinary intellectual power, and his conception of doctrinal truth was comprehensive and accurate.” See Minutes of Annual Conferences of the M.E. Ch., South, 1875, p. 228.

## Strange, Robert[[@Headword:Strange, Robert]]

             Sir, an English engraver, was born at Pomona, in the Orkneys, July 14, 1721, of an ancient family, and, after many travels and adventures in Europe, established himself as a historian and artist in London, where he died, July 5, 1792. Besides many secular and classical subjects, he engraved several of the saints, remarkable for their sweetness, but lacking vigor. He left a list of them (Catalogue, etc. [Lond. 1769]). See Hoefer, Nouv. Biog. Générale, s.v.

## Stranger[[@Headword:Stranger]]

             (prop. גֵּר, ger, or תּשָׁב, toshab). These two Heb. terms appear to describe, not two different classes of strangers, but the stranger under two different aspects-- ger rather implying his foreign origin, or the fact of his having turned aside to abide with another people, toshab implying his permanent residence in the land of his adoption. Winer (Realwb. s.v. “Fremde”) regards the latter as equivalent to hireling. Jahn (Archoeol. 1, 11, § 181) explains toshab of one who, whether Hebrew or foreigner, was destitute of a home. We see no evidence for either of these opinions. In the Sept. these terms are most frequently rendered by πάροικος, the Alexandrian substitute for the classical μέτοικος. Sometimes προσήλυτος is used, and in two passages (Exo 12:19; Isa 14:1) γειώρας, as representing the Chaldee form of the word ger. A “stranger,” in the  technical Hebrew sense of the term, may be defined to be a person of foreign, i.e. non-Israelitish, extraction, resident within the limits of the promised land. He was distinct from the proper “foreigner” (נָכְרַי, nokri), inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveler; he was still more distinct from the “nations” (גּוֹיַם, yoyim , usually rendered “heathen”), or non-Israelitish peoples, who held no relationship with the chosen people of God. The term answers most nearly to the Greek μέτοικος, and may be compared with our expression “naturalized foreigner,” in so far as this implies a certain political status in the country where the foreigner resides; it is opposed to one “born in the land” (אֶזְרָח, ezrach), or, as the term more properly means, “not transplanted,” in the same way that a naturalized foreigner is opposed to a native. The terms applied to the “stranger” have special reference to the fact of his residing (גּוּר, יָשִׁב) in the land. SEE FOREIGNER.

The existence of such a class of persons among the Israelites is easily accounted for the “mixed multitude” that accompanied them out of Egypt (Exo 12:38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, etc., formed a fourth. The number from these various sources must have been at all times very considerable; the census of them in Solomon's time gave a return of 153,600 males (2Ch 2:17), which was equal to about a tenth of the whole population. The enactments of the Mosaic law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. With the exception of the Moabites and Ammonites (Deu 23:3), all nations were admissible to the rights of citizenship under certain conditions. It would appear, indeed, to be a consequence of the prohibition of intermarriage with the Canaanites (Deu 7:3), that these would be excluded from the rights of citizenship; but the Rabbinical view that this exclusion was superseded in the case of proselytes seems highly probable, as we find Doeg the Edomite (1Sa 21:7; 1Sa 22:9), Uriah the Hittite (2Sa 11:6), and Araunah the Jebusite (2Sa 24:18) enjoying, to all appearance, the full rights of citizenship. Whether a stranger could ever become legally a land owner is a question about which there may be doubt. Theoretically the whole of the soil was portioned out among the twelve tribes; and Ezekiel notices it as a peculiarity of the division which he witnessed in vision that the strangers were to share the  inheritance with the Israelites, and should thus become as those “born in the country” (Ezekiel 42:22). Indeed, the term “stranger” is more than once applied in a pointed manner to signify one who was not a land owner (Gen 23:4; Lev 25:23); while, on the other hand, ezrach (A.V. ”born in the land”) may have reference to the possession of the soil, as it is borrowed from the image of a tree not transplanted, and so occupying its native soil. The Israelites, however, never succeeded in obtaining possession of the whole, and it is possible that the Canaanitish occupants may in course of time have been recognized as “strangers,” and had the right of retaining their land conceded to them. There was of course nothing to prevent a Canaanite from becoming the mortgagee in possession of a plot, but this would not constitute him a proper land owner, inasmuch as he would lose all interest in the property when the year of jubilee came round. That they possessed land in one of these two capacities is clear from the case of Araunah above cited.

The stranger appears to have been eligible to all civil offices, that of king excepted (Deu 17:15). In regard to religion, it was absolutely necessary that the stranger should not infringe any of the fundamental laws of the Israelitish State he was forbidden to blaspheme the name of Jehovah (Lev 24:16), to work on the Sabbath (Exo 20:10), to eat leavened bread at the time of the Passover (Exo 12:19), to commit any breach of the marriage laws (Lev 18:26). to worship Molech (Lev 20:2), or to eat blood or the flesh of any animal that had died otherwise than by the hand of man (Lev 17:10; Lev 17:15). He was required to release a Hebrew servant in the year of jubilee (Lev 25:47-54), to observe the Day of Atonement (Lev 16:29), to perform the rites of purification when necessary (Lev 17:15; Num 19:10), and to offer sin offerings after sins of ignorance (Num 15:29). If the stranger was a bondman, he was obliged to submit to circumcision (Exo 12:44); if he was independent, it was optional with him; but if he remained uncircumcised, he was prohibited from partaking of the Passover (Exo 12:48), and could not be regarded as a full citizen. Liberty was also given in regard to the use of prohibited food to an uncircumcised stranger; for on this ground alone can we harmonize the statements in Deu 14:21 and Lev 17:10; Lev 17:15.

Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelite. “One law” for both classes is a principle affirmed in respect to religious observances (Exo 12:49; Num 15:16) and to legal proceedings (Lev 24:22), and the judges are strictly warned  against any partiality in their decisions (Deu 1:16; Deu 24:17-18). The Israelite is also enjoined to treat him as a brother (Lev 19:34; Deu 10:19), and the precept is enforced in each case by a reference to his own state in the land of Egypt. Such precepts were needed in order to counteract the natural tendency to treat persons in the position of strangers with rigor. For, though there was the possibility of a stranger acquiring wealth and becoming the owner of Hebrew slaves (Lev 25:47), yet his normal state was one of poverty, as implied in the numerous passages where he is coupled with the fatherless and the widow (e.g. Exo 22:21-23; Deu 10:18; Deu 24:17), and in the special directions respecting his having a share in the feasts that accompanied certain religious festivals (Lev 16:11; Lev 16:14; Lev 26:11), in the leasing of the corn field, the vineyard, and the olive yard (Lev 19:10; Lev 23:22; Deu 24:20), in the produce of the triennial tithe (Lev 14:28-29), in the forgotten sheaf (Lev 24:19), and in the spontaneous production of the soil in the sabbatical year (Lev 25:6). It also appears that the “stranger” formed the class whence the hirelings were drawn — the terms being coupled together in Exo 12:45; Lev 22:10; Lev 25:6; Lev 25:40.

Such laborers were engaged either by the day (Lev 19:13; Deu 24:15) or by the year (Lev 25:53), and appear to have been considerately treated, for the condition of the Hebrew slave is favorably compared with that of the hired servant and the sojourner in contradistinction to the bondman (Lev 25:39-40). A less fortunate class of strangers, probably captives in war or for debt, were reduced to slavery, and were subject to be bought and sold (Lev 25:45), as well as to be put to task work, as was the case with the Gibeonites (Jos 9:21) and with those whom Solomon employed in the building of the Temple (2Ch 2:18). The liberal spirit of the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonian captivity, and originated partly in the outrages which the Jews suffered at the hands of foreigners, and partly through a fear lest their nationality should be swamped by constant admixture with foreigners the latter motive appears to have dictated the stringent measures adopted by Nehemiah (Neh 9:2; Neh 13:3). Our Lord condemns this exclusive spirit in the parable of the good Samaritan, where he defines the term “neighbor” in a sense new to his hearers (Luk 10:36). It should be observed, however, that the proselyte (προσήλυτος in the Sept. = גֵּר. in Exo 12:19; Exo 20:10; Exo 22:21; Exo 23:9) of the New Test. is the true representative of the stranger of the Old Test., and towards this class a cordial feeling was manifested. SEE PROSELYTE. The term “stranger” (ξένος) is generally used in the New Test. in the general sense of foreigner, and occasionally in its more technical sense as opposed to a citizen (Eph 2:19). SEE HOSPITALITY. For the זָרָה, zaarh, or “strange woman,” SEE HARLOT.

## Strangers, Communion of[[@Headword:Strangers, Communion of]]

             (Lat. communio peregrina), a punishment to which contumacious clergy were subjected in the early Church. It is mentioned in the Annals of the Council of Riez (A.D. 439), of Agde (A.D. 506), and of Lerida (A.D. 539). There has been much discussion as to the nature of the punishment.

1. Some confound it altogether with lay communion, as Binius, in his Notes upon the Council of Lerida, and Hospinian and the old Glossary upon Gratian (Caus. 13, quaest. 2, c. 11). This can hardly be true, for it is not probable that the ancient Church would use two such different names for the same thing when lay communion was a term so common. Again, they were evidently different from each other, for clergymen reduced to lay communion were totally and perpetually degraded from their orders, and could not ordinarily be restored to their office again, while those clergymen who had been reduced to the communion of strangers were capable of restoration (Council of Agde, Song of Solomon 2).

2. Bellarmine (De Euchar. lib. 4, c. 24) and others take this punishment for lay communion, but assert that lay communion was communion only in one kind. But all public communion in the ancient Church was in both kinds.

3. The author of the Glossary upon Gratian fancies that it signifies communion at the hour of death, taking death to be a pilgrimage into the next life.

4. Cardinal Bona mentions the fanciful opinion of one Gabriel Henao that the communion of strangers was that which was given to such clergymen as were enjoined to go on pilgrimage, either temporary or perpetual, by way of penance. Cassandler and Vossius think the communion of strangers means the oblation of the eucharist made after some peculiar rite and on some particular lays for the use of strangers, and that it was put upon delinquent clergymen as a punishment to communicate with these. This interpretation is not consistent, however, with the custom of the Church;  for strangers, unless they had communicators letters to testify in their behalf, were regarded as under suspicion, and were refused communion, and only allowed common charity. According to these measures, clergymen who were delinquents were for some time treated much after the same manner, and thereupon said to be reduced to the community of strangers; that is, they might neither officiate as clergymen in celebrating the eucharist nor any other part of their office, nor in some cases participate of the eucharist for some time, till they had made satisfaction, but only be allowed a charitable subsistence out of the revenues of the Church, without any legal claim to a full proportion, till by a just penance they could regain their former office and station. Restoration was secured by private penance, for the order of the Church prohibited admittance to any clerical degree, or return to it after correction, after public penance. See Bingham, Christ. Antiq. bk. 17, ch. 3, § 1 sq.

## Strangers, Ordination of[[@Headword:Strangers, Ordination of]]

             The laws of the early Church forbade the ordination of strangers in any Church to which they did not belong, for the reason that it was the custom generally to ordain such only as were known to all the people, and of whose life and character they were satisfied.

## Strangle[[@Headword:Strangle]]

             (חַנֵּק, πνίγω, to choke). Animals put to death by strangulation, not having the blood properly separated from the flesh, could not therefore be eaten without a violation of the Noachic precept (Gen 9:4). The primitive Christians abstained from them, principally to avoid giving offense to the Jewish converts (Act 15:20). SEE ALISGEMA; SEE BLOOD.

## Stratford, John[[@Headword:Stratford, John]]

             archbishop of Canterbury, and earlier bishop of Winchester, was born at Stratford, Warwickshire, England, He was raised to the archbishopric in 1333, and died in 1348. He was arraigned on a charge of high treason in the malversation of subsidies levied for the French war. The archbishop fled from Lambeth, and at Canterbury excommunicated his accusers, the king's councillors. He returned to London, shrouding himself under the privileges of Parliament, was forced to submit to an investigation before a jury of his peers, and the quarrel was settled by an amicable intervention. Stratford  was a very charitable man and a lenient governor. See Collier, Eccles. Hist. 3, 63-107.

## Stratford, Nicholas[[@Headword:Stratford, Nicholas]]

             a learned English prelate, was born at Hemel-Hempstead, in Hertfordshire, in 1633, and admitted into Trinity College, Oxford, in June, 1652, where in 1656 he became fellow and master of arts. After taking orders, he was made warden of Manchester College, Lancashire. He was in 1670 made prebendary of Leicester St. Margaret, Church of Lincoln; in 1673 dean of St. Asaph, at which time he took his degree of D.D., and was appointed chaplain in ordinary to the king. In 1683 he was presented to the rectory of St. Mary's, Aldermanbury, London, and in the following year resigned his wardenship. He was consecrated bishop of Chester in 1689, holding that office until his death, Feb. 12, 1707. Besides some occasional Sermons, he published, A Discourse concerning the Necessity of Reformation with respect to the Errors, etc., of the Church of Rome (Lond. 1685, pt. 1, 4to; the 2d pt. followed): — Discourse on the Pope's Supremacy (ibid. 1688, 4to): — The People's Right to Read the Holy Scriptures Asserted (ibid. 1688, 4to): — The Lay Christian's Obligation to Read the Holy Scriptures (ibid. 1688-89, 4to): — Examination of Bellarmine's Fourteenth Note concerning the Unhappy End of the Church's enemies.

## Strathbrock, Robert[[@Headword:Strathbrock, Robert]]

             a Scotch prelate, was bishop of Caithness about 1444. See Keith, Scottish Bishops, page 214.

## Stratius[[@Headword:Stratius]]

             in Grecian mythology, was a son of Clymenus. The latter having been slain by a Theban, Erginus, his successor, imposed on the Thebans an annual tribute of a hundred bullocks in punishment. After twenty years, the messengers who were dispatched to demand the tribute were sent back by Hercules empty, and with the loss of their hands and noses. Among them was Stratius, who died of his wounds (Pausan. 9, 37,1).

## Stratobates[[@Headword:Stratobates]]

             in Grecian mythology, was one of the sons of Electryon, all of whom fell in a contest fought with the Pterelaids about their father's herds (Apollod. 2, 4, 5).

## Stratonice[[@Headword:Stratonice]]

             was the name of several persons in Grecian mythology. 1. A daughter of Pleuron and Xanthippe, and sister to Sterope (q.v.) and Leophontes  (Apollod. 1, 7,7). 2. A daughter of king Thespius, and by Hercules the mother of Atromus (ibid. 2, 7, 3).

## Stratten, John B.[[@Headword:Stratten, John B.]]

             a minister of the Methodist Episcopal Church, was born at Stratford, Conn., in 1785. He was admitted on trial into the New York Conference in 1811. At the formation of the Troy Conference in 1832, he became one of its members, but the next year was transferred to the New York Conference, in 1843 to the Troy Conference, in 1845 to the New York Conference, and in 1857 to the Troy Conference. In 1861 he took a superannuated relation, and made his home in Jonesville, N.Y., where he died June 20, 1863. See Minutes of Annual Conferences of the M.E. Church, 1864, p. 69.

## Stratton, Daniel[[@Headword:Stratton, Daniel]]

             a Presbyterian minister, was born at Bridgeton, N.J., Sept. 28, 1814. He made a profession of religion in early life, received his academical training in the Lawrenceville High school, N.J., and graduated at Princeton College in 1833. He studied theology three years in Princeton Theological Seminary, and completed his course in Union Theological Seminary, Prince Edward Co., Va., in 1837. On April 13, 1837, he was licensed by the West; Hanover Presbtery, and soon after his licensure started to a Southern field of labor, his steps being directed to Newbern, N.C., where he was ordained and installed by the Orange Presbytery, and where for fifteen years he faithfully preached the Gospel, while with a holy example he illustrated its power. In 1852 he accepted a call to the Church in Salem, N.J., and for a space of fourteen years he continued to labor among this people. He died Aug. 24, 1866. Mr. Stratton's power as a preacher consisted in appealing to the affections of his hearers. His ministry was preeminently a ministry of love. Again and again were strangers heard to say, “That man fills my ideal of St. John.” Though greatly successful as a preacher, his greatest influence for good was exerted as a pastor and in social life. In the sick chamber or the house of mourning he had no superiors, and but few equals. See Wilson, Presb. Hist. Almanac, 1867, p. 200. (J.L.S.)

## Stratton, Isaiah[[@Headword:Stratton, Isaiah]]

             a Baptist minister, was born at Salem, N.J., Oct. 25, 1782. He became a member of the Second Baptist Church in Philadelphia, Aug. 14, 1808, and  was licensed by that Church to preach Feb. 12, 1812. He spent some time in preaching in Philadelphia and its vicinity. His ordination took place Feb. 20, 1814, when he became pastor of the Church at New Mills, N.J., now known as the Pemberton Church. He did not long survive his ordination, his death occurring June 7, 1816. He was a young minister of much promise. See The Missionary Jubilee, p. 116. (J.C.S.)

## Straube, Carl[[@Headword:Straube, Carl]]

             a Lutheran minister of Germany, was born at Berlin, October 27, 1807. After completing his theological studies, he assisted his father in the ministry at Mittenwalde from 1829 to 1835, was then appointed pastor at Werder, in 1856 at Falkenhagen, and died March 2, 1881. Straube was very active in the work of home and foreign missions, and his Reisepsalter has become a household work in the Christian families of Germany. (B.P.)

## Strauch, Aegidius[[@Headword:Strauch, Aegidius]]

             a Lutheran divine of Germany, was born Feb. 21, 1632, at Wittenberg. When fourteen years of age he attended the lectures at the university of his native place. From 1649 to 1651 he attended the lectures at Leipsic, and after his return to his place of birth he was made magister, and in 1653 he was appointed adjunct to the philosophical faculty. He soon advanced, and in 1662 he was honored with the degree of D.D., and in 1664 he was appointed to the chair of Church history. In 1669 he was called to Dantzic, but, on account of his controversies with the Calvinists and Papists, he accepted in 1675 a call to Hamburg. On his way thither he was made a prisoner and brought to Colberg. After his release, he started again for Hamburg, but was again imprisoned at the order of Frederick William of Brandenburg, because of his vehement preaching against the Calvinists, and was brought to Kiistrin, where he remained three years. In 1678 he was released through the mediation of the people of Dantzic, and died Dec. 13, 1682. He wrote, Dissertatio de Anno Ebroeorum Ecclesiastico (Wittenberg, 1661):--Dissertatio de Computo Talmudico-Rabbinico (ibid. 1661): — Dissertatio de Computo Julio-Constantineano (ibid. 1662): — De Poenitentia Ninevitarum (ibid. 1664): --and, especially Breviarium Chronologicum, translated into English by Richard Sault (last ed. 1745). See Koch, Gesch. des deutschen Kirchenliedes, 3, 407 sq.; Jocher, Allgem. Gelehrten-Lexikon, s.v.; Fürst,. Bibl. Jud. 3, 392 sq. (B.P.)

## Straughan, Samuel L.[[@Headword:Straughan, Samuel L.]]

             a Baptist minister, was born in Northumberland County, Va., July 30, 1783, and at the age of about twelve years became a clerk in his uncle's store, where he continued until his nineteenth year. He was baptized April 7, 1803, received ordination March 20, 1806, and on the same day took charge of the Wicomico Church, soon taking rank among the first Baptist preachers of Virginia. In 1807 he took charge of the Morattico Church, which he held until his death. In 1814 he was appointed by the Missionary  Society of Richmond to travel in Maryland, and continued to make visits into that state for a number of years. He died June 9, 1821. Mr. Straughan published nothing except three Circular Letters (1812, 1817, 1819). See Sprague, Annals of the Amer. Pulpit, 6, 514.

## Straund[[@Headword:Straund]]

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

## Strauniks[[@Headword:Strauniks]]

             SEE RUSSIAN SECTS.

## Strauss, David Friedrich[[@Headword:Strauss, David Friedrich]]

             a notorious German theologian, was born at Ludwigsburg, in Würtemberg, Jan. 27, 1808. He was educated at Blaubeuren and Tübingen; in 1830 was appointed curate, and in 1831 professor's assistant in the seminary at Maulbronn; after which he proceeded to Berlin to study the Hegelian philosophy and to hear Schleiermacher. In 1832 he became under teacher in the Theological Institute at Tübingen, and delivered lectures on philosophy in the university. While acting in this capacity, he wrote his great work, Das Leben Jesu, which occasioned his dismissal from his situation. He accepted the position of teacher in the Lyceum at Ludwigsburg, which he resigned in 1836 to become private tutor at Stuttgart. While there he prepared a reply to his opponents in his Streitschriften (1847), and in his Zwei friedliche Blätter he sought to place his case in the most favorable point of view. He was appointed, by the Council of Education of Zurich, professor of divinity and of Church history in the university, February 1839, but the appointment gave such dissatisfaction that Strauss was dismissed from office, with a pension, however, of a thousand francs. In 1848 he was an unsuccessful candidate for the Frankfort Parliament, but was elected to the Diet at Stuttgart, from which he withdrew in December on account of the unpopularity of his political conservatism. After a long residence in Darmstadt, he returned in 1872 to his native town, where he died of cancer, Feb. 9, 1874, and was buried, by his own direction, without any Church service. Strauss was unhappy in his domestic life. In 1841 he married a formerly beautiful and celebrated actress, Agnes Schebert, who admired his talents; but after five years of incompatible living together, the fruit of which was a daughter, they separated by mutual consent. Besides the above productions, Strauss  published an attempt to resolve theology as a whole into philosophy (Christl. Glaubenslehre [Tub. 1840, 2 vols.]), and later devoted himself to romantic, political, and general literature, with occasional articles on theology, for which see Zuchold, Bibl. Theol.

The early training of Strauss, in the light of which the genesis of his principal work must be explained, is described by the author himself in the art. “Justinus Kerner” in the Hall. Jahrb. 1838, No. 1, and more fully by Vischer in the same journal, 1838, p. 1081-1120. On the relation of Strauss to the philosophy of Hegel, compare No. 3 of his Streitschriften and the biography entitled Christ. Marklin, etc. (1851). He manifested at the beginning of his studies a fondness for the fogs of transcendental romanticism, but also for the nature philosophy of Schelling and the theosophy of Bohme. The influence of Schleiermacher aroused in him the dialectical spirit, the exercise of which resulted in urging him beyond the limits of the accepted faith. Under the teaching of Baur, sporadic doubts had risen in the mind of Strauss with respect to the credibility of the Gospel, even before his student years had come to a close, and they were confirmed by the reading of Hegel's writings, of whose influence over him he remarks that they “had freed him from certain religious and philosophical prejudices.” He now felt himself called to undertake a philosophical task which neither Hegel himself nor any of his followers had attempted to perform, namely, to carry forward with logical consistency, and to its ultimate consequences, the application of the Hegelian philosophy to the Gospel histories. The adherents of that philosophy were, as a general thing, disposed to claim for their system a triumph in relation to Christianity as the religion of the Spirit, which had never been achieved with regard to any other religion --an alleged harmonizing, namely, of its form and substance, of the expression and the idea, so that Luther's catechism, for example, and the Hegelian logic and metaphysics should be related to each other as the form is to the contents.

This claim Strauss overthrew as being wholly unfounded (Streitschr. No. 3; Glaubenslehre; Introd. § 2). From the position to which he had now attained, Strauss was obliged to condemn the dogmatic method of the old Hegelians, as illustrated in Marheineke's Dogmatik. He demanded, as the first step in a scientific method, that the conception underlying a scriptural statement, as it existed in the mind; of the writer, should be ascertained; that this should then be followed through the various heretical perversions until it becomes crystallized into a Church doctrine; and that the doctrine should be passed  through the crucible of deistic and rationalistic polemics in order to its purification and ultimate restoration to the form of the original idea. In the light of this new conception of the relation between the idea and its apprehension, he came to regard a study of the life of Jesus as the most important work to which he could devote his powers. His celebrated book accordingly grew up on Hegelian ground, and not, as has been frequently assumed, on the ground of Schleiermacher.

The book produced a universal sensation. It was discussed, printed in numerous editions, popularized, and translated into French and English. Its significance, in a scientific point of view, lies in the fact that it closes the epoch of undecided criticism in the field of Gospel history, and begins the epoch of radical philosophical rationalism. The effect produced by the book is primarily to be explained by the fact that this rationalism pronounced clearly and confidently the final words of negation which its predecessors had timidly withheld; to some extent also by the skill and acumen displayed in its pages; and lastly by the utterance of a confident expression of victory on the part of criticism at the very time when the Church was awaking to new life and was no less confident of victory than her antagonist. The “enlightenment” of the period had brought down the supernatural elements of the Scripture narratives to the level of ordinary occurrences. It had discovered a relationship between the myths of classical antiquity and the histories of the Old Test., and it held that the myths originated prior to the composition of the Old Test. books. All the wonders of the Old Test. were incontinently classed as myths, and so many of the New as had not been directly witnessed by the apostles.

This was the position upon which Strauss found the vulgar rationalism entrenched. He saw that its weakness lay in the admission of Christ's resurrection, and he refused to be content with what seemed to him a half light, making the surrounding darkness more intense. He entered the way opened by the anonymous author of Offenbarung und Mythologie (1799), and sought to bring the entire life of Jesus under the mythical theory. As the most important objection to his views, he regards the composition of two gospels by eye witnesses of the incidents they record, and the improbability of the intrusion of unhistorical elements into writings of so undeniably early a date as the two remaining gospels. This he endeavors to refute, though in a manner totally inadequate when contrasted with the consequences to which its removal would lead; and after this preliminary he conceives himself warranted to subject the narrators to an examination of character as furnishing the test by which to determine the historical claims of the gospels, with the result that he finds in the latter no  testimony derived directly from eyewitnesses, but only effusions from the impure source of oral tradition.

The predispositions with which a writer approaches a work of such profound and far reaching consequence for religion and the Church are of vital importance, and Strauss brought predispositions to bear upon the criticism in which he engaged. He did not, as some reviewers have asserted, claim “entire freedom from predisposition,” but “only that philosophical study had delivered him from certain religious and dogmatical assumptions,” and he stated (3d ed. p. 97 [Germ. ed.]) the assumptions by which his critique would be guided. These were an invariable sameness of nature in all that comes to pass, and a consequent impossibility that supernatural facts should occur in the course of history. In the progress of his inquiry, he shows from Spinoza that the laws of nature are simply the will of God in the course of constant actualization, and that a miracle therefore involves a contradiction in the Deity. He asserts, against Nitzsch, that the distinction between a higher and a lower nature is without meaning, “since the higher nature is still nature.” The miraculous history of the Redeemer is reduced to a narration of natural events. Jesus, a pious Jew, was attracted by the preaching of the Baptist, made the usual confession of sin, and was baptized into Him who was to come. Subsequently he attained to the consciousness that he was himself the promised Messiah, and through the energetic assertion of that consciousness, his high moral principles, and his bearing, he impressed many people favorably, especially among the lower classes, and gathered about him a number of enthusiastic adherents; but having incurred the hatred of the Pharisees, he fell before their hostility, and ended his life on the cross.

The miracles with which this simple history was embellished in the Church had their origin in the fancy of his devoted disciples, and came in time to be received as facts. A conclusion was appended to the book, in which the author endeavored to replace the historical with an ideal Jesus. He advanced the idea that the God man finds his actualization, not in the individual, but in the human race as a whole. Later publications showed that under the force of adverse criticisms the author had modified his views so far as to regard the life of Jesus as extraordinary and Jesus himself as a religious genius, endowed with power to control the minds of men, and perhaps with powers of physical healing; and the concessions were carried so far (in pt. 2 of Vergangliches und Bleibenes) as to compel the recognition in Jesus of the highest “that can be known or thought in religious things,” and the acknowledgment that without him present in the mind no complete piety is possible, “so that the substance of Christianity is  in him preserved to us.”

The earlier position was, however, eventually reassumed by Strauss. In the preface to Studien und Charakteristik, written in August, 1839, he recalls the opinion he had expressed in favor of the authenticity of the Gospel of St. John, and in the 4th edition of the Leben Jesu he expresses regret at having nicked his sword, and returns to the negations of the 1st edition. Strauss had been charged with having given too little attention to the authenticity of the gospels in grounding his work. He made no reply, but when Baur's tendency-theory was published, he professed entire assent to its principles. It would seem that in this utterance he had not only hacked, but broken into pieces, his sword; for the tendency criticism has no place for the mythical theory; the “primitive idea of Christianity in historical garb” cannot be harmonized with “legend invented without purpose.” This, however, did not hinder him, when celebrating the twenty-fifth anniversary of the issue of his Leben Jesu, from expressing the opinion that the teachings of the book had been absorbed into the culture of the day and into the veins of science. He asserts, moreover, that during those years not a single line has been written on the topics of which it treats in which its influence may not be seen. Such an illusion respecting the state of the Church and of theological science can be explained only in view of the “isolated life” to which he was, as he complained, condemned. The speculations of the book have passed away from Germany and left no trace behind; and in but narrow circles in other lands can their influence be observed. Of responses to Strauss we notice Ullmann, Historisch oder Mythisch? (1838); id. Noch ein Wort über d. Person Christi, etc., in Stud. u. Krit. 1838; Tholuck, Glaubwürdigkeit d. evangel. Geschichte (2d ed. 1838); Hug, Gutachten über d. Leben Jesu von Strauss (1844); Wurm, Leben Luther's (Tüb. 1839); and Neander, Leben Jesu, 1837 (English, N.Y. 1848).--Herzog, Real-Encyklop. s.v. SEE MYTHICAL THEORY.

## Strauss, Gerhard Friedrich Abraham[[@Headword:Strauss, Gerhard Friedrich Abraham]]

             a German writer, was born Sept. 24, 1786, at Iserlohn. He studied at Halle and Heidelberg, and after having served as pastor in different places, he was called in 1822, as court preacher, to the cathedral in Berlin, where he died July 19, 1863. Strauss distinguished himself as pastor, preacher, and author. Of his many writings, we mention, Glockentone, oder Erinnerungen aus dem Leben eines jungen Geistlichen (7th ed. Leips. 1840, 3 vols.): — Die Taufe im Jordan (Elberfeld, 1822): — Helons Wallfahrt nach Jerusalem (ibid. 1820-23, 4 vols.; Engl. transl. Phila. 1860): — Das evangelische Kirchenjahr in seinem Zusammenhange  (Berlin, 1850): — Abendglockentone, Erinnerungen eines alten Geistlichen aus seinem Leben. (ibid. 1868). Besides these works, there are a large number of published sermons, preached on different occasions and subjects. See Theolog. Universal-Lexikon, s.v.; Regensburger Conversations-Lexikon, s.v.; Zuchold, Bibl. Theolog. 2, 1283-87; Winer, Handbuch de theol. Literatur (see Index). (B.P.)

## Strauss, Otto[[@Headword:Strauss, Otto]]

             son of Gerhard Friedrich Abraham (q.v.), who died March 6, 1880, is the author of Nahum de Nino Vaticinium Explicatum ex Assyriis Monumentis (Berlin, 1853), the publication of which entitled him to the right of lecturing at the Berlin University. In 1857 he was military preacher at Posen, and in 1865 first preacher of the Sophienkirche, in Berlin, where he labored to his end. Besides the work on Nahum, he published, Ninivee und das Wort Gottes (1855): — Der Psalter als Gesang- und Gebetbuch (1859): — and, in connection with his brother, Friedrich Adolph, Lander und Stddte der heiligen Schrift (1861). See Pank, Zur Erinnerung an Lie. Otto Strauss (Berlin, 1880), (B.P.)

## Straw[[@Headword:Straw]]

             (תֶּבֶן, teben [once “stubble,” Job 21:18; once “chaff,” Jer 23:28]; once the cognate מַתְבֵּן, mithben, Isa 25:10; Sept. ἄχυρον; Vulg. palea). Both wheat and barley straw were used by the ancient Hebrews chiefly as fodder for their horses, cattle, and camels (Gen 24:25; 1Ki 4:28; Isaiah 11:7; 55:25). The straw was probably often chopped and mixed with barley, beans, etc., for provender (see Harmer, Obs. [Lond. 1797], 1, 423, 424; Wilkinson, Ancient Egypt. [ibid. 1854], 2, 48). There is no intimation that straw was used for litter; Harmer thinks it was not so employed. The litter the people now use in those countries is the animal's dung, dried in the sun and bruised between their hands which they heap up again in the morning, sprinkling it in the summer with fresh water to keep it from corrupting (Harmer, Obs. p. 424). Straw was employed by the Egyptians for making bricks (Exo 5:7; Exo 5:16); it was chopped up and mixed with the clay to make them more compact and to prevent their cracking (Wilkinson, Ancient Egypt. 2, 194). SEE BRICK.

The ancient Egyptians reaped their corn close to the ear and afterwards cut the straw close to the ground (ibid. p. 48) and laid it by. This was the straw that Pharaoh refused to give to the Israelites, who were therefore compelled to gather “stubble” (קִשׁ, kash) instead, a matter of considerable difficulty, seeing that the straw itself had been cut off near to the ground. The stubble (q.v.) frequently alluded to in the Scriptures may denote either the short standing straw mentioned above, which was commonly set on fire (hence the allusions in Isa 5:24; Joe 2:5), or the small fragments that would be left behind after the reapings (hence the expression “as the kash before the wind” [Psa 83:13; Isa 41:2; Jer 13:24]). SEE AGRICULTURE.

## Straw Day[[@Headword:Straw Day]]

             a term used in many parts of England to designate St. Stephen's Day, because on that day straw was anciently blessed.

## Strawbridge, Robert[[@Headword:Strawbridge, Robert]]

             an early local preacher of the Methodist Episcopal Church, was born at Drummer's Nave, near Carrick-on-Shannon, County of Leitrim, Ireland, and came to the United States some time between 1760 and 1765, settling on Sam's Creek, Frederick Co., Md. He began to preach in his own house, and in 1769 was joined in his labors by Robert Williams, and in the year following by John King. In 1773 his name appears on the Minutes as one of the preachers assisting Mr. Asbury, but there is no evidence that he continued in the work. In 1775 his name again appears as second preacher on Frederick Circuit, but he does not seem to have had much regard for Church order, and claimed the right to administer the ordinances of baptism and the Lord's supper. In 1776 he moved his family to the farm of captain Ridgely, who presented to him the use of it during life. He took charge of the society at Sam's Creek, and at Bush Forest, Hartford Co., and continued to be their preacher for five years. He died in the summer of 1781. See Sprague, Annals of the Amer. Pulpit, 7, 3; Simpson, Cyclop. of Methodism, s.v.

## Stream[[@Headword:Stream]]

             is the rendering in the A.V. of the following words in the original. SEE TOPOGRAPHICAL TERMS.

1. אָפַיק, aphik (Job 6:15; Psa 126:4; “brook,” Psa 42:1 [2]; “channel,” 2Sa 22:16; Psa 18:15 [16]; Isa 8:7; elsewhere “river”), properly denotes a violent torrent, sweeping through a mountain gorge, like a pipe. It occurs only in the poetical books, and is derived from a root aphak, signifying “ to be strong.” SEE CHANNEL.

2. אֵשֵׁד, eshed (Num 21:15), literally an outpouring, is a place where the torrents from the mountains flow down into the valleys and plains, i.e. a ravine. SEE VALLEY.

3. יְאוֹר, yeor (Isa 33:21; “brook,” Isa 19:6-8; Isa 23:3; Isa 23:10; “flood,” Jeremiah 46:78; Amo 8:8-9; elsewhere “river”), is an Egyptian word, generally applied to the Nile, or to the canals by which Egypt was watered. The only exceptions to this usage are found in Dan 12:5-7. SEE NILE.

4. יָבָל, yabal (Isa 30:25; “course,” Isa 44:4), denotes strictly a deluging rain; hence an overflowing river. SEE FLOOD.

5. נֹזֵל, nozel (Psa 78:16; Son 4:15; “flood,” Exo 15:8 Psa 78:44; Isa 44:3; elsewhere “running” or “flowing” water), signifies a trickling rill, and is hardly a denominative at all.

6. נִחִל, nachal (Psa 78:20; Isa 11:15; Isa 27:12; Isa 30:28; Isa 30:33; Isa 34:9; Isa 35:6; Isa 37:6; Isa 66:12; Amo 5:24; elsewhere “river,” “brook,” or “valley,” occasionally “flood”), is a term applied both to the dry torrent bed (Num 21:12; Jdg 16:4) and to the torrent itself (1Ki 17:3). It corresponds with the Arabic wady, the Greekχειμάῤῥους, the Italian fiumara, and the Indian nullah. SEE VALLEY.

7. נִחְלָה, nachlah (only found in Psa 124:4), is merely the fem. of the preceding. SEE BROOK.

8. פֶּלֶג, peleg (Psa 46:4 [5]; elsewhere “river”), denotes an artificial rivulet or channel for watering land. SEE IRRIGATION.

9. Chald. נְהִר, nehar (Dan 7:10; elsewhere “river”), corresponds to the Heb. נָהָר, nahar, which designates a perennial current of water, and is the most regular term. SEE RIVER.

10. Ποταμός (Luk 6:48-49; elsewhere usually “river,” sometimes “flood” or “water”) is the proper Greek word for a river of any kind. SEE WATER.

## Stream Of Egypt[[@Headword:Stream Of Egypt]]

             (נִחִל מַצְרִיַם, Nachal Mitsrayim; Sept. ῾Ρινοκόρουρα [pl.]; Vulg. torrens Egypti) occurs once in the A.V. instead of “the river of Egypt,” apparently to avoid tautology (Isa 27:12). It is the best translation of this doubtful name, for it expresses the sense of the Hebrew while retaining the vagueness it has, so long as we cannot decide whether it is applied to the Pelusian branch of the Nile or the stream of the Wady el Arish. SEE NILE; SEE RIVER OF EGYPT.

## Streaneshalch, Synod Of[[@Headword:Streaneshalch, Synod Of]]

             SEE WHITBY, COUNCIL OF.

## Streater, Robert[[@Headword:Streater, Robert]]

             an English painter, was born in 1624. Upon the restoration of Charles II he was made the king's sergeant-painter, and was greatly prized by him. He died in 1680. His principal works are in the Theater of Oxford and the Chapel at All-Souls' College: The Battle of the Giants with the Gods is at Sir Robert, Clayton's, and Moses and Aaron in St. Michael's Church, Cornhill.

## Street[[@Headword:Street]]

             (חוּוֹ, chuts, properly out of doors; רְחוֹב, rechob, properly a wide place; שׁוּק, shuk, properly an alley; πλατεῖα, a broad place; ῥύμη, a passage) The streets of a modern Oriental town present a great contrast to those with which we are familiar, being generally narrow, tortuous, and gloomy, even in the best towns, such as Cairo (Lane, 1, 25), Damascus (Porter, 1, 30), and Aleppo (Russell, 1, 14). Their character is mainly fixed by the climate and the style of architecture, the narrowness being due to the extreme heat, and the gloominess to the circumstance of the windows looking; for the most part, into the inner court. As these same influences existed in ancient times, we should be inclined to think that the streets were much of the same character as at present. The opposite opinion has, indeed, been maintained on account of the Hebrew term rechob, frequently applied to streets, and properly meaning a wide place. The specific signification of this term, however, is rather a court yard or square. It is applied in this sense to the broad open space adjacent to the gate of a town, where public business was transacted (Deu 13:16), and, again, to the court before the Temple (Ezr 10:9) or before a palace (Est 4:6). Its application to the street may point to the comparative width of the main street, or it may perhaps convey the idea of publicity rather than of width, a sense well adapted to the passages in which it occurs (e.g. Gen 19:2; Jdg 19:15; 2Sa 21:12).

The street called “Straight” (q.v.) in Damascus (Act 9:11) was an exception to the rule of narrowness; it was a noble. thoroughfare, one hundred feet wide, divided in the Roman age by colonnades into three avenues — the  central one for foot passengers, the side passages for vehicles and horsemen going in different directions (Porter, 1, 47). The shops and warehouses were probably collected together into bazaars in ancient as in modern times. We read of the baker's bazaar (Jer 37:21), and of the wool, brazier, and clothes bazaars (ἀγορά) in Jerusalem (Josephus, War, 5, 8,1); and perhaps the agreement between Benhadad and Ahab that the latter should “make streets in Damascus” (1Ki 20:34) was in reference rather to bazaars (the term chuts here used being the same as in Jer 37:21), and thus amounted to the establishment of a jus commercii. A lively description of the bazaars at Damascus is furnished us by Porter (1, 58-60). The broad and narrow streets are distinguished under the terms rechob and chuts in the following passages, though the point is frequently lost in the A.V. by rendering the latter term “abroad” or “without,” Pro 5:16; Pro 7:12; Pro 22:13; Jer 5:1; Jer 9:21; Amo 5:16; Nah 2:4. The same distinction is apparently expressed by the terms rechob and shuk in Son 3:2, and by πλατεῖα and ῥύμη in Luk 14:21; but the etymological sense of shuk points rather to a place of concourse, such as a marketplace, while ῥύμη is applied to the “Straight” street of Damascus (Act 9:11), and is also used in reference to the Pharisees (Mat 6:2) as a place of the greatest publicity; it is therefore doubtful whether the contrast can be sustained.

Josephus describes the alleys of Jerusalem under the term στενωποί (War, 5, 8, 1). The term shuk occurs elsewhere only in Pro 7:8; Ecc 12:4-5. The term chuts, already noticed, applies generally to that which is outside the residence (as in Pro 7:12, A.V. “she is without”), and hence to other places than streets, as to a pasture ground (Job 13:17, where the A.V. requires emendation). That streets occasionally had names appears from Jer 37:21; Act 9:11. That they were generally unpaved may be inferred from the notices of the pavement laid by Herod the Great at Antioch (Josephus, Ant. 16, 5, 3) and by Herod Agrippa II at Jerusalem (ibid. 20, 9, 7). Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob 13:17; Rev 21:21). Each street and bazaar in a modern town is locked up at night (Lane, 1, 25; Russell, 1, 21), and hence a person cannot pass without being observed by the watchman. he same custom appears to have prevailed in ancient times (Son 3:3). See Thomson, Land and Book, 1, 38; Van Lennep, Bible Lands, p. 454; Hackett, Illust. of Scripture, p. 61. SEE ROAD.

## Street, Thomas, D.D.[[@Headword:Street, Thomas, D.D.]]

             a Presbyterian minister, was born in 1823. After passing through the usual course of study, literary and theological, he was admitted to the ministry. In 1854 he accepted a call to the pastorate of the Presbyterian Church of Green Hill, Philadelphia, where he remained six years, preaching with great acceptance and success. In 1860 he accepted a call to the pastorate of the Presbyterian Church at York, Pa., where he continued four years, and resigned to accept a call from the North Presbyterian Church of New York city. He remained in this position until 1873, when he was called to the pastorate of the Church in Cortland, N.Y., and continued until released by death, suddenly, in the cars, on his way from Cortland to Syracuse, Oct. 16, 1878. (W.P.S.)

## Streit, Christian[[@Headword:Streit, Christian]]

             a Lutheran minister, was born in New Jersey June 7, 1749, and graduated at the College of Pennsylvania in 1768. He pursued his theological course under Dr. H.M. Muhlenburgh, and was licensed to preach by the Synod of Pennsylvania in 1769, in the same year taking charge of the Church in Easton, Pa., where he continued for ten years. He served as chaplain of the 3d Virginia Regiment in the Revolutionary war, and was subsequently settled over a Church in Charleston S.C. In July, 1782, he took charge of New Hanover, Pa., but in July 1785, assumed the pastorate of a Church in Winchester, Va., his field of operations extending for more than fifty miles. He died March 10, 1812, honored and reverenced by the whole community. See Sprague, Annals of the Amer. Pulpit, 9, 48.

## Streit, Lawrence[[@Headword:Streit, Lawrence]]

             a Presbyterian minister, was born in Washington County, Pa., in 1820. He received careful parental and religious training; graduated at Jefferson College, Pa., in 1834; studied theology privately under the Rev. Nathaniel West, D.D.; was licensed by the Presbytery of Erie June 28, 1838, and ordained by the same presbytery in June, 1839, as pastor of Wattsburgh Church, Pa. He subsequently became pastor of Sunville and Fairfield churches, and died Aug. 5, 1858. Mr. Streit was a faithful and devoted servant of Christ. See Wilson, Presb. Hist. Almanac, 1860, p. 122. (J.L.S.)

## Strickland, Isaac L.G.[[@Headword:Strickland, Isaac L.G.]]

             a Methodist Episcopal minister, was born in 1809, admitted on trial into the Tennessee Conference in 1834, and into full connection in 1836. He was transferred to the Texas Mission, Mississippi Conference, in October, 1838, and appointed to Montgomery Circuit; and in March, 1839, to Brazoria Circuit, where he died, July 2, 1839. He was an excellent preacher, animated by a spirit of unwavering and self-sacrificing devotion to the cause of the Redeemer. See Minutes of Annual Conferences, 3, 58.

## Strickland, John[[@Headword:Strickland, John]]

             a minister of the Methodist Episcopal Church, South, was admitted into the Georgia Conference Jan. 10, 1850. In the civil war he was chaplain to the 40th Georgia Regiment, and on his way home contracted the illness of which he died. See Minutes of Annual Conferences of the M.E. Church, South , 1863, p. 453.

## Strickland, Willlam Peter, D.D[[@Headword:Strickland, Willlam Peter, D.D]]

             a Methodist Episcopal, and later a Presbyterian, divine, was born at Pittsburgh, Pennsylvania, August 17, 1809. He studied at the Ohio University, entered the Ohio Conference in 1832, labored several years in Cincinnati, and then became agent of the American Bible Society. In 1856 he engaged in literary labor in New York, chiefly in connection with the Methodist press, and as assistant editor of the Christian Advocate. In 1862 he was chaplain of the 48th New York regiment at Port Royal, S.C. In 1865 he supplied the pulpit of the Presbyterian Church at Bridgehampton, L.I., and in 1874 was installed its pastor. Three years later he resigned through ill-health, and retired to private literary work. He died at Ocean Grove, N.J., July 15, 1884. Dr. Strickland was a frequent contributor to the religious journals, and also to the cyclopaedias, and was the author of  numerous volumes, of which we may mention, Hist. of the Amer. Bible Society (New York, 1849; new ed. 1856): — Hist. of Meth. Missions (1850): — Genius and Mission of Methodism (1851): — Christianity Defended (1852): — Memoir of J.B. Finley (1853): — Manual of Biblical Literature (eod.): — Light of the Temple (1854): — Astrologer of Chaldea (1856): — Pioneers of the West (eod.): — Life of Asbury (1858): — Life of Groben (1859): — Old Mackinaw (1860); besides editing the Literary Casket, the Western Review, and the Autobiography of Peter Cartwright (1856).

## Strife[[@Headword:Strife]]

             In the early Church it was considered a privilege to make oblations to the Church, and a sort of lesser excommunication to be debarred from doing so. The officers would not receive the offerings of persons that were at enmity or variance with their brethren, neither at the altar nor into the treasury. This custom was grounded upon the rule of our Lord (Mat 5:23). Further, all open enmity and quarrelling, strife, envy, and contention, were punished with excommunication, as tendencies towards, and lower degrees of, murder. See Bingham, Christ. Antiq. bk. 16, ch. 10, § 17.

## Strigel, Victorin[[@Headword:Strigel, Victorin]]

             a Melancthonian Lutheran and professor at Jena, was born Dec. 26, 1514. He studied philosophy and theology at Freiburg and Wittenberg, and in 1544 began to lecture in those departments. The Smalkald war interrupted his career at Wittenberg, and he drifted about in consequence to Magdeburg, to Königsberg, and to Erfurt, where he renewed his professorial labors, though not regularly appointed to a chair. A settlement for him was obtained when the Ernestine gymnasium at Jena was founded and Melancthon refused to connect himself with its faculty, upon which Strigel was invited to take the vacant position. He arrived at Jena March 9,  1548, with twenty students, and gave himself earnestly to the work of promoting the growth and prosperity of the institution, whose first rector he became. In this work he was aided by Stigel, Schnepf, Justus Joinas (q.v.), and others, with whom he labored in entire harmony; but when Flacius (q.v.) arrived in 1557, a period of disturbance was introduced.

The Flacianists urged duke John Frederic II to promulgate a confession of faith which should at the same time be a confutation of all errors, and the duke committed the preparation of the document to Strigel, Schnepf, and superintendent Hugel, all of whom protested against its promulgation as unnecessary and dangerous. Strigel offered to resign from the, faculty rather than engage in the work asked at his hands, and finally declared openly that he adhered to the teaching of Melancthon's Loci of 1544. When the Flacian Confutation of 1559 was issued and was given almost symbolical authority in the churches of Ernestine Saxony, Strigel remonstrated and declared that he could not accept the confutation as of binding authority.

The duke thereupon caused both him and Hugel to be seized by armed men on the night of March 25, and imprisoned until August, when after endeavors to force him to a change of views by means of disputations with Flacius and of threatenings, he was liberated in deference to the intercession of the university, the most prominent evangelical princes, and even the emperor; but he was ordered to remain quiet and not depart from Jena until he should have made satisfactory reply to the questions on which his views were required, a sentence which became the more easy to fulfill as he fell into fever and melancholia soon after his release from prison. The brutal treatment he had undergone excited general indignation, and the duke was forced to yield so far as to appoint a colloquy between Strigel and Flacius, which began Aug. 2, 1560, at Weimar. Five points of doctrine were to be discussed, but only the first, concerning the relation of the human will to divine grace in the work of conversion, was taken up. Strigel advocated, as always, the synergistic view, and pressed his arguments with such force and skill that Flacius allowed himself to be drawn into the assertion that original sin is the very substance of man in his natural state. After this colloquy the temper of the court began to change; and when the Flacianists persisted in pressing for a condemnation of Strigel despite an intimation that the duke desired peace, the extreme measure was taken of depriving Flacius of his professorship and expelling him with his followers from the university. Strigel, on the other hand, was rehabilitated in his chair; a declaration was issued and a visitation of the churches was ordered to pacify and unite their members.

The plan encountered strong opposition, however, and Strigel, to avoid further controversy, undertook a journey to Leipsic in the autumn of 1562, and then refused to return, though urged to come back by a deputation from Jena. The elector permitted him to choose between Leipsic and Wittenberg as the field of his future labors. He chose Leipsic. In March 1563, he began to lecture on philosophy and theology, and in connection with his general duties he prepared a commentary on the Psalms, in which his synergistic views were clearly expressed. The odium theologicum pursued him into this refuge also, and in February 1567, the rector closed his lecture room and forbade the further exercise of his professorship.

Appeal to the elector produced no result, and he once more sought a place where he might rest in peace. He went first to Amberg and then to Heidelberg, where he became professor of ethics, and engaged in teaching with his usual success and acceptability; but he soon afterwards died, on June 26, 1569. He ranks among the most gifted of Melancthon's pupils, and among the influential men of his time with respect both to his academical and ecclesiastical position and to his literary activity. Strigel's works include philological studies (Euripides), Aristotelian philosophy (Ethics and Dialectics), and theology. We mention, Hypomnemata in Omnes Libros N.T., etc. (Lips. 2 pts. 8vo): — Loci Theologici, etc. (Neustadt, 4 pts. with appendix, edited by Pezel, 1581-84): — Hypomn. in Epitom. Philosophioe Moralis P. Melancthon, (also by Pezel, ibid. 1582). Strigel included much compilation in his works, though himself a clear and strong thinker. He possessed an extraordinary memory, and followed the principle of a common ownership in literary property; but he made no secret, of his method, and desired others to draw from him in a similar way. In other respects he was a worthy character, if a passionate and ambitious nature be left out of the account. See Adam, Vitoe Theol. p. 417 sq.; Bayle, Dict. s.v.; Erdmann, De Strigelianismo (Jena, 1658; Hanover, 1675, 4to); Merz, Hist. Vitoe et Controvers V. Strigelii (Tub. 1732); Otto, De Strig Liberioris Mentis in Eccl. Luth. Viudice (Jena, 1843).

## Strigolniks[[@Headword:Strigolniks]]

             SEE RUSSIAN SECTS.

## Strigonia[[@Headword:Strigonia]]

             (or Gran, in Hungary), THE COUNCIL OF, was held in 1114 by Lawrence, the archbishop. Sixty-five canons were published.

2. Orders that the epistle and gospel be explained every Sunday to the people in large churches; in small parishes the Creed and the Lord's Prayer.

3. Orders that in all large churches there shall be clerks of every degree.

4. Orders that the people shall come to the sacraments of penance and the holy eucharist at Easter and Christmas; the clerks at all the great festivals.

6. Orders that ignorant priests shall be deposed.

10. Enacts a penalty for not calling in the priest in time of dangerous sickness; in case of death, the penalty to be enforced against the wife or relations of the deceased; or, if he have none, against his agent and two of the old persons of the place in which he lived.

11. Forbids to raise to the episcopate a married man, unless with the wife's consent.

15. Forbids bishops and priests to keep slaves.

17. Forbids to consecrate a church which is not endowed.

18. Forbids to ordain a clerk without a title.

27. Directs that the bishop shall regulate the nourishment and manner of life to be observed by canons, according to their rule.

28. Declares that the children of persons who have voluntarily embraced a canonical life may not lay claim to their property without their consent.

32. Forbids deacons and priests to marry after ordination.

37. Directs that abbots shall be seldom absent from their houses, and then only for a short time, and after notice given to the bishop.

38. Forbids abbots to use the episcopal ornaments, and denies to them the power of preaching, hearing confessions, and baptizing.

39. Forbids to confer holy orders upon monks.

46. Directs that nothing be said or sung in church but what has been ordered in synod.

47. and

48. Relate to drunkenness among ecclesiastics.

49. Relates to the same vice among the laity.

50. Directs that in every city the bishop shall have two hoses for the incarceration of penitents.

53. Directs that a woman thrice deserting her husband shall, if noble, be put to penance, without any hope of ever being restored to him; if a woman of low degree, be sold as a slave. Also orders that a husband slandering his wife, by accusing her of adultery, shall suffer the same punishment; orders the same penalties against a husband deserting his wife from motives of hatred and aversion, and gives liberty to the wife in such case to marry another.

54. Deposes any clerk marrying a second time, or marrying a widow or divorced woman.

55. Appears to allow of priests who have married twice exercising their office, if their wives consent to separate from them.

59. Forbids clerks to keep taverns, or to practice usury; deposes those who drink at taverns without sufficient cause.

61. Forbids Jews to keep any Christian servants. See Mansi, Supp. vol. 2, Coll. 283, etc.

## String (Or String Course)[[@Headword:String (Or String Course)]]

             a projecting horizontal band or line of moldings in a building. Round the exterior of a building the string is carried round the buttresses, and sometimes over the windows, forming the drip stone.

## Stringed Instrument[[@Headword:Stringed Instrument]]

             is the rendering, in the A.V., of two Heb. words

1. נְגַינָה, neginah (Habakkuk 3, 19), which likewise denotes the music of such an instrument (and so rendered in Lam 5:14), or a “song” adapted to such an accompaniment (and so rendered in the titles of many psalms), or in derision (Job 30:9; Lam 3:14). SEE NEGINAH.

2. מַנַּי, minni (only found in the plur., Psa 150:4; “whereby,” 45:8 [9]), which is of uncertain derivation and signification, but probably denotes the chord of some musical instrument. The Hebrews had various stringed instruments, chiefly or exclusively of the harp or guitar form; and similar ones have always prevailed in the East, if we may judge from the specimens exhibited on the Egyptian and Assyrian monuments. SEE MUSICAL INSTRUMENTS.

## Stringfield, James King[[@Headword:Stringfield, James King]]

             a minister of the Methodist Episcopal Church, South, was born in Nashville, Tenn., March 27, 1839. After receiving a liberal education, he was licensed to preach in June 1858, and admitted on trial into the Holston Conference in October 1858. In 1862 he became chaplain in the Confederate army, and in 1869 was appointed professor at Asheville, N.C. His labors there were very brief, as he died suddenly of inflammation of the brain, June 2, 1870; See Minutes of Annual Conferences of the M.E. Church, South, 1870, p. 410.

## Stringfield, Thomas[[@Headword:Stringfield, Thomas]]

             a minister of the Methodist Episcopal Church, South, was born in Kentucky in 1796. He embraced religion when only eight years of age, and in his twelfth year removed to Alabama. In the War of 1812 he became a soldier under Gen. Jackson, and maintained his Christian character throughout. He joined the Tennessee Conference Nov. 10, 1816, and when the Holston Conference was set off he became a member of it. In 1825-26 the Gallagher controversy was at its zenith, and Mr. Stringfield felt called upon to defend Methodism against the caricatures and slanders of its enemies, which he did at the expense of great labor and of thousands of dollars. In 1828 he obtained leave to be without an appointment, owing to feeble health. From 1829 to 1832 he was agent for the Holston Conference Seminary, and in 1836 was elected editor of the Southwestern Christian Advocate, and filled that office until 1841. He was agent of the American Bible Society from 1844 to 1849. In 1852 he was agent for the Strawberry Plains College. He was made supernumerary in 1853, effective in 1854, superannuated again in 1856, and thus continued until his death, July 12, 1858. See Minutes of Annual Conferences of the M.E. Church, South, 1858, p. 25.

## Stripe[[@Headword:Stripe]]

             (usually some form of נָכָה, nakah, to smite; but occasionally נֶגִע, nega, contact; חֲביּרָה, chabburah, or חֲביּרָה, chaburah, a bruise; מִהֲלוּמָּה, mahalummah, a stroke; μώλωχ, a wale; πληγή, a wound), a blow inflicted as a judicial punishment, usually with a rod. SEE BASTINADO. Among the Hebrews, to be beaten with stripes was a theocratic form of punishment for offenses of the less heinous kind. It was left to the judges when to inflict them, and how many to give limiting them, however, to forty as the greatest number that could be inflicted for a single offense (Deu 25:1-3). To be sure that the punishment was kept within the bounds of the law, the custom was to give forty save one (2Co 11:24). The offender, when receiving them, was laid prostrate on the ground, and the whip was applied to his back uncovered. Many allusions are made to this form of chastisement, as a symbol of primitive dealing or disciplinary correction generally (Pro 17:26; Pro 20:30; Psa 89:32)., SEE PUNISHMENT.

## Strobel, Georg Theodor[[@Headword:Strobel, Georg Theodor]]

             a Lutheran theologian of Germany, was born September 12, 1736, and studied at Altdorf. In 1769 he was preacher at Rasch, in the neighborhood of Altdorf, in 1774 at Word, and died December 14, 1794. Strobel published, Melanchthoniana (Altdorf, 1771): — Nachrichten von den Verdiensten Melanchthon's um die heilige Schrift (1773): — Bibliotheca Melanchthoniana (Nuremberg, 1775; 3d ed. 1782): — Liter ergeschichte von Ph. Melanchthon's Locis Theologicis (1776): — Ph. Melanchthonis Libellus de Scriptoribus Ecclesiasticis (1780), etc. See Doring, Die gelehrten Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 1:295, 745, 746, 767, 851. (B.P.)

## Stromata[[@Headword:Stromata]]

             (Στρώματα, miscellanies) is the most important work of Clement (q.v.) of Alexandria, of which the full title is Gnostic Dissertations concerning the True Philosophy. This work is designed to show, in opposition to the Gnostics, that Christians had their secret and deep mysteries, and were, in fact, the only people who deserve the name of Gnostics, as being alone truly learned on these subjects. For a full analysis of the work, see Riddle, Christ. Antiq. p. 97-107.

## Strong Drink[[@Headword:Strong Drink]]

             SEE DRINK, STRONG.

## Strong, Cyprian, D.D.[[@Headword:Strong, Cyprian, D.D.]]

             a Congregational minister, was born at Farmington, Conn., May 26, 1744 (O. S.). He graduated at Yale College, 1763, entered the ministry Oct. 7, 1766, and was ordained, Aug. 19, 1767, pastor in Portland, Conn., where he remained until his death, in 1811. He published, A Discourse on Act 2:42, in which the Practice of Owning the Covenant is Particularly Examined (1780): — Animadversions on the Substance of Two Sermons Preached at Stepney by John Lewis, A.M., entitled “Christian Forbearance to Weak Consciences a Duty of the Gospel” (1789): — An Inquiry wherein the End and Design of Baptism, etc., are Particularly Considered and Illustrated (1793): — A Second Inquiry into the Nature  and Design of Christian Baptism (1796); and several occasional Sermons. See Sprague, Annals of the Amer. Pulpit, 1, 651.

## Strong, John D.[[@Headword:Strong, John D.]]

             a Presbyterian minister, was born at Rockaway, N.J., Jan. 26, 1821. He prepared for college at Millville Academy, N.Y., graduated at Williams College; Mass., in 1848, and at Auburn Theological Seminary, N.Y., in 1851; was licensed by Cayuga Presbytery in 1850, and soon after leaving the seminary he went out West and preached at Fort Madison, la. He afterwards became pastor successively of the Stone Church, Iowa City, Springfield, Ia.; Fairplay, Jamestown, Lowville, and Leeds, Wis. He died May 14, 1859. During his ministry two churches were organized under his care, and many revival seasons were granted in answer to his prayers and labors. See Wilson, Presb. Hist. Almanac, 1860, p. 122. (T.L.S.)

## Strong, Jonathan, D.D.[[@Headword:Strong, Jonathan, D.D.]]

             a Congregational minister, was born at Bolton, Conn., Sept. 4, 1764. He graduated at Dartmouth College in 1786, and was ordained, Jan. 28, 1789, colleague pastor in Randolph, Mass., where he remained until his death, Nov. 9, 1814. He published, An Oration on the Fourth of July (1810) several occasional Sermons: besides articles in the Panoplist and other magazines. See Sprague, Annals of the Amer. Pulpit, 2, 275.

## Strong, Nathan, D.D.[[@Headword:Strong, Nathan, D.D.]]

             a Congregational minister, was born at Coventry, Conn., Oct. 16, 1748. He graduated at Yale College in 1769, was appointed tutor in 1772, and was ordained, Jan. 5, 1773, pastor of the First Church, Hartford, where he remained until the close of life, Dec. 25, 1816. He published, The Doctrine of Eternal Misery Consistent with the Infinite Benevolence of God (1796):-- two volumes of Sermons (1798, 1800). In 1799 he was the principal compiler of the Hartford Selection of Hymns, a number of them written by himself; and in 1800 he was the originator of the Connecticut Evangelical Magazine. A number of occasional Sermons were also published by him. See Sprague, Annals of the Amer. Pulpit, 2, 34.

## Strong, Paschal Nelson[[@Headword:Strong, Paschal Nelson]]

             a minister of the (Dutch) Reformed Church, was born at Setauket, L.I., in 1793. He was a lineal descendant of John Strong, the first ruling elder in  the Church of Northampton, Mass., who came to this country in 1630. At thirteen years of age he entered Columbia College, and graduated with the highest honors in 1810. He studied theology with Dr. J.M. Mason, and was licensed in 1815 by the Presbytery of New York. He and his classmate, Rev. John Knox, were immediately called as colleague pastors of the Church in New York, with Drs. Kuyper and Milledoler, and were ordained and installed together by the Classis of New York, July 14, 1816. His ministry was brief, but brilliant, popular, and powerful. He was an eloquent preacher, a fine classical and exegetical scholar, evangelical in sentiment, and characterized by deep personal piety and faithful pastoral service. A pulmonary disease, for which an ocean voyage and a visit to the West Indies brought no relief, ended his days, April 7, 1825, in the island of St. Croix, where his grave and monument still are. His death was peaceful and happy. His only publication was a sermon, which attracted much attention at the time, preached Nov. 17, 1822, after the yellow fever of that year in New York, and entitled The Pestilence a Punishment for Public Sins. He possessed fine executive talents, and it was chiefly through him that the Board of Domestic Missions of the Reformed Church was organized. See Life of Dr. Livingston, p. 399, 400; Sprague, Annals of the Amer. Pulpit, 9, 2, 191; Corwin, Manual of the Ref. Ch. p. 224; (W.J.R.T.)

## Strong, Thomas M., D.D.[[@Headword:Strong, Thomas M., D.D.]]

             a (Dutch) Reformed minister, and brother of Rev. Paschal N. Strong, was born at Cooperstown, N.Y., in 1797, graduated at Columbia College in 1816, received his theological education under Dr. J.M. Mason and at Princeton Seminary, and settled in 1819 in the Presbyterian Church in Norfolk, Va. Thence he removed to the Associate Reformed churches of Chambersburgh and Shippensburgh, Pa., 1821-22. In 1822 he accepted the call of the Reformed Church of Flatbush, L.I., where he remained until his death in 1861. Seldom does God give to the Church a more finely rounded and exalted character. “Resolute, without arrogance; modest, without timidity; positive in his convictions, without pride of will; persevering, without pretension; diligent, without ostentation of intentions; firm, without obstinacy; tenacious of his moral and personal preferences, without bigotry or hypocrisy; quick in his estimate of duties, without wayward impulses; devoted to duty, without thirst for personal exaltation; methodical, without mechanical servility to circumstances; learned, without pedantry; and godly, without affectation of sanctity he seemed, indeed, to illustrate how natural qualities may be toned and softened into well nigh  untarnished beauty by the power of Christ working upon them all.”

He was a diligent student, a prolific preacher, always earnest, sedate, and pleasant, solid and instructive, wide awake, and devoted to his work. For thirty-four years he was the stated clerk of the General Synod of the Reformed Church. He was the balance wheel of that ecclesiastical body, yet so modest and so genial, courteous and considerate, that he never appeared in the least officious, and was always deferred to with unquestioning respect. There was no appeal from his statements of facts and of the law of the house in that assembly. He presided over its sessions in 1836. His name and services are identified with almost every important measure of the Church during the long period of his official connection with it. His ministry was blessed with a powerful revival which gave new life to him and to his Church. His influence on Long Island was wide spread. He published a Hist. of Flatbush, in King's County, L.I. (N.Y. 1842, 12mo), which is a memorial of his industrious historical research. See Corwin, Manual of the Ref. Ch. p. 222-226; Wilson, Presb. Hist. Almanac, 1862, p. 297; Allibone, Dict. of Brit. and Amer. Authors, s.v. (W.J.R.T.)

## Strong, Titus[[@Headword:Strong, Titus]]

             a Protestant Episcopal clergyman, was born at Brighton, Mass., Jan. 26, 1787, and removed with his parents to Boston in 1788. His father being drowned the next year, young Strong was taken to his grandfather's in Northampton, and in 1801 began to learn the trade of printer. In July, 1805, he undertook the study of law, then had serious thoughts of fitting himself for the stage; but in 1807 he commenced the study of theology, under the direction of Mr. Whitman, of Goshen. The same year he entered the law office of H. Townsend, of Dedham, came under the influence of Episcopalianism, and was admitted a candidate for holy orders Oct. 1, 1812. He was ordained deacon Marci 24, 1814, at Dedham, by bishop Griswold, and priest March 26, 1815, and at the same time was instituted rector of St. James's parish, Greenfield, Mass. He retained this rectorship until the close of his life, in June, 1855. He published (1812-51) educational and theological treatises, etc.: — Sermons: — Poems: — and contributed to the Gospel Advocate and other periodicals. See Sprague, Annals of the Amer. Pulpit, 5, 575.

## Strong, William L.[[@Headword:Strong, William L.]]

             a Presbyterian minister, was born at Salisbury, Conn., Oct. 18, 1782. He received a good preparatory education, graduated from Yale College, Conn., in 1813, studied theology privately, was licensed by the New Haven Association, and ordained pastor at Somers, Conn., by the Tolland County Association in 1814. Here he labored earnestly for twenty-five years, then removed to Redding, Fairfield Co., Conn., where he preached for five years then accepted a call from Vienna Presbyterian Church in Ontario County, N.Y., where he was pastor for ten years, when, owing to infirmities, he retired, and removed to Fayetteville, N.Y., where he died, Aug. 31, 1859. A number of his sermons have been published, and a tract, The Sinner Condemned Already. Mr. Strong was an ardent evangelical preacher, thoroughly conversant with the history and polity of the Church. See Wilson, Presb. Hist. Almanac, 1861, p. 164. (J.L.S.)

## Strongdsan Gambo[[@Headword:Strongdsan Gambo]]

             in Mongol and Tibetan mythology, is a primeval and celebrated king of Tibet, who had two wives --Dara Aekkae and Kuillingtu Urultu --both of whom were incarnations of good genii. They had rendered especially meritorious service to the race of mankind, inasmuch as they had aided the wise Chutuktu in removing its sin and delivering its members; and they were consequently accorded divine honors.

## Strophaeus[[@Headword:Strophaeus]]

             an epithet applied in Greek mythology to Mercury in the character of porter (Aristoph. Plutus, 1153).

## Strophius[[@Headword:Strophius]]

             the name of several persons in Grecian mythology. 1. The father of Scamander (Homer, 2, 5, 49). 2. A son of Crisus, king of Phocis and father of Pylades (Pindar, Pyth. 11, 53; Eurip. Orest. 33; Pausan. 2, 29, 4). 3. A son of Pylades and Electra (Pausan. 2, 16, 7).

## Stroth, Friedrich Andreas[[@Headword:Stroth, Friedrich Andreas]]

             a German scholar, was born at Triebsees, in Pomerania; March 5, 1750. For some time he was director of the gymnasium at Coburg, and died June 26, 1785, at Lauchstadt. He wrote, Dissertatio de Codice Alexandrino (Halle, 1771): — Programma, quod Lectiones nonnullas Codicis Groeci V.T. Exhibet, qui Venetiis in Bibliotheca S. Marci Asservatur (ibid. 1775): — Symbole Critioe ad Illustrandam et. Emendandam Alexandrinorum Interpretum Versionem ex Justino Martyre aliisque Patribus Ecclesiasticis Collectoe, reprinted in Eichhorn's Repertorium der. morgenlandischen und bibl. Literatur, 3, 313; 6, 124, 163; 13, 158, 168 (Leips. 1778-83): — Index Criticus Omnium Codicum Versionis Alexandrinoe Manuscriptorum (ibid.), 5, 92, 134; 8, 177, 205; 11, 45, 72. See Winer, Handbuch der theol. Literatur, 2, 794; Fürst. Bibl. Jud. 3, 394. (B.P.)

## Stroud, Asa B.[[@Headword:Stroud, Asa B.]]

             a Methodist Episcopal minister, was born April 11, 1807. He was converted in 1823, admitted on trial by the Ohio Conference in 1830, and appointed to Kanawha Circuit. The following appointments were filled by him: Letart Falls Circuit, Charleston Circuit, Parkersburg and Athens circuits, New Haven, Eaton, Franklin, Monroe, Urbana, South Charleston, Reply, Cincinnati Mission, and Milford Circuit, where he died, Sept. 23, 1849. He was a faithful preacher and a most self-sacrificing pastor. See Minutes of Annual Conferences, 4, 386.

## Stroud, Thomas D.[[@Headword:Stroud, Thomas D.]]

             a minister of the Methodist Episcopal Church, South, was received on trial in the Memphis Conference in 1840. In 1841 he was transferred to the Arkansas Conference, and continued to labor until a few days previous to his death, November 1844. See Minutes of Annual Conferences of the M.E. Church, South, 1845, p. 23.

## Strout, George D.[[@Headword:Strout, George D.]]

             a minister of the Methodist Episcopal Church, was born at Cape Elizabeth, Me., Jan. 24, 1802, and united with the Church April 23, 1820. He was licensed as a local preacher in September 1827, and was admitted into the Maine Conference in 1830. He was ordained deacon in 1832, and elder in 1834. His ministry was spent in the Maine and East Maine conferences, and  lasted until closed by death, at Pittston, Oct. 22, 1868. See Minutes of Annual Conferences, 1869, p. 145.

## Strout, Joseph C.[[@Headword:Strout, Joseph C.]]

             a minister of the Methodist Episcopal Church, was born at Cornish, Me., in 1833. In 1846 he was converted, and united with the Church. He was educated in the East Maine Conference Seminary, at Bucksport, and entered the Maine Conference in 1857. His ministry was very successful, but brief, as he died Jan. 25, 1862. See Minutes of Annual Conferences, 1862, p.116.

## Strout, Oran[[@Headword:Strout, Oran]]

             a minister of the Methodist Episcopal Church, was born at North Poland, Me., Oct. 10, 1801, and united with the Church when nineteen . He was admitted to the East Maine Conference in 1853, aid superannuated in 1862. He died at Searsmont, Feb. 23, 1872. See Minutes of Annual Conferences, 1872, p. 67.

## Strozzi, Bernardo[[@Headword:Strozzi, Bernardo]]

             called Capuccino, an Italian painter, was born at Genoa in 1581, and studied under Pietro Sorri, but at the age of seventeen he entered the Capuchin Order, and finally became a secular priest. He died at Venice in 1644, leaving many sacred pieces, which are enumerated in Hoefer, Nouv. Biog. Gen. s.v.

## Strozzi, Lorenza[[@Headword:Strozzi, Lorenza]]

             an Italian nun, was born at Capalia, near Florence, March 6, 1514, and brought up in the monastery of St. Nicholas del Prato, where she took the Dominican habit and devoted herself to religious duties, teaching, and music. She composed hymns and Latin odes on all the festivals (Flor. 1588, 8vo), which were long used in all the services, and were translated into French by Pavilion and set to music by Maudit. She died Sept. 10, 1591.

## Struensee, Adam[[@Headword:Struensee, Adam]]

             a German theologian, was born Sept. 8, 1708, at Neurippin, in Brandenburg, of a wealthy family, and early began the study of theology with a circle of young companions, who styled their meetings colloquia  biblica. Although warmly attached to the Moravian count Zinzendorf, he refused to join that community. In 1730 he was made chaplain of the countess Sayn-Wittgenstein, who resided at Berleburg, and after 1732 was pastor of several churches in Halle, and also occupied a chair of theology there. In 1757 he became provost of the Church of Altona; and in 1761 ecclesiastical superintendent of the duchies of Sleswig and Holstein. He died at Rendsburg, June 20, 1791; During all his life, Struensee was characterized by an enlightened piety and a most exemplary and amiable deportment. He wrote, Betrachtungen ub. Sonnund Festtags Evangelia (Halle, 1747-48, 1758, 4 vols.) Sammlung erbaulicher Schriften, etc. (ibid. 1755-56, 3 vols.): — Gedachtnissreden (ibid. 1756): — Predigten (Altona, 1758-60, 3 vols.): — Theologische Moral (Flensburg, 1765): — Theologische Abhandlung (Altona, 1765): — Biblischer Unterricht. (Halle, 1768).

## Strut (Or Strutting Piece)[[@Headword:Strut (Or Strutting Piece)]]

             In carpentry, any piece that keeps two others from approaching, and is, therefore, itself in a state of compression; in contradistinction to a tie, which keeps the two points of the frame to which its extremities are attached from receding, and is, therefore, in a state of tension. — Parker, Gloss. of Architect. s.v.

## Struthers, Gavin, D.D.[[@Headword:Struthers, Gavin, D.D.]]

             a Presbyterian divine, was born in 1790. He was educated at the University of Glasgow, Scotland, and after studying divinity was called to the Anderston Relief Church, Glasgow, and was ordained in 1817. He was mainly instrumental in bringing about the union between the United Secession and the Relief Church, and was the author of the address read from all the pulpits of both denominations at its consummation; also author of Memoirs of American Missionaries (18mo): — a History of the Relief Church:-- and an Essay on Christian Union. Dr. Struthers was an earnest thinker, and died July 11, 1858. See Wilson, Presb. Hist. Almanac, 1860, p. 272; Allibone, Dict. of Bit. and Amer. Authors, s.v. (J.L.S.)

## Stryker, Isaac P.[[@Headword:Stryker, Isaac P.]]

             a missionary of the (Dutch) Reformed Church to Borneo, was born at Harlingen, N.J., Nov. 27, 1811, and was brought up to mechanical labor, until God turned him aside to prepare for the Gospel, ministry. He began  his studies late in life, graduated at Rutgers College in 1837, and from the Theological Seminary at New Brunswick in 1840. In November of that year, having been ordained as an evangelist to the heathen by the Classis of New Brunswick, he sailed for Borneo with his classmate Rev. William T. Van Doren and wife. He died of a swift fever at Singapore in 1842, after spending a year in Java, as required by the law of the Dutch government, and almost before the real beginning of his missionary work. He was a man of fervid piety, zealously earnest in the Christian life, and thoroughly devoted to the cause of Christ among the pagans; The mission to which he belonged, after years of patient struggles, was abandoned in 1849. Mr. Stryker was unmarried. See , Corwin, Manual of the Ref. Church, p. 473. (W.J.R.T.)

## Stryker, Peter[[@Headword:Stryker, Peter]]

             a (Dutch) Reformed minister, was born in New York city in 1764, studied theology under Dr. Livingston, was licensed by the General Synod of the Reformed Church in 1788, and for over forty years actively engaged as minister of the following churches of that order Northampton and Southampton, Pa., 1788-90; Staten Island, 1790-94; Belleville, N.J., 1794- 1809; Stone House Plains, 1810-12; Berne, N.Y., 1828-29, when, on account of feeble health, he resigned all pastoral service. For many years he was the oldest living clergyman of that Church. In his best days he is said to have been “a powerful preacher, plain, practical, and pungent a real orator.” His piety was eminent. He said that not a doubt of his personal acceptance with God beclouded his soul for several years before his departure, which occurred in 1847. His end was peace, and he is remembered among the patriarchs of the Church. He preached with equal ease in Dutch and in English. See Corwin, Manual of the Ref. Church, p. 474. (W.J.R.T.)

## Strymo[[@Headword:Strymo]]

             in Grecian mythology, was the daughter of the river god Scamander, and wife of Laomedon, the king of Troy. Laomedon's queen is, however, sometimes named Placia instead.

## Strymon[[@Headword:Strymon]]

             a proper name applied in Greek mythology to various persons: 1. A son of Mars and Helice, whose daughter Terina was also beloved by Mars and  bore him Thrassa. 2. A son of Oceanus and Tethys, or of Pontus and Thalassa. The navigable river over which Strymon ruled was rendered unnavigable by Hercules; who drove through it the herds of Geryon.

## Strype, John[[@Headword:Strype, John]]

             an ecclesiastical writer, was born at Stepney, England, Nov. 1, 1643. After being educated at St. Paul's School for six years, he entered Jesus College, Cambridge, July 5, 1662, whence he removed to Catharine Hall, where he took his degree of A.B. in 1665, and that of A.M. in 1669. He received the perpetual curacy of Theydon-Boys, County of Essex, July 14, 1669, but left it a few months after on being appointed minister of Low-Leyton. Although he enjoyed this preferment for over sixty-eight years, and administered the sacrament on Christmas day for sixty-six years successively, yet he was never instituted nor inducted. Soon after he went to Low-Leyton, he obtained access to the valuable manuscripts of sir Michael Hickes, and began from them some of those collections which he afterwards published. Towards his latter days he held the sinecure of Terring, Sussex, and was lecturer of Hackney till 1724, when he resigned that position. He died at Hackney, Dec. 11, 1737. His publications were, Lightfoot's Works (Lond. 1684, 2 vols. fol.): — Memorials of Archbishop Cranmer (1694, fol.): — Life of Sir Thomas Smith (1698, 8vo):--Life and Actions of John Aylmer, Bishop of London (1701, 8vo): — Life of Sir J. Cheke, etc. (1705, 8vo): — Annals of the Reformation, etc., in England (1709-31, 4 vols.):-- History of the Life and Actions of Edmund Grindal, Archbishop of Canterbury (1710, fol.): — Life and Acts of Matthew Parker, Archbishop of Canterbury (1711, fol.): — Life and Acts of John Whitgift, Archbishop of Canterbury (1718, fol.): — Ecclesiastical Memorials (1721, 3 vols. fol.): — Sermons, etc. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stuart, Andrew[[@Headword:Stuart, Andrew]]

             a Scotch prelate, was postulated bishop of the see of Dunkeld in 1515, and was afterwards put into the see of Caithness. See Keith, Scottish Bishops, page 93.

## Stuart, Cohen M., D.D.[[@Headword:Stuart, Cohen M., D.D.]]

             a distinguished Presbyterian divine of Rotterdam, was a native of Holland and educated for the ministry in the Reformed Church. He was sent as a delegate to represent the churches of Holland in the World's Evangelical Alliance, which convened in the city of New York in October 1873. He took an active part in all the proceedings of that august assembly, and delivered the answer to the Rev. Dr. William Adams's address of welcome to the Alliance. He also read a paper on the state of the evangelical  Protestant Church of Holland and the Netherlands, which was published among the proceedings of that body. He was a member of the Evangelical Conference of the Protestant Church of the Netherlands; a very popular and successful preacher, and his death was a great loss to the general Church. Dr. Stuart was so well pleased with the American Church and people that he expressed a desire while here to remove to this country and settle among us, but providential circumstances prevented him from carrying out his wishes in that respect. He died at Utrecht in January 1879. (W.P.S.)

## Stuart, Henry B.M.C.[[@Headword:Stuart, Henry B.M.C.]]

             duke of York and cardinal, grandson of James II of England, was born in Rome, March 6, 1725, and after the battle of Culloden, which was lost by his elder brother, April 27, 1746, he entered the ecclesiastical ranks. Benedict XIV gave him the purple, July 3, 1747, and afterwards the archbishopric of the Lateran and several other dignities. To these Clement XIII added other offices which yielded him rich revenues. But the French Revolution stripped him of all these, and he even sold his family jewels in aid of pope Pius VI. George III of England gave him a pension of four thousand pounds, which he retained till his death, at Frascati, July 13, 1807. To him are attributed Constitutiones Synodales Ecclesioe Tusculanoe (Rome, 1764) and Appendix ad Tusculanam Synodum (ibid. 1764), which, however, are really the works of the Jesuit Stefanucci. With this prince-prelate the royal house of Stuart became extinct.

## Stuart, John, D.D[[@Headword:Stuart, John, D.D]]

             an Episcopal minister, was born at Harrisburg, Pennsylvania, in 1740. He graduated at the College of Philadelphia, was ordained in 1770, and appointed to the mission at Fort Hunter. He prepared a Mohawk translation of the gospel of Mark, an Exposition of the Church Catechism, and a compendious History of the Bible. During the revolutionary war he became an object of suspicion, and was subjected to many hardships. At length he removed to Canada, and in 1786 opened an academy at Kingston. About 1799 he was appointed chaplain to the garrison. He died at Kingston in August 1811. He has been called the "Father of the Upper  Canada Church." See Sabine, Loyalists of the Revolutionary War, 2:339. (J.C.S.)

## Stuart, Moses[[@Headword:Stuart, Moses]]

             a learned Congregational divine, was born at Wilton, Conn., March 26, 1780. He early began to develop a taste for books, reading Edward's On the Will when he was only twelve years of age. At the age of fifteen he was sent to an academy in Norwalk, Conn., and entered the sophomore class of Yale College in May 1797, graduating with the highest honors of his class in 1799. The year after he spent teaching in an academy at North Fairfield, Conn., and during a part of the year following he was principal of a high school in Danbury. He was admitted to the bar in 1802 at Danbury, but the week previous had been chosen tutor in Yale, which position he accepted. During his tutorship, desirous of procuring an appropriate work on the Sabbath, Mr. Stuart borrowed of the president Macknight's work On the Epistles, the perusal of which awakened him to spiritual things and resulted  in his conversion. In the early part of 1803 he connected himself with the Church in Yale College, began to study theology under president Dwight, and was soon after licensed to preach by the New Haven Association. He was ordained pastor of the Church in New Haven formerly served by Dr. Dana, March 5, 1806. On Feb. 28, 1810, he was inaugurated professor of sacred literature at Andover, and continued in the active discharge of his duties until 1848, when he resigned in consequence of advancing age. After this, however, his mind retained its wonted activity, and he published two or three works requiring minute and profound Biblical investigation. Taking his daily walk, he fell, fracturing the bone of his wrist. He afterwards took a severe cold, which passed into a typhoid fever and issued in death, Jan. 4, 1852. Mr. (for he refused the title of Dr.) Stuart's life was one of incessant labor, devoted chiefly to Biblical literature. In this he led the way in his own country with most happy results. His own contributions to sacred learning are very valuable; but perhaps he did even more by the impulse he gave to Biblical study, and the sound principles of Biblical exegesis which he instilled into the minds of his younger brethren, especially in America, than by the works which he himself published. His chief writings are, a Grammar of the Hebrew Language (1813; of which a 5th ed. appeared at Oxford in 1838): — a Hebrew Chrestomathy (1832): — Course of Hebrew Study (1830): — a Grammar of the New Test. Dialect (2d ed. 1841): — Commentary on the Epistle to the Hebrews (1827, 2 vols.; reprinted, Lond. 1828): — On the Epistle to the Romans (1832; London, 1833): — On the Apocalypse (1845; Edinb. 1847): — On Daniel (1851): — Ecclesiastes (1851): — Proverbs (1852): Critical History and Defense of the Old; Test. Canon (1845): — A Scriptural View of the Wine Question (1848): --Sermons (1810-46). He was also a large contributor to the Biblical Repository and the Bibliotheca Sacra. A monument has been erected to his memory at Andover, on which he is styled “the father of Biblical science in his native country.” See Sprague, Annals of the Amer. Pulpit, 2, 475; Park, Funeral Discourse (1852); Meth. Quar. Rev. April 1852; Christian Review, April 1852; Journ. of Sac. Lit. Jan. 1853.

## Stuart, Robert L[[@Headword:Stuart, Robert L]]

             a philanthropic merchant, was born in the city of New York, July 21,1806. He inherited a considerable fortune from his father, together with his business, the refining of sugar and the manufacture of candy, by which he amassed a large property, and liberally contributed of it for religious and benevolent purposes, especially to the library and mission enterprises of the Presbyterian Church, of which he was a consistent and devout member. He died in his native city, December 13, 1883. It is estimated that the total gifts of himself and his brother, Alexander (died in December 1879), amounted to nearly three million dollars.

## Stubble[[@Headword:Stubble]]

             is the rendering in the A.V. of two Heb. and one Gr. word:

1. Usually קִשׁ, kash (which is invariably so rendered), so called from its dryness, which denotes the dry halm of grain, partly as left standing in the  fields (Exo 5:12), and then sometimes burned over (Exo 15:7; Isa 5:24; Isa 47:14; Joe 2:5; Nah 1:10; Oba 1:18), and partly as broken up into chaff by treading out the grain, and so separated by ventilation (Job 13:25; Job 42:20 [28]; Psalm 83:24; Isa 40:24; Isa 41:2; Jer 13:24). SEE CHAFF.

2. Once תֶּבֶן, teben (Job 21:18), properly straw, as used for provender. SEE STRAW.

3. Once καλαμή (1Co 3:12), which denotes in general the stalk of grain after the ears are removed (Xenoph. 1Co 3:5; 1Co 3:18; Sept. for קִשׁ, Exo 15:7; Joe 2:5). In Egypt the reapers only cut off the ears of the corn with the sickle, leaving the straw, which they deemed worthless, to rot on the ground. Hence when the cruel Pharaoh commanded the Hebrew brick makers to gather straw for themselves (Exo 5:12), though guilty of excessive tyranny, he did not, as some have supposed, ordain a physical impossibility. SEE BRICK.

## Stubbs, Aaron J.[[@Headword:Stubbs, Aaron J.]]

             a minister of the Methodist Episcopal Church, was born in Butler County, O., March 13, 1830, and was converted and joined the Church in 1849. He was admitted on trial into the Central Ohio Conference in September 1857. In April 1864, he was elected chaplain of the 32d Regiment of Ohio Volunteers. He lost his health while in the army, was superannuated at the Conference of 1864, and settled at Patterson, Hardin Co., O., where he died, June 14, 1865. His labors were very acceptable and useful. See Minutes of Annual Conferences 1865, p. 142.

## Stubbs, Alfred, D.D[[@Headword:Stubbs, Alfred, D.D]]

             a Protestant Episcopal minister, was born at Turk's Island, West Indies, May 12, 1815. He passed his school-days at Bloomingdale and in Brooklyn, graduated at Yale College in 1835, and at the General Theological Seminary, New York city, in 1839. In the latter year he .was chosen rector of Christ Church, New Brunswick, a position which he continued to hold until his death, December 11, 1882. He was a warm- hearted and generous man, and of untiring energy and earnest devotion to the principles of the Church. In the convention of the diocese he took an. active and leading part, and frequently was sent as deputy to the General Convention. He had been for a long time president of the Standing Committee. In 1867 Dr. Stubbs made a charge against the Reverend Stephen H. Tyng, Jr., of violating the canon laws of the Church by preaching in a Methodist meeting-house in New Brunswick. Dr. Stubbs was a prominent person in that trial, which attracted wide attention.

## Studdiford, Peter[[@Headword:Studdiford, Peter]]

             a (Dutch) Reformed minister, was born in New York city in 1763, graduated from Columbia College in 1786, and studied theology with Dr. John H. Livingston. He was licensed by the Synod of the Reformed Dutch Church in 1787, and settled that year at Readington, N.J., having Bedminster as an associate Church until 1800, and then ministered at Readington alone until his death, Nov. 30, 1826. In 1812 he was appointed professor of Hebrew by the General Synod. His record is that of a man of large views, much learning, and intense devotion to his ministerial work. He had a great reputation as an extemporaneous preacher, sometimes transcending himself when called upon in an emergency, and always on  these occasions speaking with elaborate finish and great force. He was noted as a patriotic citizen, a faithful pastor, and a Christian of deep personal piety and of catholic sentiments. See Corwin, Manual of the Ref. Church p. 229. (W.J.R.T.)

## Studdiford, Peter O., D.D.[[@Headword:Studdiford, Peter O., D.D.]]

             a Presbyterian divine, son of the preceding, was born at Readington, N.J., Jan. 11, 1799. He early made a profession of religion, pursued his preparatory studies at the Academy at Baskingridge, N.J., and subsequently at Somerville. In 1816 he graduated with the highest honor at Rutgers College, New Brunswick, was occupied three years in teaching, and graduated at the Theological Seminary at Princeton in 1821; He was licensed by the New Brunswick Presbytery April 27, 1819, ordained as an evangelist by the same presbytery Nov. 28, 1821, and on Dec. 2, 1821, commenced his labors at Lambertville, N.J., alternating for one year with the Solebury Church in Pennsylvania. In June 1825, he was installed pastor of the Lambertville and Solebury churches, which relation existed most happily for a period of forty-five years. He died June 5, 1866. Dr. Studdiford was a sound and able theologian, a judicious and most instructive preacher, and admirably fitted and successful as an educator. See Wilson, Presb. Hist. Almanac, 1867, p. 204. (J.L.S.)

## Studenz[[@Headword:Studenz]]

             in Slavic mythology, is the lake in the gloomy recesses of the mighty beech wood on the island of Rügen, whose waters were used to wash the wheels of the wagon in which the goddess Nerthus had passed through the island. The slaves who performed that labor were immediately drowned. The lake swarmed with fishes, but none were allowed to be taken from it because they belonged to the goddess. Even to approach the lake was a capital offense.

## Studies Of The Clergy[[@Headword:Studies Of The Clergy]]

             In the early Church, the clergy were obliged to lead studious lives, and no pleas were allowed as just apologies for the contrary. Their chief studies were to be the Holy Scriptures, to which special attention was demanded, and the approved writers and canons of the Church. Other books were to be sparingly and cautiously used. Heretical works were to be read only upon necessity to confute them or caution others against them. Beyond  this, there was no obligation on them to read human learning, nor was there an absolute prohibition of it. Where such study could be made to minister to divinity, it was not only allowed, but encouraged, and the study of such learning rightly applied did very great service to religion in the primitive ages of the Church. See Bingham, Christ. Antiq. bk. 6, ch. 3, § 1 sq.

## Studitae[[@Headword:Studitae]]

             a name given to a branch of the ACOEMETAE (q.v.). One Studius, a nobleman of Rome, renounced the world, and became one of their order, erecting a large monastery for himself, which was called Studium, and the monks Studitoe. In a short time they lost their credit by joining the Nestorians.

## Studites, Simeon[[@Headword:Studites, Simeon]]

             is said to have been a monk in the famous monastery of Studium in Constantinople (see Muller, Stud. Coenob. Constant. ex Monum. Byzant. Illustratum Diss. [Lips. 1721]), and is credited with the composition of a series of hymns of praise (see Allatius, De Sym. Scriptis Diatriba [Par. 1664], p. 23).

Another Simeon Studites is mentioned in Allatius, loc. cit. p. 151, as a theologian, homilist, and hymnographer. See Fabricii Biblioth. Groeca, curante Gottl. Christoph. Harles. (Hamb. 1808), 11, 302-319.

## Studites, Theodore[[@Headword:Studites, Theodore]]

             a violent opponent of the iconoclasts in the early Church, was born in Constantinople, A.D. 759, entered the Convent of Studium in 781, and was made its abbot, or archimandrite, in 794. He soon came into conflict with the emperor Constantine Copronymus-- a violent iconoclast, who had separated from his consort and was about to marry Theodora-- and denounced the ban against him, besides severing his relations with the patriarch Tarasius, because the latter would not proceed energetically against the emperor. Constantine thereupon banished him to Thessalonica. When image worship was restored, Theodore was recalled and received into favor; but he became involved in fresh troubles, this time with the emperor Nicephorus, who caused him to be imprisoned and transported to an island near Constantinople, where he remained until reinstated in his office by Michael Rhangave. When Leo the Armenian renewed the attack on image worship (813), Studites at once rose against him with his  accustomed zeal; the emperor caused him to be warned, but without result, and then called a synod at Constantinople which prohibited iconolatry (815), after which he took energetic measures for its repression. Studites was confined at Mesope, and afterwards (819) at Smyrna. Balbus gave him his liberty, in 821 and permitted the adoration of images in private; but the zeal of Studites soon compelled his renewed banishment from Constantinople. He took up his abode on the island of Chalcis, and died there, Nov. 11, 826. He composed a number of letters, poems, and other writings against the iconoclasts, for which see Bellarmine, De Scriptoribus Eccles. [Colon. 1684], p. 151. Part 5 of Jacques Sirmond's Opera Varia (Venet. 1728) is almost exclusively devoted to Theodore Studites and his writings. Comp. also the literary references in Gieseler, Kirchengeschichte (Bonn, 1846), 2, 1, 10 sq.

## Stuffo[[@Headword:Stuffo]]

             an unknown divinity worshipped among the ancient Saxons, supposed to have presided over their drinking customs and to have been the patron of revelers.

## Stuffs Used In The Middle Ages[[@Headword:Stuffs Used In The Middle Ages]]

             — The names Damask, Sarcenet (Saracenorum opus), Sypers (cloth of Cyprus), and Levantine brocades, of silver and gold, made in the Lebanon; Orphreys, “the gold of Phrygia;” Attalic robes, splendid cloths of Asia Minor; and the embroidery, veils, silks, and cloths of Alexandria, bespeak the place of manufacture. Byzantium was also a considerable producer. The earlier patterns are Byzantine, with flowing and geometrical designs, animals, and birds. In the 13th century arms of donors were introduced, and in the 14th century splendid borders, representing saints, angels, and evangelists, were added to vestments. In England, embroidery of Alexandria, Indian samit, color de Painaz, Turkey work, cloth of Antioch, Tripolis, Tartaryn, Tiretaine, cloth of Tyre (so called from its bright tint), Tarsus, India, Tarse de Nak, Tuly, Inde di Gangi, and Moire de Tarse are mentioned as used in vestments, all being of Eastern importation.

## Stuhr, Peter Feddersen[[@Headword:Stuhr, Peter Feddersen]]

             a German scholar, was born at Flensburg, May 28, 1787, studied law at Kiel, and in 1806 philosophy at Heidelberg and Halle. In 1821 he commenced lecturing at the Berlin University, was promoted in 1826 as  professor of philosophy, and died March 13, 1851. He wrote, Die Staaten des Alterthums und der christl. Zeit (Heidelberg, 1811 ): — Ueber den Untergang der Naturstaaten (Berlin, 1812): — A behandlungen über nordische Alterthümer (ibid. 1817):--Die chinesische Reichsreligion und die Systeme der indischen Philosophie in ihrem Verhältnisses zur Offenbarungslehre (ibid. 1835): — Allgemeine Geschichte der Religionsformen der heidnischen Volker (ibid. 1836-38, 2 vols.): — Das Verhältniss der christlichen Theologie zur Philosophie und Mythologie (ibid. 1842): — Vom Staatsleben nach platonischen, aristotelischen und christlichen Grundsätzen (ibid. 1850). See Regensburger Conversations- Lexikon, s.v.; Theolog. Universal-Lexikon, s.v.; Zuchold, Bibl. Theolog. 2, 1290. (B.P.)

## Stukeley, William[[@Headword:Stukeley, William]]

             an English divine and antiquarian, was born at Holbeach, in Lincolnshire, Nov. 7, 1687. He was admitted into Bene't College, Cambridge, Nov. 7, 1703, and took the degree of J.B. in 1709. He first began to practice at Boston, in his native county, but removed to London in 1717, where he was soon after elected F.R.S. The degree of M.D. he took at Cambridge in 1719, and was admitted a fellow of the College of Physicians in the year following. Later his thoughts were turned to the Church, and he was ordained at Croydon, July 20, 1720. In October following he was presented to the living of All-Souls', Stamford. He became chaplain to the duke of Ancaster, and also received from him the living of Somerby, near Grantham, in 1739. In 1741 he preached the 30th of January sermon before the House of Commons, and in that year became one of the founders of the Egyptian Society. In 1747 he vacated his preferments in the country, and received the rectory of St. George's, Queen Square. He died March 3, 1765. In addition to other works on antiquities, he wrote, Paloeographia Sacra, or Discourses on the Monuments of Antiquity that Relate to Sacred History (1736, 4to): — Stonehenge, a Temple Restored to the British Druids (1740, fol.): — Abury, a Temple of the British Druids Described (1743, fol.): — Sermons (1742, 4to; 1750, 4to; 1756, 8vo). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Stumbling block[[@Headword:Stumbling block]]

             (מַכְשׁוֹל, mikshol, πρόσκομμα, which literally denote any object over which a person may trip the foot, and hence, figuratively, a cause of ruin or  disgust; but מִכְשֵׁלָה, makshelah, is only used of a physical “ruin” [Isaiah 3, 6], or an idol [“stumbling block,” i.e. incitement to apostasy, Zep 1:6]; and σκάνδαλον [1Co 1:23; 1Jn 2:10; Rev 2:14; elsewhere “offense”] is properly the trap stick to which the bait is fastened in a snare). The roads in Eastern countries are, for the most part, nothing more than accustomed tracks, worn to something like a level by the passing of travelers and caravans. SEE ROAD. When rocks and stones are placed in these tracks, riders are exposed to great danger from the stumbling of the horses; and hence Isaiah (Isa 43:13), describing God's glorious deliverance of the Israelites from Egypt, says, “He led them through the deep, as a horse in the wilderness, that they should not stumble.” Robbers and plundering hordes frequently placed huge stones and branches of trees across the roads, as stumbling blocks to check and perplex caravans, in order that they might attack them during the confusion which such impediments would necessarily create. Thus (Jer 6:21), “Therefore thus saith the Lord, Behold, I will lay stumbling blocks before this people, and the father and the sons together shall fall upon them; the neighbor and his friend shall perish” (see Hackett, Illust. of Script. p. 19, 22). SEE OFFENSE.

## Stunz, S.S.[[@Headword:Stunz, S.S.]]

             a minister of the Methodist Episcopal Church, was born at Albion, Erie Co., Pa., March 26, 1828, and united with the Church in his thirteenth year. He was licensed to preach in 1850, and graduated from the Allegheny College, June 1854. In July of the same year he united with the Erie Conference; and while filling his last appointment, acted as principal of Carrier Seminary. In 1869 he received a supernumerary relation and took up his residence in Jamestown, N.Y., where he died, Oct. 30, 1870. See Minutes of Annual Conferences, 1871, p. 178.

## Sturge, Joseph[[@Headword:Sturge, Joseph]]

             an eminent member of the Society of Friends in England, was born at Elberton, in the County of Gloucester, Aug. 2, 1793. Early in life he entered upon mercantile pursuits, in which he achieved great success. As corn factors, the firm of J. & C. Sturge secured a distinction not surpassed by any other firm in Great Britain. He was a prime mover in many reform and philanthropic movements, and was associated with some of the most distinguished philanthropists of his day. In the House of Commons he  represented Birmingham, Nottingham, and Leeds. and was always found on the side of truth and righteousness. He was an earnest advocate for the entire abrogation of capital punishment. He labored for an improvement in the discipline of prisons. He was a warm friend of the temperance cause, going so far as to refuse to sell his barley for malting purposes. He was also the promoter of the Sabbath school movement in the Society of Friends. But the two great objects which, for thirty years of his life, secured the unflagging interest of Joseph Sturge were the abolition of slavery and the promotion of permanent and universal peace. The result of the long- continued labors of the friends of freedom in England was the proclamation of unconditional liberty to every slave in all her colonial possessions, the same to take effect Aug. 1, 1838. His advocacy of peace on Christian principles gave him a reputation throughout the civilized world. His efforts in the direction of a submission of national difficulties to arbitration rather than to the sword are well known. He promoted and arranged, in conjunction with like spirits with himself, the peace congresses which were held annually from 1848 to 1852 at Brussels, Paris, Frankfort, London, and Edinburgh. The influence of these public gatherings of the friends of peace was widely extended and of the most beneficial character. In labors like these Joseph Sturge devoted the busy years of a life reaching on to nearly threescore years and ten. He died in Birmingham, England, May 14, 1859. See Memoir, by Tract Association of Friends (Philadelphia). (J.C.S.)

## Sturges, Alfred Gallatin[[@Headword:Sturges, Alfred Gallatin]]

             a Methodist Episcopal minister, wash born at Uniontown, Pa., March 11, 1813. He experienced religion in 1829, was licensed to exhort and subsequently to preach in 1832, admitted on trial in the Pittsburgh Conference in 1833, and appointed to Gustavus Circuit, Warren District. In 1834 he was appointed to Salem Circuit; in 1835 was admitted into full connection, and appointed to Erie station; in 1836, to Hudson Circuit; in 1837, to Painsville Circuit; in 1838-9, to Ravenna Circuit; in 1840-41, to Warren; in 1842, to Poland Circuit; in 1843, to Youngstown; in 1844, to Meadville, where, on account of ill health, he was compelled to desist from labor. He died Nov. 4, 1845. Mr. Sturges possessed talents of a superior order as a minister. The high estimate in which he was held may be seen from the fact that for six years in succession he was elected to the responsible office of conference secretary. See Minutes of Annual Conferences, 4, 53. (J.L.S.)

## Sturm Of Fulda[[@Headword:Sturm Of Fulda]]

             a disciple of Boniface, and first abbot of Fulda, belonged to a noble family living in the province of Nauricum (Bavaria), and was born A.D. 710. His parents, influenced by Boniface, devoted their son to the Church, and placed him under the care of that missionary. He now traveled with his preceptor for a time, and then retired into the Monastery of Fritzlar, to engage in scientific study of the Holy Scriptures and the doctrines of the Christian faith under Wigbert. In 733 he was consecrated to the priesthood, and at once began to engage in missionary labors among the surrounding heathen communities. His leading purpose was the dissemination of Gospel truth and the introduction of the Christian worship; but he was also earnest in the cultivation of a higher morality among his hearers. After three years of successful labors, however, he felt himself constrained to enter upon a life of greater austerity. Boniface approved of his design, and directed him, for its realization, as well as for the accomplishment of an intention of his own to found a large monastery beyond the reach of danger through incursions of the Saxons, to explore the country for, a suitable site on which to erect a religious establishment. Accompanied by two associates, Sturm entered the unknown wilderness, and in three days found a place which seemed to offer every requisite except the assurance of quiet, as it was situated too near the territories of the hostile Saxons to justify the hope that it would remain undisturbed.

At a later day archbishop Lullus,  the successor of Boniface, founded there the Monastery of Hersfeld (768); but, by the advice of Boniface, a safer place was to be sought. Sturm now ventured into the forest alone, braving its wild beasts and its hordes of heathen, until he reached the spot where Fulda now stands, and there he found the situation of which he was in search. He returned to Hersfeld, and formed a plan for the erection of the convent; and Boniface repaired to the emperor Carloman to procure a donation of the land. At the beginning of 744, Sturm, accompanied by nine monks, took solemn possession of the locality, and rapidly pushed forward the building and arrangement of the proposed establishment. When completed, it assumed the name of the stream on which it stood, and received Sturm as its abbot. The number of monks rapidly increased, and it became necessary to arrange the plan of their government and of their ordinary life according to some strict system; and to this end a commission, to which Sturm belonged, was sent to Italy to study the methods in vogue among the Benedictines of that land. The Convent of Monte-Casino seemed to them to afford lessons in administration of especial value.

They returned after having been absent a year, Sturm being detained on the journey by a severe illness at Kitzingen, on the Main; and after their arrival the discipline of Monte-Casino was introduced in all its strictness. Some of the brothers prayed, studied, or taught, while others were employed in the fields and gardens. The results of their industry, joined with the donations of wealthy patrons, greatly enriched the convent, extended its fame, and heightened the reputation of its abbot. When Lullus succeeded Boniface as archbishop, this peaceful state was rudely disturbed. Sturm demanded that the body of Boniface should be interred at Fulda, as Boniface himself had desired; but the clergy of Mayence, headed by Lullus, refused consent, and procured an order from king Pepin for the interment of the remains at Mayence. Lullus finally yielded. Another cause of trouble lay in the archbishop's assumption of the rights of ownership over the monastery, and of consequent supervision of its temporalities, which Sturm regarded as an invasion of his privileges. At the same time, three monks, who were dissatisfied with the strictness of Sturm's rule, charged him with treason against the king, and secured his citation before the court; and when Sturm, in the consciousness of his innocence, refused to defend himself, the anger of Pepin caused his banishment to the Monastery of Jumedica (now Jumieges), near Rouen. Lullus now endeavored to establish himself in the possession of Fulda; but as the monks drove away a priest whom he had appointed abbot, he gave way, and allowed them to choose for themselves.

They selected Prezzold, a  devoted adherent of Sturm, who at once began to labor for the pardon of his former superior; and, as other monasteries used their influence in the same direction, the end was attained. Sturm was recalled to court and reconciled to the king; and when Prezzold and his brothers of Fulda petitioned for Sturm's restoration to the monastery, the king consented, and, in addition, removed the monastery from under the jurisdiction of Lullus (762). A quiet era now began in the life of Sturm, which continued until his death. He grew in the royal favor constantly, and by his practical genius accomplished many results which increased the material welfare of his neighborhood In the beginning of Charlemagne's reign he was employed to preserve peace between the king and the powerful duke Thassilo of Bavaria, and was completely successful. A wider sphere opened before him when Charlemagne made war on the Saxons, in 772, and ordered a host of priests and other clergy to accompany the army in order to convert the conquered heathen. Sturm was especially prominent in this work, and achieved some real successes, as appears from the fact that a number of noble Saxons followed him to Fulda for instruction in the Christian faith. In acknowledgment of his services, Charlemagne donated to the Convent of Fulda an important royal domain situated in Hammelburg, on the Saale (Jan. 7, 777). When the campaign against the Saxons was repeated, in order to punish them for their revolt, Sturm was again ordered to attend the expedition; but his age forbade so great a demand on his strength, and he was left behind. He returned to Fulda and died Dec. 17, 779. He was buried in the church at Fulda, and a simple monument was placed over his remains. At the Lateran Council of 1139 pope Innocent II canonized the worthy abbot, and in 1439 bishop John of Würzburg ordered a diocesan festival in his honor. See Eigel (abbot of Fulda 818-822), Vita Sturmi, in Mabillon, Act. SS. Ord. S. Bened. Soec. 8, 2, 242-259, and in Pertz, Monum. Script. 2, 365-377; also Sturmius Brun, Lebensgesch. d. heil. Sturmius, etc. (1779, 8vo); Hist. Lit. dle la France, 4, 161; Fabricius, Bibl. Lat. Med. et Infim. AEtatis, 4, 214; Rettberg, Kirchengesch. Deutschlands (Gott. 1846), vol. 1; Schwartz, Leben d. heil. Sturmius (Fulda, 1858). — Herzog, Real-Encyklop. s.v.

## Sturm, Christoph Christian[[@Headword:Sturm, Christoph Christian]]

             was born at Augsburg, Jan. 25,1740, and studied at Jena and Halle. From Halle, where he preached first, he was called to Magdeburg, where he finally became the pastor primarius of St. Peter's. He died at Hamburg, Aug. 26, 1786. Sturm is the author of a number of devotional books and hymns. One of his hymns, Auferstanden, auferstanden, has been translated into English by N.L.F., in the Monthly Religious Magazine, 1865, 33, 202: “Christ is risen, Christ is risen.” One of his works has been translated into most of the European languages, and is known in English under the title of Reflections on the Works of God (often printed). For others, see Herzog, Real-Encyklop. s.v.; Hoefer, Nouv. Biog. Générale, s.v. See also Winer, Handbuch der theolog. Literatur (index); Zuchold, Bibl. Theol. 2, 1292; Theolog. Universal-Lexikon, s.v.; Koch, Gesch. d. deutschen Kirchenliedes, 6, 357 sq.; Regensburger Conversations-Lexikon, s.v.; Federsen, Sturm's Leben und Charakter (Hamburg, 1786). (B.P.)

## Sturm, Jacob[[@Headword:Sturm, Jacob]]

             administrator of the government of Strasburg, a statesman and influential promoter of the cause of the Reformation, was born in 1489. His education was largely guided by Wimpfeling, who was an intimate friend of the family, and who preserved him from falling into the toils of, monkish  preceptors, and brought him under the influence of the classics instead. In 1505 he was a master of arts, and in 1506 a member of the theological faculty of Freiburg. Renouncing the purpose of becoming a priest, he traveled in different lands, and in 1514 joined the literary association of Strasburg, to cultivate the study of the classics. In 1522 he recommended, for the reformation of the University of Heidelberg, that thorough grammatical instruction should precede the study of the classics; that Agricola's method of logic should be adopted; that more attention should be given to mathematics; and that in theology scholasticism should be replaced by the study of the Holy Scriptures under the guidance of the Church fathers. He became a member of the City Council, and in 1526 chief magistrate, in every position displaying so much ability and character as to occasion the coining of a medal in his honor. He advocated liberty of conscience in religious matters, and recognized neither emperor nor pope as his spiritual head; but he desired, also, that all believers in the Gospel should unite their energies for the common work. As a statesman, he advocated an alliance of the Germans and Swiss, in order that a stronger front might be presented to the Romish powers.

At Spires, in 1529, he defended the action of Strasburg in having caused the cessation of the mass in the previous year, and joined the evangelical princes in their protest, besides uniting with Philip of Hesse to prevent the condemnation of the Swiss. He attended the Marburg Colloquy, and in 1530 united with other delegates in presenting the Confessio Tetrapolitana at Augsburg. His endeavors to unite the Saxons and the South Germans were indefatigable, though unsuccessful. He participated in the deliberations which resulted in the Wittenberg Concord of 1536. At this time, too, he was enabled to accomplish the work of establishing a gymnasium at Strasburg, having, in 1528, become a member of the board of scholarchs to whom was committed the direction of public instruction. During the period of the Interim he not only preserved the peace in Strasburg, but also the dignity and freedom of the city. Ie was venerated by all parties, and prominently employed in all the great events of his time and country, having been Strasburg's representative at political and religious convocations no less than ninety-one times between 1525 and 1552. His rich acquaintance with men and events enabled him to afford valuable assistance to his friend Sleidan (q.v.) in the preparation of the latter's great historical work. He died Oct. 30, 1553, leaving behind the reputation of a model Christian patriot. His library was donated to the Strasburg School.

## Sturm, Johann[[@Headword:Sturm, Johann]]

             a famous Protestant schoolman, was born at Sleida in 1507, and graduated at Louvain, where he also managed a printing office in connection with Prof. Rudiger Rescius, and published several Greek works. To sell his books, he went to Paris, and while there was invited to deliver public lectures, which he (lid taking dialectics for his subject, and following the method of R. Agricola. At this time, too, he adopted the principles of the Reformation. In 1534 he was commissioned by the king and the bishop of Paris to participate in the efforts then being made to reunite the Protestant and the Romish Church. In 1537 he accepted a call to the Gymnasium of Strasburg. In his new position he advocated a union of classical culture and evangelical piety, the exaltation of the Latin language at the expense of the vernacular, the utter rejection of scholastic methods and quibbles, the simplifying of dialectics, etc. On the opening of the gymnasium in 1538, he was appointed rector for life. Though a Protestant, he retained his friendship for many Roman Catholic scholars, and hoped that the differences between the two communions might be removed an idea frequently expressed by him, e.g. in a criticism of the popish Consiliun de Emendanda Ecclesia, 1538. He possessed rare oratorical and diplomatic abilities, and was accordingly often employed in negotiations and missions by the Strasburg and other Protestant governments, and even by the French king.

In 1540 he attended the colloquies of Hagenau and Worms, and in 1541 that of Ratisbon. In 1545 he co operated with other agents of Germany in settling a peace between England and France and afterwards, on the breaking out of the Smalkald war. was engaged in an unsuccessful mission to the court of Francis I to secure help. Sturm, influenced, perhaps, by his personal intimacy with many French Protestants and also with Calvin, inclined to the Reformed rather than to the Lutheran view of the sacrament, while the clergy of Strasburg were decidedly opposed to the Reformed theology. Frequent disputes were the natural consequence, whose bitterness was increased by his persistent care for the fugitive Huguenots that were settled in the city. He also induced the scholarchs to appoint Reformed professors, defended Zanchi, who was charged with being a Calvinist, and by such means excited the persistent hostility of his clerical opponents. He was charged by duke Wolfgang of Zweibrücken with the reorganization of the Gymnasium of Lauenburg in 1564, and two years afterwards obtained for the city of Strasburg the imperial authorization for an academy in accordance with his plans. After this period  no cheering incidents marked his life. The theological conflict developed increased fury. Apparently settled by the decision of arbitrators in 1575, it became more virulent than before when Sturm opposed the reception of the Form of Concord. His opponents finally, in 1581, induced the magistracy to deprive him of the rectorate which he had held during forty years. Exasperated by the indignity, he appealed to the Chamber at Spires, but died in 1589, before the case was decided. His plan of instruction became the model for many schools of Germany, and his name has come down to our time among the most honored of his time, no less on account of his noble character than of his learning and far-reaching labors for Protestant education and freedom. See Schmidt, La Vie et les Travaux de Jean Sturm (Strasb. 1855).

## Sturt, John[[@Headword:Sturt, John]]

             an English engraver, was born in London in 1658, and at the age of seventeen became the pupil of Robert White. His chief excellence lay in the engraving of letters, and the minuteness with which they were executed. He died in 1730. His best work is the Book of Common Prayer, which he engraved on silver plates. The top of every page is ornamented with a small historical vignette (Lond. 1717, 8vo). He also engraved the Lord's Prayer within a circle of the dimensions of a silver penny.

## Sturz, Friedrich Wilhelm[[@Headword:Sturz, Friedrich Wilhelm]]

             a German scholar, was born May 14, 1762, at Erbisdorf, near Freiburg. He studied theology and philosophy at Leipsic, and was appointed in 1788 professor of elocution at Gera; in 1803 he was called to Grimma as rector of the academy, retired from his office in 1823, and died May 20, 1832. He wrote, De Dialecto Alexandrina Ratione simul Habita Version. Libr. Vet. Test. Graec. (Lips. 1786):-- De Dialecto Macedonica et Alexandrina (ibid. 1808):--De Dialecto Alexandrina (Gera, 1788-94, diss. 1-4): Circumcisio a Barbaris Gentibus ad Judoeos Translata (ibid. 1791); and edited Zonaroe Glosses Sacroe N.T. (Grimma, 1818). See Winer, Handbuch der theolog. Literatur 1, 126, 128, 885; 2, 795; Regensburger Conversations- Lexikon, s.v.; First, Bibl. Jud. 3, 395. (B.P.)

## Stutson, Nelson[[@Headword:Stutson, Nelson]]

             a minister of the Methodist Episcopal Church, was born at Monson, Mass., Sept. 20, 1829, and was converted when about nineteen. He was educated  at Wilbraham, graduated from college in 1858, and joined the New England Conference in 1859. In 1869 he spent three months in Europe to recruit his health, but it continued to decline until he died, April 16, 1871, at Springfield, Mass. Mr. Stutson was a man of many rare and valuable qualities. See Minutes of Annual Conferences, 1872, p. 48.

## Stutteville, Robert De[[@Headword:Stutteville, Robert De]]

             a Scotch prelate, was probably bishop of the see of Dunkeld in 1272. He died in 1300. See Keith, Scottish Bishops, page 81.

## Stuttgart, Synod Of[[@Headword:Stuttgart, Synod Of]]

             held in the year 1559. It was convened by duke Christopher of Würtemberg, with the purpose of bestowing a formal sanction on the Lutheran doctrine of the Lord's supper, which had been previously recognized, but was threatened by divisions in the churches of the duchy itself, and by the overthrow of the Lutheran confession in the adjoining palatinate. It was composed of the four general superintendents and the spiritual and lay members of the consistory, together with the rector, dean, and professors of the theological faculty of Tübingen. On Dec. 19 it adopted the formulary issued in the following year, under the title Confessio et Doctrina Theologorum et Ministrorum Versbi Divini in Ducatu Wirtemb. de Vera Proesentia Corporis et Sanguinis Jesu Christi in Cena Dominica. It begins with an exhortation based on Eph 4:14, and proceeds to declare, on the alleged basis of the Scriptures and the Augsburg Confession —

1. That in the sacrament the real body and blood of Christ are given and received with the bread and wine, by virtue of the word or institution of Christ;

2. That the substance of the bread and wine is not changed; nor do they simply serve as types, but the actual substance of Christ's body and blood is given with the unchanged substance of bread and wine;

3. That the union of these substances is sacramental, so that no sacrament exists when the bread and wine are not used;

4. The objection against the ubiquity of Christ's body based on his ascension to heaven is removed by the doctrine of Paul, that the Lord “ascended up far above all heavens, that he might fill all things” (Eph 4:10)

5. Not only the faithful and worthy, but also the unworthy, partake of the Lord's body and blood in the sacrament; the latter, however, to their destruction, etc. The Confession of Stuttgart has been regarded by Planck  and Gieseler as the first formulating of the doctrine of the ubiquity of the body of Christ; but the fundamental principle of the whole doctrine of Luther respecting the Lord's supper was the ubiquity; and Brentius, the leading spirit in the Stuttgart Synod, had expressed the opinion that Christ's human nature participates in all respects in the glory of the Father, in his larger Catechism of the year 1551. Calvin complains of the “Ubiquists” of Würtemberg in a letter to J. Andreae, dated 1556. It remains to be added that Lutherans received the decisions of this synod with much hesitation, because of objectionable expressions involved in them, e.g. that the blessing of the sacrament differs specifically from other gracious gifts of the Holy Spirit; that the blessing of the sacrament is not dependent on the will of the communicant; that the blessing of the sacrament is conditioned solely on the working of the exalted God man, etc. In the event, a reaction took place in the Würtemberg churches which opened the way for a more rational, Melancthonian view. See Pfaff, Acta et Scripta Publ. Eccl. Wirtemb. (1720); Plank, Gesch. d. protest. Lehrbegrijfs, vol. 5; Heppe, Gesch. d. deutsch. Prot. vol. 1. SEE MELANCTHON; SEE UBIQUITY.

## Stutzle, Johann Nepomuk[[@Headword:Stutzle, Johann Nepomuk]]

             a Roman Catholic theologian of Germany, born in 1807 at Scheer, Wiurtemberg, was made a priest in 1832 at Augsburg, called to Balzhausen, Augsburg diocese, in 1849, and died April 17, 1874. He  published, Versuch einer Harmonisirung der Welt- und Kirchengeschichte (Zurich, 1868): — Handbuch zum romisch-katholischen Religionsunterrichte (Augsburg, 1868, 2 volumes): — Stunden der Andacht fur Katholiken (Troppau, 1869-73). (B.P.)

## Stygius[[@Headword:Stygius]]

             in Grecian mythology, a surname of Pluto.

## Style, Old And New[[@Headword:Style, Old And New]]

             SEE CALENDAR.

## Styles, John, D.D[[@Headword:Styles, John, D.D]]

             an English Congregational minister and author, commenced his ministry in early life at Cowes, Isle of Wight, thence removing to Brighton, where for many years he attracted large audiences. His next charge was Holland Chapel, North Brixton, which he built, and which he left in 1835. From 1836 to 1844 he officiated in Claylands Chapel, at the same place. In the latter year he became pastor at Foleshill, where he remained until his death at Kennington, June 22, 1849. A masculine energy, a noble generosity and benevolence of disposition, were his characteristics. His mind was energetic and powerful, he could write on almost any topic, was an acute critic, had' superior colloquial powers, richness of fancy, and his style was polished, vivacious, and luminous. Dr. Styles published, An Essay on the Stage (2d ed. Lond. 1807, 12mo): — Legend of the Velvet Cushion (exposing in a masterly manner a writer oni the Puritans): — Sermons (ibid. 1813, 1823, 2 volumes, 8vo) [the sermon on The Spirituality of God (Isle of Wight, 1806), and that on Temptations of a Watering-Place (Brighton, 1815) were published separately]: — Sermon on Lord Byron's Works (Lond. 1824): — Prize Essay on the Prevention of Cruelty to Annals (elegant and convincing): — Critical Papers in Ward's Miscellany and in the Evangelical Magazine. See (Lond.)Evangelical Magazine, August 1849, page 393.

## Stylites[[@Headword:Stylites]]

             (στυλῖται, κιονῖται) orapillar saints, a class of anchorets who took up their abode on lofty pillars, where the limited space forbade their sitting or lying down, and obliged them to stand continually (hence stationarii), protected only by a lattice work or board railing, or by a wall, from falling, and exposed to the open sky by day and night, in both summer and winter. SEE PILLAR SAINTS.

The founder of this class of Christian fakirs was Simeon, called the Syrian, or the older, who lived in the 5th century, under the reigns of Theodosius II (408-450) and his successors. He was a native of Sisan, or Sesan, in Northern Syria, on Mount Amanus, and was of Christian parentage. he was born in 390 or 391, and in childhood watched his father's flocks in the solitude of his native mountain region. At the age of thirteen he entered a  Christian church for the first time, and received impressions which led to his adoption of a monastic life. He spent two years in a convent near his home, and ten more in St. Eusebonas's convent, near eleda, and in the latter place especially excelled all his associates in the rigorous harshness of his ascetical practices. After a time he removed to Tel-Nescin, or Telanessa (Τελάνισος, Theod.), near Antioch, and took up his abode in a hut on the side of a mountain. While there he fasted forty days, absolutely without partaking of food, in imitation of Moses and Elijah; and not only did this practice become his regular custom during the fasts of Lent, but he added to it the notion of spending the entire period standing on his feet, for which purpose he caused himself to be bound to an upright stake. After spending three years in this hut, he caused himself to be surrounded with a wall (μάνδρα, claustrum) and had himself fastened to a rock by a chain twenty cubits long.

By this time the fame of his extraordinary piety had spread abroad, and multitudes came to look upon him, and quarrelled to touch his clothing, which induced him to erect a pillar within his mandra, which he mounted, and upon which he supported himself by being bound to an upright post (about 420). Soon that support became unnecessary, and he was able to obtain what rest he required by holding fast to the lattice with which he was surrounded. The first pillar was only six or seven cubits high; but he caused its height to be repeatedly increased, so that it was at last thirty-six cubits high; and at this altitude he spent the last thirty years of his life, from 429. The monks of the adjoining desert sought to test him by ordering him to descend from his pillar; but as he declared his immediate readiness to obey, they desisted, and acknowledged a divine call to the course of life he had adopted in his case. From sunset until the ninth hour of the next day he was engaged in devotional exercises; after that time he was accessible to all except women. Not even his own mother was permitted to enter his mandra. He dispensed counsel, preached, prophesied, wrought miracles by the power of his prayers, and interfered in the affairs of the Church generally e.g. when Theodosius II decreed the restoration of synagogues which the Christians had taken from the Jews of Antioch, Simeon wrote a threatening letter, which induced the recall of the edict already issued. In 457 Leo I sought the advice of Simeon with respect to the Monophysite troubles which had broken out in Alexandria, and elicited two letters from the anchoret. Eventually a running sore broke out in his left foot, which obliged him to stand on the right foot only, and in this position he died in 459. His remains were removed with religious and military pomp to Antioch, and a magnificent church was erected in his  honor on the spot where his mandra and pillar stood, three hundred stadia from Antioch. The day of his commemoration is Jan. 5. SEE SIMEON, ST.

After Simeon's decease the number of Stylites increased, until they became a distinct order. It became customary for wealthy people to build splendid pillars for venerated men, and to attach stairways to them by which they could be mounted. The pillar of the Stylite Daniel bore an inscription in his honor, and peculiar privileges were accorded to his class by law. On the other hand, the teachers of the Church sometimes addressed admonitions and censures to particular Stylites. Numerous Stylites are mentioned, some as late as the 12th century. The immediate successor of Simeon appears to have been the Daniel already mentioned, of whom it is recorded that he temporarily abandoned his pillar in order to defend Chalcedonian orthodoxy against the emperor Basiliscus in 476. His day is Dec. 11. A Stylite named Alypius spent seventy years on a pillar near Adrianople commemorated Nov. 26. Two additional Simeons occur among the Stylites one of whom died in 595, after having been standing on a pillar as early as 527, and left a letter addressed to the second Council of Nice and MSS. preserved in the Vatican Library; the other lived under Michael Comnenus (114380), surnamed the Presbyter or Archimandrite; also Fulminatus, because he was killed by lightning also left some MSS. He was probably one of the last of Stylites. They found no acceptance in the West. Gregory of Tours mentions one, indeed, in the district of Treves; but records, at the same time, that the Gallic bishops caused his pillar to be destroyed.

See Theodoret, Hist. Relig. c. 26; Antonius, in Act. SS. Jan. 1, 261 sq.; Cosmas, in Assemanni Act. Mart. 1, 268 sq.; Maselli, ibid. 3, 246 sq.; Evagrius, Hist. Eccles. 1, 13; Simeon Metaphrastes; Niceph. Call Hist. Eccl. 14, 51; 15, 18 sq.; Hospinian, De Orig. et Progr. Monachatus, etc., lib. 2, c. 5, fig. 1588, fol. 22 sq.; Allatius, De Simeonum Scriptis (Paris, 1664); Lautensack, De Simeone Stylita (Viteb. 1700); Sieber, De Sanctis Columnar. (Lips. 1714); Zedler, Universal-Lexikon; Neander, Kirchengesch. 2; Uhlemann, Symeon, etc., in Illgen's Zeitschr. fur hist. Theologie, 1845, Nos. 3 and 4. Herzog, Real-Encyklop. s.v.

## Stymphalia[[@Headword:Stymphalia]]

             in Grecian mythology, a surname of Artemis, or Diana, derived from the town of Stymphalus, in Arcadia, where a temple was erected to this goddess. It contained her image in wood, heavily gilded, and also one of  the Stymphalides whom Hercules slew (Pausan. 8, 22, 5; Apollod. 2, 5, 2, etc.).

## Stymphllus[[@Headword:Stymphllus]]

             a mythical king of Arcadia, from whom the marsh and city Stymphalis derived their name. He was the son of Elatus and Laodice, and was murdered by Pelops, in consequence of which crime a pestilence, or, as others say, a famine, broke out in Greece, which was finally averted by the prayers of AEacus.

## Styx[[@Headword:Styx]]

             in Grecian mythology, the dark river of the nether world in whose name the gods uttered their irrevocable vows. Styx is described as a daughter of Oceanus and Tethys, and as married to the Titan Pallas, by whom she became the mother of Zelus, Nice, Cratus, Bia and others. With her children she dwelt in a magnificent palace in Tartarus, which rested on silver columns and had its roof of stone raised up until it almost touched the heavens. By Zeus she became the mother of Persephone (Apollod. 1, 3, 1), and by Peiras of Echidna (Pausan. 8, 16, 1). Although a goddess, Styx appears to have been excluded from the society of the gods.

## Suada[[@Headword:Suada]]

             the Roman personification of persuasion; the Greek Peitho.

## Suadela[[@Headword:Suadela]]

             the diminutive of SUADA SEE SUADA (q.v.).

## Suah[[@Headword:Suah]]

             (Heb. סוּחִ, Su'ach, sweeping [Gesen.], oriches [Fürst]; Sept. Σουέ), first named of the eleven “sons” of Zophah an Asherite (1Ch 7:36). B.C. apparently cir. 1020.

## Suares (or Suarez), Joseph Marie[[@Headword:Suares (or Suarez), Joseph Marie]]

             a French prelate and antiquarian, was born July 5, 1599, at Avignon, and educated at his native place. Having embraced the ecclesiastical state, he became the coadjutor of his uncle Francisco Suarez (q.v.) as provost of the cathedral; and afterwards went to Rome, where cardinal Barberini gave him charge of his library. Having received several additional honors, he was at length promoted by Urban VIII, in 1633, to the bishopric of Vaison, in which capacity: he attacked Calvinism; but he finally resigned in favor of his brother Charles, and retired to Rome, where he died, Dec. 7, 1677. His antiquarian writings are enumerated in Hoefer, Nouv. Biog, Géneralé, s.v.

His brother CHARLES JOSEPH, born at Avignon in 1618, became priest in 1641, succeeded to the bishopric of Vaison, in 1666, and died there Nov. 7, 1670.

A nephew of both the preceding, Louis ALPHONSE, born June 6, 1642, at Avignon, studied theology at the Seminary of St. Sulpice, succeeded his uncle as bishop of Vaison in 1671, held a synod there in 1673, and died March 13, 1685, near Sorgues, in Vaucluse,

A nephew of the last preceding, Louis MARIE, was bishop of Acqs (now Dax) in 1736, and died April 17, 1785.

## Suarez, Francisco[[@Headword:Suarez, Francisco]]

             a Spanish Jesuit, born at Granada, Jan. 5, 1548, was a professor of reputation at Alcala, at Salamanca, and at Rome. He was afterwards invited to Coimbra, Portugal, where he became the principal professor of  divinity. He died at Lisbon, Sept. 25. 1617. He was au author of the most voluminous kind, and the Jesuits consider him the greatest and best scholastic divine that their order has produced. See his writings in Hoefer, Nouv. Biog. Géneralé, s.v. He is the principal author of the system of congruism, which is at bottom only that of Molina. Father Noel, a French Jesuit, made an abridgment of the works of this commentator (Gelneva, 173, 2, fol.). There is a Life of him by Antony Deschamps (Perpignan, 1671, 4to).

## Suayambhu[[@Headword:Suayambhu]]

             in Hindu mythology, was the son of Bramah and ancestor of the human race. His daughter Devagdhi was married to Kartama, one of the great progenitors, and bore nine daughters, who became the wives of the nine remaining progenitors. By Satarupa the daughter of Bramah, Suayambhu became the father of five other children, whose offspring contributed towards the extension of the human family. — Vollmer, Wörterb. d. Mythol. s.v.

## Suba[[@Headword:Suba]]

             (Σουβάς v.r. Σαβιή), a name given only in the Apocrypha (1 Esdr. 5, 34) among the sons of Solomon's servants who returned with Zerubbabel from the Captivity; but not found in the parallel Hebrew lists (Ezr 2:35-37; Neh 7:37-39).

## Subai[[@Headword:Subai]]

             (Συβαϊv), a Graecized form (1 Esdr. 5, 30) of the SHALMAI SEE SHALMAI (q.v.) of the Hebrew lists (Ezr 2:46; Neh 7:48).

## Subarrhation[[@Headword:Subarrhation]]

             a term denoting the delivery by the bridegroom to the bride of the ring and other gifts at the time, and during the act, of marriage.

## Subcanon[[@Headword:Subcanon]]

             an inferior or minor canon (q.v.). Subchancellor, or Scribe. The notary of Italian cathedrals is the chancellor's vicar, called also registrar or matricular, and at St. Paul's, in 1280, designated as scriptor librorum. He  acted as assistant secretary, librarian, lecturer in theology and law, aid teacher of reading.

## Subchanter, or Succentor[[@Headword:Subchanter, or Succentor]]

             the deputy of the precentor, the principal among the vicars in choir. The precentor sat on the right-hand side of the choir, and the succentor on the left. His office was usually the gift of the chapter; occasionally, however, he was nominated by the precentor. There were two kinds of subchanters:

1. The succentor of canons, or succentormajor (first mentioned in the 11th century), at York, Bayeux, Paris, Amiens, Glasgow, Chalons, Girgenti, Wells, and Salisbury, acted as precentor's deputy with. regard to the canons; he ranks, after the subdean, and the office was given by the diocesan. At Amiens he installs canons in the lower stalls; at Rouen he holds a prebend and regulates processions; he is often called prichantre in distinction from the grand chantre.

2. A vicar, deputy, and assistant precentor. At Seville and Placentia and in England he tabled the ministers for service; at Chichester and Hereford he chastised the boys, and ordinarily his duties were confined to ordering processions, delating offenders, and general supervision of the lower choir; he could not correct a canon. His office appears at Chichester and St.. David's in the 13th century; he corresponds to the precentor of the new foundations. At Lichfield and St. David's the subchanter is head of the Vicar's. College.

## Subdeacon[[@Headword:Subdeacon]]

             The ancient Christian Church had but two classes of officers, the presidents, προιστάμενοι, ποιμένες, ἡγούμενοι, also ἐπίσκοποι, πρεσβύτεροι and the servants, διάκονοι; the former being charged with functions within the field of worship, while the latter were employed in administering the charities of the Church. In time, the episcopacy was developed out of the presbyterate, and the subdiaconate from the diaconate. The latter was always regarded by the Church as of human invention, and as having been introduced “utilitatis causa” (see Morinus, Comm. de S. Eccles. Ordinat. Exercitat. 11:1). Its introduction was, more over, gradual, and not uniform throughout the Church. Some churches were without subdeacons as late as the middle of the 9th century; and, before the hierarchy assumed a rigid and unchangeable form, the  subdiaconate was not regarded an indispensable preliminary, to the diaconate. The existence of subdeacons in the Church of Rome as early as A.D. 250 is shown in a letter of pope Cornelius to bishop Fabius of Antioch (Euseb. Hist. Eccles. 6:43; comp. Jaff, Regest. Pontiff No. 8); in Spain as early as A.D. 305, in ch. 30 of the Synod of Elvira; in Africa about the middle of the 3rd century, in different letters of Cyprian (2, 3, 29, 30, etc.); and in the East by the middle of the 4th century, as appears from determinations of the Synod of Laodicea in 361 (Dist. 23:21-23), and a letter of Athanasius (Ad Solita. A.D. 330).

The subdeacons were reckoned among the class of Ordines Minores, and their functions were of inferior dignity. They were permitted to touch the sacred vessels if empty, in this having a pre-eminence over other Minores; but, in general, their duties were simply the receiving of oblations (hence Oblationarii), the care of the tombs of martyred saints, the guarding of church doors during the administration of the sacrament, etc. In course of time the reading of the lesson from the epistles was added and became their leading function.

The importance of the subdiaconate was enhanced when Gregory the Great included it under the operation of the law of celibacy (Dist. 31:1), and yet more when its members were made eligible to the episcopal office by the Council of Benevento in the pontificate of Urban II, 1091. The question now arose whether the subdiaconate must not be counted among the Ordines Majores, which was finally determined by Innocent III in favor of such promotion. Subdeacons thereby acquired the rights of the superior orders as respects personal independence, etc. They assume a title at ordination, take vows of celibacy, etc., and are forbidden to return to secular life. Their ordination is, however, peculiar, in that the candidates are not presented to the consecrating bishop by the archdeacon, the laying on of hands and questioning of the people are not used, and the consecration is performed instead by “traditio instrumentorum et vestium.” The beginning of the twenty-second year was fixed by the Council of Trent (Sess. 23:12, De Reform.) as the proper age for entering on this office, and a year is required to intervene before ordination to the deaconate may follow bishops, however, may depart from this rule when needful (Sess. 23:11 Richter, Kirchenrecht, § 113). At the present time, the subdiaconate exists simply as a stage on the way to higher stations, and its functions are generally performed by laymen and presbyters. The term is sometimes used in Protestant churches, but without denoting any distinction of order.  See Morinus, De Sacris Ordinationibus, pt. 3, exercit. 12, Thomassinus, Vet. et Nov. Eccl. Discipl. 20:30 sq., Seitz, Recht des Pfarramtes, II, 1, 415 sq.; Richter, Kirchenrecht, § 91,103,113 Coleman, Ancient Christ. Exemplified, 23, 11; Herzog, Real-Encyklop. s.v., Walcott: — Sacred Archaeol. s.v.

## Subdean[[@Headword:Subdean]]

             There were three kinds of subdeans:

1. The vice-dean.

2. The dean's vicar, his subofficer, assistant when present, and deputy when abseit vicegerent in choir, as at Lichfield both had a similar office, that of supplying the duties of the dean in his absence.

3. The capitular subdean; the perpetual subdean, who is said to hold a place which is a quasi-dignity in the gift of a bishop. He has a stall, and corresponds to the foreign archpriest having parochial charge of the close. The office was founded in Salisbury in 1021. For a full account of his duties ‘in the several cathedrals, see Walcott, Sacred Archaeol. s.v.

## Subdiaconissa[[@Headword:Subdiaconissa]]

             a term applied, in the early Church, to the wife of a subdeacon.

## Subigus[[@Headword:Subigus]]

             a Roman divinity, the god of the wedding-night, whose office it was to render the newly married maidens favorably disposed towards their husbands.

## Subintroductae[[@Headword:Subintroductae]]

             (συνείσακτοι) was a term applied to females kept by persons of clerical rank. Celibacy and chastity were regarded as identical from an early period in the Church, and in consequence ascetics invented the plan of remaining unmarried and taking into spiritual union with themselves young virgins (ἀδελφαί, so-ores, sisters). The relation is already hinted at in Hermas, but becomes more frequent in the 3rd century, when Cyprian condemns it. Its spiritual character was speedily lost, and it soon became necessary to legislate against the abuses to which it gave rise. The question was discussed at the trial of Paul of Samosata, at Antioch, in 269 (see  Eusebius). In 305 the Council of Eleberis forbade the clergy to have “sisters” living with them; and that of Ancyra in 314, and of Nice in 325, prohibited association with all females whose relation to the clergyman did not obviate all suspicion (mother, sister, etc.). Subsequent legislation on the parts of both Church and State was in the same direction; e.g. of the third Council of Carthage in 397 (Can. 17, 27) and Cod. de Episc. et Clericis 1, 3,19 of Honoris and Theodosius, 420; Novella 123, 29; 137, 1, in fine, of Justinian.

The practice of keeping subintroductae or extreaese, developed into complete concubinage, and became so general that constantly repeated prohibitions became neces-sary, under penalty of degradation. Upon the whole subject, see Bruns, Canones Apostol., etc. In the 11th century the term focarice began to be applied to this disreputable class (“meretrices foco assidentes”), and the priests were termed focaristae, i.e. conicubinarii, fornicatores. See Du Fresne, Glossar 5; Gieseler, Kirchengesch. 4th ed. vol. 1-3, passim; Gerh. Maui (d.1384) Sermo de Focaristis et Notoriis Fornicaf. (Dresd. 1859); Trident. Cone. Sess. 25, 14, De Reformé. —Herzog, Real Encyklop. s.v. SEE AGAPETAE.

## Subjectivism[[@Headword:Subjectivism]]

             the doctrine of Kant that all human knowledge is merely relative, or, rather, that we cannot prove it to be absolute. According to him we cannot objectify the subjective; that is, we cannot prove that what appears true to us must appear true to all intelligent beings; or that, with different faculties, what now appears true to us might not appear untrue. But to call our knowledge relative is merely calling it human, or proportioned to the faculties of a man; just as the knowledge of angels may be called angelic.. Our knowledge may be admitted to be relative to our faculties of apprehending it; but that does not make it less certain. See Fleming, Vocab. of Philosoph. Science, s.v.

## Sublapsarians, or Infralapsarians[[@Headword:Sublapsarians, or Infralapsarians]]

             is the name given by the orthodox Reformed theologians to those who consider the divine decree of election as dependent upon that which permitted the introduction of evil. The supralapsarians, on the contrary, consider the decree of election, or of predestination to eternal salvation or damnation, as the original decree upon which all others, including that permitting the introduction of evil, depend. The question consequently  refers to the order in which these two decrees were promulgated, or, which amounts to the same, to a nearer appreciation of the object of predestination, i.e. whether God in issuing his decree of election considered mani (and the angels) as fallen, or simply as subjects whose eternal fate was to be decided apart from the consideration of sin, although, of course, knowing what would be their conduct. Both opinions have been permitted to exist side by side in the Church even in times of the greatest intolerance, as, in reality, the question does in no way affect the dogma of predestination.

Both systems hold to the fundamental principles that election is absolute, not motivated by any cause outside of God's will, unchangeably settled; since the beginning of the world, and infallible in its action. Yet the Synod of Dort, in 1618-19, endorsed the sublapsarian theory, Gomarus alone upholding supralapsarianism, without, however, ceasing to be considered orthodox. The synod had recognized that both systems preserved the same fundamental doctrine, and only preferred sublapsarianism as presenting that doctrine in a form less objectionable to other churches. This question had no connection whatever with Arminianism, for not even the slightest appearance of a concession to those views would have been tolerated. In 1675, at the drawing-up of the Formula Consensus, the Swiss refused expressly to endorse sublapsarianism fir fear of appearing thereby to cast blame on the supralapsarians. The most eminent theologians, such as Beza, Piscator, Voetius, Gomrarus, etc., upheld the stricter system. It is only in modern times that sublapsarianism has come to be considered as a real diminishing (of the difficulties of the orthodox Reformed doctrines; but the ancients, who appreciated it more correctly, did not look upon it as such, and consequently did not oppose it. The general principles of the system were as follows: The world, and man at first, answered exactly to the divine plan: man was created in primitive purity, fell by his own voluntary act, and thus became subject to retribution, and this infallibly; and although all are bad alike, yet some are redeemed by grace and made blessed, but the others remain unredeemed, and as all, even those who are saved, deserve- are damned. All this happens exactly as it was originally decided in the organization of the world, and because it was thus decided.

The decrees were all equally promulgated by God from all eternity without one having precedence over the other. Yet we are obliged to distinguish the different decrees according to their relation to each other, as the final decree includes unnecessarily the means by which its object is to be attained; and these decrees concerning, the means even precede the decree on the final  result, yet only in causality, not in time, since there is no time with God. The supralapsarian system, on the other hand, holds that the final object of creation, independent from any other, is the revelation, the self manifestation of God, and that in his two great attributes of mercy and justice-mercy on those he saves, justice on those he leaves to the punishment they deserve. All other decrees serve but as means for this great object of the creation; in this view God created men, then permitted the introduction of sin, thus making them ‘objects of his salvation or of his condemnation, which were decided beforehand. In consequence of these views, that school asserts that in issuing the decree of election God looked on man merely as man, not as man fallen; hence, also, Gomarus names as objects of the decree of predestination the “creature rationabiles, servabiles, damnabiles, creabiles, labiles, et reparabiles,” i.e. creatures considered yet as without any determined properties. The sublapsarians arranged the plan of creation in such a manner that God, from motives of his own, decreed to create man, and to allow him to sin knowing that he would infallibly do so; and from these decrees they make the other decree depend whereby some are saved, though no better than the others, and the others damned, though no worse; and this manifestation of mercy to some and of justice to others constitutes the justification of the whole. This is their whole difference.

The two methods uphold the same doctrine of absolute predestination, only the supralapsarians present it in a stricter, more imperious manner, without, however, lessening the guilt of man or making God the originator of evil; the sublapsarian method is more cautious in its expression, although it upholds predestination as firmly, and the guilt of man in the Fall; for what God allowed in his plan is not permitted because God foresees what will happen, but only because he wills it. The supralapsarians, indeed, say that the Fall itself was predestined, but mean only that it was infallibly to come; while, on the other side, the sublapsarians do not in any: way mean that the Fall might not have happened, that it could only be considered in the plan of creation as having occurred, or even that the entrance of sin into the world might have occurred in a different manner than in that which God freely appointed in his scheme of creation. See Hagenbach, Dogmengesch. 3rd ed. p. 589; Schweizer, Ref Dogmatik, 2, 123 sq.; the same, Gesch. d. ref Central Dogmeng, 2, 43,55. 181.

## Subleyras, Pierre[[@Headword:Subleyras, Pierre]]

             a French painter and engraver, was born at Uzes in 1699, and was the son of Matthieu Subleyras, a painter of considerable merit. Pierre, at the age of fourteen, went to Toulouse in order to receive lessons from Antoine Rivalx. In 1724 he went to Paris, took the course in the Academy, and in 1726 gained the first prize. He went to Rome in 1728 as royal pensioner, and died there, May 28, 1749. He painted several sacred and ecclesiastical scenes which have been greatly admired. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Submission To God[[@Headword:Submission To God]]

             implies an entire giving up of our understanding, will, and affections to him or, as Dr. Owen observes, it consists in—

1. An acquiescence in his right and sovereignty;

2. An acknowledgment of his righteousness and wisdom;

3. A sense of his love and care;

4. A diligent application of ourselves to his mind and will;

5. Keeping our souls, by faith and patience, from weariness and despondency;

6. A full resignation to his will. SEE RESIGNATION.

## Submission, Act of[[@Headword:Submission, Act of]]

             an act passed in the reign of Henry III, in 1534, which makes royal license necessary to the validity of certain acts of convocation.

## Subprebendary[[@Headword:Subprebendary]]

             a prebendary in inferior orders. Subprecentor, an assistant to and substitute for the precentor of a church or cathedral, whose duty it is to attend to and guide the singing in the absence of the precentor.

## Subprior[[@Headword:Subprior]]

             an official in a priory, who is the prior's deputy, and is ordinarily second in rank to the prior.

## Subramanya Mahasena[[@Headword:Subramanya Mahasena]]

             in Hindü mythology, meaning the great leader of armies, is a surname of Karetikeya, the son of Siva and the sisters Gonya and Uma.

## Subruncingator[[@Headword:Subruncingator]]

             a Roman divinity who presided over the weeding and grubbing of gardens.

## Subsacrist[[@Headword:Subsacrist]]

             an assistant to, or deputy of, the ordinary sacrist or sacristan of a church. They were keepers of the vestry and sacristy, church-cleaners, bell-ringers, etc. At Lincoln they were called stall keepers; at York, clerks of the vestibule; and at Canterbury, vesturers.

## Subsacristan[[@Headword:Subsacristan]]

             SEE SUBSACRIST.

## Subscription, Clerical[[@Headword:Subscription, Clerical]]

             Subscription to articles of religion is required of the clergy of every established Church, and of some churches not established.

“The most stringent and elaborate subscription probably ever enforced,” says Dr. Stanley, “was that in the duchy of Brunswick, when duke Julius required from all clergy, from all professors, from all: magistrates, a subscription to all and everything contained in the Confession of Augsburg, in the Apology for the Confession, in the Smalcaldic Articles, in all the works of Luther, and in all the works of Chemnitz” (Letter on State of Subscription, p. 37). The Church of England only requires this kind of assent to the Thirty-nine Articles and the Book of Common Prayer. But it has been a matter of dispute whether it answers any valuable purpose as to religion, however necessary as a test to loyalty. All language is more or less ambiguous, so that it is difficult always to understand the exact sense, or the animus imponentis, especially when creeds have been long established. It is said that the clergy of the churches of England arid Scotland seldom consider theme: selves as fettered by the Thirty-nine Articles or the Confession of Faith, when composing instructions for their parishes or the public at large. It is to be feared, indeed that many subscribe merely for the sake of emolument; and though it be professedly exanimo, it  is well known that it is not so in reality; for when any one appears to entertain conscientious scruples on the subject, he is told it is a thing of no consequence, but only a matter of form.

Stanley presents the following arguments in favor of repeal: 1. The first is, that there are signs of a growing reluctance, due in some part to the stringency of present subscriptions, on the part of thoughtful young men, to enter the ministry of the Church. 2. There is some recent evidence, especially at the universities, that the abolition of subscription has not tended to the injury of the Church or to any increased disbelief of her doctrines; 3. But, more especially, there is a growing disposition to interpret adhesion to formularies more narrowly than in former times. See Paley, Maor. Phil. 1, 218; Dyer, On Subscription; Doddridge, Lect. lect. 70; Conybeare, Sermon on Subscription; Free and Candid Disquisitions relating to the Church of England; The Confessional; Duncan and Miller, On Creeds; Stanley, A Letter to the Lord Bishop of London on the State of Subscription in the Church of England and in the University of Oxford.

## Subsellium[[@Headword:Subsellium]]

             a term given in the early Church to the footstool provided for persons of distinction. Upon Christian monuments God is represented as using the subsellium while receiving the, offerings of Cain and Abel; our Lord, when teaching his disciples; and the Holy Virgin, in the adoration of the magi. The episcopal chairs were also provided with them, and, to show their submission to bishops, persons were accustomed to seat themselves thereupon. They were also called scabellum, subpositorium, suppedaneum.

Subsellium was likewise a name for the seats of the presbyters, in the ancient Church, on each side of the bishop's throne, in the upper part of the chancel, called the apsis. Also the two lower steps in a sedilia, i.e.. those for the deacon and subdeacon.

## Subsexton[[@Headword:Subsexton]]

             SEE SUBSACRISTAN.

## Substance[[@Headword:Substance]]

             (Lat. sub, under, sto or stans, to stand) is literally that which subsists by itself. In Greek. substance is denoted by οὐσία; hence, that which truly is, or essence, seems to be the proper meaning of substance. It is opposed to accident; of which Aristotle has said that you can scarcely predicate of it that it is anything. Our first idea of substance is probably derived from the consciousness of self-the conviction that, while our sensations, thoughts, and purposes are changing, we continue the same. We see bodies, also, remaining the same as to quantity or extension, while their color and figure, their state of motion or of rest may be changed. — Substances are either primary, that is, singular, individual substances; or secondary, that is, genera and species of substane.

Substances have also been divided into complete and incomplete, finite and infinite. But these are rather divisions of being. Substance may, however, be properly divided into matter and spirit, or that which is extended and that which thinks. Substance is given by Aristotle as one of the four principles common to all spheres of reality; the other three being form or essence, moving or efficient cause, and end. He says, further, that the individual alone has substantial existence, and defines οὐσία, in the sense of the individual substance, as that which cannot be predicated of anything else, but of which anything else may be predicated. Johannes Philoponus of Alexandria, by extending the Aristotelian doctrine, that substantial existence is to be predicated in the fullest sense only of individuals, to the dogma of the Trinity, thereby incurred the accusation of tritheism. John Scotus regarded the Deity as the substance of all things, and could not, therefore, regard individual, concrete things as substances, of which the general may be predicated and in which the accidental is contained. He views all things, rather, as contained in the divine substance.

Berengarius of Tours (De Sacra Cenan) disputes the theory of a change of substance, claimed by the advocates of transubstantiation, without a corresponding change in the accidents, i.e. a change in the bread and wine apparent to the senses. Roscelinus teaches that whatever is a substance is, as such, not a part; and the part is, as such, not a substance, but the result of that subjective separation of the substance into parts which we make in [thought and in] discourse. Gilbertus thus speaks: The intellect collects the universal, which exists, but not as a substance (est, sed non substat), from the particular things which not merely are (sunt), but also (as subjects of accidents) have substantial existence, by considering only their substantial similarity or conformity.  Descartes defines substance as follows: “By substance we can only understand that which so exists that it needs nothing else in order to its existence,” and adds that, “indeed, only one substance can be conceived as plainly needing nothing else in order to its existence, namely, God; for we plainly perceive that all others cannot exist without God's assistance.” Spinoza understands substance to be “that which is in itself, and is to be conceived by itself. There is only one substance, and that is God. This substance has two fundamental qualities or attributes cognizable by us, namely, thought and extension; there is no extended substance as distinct from thinking substance.” “There are not two substances equal to each other, since such substances would limit each other. One substance cannot produce or be produced by another substance. Every substance, which is in God's infinite understanding, is also really in nature.

In nature there are not different substances; nature is one in essence, and identical with God.” Locke says, “The mind, being furnished with a great number of simple ideas, conveyed to it by sensation and reflection, remarks that a certain number of them always go together; and since we cannot imagine that which is represented by them as subsisting by itself, we accustom ourselves to suppose a substratum in which it subsists, and from which it arises; this substratum we call a substance. The idea of substance contains nothing but the supposition of an unknown something serving as a support for qualities.” Leibnitz gives the name monad to simple, unextended substance; that is, a substance which has the power of action; active force (like the force of the strained bow) is the essence of substance. He held that the divisibility of matter proved that it was an aggregate of substances; there can be no smallest indivisible bodies or atoms, because these must still be extended, and would therefore be aggregates of substances; that the real substances of which bodies consist are indivisible, cannot be generated, and are indestructible, and in a certain sense similar to souls, which he likewise considers as individual substances. The individual, unextended substances were termed by Leibnitz monads. Hume remarks, “We have no clear ideas of anything but perceptions; a substance is something quite different from perceptions; hence we have no knowledge of a substance. The question whether perceptions inhere in a material or immaterial substance cannot be answered, because it has no intelligible sense.” John Stuart Mill distinguishes substances as bodily and mental, and says, “Of the first, all we know is, the sensations which they give us, and the order of the occurrence of these sensations; i.e. the hidden cause of our sensations. Of  the second, that it is the unknown recipient of them.” See Fleming, Vocab. of Philosoph. Sciences, s.v.; Ueberweg, History of Philosophy (see Index).

Substance, a term used in technical divinity to describe nearly the same idea as essence or nature. Thus the Son is said to be the same substance with the Father , that is, truly and essentially God, as the Father is. SEE CHRISTOLOGY.

## Substantialists[[@Headword:Substantialists]]

             The Lutheran heresiologist Schlüsselburg gives this name as a synonym of the Manichees, in his Catalogue of Heresies, the second volume of which is entitled De Secta Manichceorum seu Substantia Mistarum.

## Substitution[[@Headword:Substitution]]

             SEE VICARIOUS SUFFERING.

## Substrati[[@Headword:Substrati]]

             (i.e. prostrators) were penitents of the third order, so called from the custom of prostrating themselves before the bishop or priest as soon as the sermon was ended, to receive his benediction with the imposition of hands, and be made partakers of those prayers which the congregation particularly offered to God for them; after which they were obliged immediately to depart, before the communion service. They stood until this part of the service in the nave-of the church, behind the awbo. This sort of penitents are mentioned in the Council of Nice, though no particular place is assigned them; but we may collect from Tertullian and Sozomen that their station was in this part of the church; for Tertullian (De Pudicit. c. 13), speaking of the Roman discipline, says pope Zephyrin brought penitents into the church in sackcloth and ashes, and prostrated them in the midst before the widows and presbyters, to implore their commiseration and excite their tears. They were also called Kneelers, or Genufiecientes. See Bingham, Christ, Antiq. bk. 8:ch. 5, § 3; bk. 18:ch. 1, § 5.

## Subtreasurer[[@Headword:Subtreasurer]]

             the deputy-receiver of certain rents in a cathedral of the new foundation; a deputy treasurer; the sacrist; a minor canon who had charge of the church goods, acted as parish priest in the precinct, provided necessaries for divine service, and was librarian. The office is still partially preserved as an  assistant in divine service and parochial cure of souls. At Hereford he ranked after the succentor, and sang the Founder's Mass. He is mentioned in 1290 at York, and at Chichester in the 14th century, being the treasurer's vicar, where he made the chrism of oil and balsam.

## Subucla[[@Headword:Subucla]]

             (ποδήρης), a cassock, like a rochet, worn under the alb.

## Suburbicarian[[@Headword:Suburbicarian]]

             an epithet applied to those provinces of Italy which composed the ancient diocese of Rome. Concerning this, two questions arise:

1. What was the extent of this district?

2. Whether it was the limit of the metro political or patriarchal power? Dr. Cave and others think that the notion of suburbicary churches ought not to be extended beyond the limits of the prefectus urbis, viz., a hundred miles about Rome, or, at most, not beyond the limits of those ten provinces which were immediately subject to the civil disposition and jurisdiction of the vicarius unrbis— viz. Campania, Tuscia and Umbria, Picenum Suburbicarium, Valeria, Samnium, Apulia and Calabria, Lucania and Brutii, Sicilia, Sardinia and Corsica— which Dr. Cave supposes to have been the exact and proper limits of the pope's patriarchal power, as he thinks the others were the bounds of his metropolitan jurisdiction. —See Bingham, Christ. Antiq. bk. 9, ch. 1, § 347.

## Suburbs[[@Headword:Suburbs]]

             is the rendering, in the A.V., regularly of מַגַרָשׁ, nigr-eash, properly a pasture (1Ch 5:16; Eze 48:15); hence the open country around a city used for grazing (Num 35:2; Jos 21:11; 1Ch 6:40; 1Ch 13:2, etc.), or for any other purpose (Eze 27:28; Eze 45:2; Eze 48:17). Once (2Ki 23:11), it stands for פִּרְוָר, parvar, which is but a MS. variation of PARBAR SEE PARBAR (q.v.).

## Suburbs (2)[[@Headword:Suburbs (2)]]

             in an ecclesiastical sense, meant, in the early Church, all the towns and villages within the region or district to which the city magistrate extended  his jurisdiction, whose bounds, for the most part, were the bounds of the bishop's diocese. See Bingham, Christ. Antiq. bk. 9:ch. 2,§ 3.

## Succat[[@Headword:Succat]]

             is said to have been the proper name of ST. PATRICK SEE ST. PATRICK (q.v.).

## Succensum[[@Headword:Succensum]]

             an old term for a censer. SEE THURIBLE.

## Succentor[[@Headword:Succentor]]

             a term used to denote—

1. A precentor's assistant in a cathedral church;

2. A singer in a collegiate church or chapel;

3. A subprecentor;

4. A cantor.

## Succession, Apostolical[[@Headword:Succession, Apostolical]]

             a favorite term with prelatists and High-Churchmen to designate what is. claimed to be an unbroken line of clerical ordination from the apostles to the present time. In the Roman Church this claim is put forth in the most absolute and dogmatic manner through the Tridentine canons, which excommunicate and anathematize all other branches of the Christian Church as, heretics and schismatics. In the Greek, Syriac, Coptic, Armenian, and Oriental churches generally, the same exclusive principle is maintained, although not avowed in so positive and formal a manner. A similar pretence is set up by many Protestants, such as the established churches of European countries, particularly of Great Britain and Ireland, and so likewise by the Vaudois, the Moravians, and others, who assert that they can trace their clerical pedigree in a direct line to the apostles, and in like manner the Protestant Episcopal Church of the United States, and other offshoots of the English Church, pride themselves upon their ecclesiastical lineage, as being in the “regular succession.” On the other hand, the denominations, “unchurched” by this claim justly take exception to the clerical genealogy thus arrogated, on the following grounds:

1. The phrase “apostolic succession” is essentially absurd and self- contradictory. Strictly construed, it can only mean that the apostles have had a continuous line of successors to the present time. But the apostolic office was sui generis, and by its very constitution confined to the first incumbents. This is clear from two inherent qualifications of the order itself, not to mention others.

a. It was necessary that an apostle should have been personally conversant with our incarnate Lord; he must have been an eye-witness of his miracles, have directly received his instructions, and immediately accepted the appointment at his hands (Mar 3:14; Act 1:21-22). On this ground Paul bases his claim to the apostolate (1Co 9:1), by virtue of the revelation of the Gospel to him without human intervention (1Co 11:23; Gal 1:1; Gal 1:12). Hence the office was in its very nature intransmissible and incapable of succession, as soon, at least, as all the “original eye-witnesses and ministers of the Words” had deceased. SEE APOSTLE.

b. The “sign” of an apostle was the power of conferring miraculous endowments upon others by the imposition of hands. This is often referred to in the Acts and Epistles as a distinguishing mark between them and ordinary Christians. All believers during the primitive period of the Church enjoyed these preternatural gifts, which were first imparted on the day of Pentecost (Act 2:4); but the apostles alone were empowered to communicate the same to subsequent accessions (Act 8:19). Hence when the original apostles died, these miraculous manifestations soon ceased, and have never been renewed. The Roman Catholic Church claims, indeed, a like power of miracle-working for eminent saints of later times, but it has never had the hardihood to aver that its “apostolical succession” is invariably accompanied with this peculiar gift. How preposterous, then, for sober Christians to set up a pretension that legitimately involves such impossibilities! SEE GIFTS, SPIRITUAL.

2. Even the claim of an uninterrupted clerical succession is incapable of proof. All the modern churches of Europe and this country, which set up this claim, trace their lineage ultimately through the Roman pontiffs. But the records of the early popes are irrecoverably lost. It is not certain that Peter (q.v.) ever was in Rome, mulch less that he ever acted as bishop there. All efforts to make out the asserted succession thus fail at this initial point. Many other links in' the chain are historically wanting. The lineage is  a myth, or at best a mere eking-out of probabilities by vague and late traditions. This is now candidly admitted by the best and most careful Protestant scholars. The title is indefensible. SEE POPE. “I am fully satisfied,” says bishop Hoadly, “that till a consummate stupidity can be happily established, and universally spread over the land, there is nothing that tends so much to destroy all due respect to the clergy as the demand of more than can be due to them; and nothing has so effectually thrown contempt upon a regular succession of the ministry as the calling no succession regular but what was uninterrupted; and the making the eternal salvation of Christians to depend upon that uninterrupted succession, of which the most learned must have the least assurance, and the unlearned can have no notion but through ignorance and credulity.” (See below.)

3. The claim is offensive and tends to bigotry and exclusiveness. In the Roman Catholic, Greek, and Anglican churches, this tendency and result are notorious, and in the High-Church party of the Protestant Episcopal Church they are almost equally obvious. In fact, a good churchman,” as he is styled, is compelled by this fact to hold himself aloof from other communions, and such a rule is avowed, more or less distinctly, in the canons and regulations of all the bodies last named. This single circumstance is today one of the greatest scandals of Christendom. No principle can be just which leads to such unchristian lack of brotherly kindness. SEE CHARITY.

4. The assertion is unnecessary, unwise, and based upon a wrong view of ecclesiastical polity. The true evidences of an evangelical Church are the conversion, sanctification, and salvation of souls; the propagation of a spiritual Gospel, and the amelioration of the state of society. But the “churchly” claim referred to turns the attention of its adherents too earnestly upon their own organization and technical order, and thus leads them away from a broad and catholic spirit, and from a wholesome personal experience, as well as from the highest forms of individual and- collective usefulness. The question with them habitually inclines to be, not what will best promote the welfare of Christendom at large, and most effectually promote personal holiness; but what must be done to subserve party purposes, and keep up the pretensions of a select circle. The Church is too often put in the place both of Christ and man. This, alas, is no ideal picture; it is but the record of sad, solemn fact. Ecclesiasticism and its fellow formalism have ever been the greatest banes to genuine piety, and the direst foes to the real kingdom of God. Bigotry was excusable in  Judaism; but sectarianism, of which the fable of “apostolical succession” has been the most fruitful source, is a crime under Christianity. It is both a libel on its name (Joh 17:23) and treason to its first law (1Jn 2:7; 1Jn 3:11). Wherever this assumption has been prevalent and active, religious bodies have held points of order and esprit du corps among their members in higher esteem than historical truth in profession or vital godliness in practice. Persecution has been more fiercely waged against secession than even against heresy. Zealots for orthodoxy have gathered many a fagot for the martyr, but sticklers for legitimacy have been foremost in kindling the pyre. Even nonconformity has at times caught the passion for its own established system, and Puritans have actually maltreated others-if not burned them at the stake for refusing the ordinances of the so-called Church. The prelatist smiles at such pseudo- ecclesiasticism, ands the Romanist looks with equal contempt upon the Anglican mimicry of “the mother Church,” while the Great Head of all weeps at this petty rivalry as to who shall be esteemed first and greatest in the brotherhood of saints. In this competition all that is more valuable in religion has been lost sight of. Laxity of morals has been winked at while an infringement of canonical rules has been severely punished. It is the old story over again; making void the law of God by the tradition of men, tithing herbs and neglecting judgment, mercy, and faith. We need ever to revert from the symbols of Christianity to its essentials, or we shall find ourselves holding its form, but denying its power. SEE PRELACY.

Literature. —This may well be exhibited in brief by the following extract from Eadie's Eccles. Cyclop., which shows how writers in the Episcopal Church are disagreed on the main elements of the question:

I. On the Office of the Apostles, and whether they had any Successors. — Until Christ's death the apostles were presbyters, and Christ alone was bishop.

1. This is affirmed by Stillingfleet, Isrenicatm, 2, 218; Spanheim, Op. Theol. 1, 436; in Ayton, Constit. of the Ch. p. 15; Hallmond, Work-, 4:781, who makes them deacons; Brett, Divine Right Episcop. lect. 8 p. 17. 2. This is contradicted, and the apostles made bishops during the same time, by Taylor [Jeremmy], Episcop. Asserted; id. Works, 7:7, etc., who contradicts himself in ibid. 13:19. sq.; Scott, in Christian Life; 3, 338; Mouro, Inquiry into the New Opinions, p. 96; Rhind, Apol. p. 50, etc.; Willet, Synopsis Papismi, p. 236; archbishop of Spalato, in Ayton, Constit.  of the Ch., app. p, 7. Archbishop Land is very positive in affirming that Christ chose the twelve, and made them bishops over the presbyters (Lit. and Episcop. p. 195), and bishop Beveridge is as confident that Christ chose these same twelve, as presbyters, and not bishops (Works, 2, 112). Again, Land asserts very positively that Christ ordained them, since the word used by Mark is ἐποίησε made them (Lit. and Episop. p. 196). Beveridge, on the contrary, declares that Christ did not ordain any of them during his life, and adduces in proof these of this very term ἐποίησε δώδεκα (Works, 2, 112). 3. Others, again affirm that the apostles were not commissioned till after Christ's resurrection. Sage, quoted.

2. Ayton, Constit. of the Ch. app. p. 5, 6; Saravia's Priesthood, Spanheim, Op. Theol. 1, 436; Stillingfleet, Irenicum, 1, 117, 118, and 2, 218; Whitby, Amot. Luk 10:1; Hammond, in ibid.; Bellarmine, De Pontiff lib. 4, c. 25; Heber [Bp.], in Life of Jeremy Taylor, Works, 185.

II. The apostles were extraordinary officers, and could have no successors.

1. This is affirmed by Pearson, On the Creed, p. 16, “who are continued to us only in their writings” Whitby, in Comment ref. to Titus; Hoadly [BI.], Works, fol. 2, 827: Barrow, in Works, foil.1, 598; Willet, in Synopsis Papisii, p. 164, 165; Fell [Bp.] On Ephes. 5, 9; Hooker, Ecl. Vol. vol. 3, bk. 7:§ 4:p. 187, Keble's edition; Chillingworth; Hinds, History of Rise and Progress of Christ. 2, 70-87; On Inspiration, sp.,117; Lightfoot, Works, 13:26, 27, 30, 70. 98, etc., and in other works; Palmer, On the Ch. 1, 169, 170; Bowers, Hist. of the Popes, 1, 5, 6; Potter, On Ch. Government, p. 121, 117, Amer. ed.; Steele, Phil. of. the Evid. of Christ, p. 102, 105, 106, 107; Dodwell, Paresi, ad...ext. p. 68 (comp. 11, 54, 55, 62, and Ayton); Davenaut: [Bp.], On Col. vol.1, ch. 1; Brett, Div. light of Episcop. lect. 12, p 26, apud Ayton; Stillingfleet, Irenicum, 2, 299-301; Spanheim, Fil Dissert. 3,Nos. 25, 37, 34; Archbishop Tillotson (see quoted in Presbyterianism Def. p. 117,118).

2. This is most resolutely impugned by Laud (see his Three Speeches on the Liturgy Episcop. etc. in Oxf. edit. 1840; passim); Nichols L. William], in his Defense of the Ch. of England; “Bishops are successors to the apostles, both in name and thing,” says Leslie, in Letter on Episcopacy, in The Scholar. Armed, 1, 64 et al.; Beveridge, in Works, 2, 88, 93, 120,147, 149, 167 278; Law, in his Second Letter to the Bishop of Bangor See, in  Oxf. Tr. 3, 156; Stillingfleet [Bp;], in Works, 1, 371, 3 art. “Bishop;” Rees, Cyclop.; Hicks [Bp.], Rhind, Scott, Mouro (see Aytoon,Coinstit. of the Ch. Pope, lect. 2); Houinmalu [Bp.], Survey of Naphthali, 2, 191, etc., in Ayton; Hall [Bp.], Episcop. by Divine Right, pt. 2. Opinions differ as widely in the Church of England at the present day (see Sunyth, Prelatic Doctrine of Apostolical Succession Examined [Boston, 1841]).

## Succinctorium, or Succinctory[[@Headword:Succinctorium, or Succinctory]]

             an ornament peculiar to the pope, resembling a maniple (q.v.), and embroidered with the holy lamb (Agnus Dei). It is worn on the left side, being fastened by a cincture, and is, according to some, a substitute for an alms-purse, or according to others it was only a resemblance of the ends of a ribbon, formerly worn by most bishops as a cincture over the alb and which was called balteunm pudicitiae, or “belt of modesty.” In the East bishops wear one pendant, of a lozenge form, tasseled, and with a cross on it called epigonation.

## Succinere[[@Headword:Succinere]]

             (undersinging), a term used to describe a mode of singing in common use in the early age of the Church. A precentor began the verse, and the people joined him in the close. It was often used for the sake of variety in the same service, with alternate psalmody. Ecclesiastical historians relate that Athanasius effected his escape from the church in which he was beset by the Arian soldiery by setting the people to this kind of psalmody, he commanded the deacon to read the psalm, and the people (ὑπακούειν, respondere or succinere) to repeat this clause after him: “For his mercy endureth forever.” See Bingham, Christ. Antiq. bk. 14, ch. 1, § 12. SEE ACROSROTICS.

## Succoth[[@Headword:Succoth]]

             (Heb. Sukkoth', סֻכּוֹתor [in Gen 32:17; Exo 12:37; Exo 13:20; Num 23:5-6] סַכֹּת, booths [as often]; Sept. Σοκχώθ v.r. Σοκχωθά, but σκηναί in Genesis and Psalms; Vulg. Socoth or Soccoth), the name of at least two Biblical places of early mention, the exact position of neither of which, however, has been clearly identified by modern researches. SEE SUCCOTH-BENOTH.

1. A town of ancient date in the Holy Land, being first heard of in the account of the homeward journey of Jacob from Padanaram (Gen 33:17). The name is derived from the fact of Jacob's having there put up” booths” for his cattle, as well as a house for himself; and these structures, in contrast with the “tents” of the wandering life, indicate that the Patriarch made a lengthened stay there-a fact not elsewhere alluded to. Travelers frequently see such “booths” occupied by the Bedawin of the Jordan valley. They are rude huts of reeds, sometimes covered with long grass, sometimes covered with a piece of a tent. They are much used by a semi- nomad people. This fertile spot must have reminded Jacob of the banks of the Euphrates from which he had recently come. The situation is approximately indicated by the fact that Jacob was on his way from Peniel to Shechem. Peniel was apparently on the north bank of the Jabbok (Gen 32:22-23); and it would seem that after his interview with Esau on the south bank, he turned back to avoid further intercourse with his dangerous brother; and instead of following him to Edom, he recrossed the Jabbok and descended to the valley of the Jordan, where he resolved to rest for a time amid its luxuriant pastures (see, however, Kalisch, ad loc.; Ritter, Pal. und Syr. 2, 447).

The next notice of Succoth is in Joshua's description of the territory of Gad. To this tribe the middle section east of the Jordan was allotted, including the valley of the Jordan up to the Sea of Galilee. SEE GAD. Among the towns in the valley is Succoth (Jos 13:27). Nothing more can be inferred from this than that it lay on the east bank of the river.

In the narrative of Gideon's pursuit of Zeba and Zalmunna it is said, “And Gideon came to Jordan, passed over, and said unto the men of Succoth,” etc. (Jdg 8:5). His course was eastward — the reverse of Jacob's — and he came first to Succoth, and then to Penuel, the latter being farther up the mountain than the former (Jdg 8:8, “went up thence”). The tale there recorded of the mingled cowardice and ‘perfidy of the inhabitants, and of Gideon's terrible vengeance, is one of the most harrowing in the Bible. At that period Succoth must have been a place of importance, when it ventured to refuse the request of Gideon. Its “princes and elders,” too, are said to have numbered “threescore and seventeen men.”

Though the rulers were slain, the city continued to prosper, and in the days of Solomon it was well known. The sacred historian informs us that the brazen vessels of the Temple were cast “in the circuit (בִּכַּכִּר) of the  Jordan in the clay ground, between Succoth and Zarthan” (1Ki 7:46; 2Ch 4:17). Succoth gave its name to “a valley” (עֵמֶק), probably a lower section of “the circuit,” or great plain of the Jordan (comp. “the vale of Siddim,” which was also called an Emek in “the circuit of the Jordan,” Psa 9:6). Jerome observes, in his notes on Genesis: “There is to this day a city of this name (Succoth) beyond Jordan in the region of Scythopolis” (Opera, 2, 989, ed, Migne); but in the Onomnasticon both Jerome and Eusebius merely state that it is the place where Jacoh dwelt on his return from Mesopotamia, without indicating its site or appearing to know of its existence (s.v. “Scenca”).

Burckhardt, on his way from Beisan to es-Salt, forded the Jordan two hours (about six miles) below the former, and observes in a note (Travels in Syria, p. 345), “Near where we crossed, to the south, are the ruins of Sukkof.” The ruins seem to have been on the east bank of the river, though he does not expressly say so, as later travelers do (see Schwarz, Palest. p. 232). This may possibly be the Succoth of Jerome; but it seems too far north to suit the requirements of the narrative in Genesis Jacob's direct road from the Wady Zerka to Shechem would have led him by the Wady Ferrah, on the one hand, or through Yanfun, on the other. If he went north as far as Sukkot, he must have ascended by the Wady Maleh to Tevasir, and so through Tubas and the Wady Bidan. Perhaps it is going north was a ruse to escape the dangerous proximity of Esau and if he made a long stay at Succoth, as suggested in the outset of this article, the did tour from the direct road to Shechem would be of little importance to him (see the Bibliotheca Sacra, Oct. 1876, p. 742 sq.). Robinson discovered another ruin, called Sakuot (which is radically as. well as topographically different from the Sukkot of Burckhardt), situated on the west bank of the Jordan, about fifteen miles south of Beisan. Near it is a copious fountain, and the plain around it is covered with most luxuriant vegetation. The ruin is merely that of a common village, a few foundations of unhewn stones (Bibl. Res. 3, 309; comp. Van de Velde, Travels, 2, 343). Its position on the west bank prevents its being identified with the Succoth of the Bible, but it is just possible that the name may have been transferred to a spot on the “other side (see Ritter, ut sup. 2, 446), or it may have been a crusaders site (see Conder, Tent Work in Palest. 2,62).

Until the position of Succoth is more exactly ascertained, it is impossible to say what was the valley of Succoth mentioned in Psa 9:6; Psa 108:7.  The same word is employed (Jos 13:27) in specifying, the position of the group of towns among which Succoth occurs, in describing the allotment of Gad; so that it evidently denotes some marked feature of the country. It is not probable, however, that the main valley of the Jordan, the Ghor, is intended, that being always designated in the Bible by the name of the Arabah.

2. The first camping-place of the Israelites when they left Egypt (Exo 12:37; Exo 13:20; Num 33:5-6). This place was apparently reached at the close of the first day's march. Rameses, the starting-place, we have shown was probably near the western, end of the Wady et- Tumeylat. We have supposed the distance traversed in each day's journey to have been about thirty miles; and as Succoth was not in the Arabian desert, the next station, Etham, being “in the edge of the wilderness” (Exo 13:20; Num 33:6), it must have been along the present pilgrim route called Dub el-Ban, about half-way between the easternmost branch of the Nile and the castle of Ajruid. It was probably, to judge from its name, a resting-place of caravans, or a military station, or a town named from one of the two. We find similar names in Sense Mandrae (Itin. Ant.), Scense Mandrorum (Not. Dign.), or Σκηνὴ Μανδρῶν (Not. Graec. Episcopatuum), Scenee Veteranorum (l tin. Ant. Not. Diqn.), and Saesae extra Gerasa (sic Not. Dignl.). See, for all these places, Parthey, Zur Erdkunde des. alten Aegyptens, p. 535. It is, however, evident that such a name would be easily lost, and, even if preserved hard to recognize, as it might be concealed under a corresponding name of similar signification, though very different in sound, like that of the settlement of Ionian and Carian mercenaries, called τὰ Στρατόπεδα (Herod. 2, 154). SEE EXODE SEE RED SEA, PASSAGE OF.

## Succoth Benoth[[@Headword:Succoth Benoth]]

             (Heb. Sukkoth' Benoth', סֻכּוֹתאּבְּנוֹת, booths of daughters; Sept. Σωκχὼθ Βενίθ v.r. Σοκχὼθ [and even ῾Ροκχὼθ] Βενιθεί; Vulg. Sochoth-benoth) occurs only in 2Ki 17:30, as the name of some deity whose worship the Babylonian settlers in Samaria are said to have set up on their arrival in that country. It has generally been supposed that “this term is pure Hebrew, and as such most interpreters explain it to mean “the booths in which the daughters of the Babylonians prostituted themselves in honor of their idol” (i.e. Mylitta, see Herod. 1, 199; Strabo, 16:745); others “small tabernacles in which were contained images of female deities” (comp.  Calmet, Cimmentaire Littiral, 2, 897). It is in objection to both these explanations that Succoth-benoth which in the passage in Kings occurs in the same construction with Nergal and various other gods, is thus not a deity at all, nor, strictly speaking, an object of worship. It should be noted, however, that the expression “made” (עָשׂוּ) does not necessarily require such an interpretation. Sir H. Rawlinson thinks that Succoth-benoth represents the Chaldtean goddess Zir-banif, the wife of Merodach, who was especially worshipped at Babylon, in conjunction with her husband, and who is called-the “queen” of the place. Succoth he supposes to be either “a Hamitic term equivalent to Zir,” or possibly a Shemitic mistranslation of the term-Zirat, “supreme,” being confounded with Zarat, “tents” (see the E'ssay of: Sir H. Rawlinson in Rawlinson's Herodotus, 1, 630). Gesenius arbitrarily alters the reading to סֻכּוֹת בָּמוֹת, booths of the high-places (Thesaur. s.v.); and Movers (Phonic. 1, 596) understands “involucra or secreta mulierum,” having reference to phallus-worship (so Nork, Mythol. 1, 124). The rabbins. (see Kimchi and Jarch I, ad loc.) fable that it was a goddess under the form of a hen and chickens; which Kircher (Ed. 1, 3354) regards as an astronomical emblem of the Babylonians. See Selden, De Dis Syris, 2, 7, 308 sq. Vos, Theol. Gent. 2, 22; Creusius, De Succoth Benoth, in Ugolino, Thesaur. 23.

## Suchathite[[@Headword:Suchathite]]

             (Heb. only in the plur. Sukathim', שׂוּכָתַי, a patronlymic of unknown origin; Sept. Σωκαθιείμ ulg. in taberncaculis commorantes), a designation of the last-named of the three families of scribes which dwelt at Jabezs (1 Chronicles 2, 55); apparently descendants of some person named Suchah, a Judahite of the family of Caleb.

## Suckow, Carl Adolf[[@Headword:Suckow, Carl Adolf]]

             a German theologian, was born in 1802 at Münsterburg, in Silesia. He studied theology and philosophy at Breslau, was appointed in 1834 professor of theology and director of the homiletical seminary at Breslau, and died there in 1847. He wrote, De Protevangelio Jacobi. Pars 1, De Argumento ac Indole Profevansgelii (Vratislavise, 1830): — Gedenktage des christl. Kirchenjahres in einer Reihe von Predigten (Breslau, 1838): — AB.C. evangelischer Kirchenverfissung (ibid. 1846). See Regensburger Conversations-Lexikon, s.v.; Zuchold, Bibl. Theol. 2, 1292 sq. (B. P.)

## Sud[[@Headword:Sud]]

             (Σούδ v.r. [in No. 2] Σουδά, Σουσά, etc.), the name of a stream and of a person in the Apocrypha.

1. A river in the immediate neighborhood of Babylon, on the banks of which Jewish exiles lived (Baruch 1, 4). No such river is known to geographers; but if we assume that the first part of the book of Baruch was written in Hebrew, the original text may have been Sur, the final רhaving been: changed into ד. In this case the name would represent, not the town of Soras as suggested by Bochart (Phaleg, 1; 8), but the river Euphrates itself, which is always named by Arab geographers, “the river of Sura,” a corruption probably of the Sippara of the inscriptions (Rawlinson, Herod. 1, 611, note 4).

2. A corrupt Grecism (1 Esdr. 5, 29) of the name SIA or SIAHA (q.v.) in the Hebrew lists (Ezr 2:44; Neh 7:47).

## Sudaili, Stephen Bar[[@Headword:Sudaili, Stephen Bar]]

             a Monophysite monk, who, according to the CndelabEum Sanctorum of Abul-faraj (q.v.), in Assemani, Bibl. Orient. 2, 291, lived about A.D. 500, at first in Edessa and afterwards in Jerusalem. He is credited with the authorship of a work which circulated under the name of Hierotheus, the teacher and predecessor of Pseudo-Dionysius, in which a limitation of the duration of hell is taught on the authority of a pantheistic interpretation of 1Co 15:28. Neander regarded the ascription of this work to Sudaili as resting upon a mere assumption on the part of Abn-faraj (Gesch. d. chsistl. Rel. u. Kirhe, 1, 727.), but without having sufficient warrant for his view.

Particulars respecting the mystico-pantheistic theology of Sudaili are furnished by Xenajas or Philoxenus (q.v.) of Mabug in a letter addressed to the presbyters Abraham and Orestes of Edessa, which earnestly warns them against the influence of that learned and subtle monk who formerly sojourn in their city (see extracts in Assemani, aut sup. p. 30-33). As A there represented, Sudaili taught the essential unity of the Father, Son, and Spirit, of the divine and human [nature of Christ, and also of God and all created existences, basing his views on 1Co 15:28, ἵνα ῃ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. He had inscribed on the wall of his cell the words “Omnis natura Divinitati constibstantialis est,” and he continued to  elaborate the same idea ‘in his writings after public opinion had compelled the erasure of the inscription in his cell. It is also charged by Philoxemeus that Sudaili taught that baptism and the Eucharist are superfluous, that he denied the infliction of punishment for sin at the last judgment, and that he promised to pagans and Jews the same heavenly deities as to Christians, to Judas and Simon Magus equal blessedness with Paul and Peter. It is evident that much of these assertions is dictated by malice and is grossly misrepresented. The same remark applies to the Chiliastic views of Sudaili, who was a consequential adherent of Origenistic doctrines, and must be regarded as holding a spiritualized, idealistic view of the world. He taught three world-periods-the present, corresponding to the sixth day of the week; the millennium, the great Sabbath or rest-day of the week; and the eternity of consummation or of the restoration of all things.

Nothing is known of the personal or literary career of Bar Sudaili. The violent assault of Philoxenus upon his character as a teacher and expositor of the Scriptures appears to have succeeded so far as to cause him to be regarded by all Monophysites as a dangerous heretic. The Jacobites of Syria, e.g., admitted a special sentence of condemnation against him into their formula of ordination. See Assemani, Bibl. Orient. vol. 1 and 2. — Herzog, Real-Encyklop. 5.

## Sudarium, or Sudary[[@Headword:Sudarium, or Sudary]]

             (sweat-cloth): 1. The purficatorium (q.v.) for wiping the chalice; 2. The maniple (q.v.); 3. The veronica (q.v.) (the blessing of the priest's eyes with the sudarium was forbidden in 1549); 4. The banner of a bishop's staff, called also vexillucit (q.v.).

## Sudbury, Simon[[@Headword:Sudbury, Simon]]

             SEE SIMON OF SUDBURY.

## Suddards, William, D.D[[@Headword:Suddards, William, D.D]]

             a Protestant Episcopal clergyman, was born in 1800. He was originally a Methodist preacher, was ordained by bishop M'Ilvaine, was rector of Grace Church, Philadelphia, Pennsylvania, over forty years, and died there, February 20, 1883.

## Suddath, William W[[@Headword:Suddath, William W]]

             a Presbyterian minister, was born in Fairfax County, Va., July 31, 1826. He professed religion in his nineteenth year, was received by the Lexington Presbytery of the Cumberland Presbyterian Church as a candidate for the ministry, and was licensed to preach in 1847. About this time he entered Chapel Hill College in Lafayette County, Mo.; studied theology in the Cumberland University at Lebanon, Tenn.; but before graduating he was  induced, by the great interest he took in the success of Chapel Hill College, to return ‘to Missouri and accept the professorship of languages in that college. He was afterwards elected president, which position he filled until 1857, when he accepted a call to the chair of languages in the Masonic College at Lexington, Mo. In 1858 he became enlisted for the St. Louis mission, and his far reaching mind and noble, benevolent heart conceived a plan to relieve it of its embarrassments. But his labors were too great for his physical energies. He gave up his position in the college to engage in the work of his choice: he accepted a call from the Church in St. Joseph, but died Aug. 1,1860, before assuming the duties of the new position. Mr. Suddath was an eloquent preacher, a scholar, and a Christian gentleman. See Wilson, Presb. Hist. Almanac, 1861, p. 236.

## Sudhoff, Carl[[@Headword:Sudhoff, Carl]]

             a doctor of divinity, and prominent theologian of the Calvinistic Church of Germany, who died in the year 1865 at Frankfort-on-the-Main, is the author of, Weihestunden (4th ed. Hamm. 1865 ): — Der Heidelberger Katechismus zergliedert (2nd ed. Kreuznach, 1854): — De Convenientia que inter utrumque Gratie Instrumentucm, Verbum Dei, et Sacramentum Intercedat, etc. (ibid. 1852): — In der Stille (Frankfort, 1859, 2 pts.) Fester Grund christlicher Lehre, ein Hüfsbuch zum Heidelberqer Katechisnus (ibid. 1857 ): — Geschichte der christl. Kirche (2nd ed. ibid. 1861, 2 vols.): — Communion buch (2nd ed. ibid. 1859 ): — Christliche Religionslehre (ibid. 1861): Theologisches Handbuch zur Auslegung des leidelberger Katechismus (ibid. 1862). Besides a number of articles for Herzog's Real-Encyklop., he also wrote the lives of C. Olevianus and Z. Ursinus, published in the 8th part of Leben und ausgewohlte Schriften der Viter und Begrinder der reformirten Kirche. See Zuchold, Bibl. Theol. 2, 1293 sq. (B. P.)

## Sudias[[@Headword:Sudias]]

             (Σουδίας), a corrupt Greek form (1 Esdr. 5, 26) of the name HODAVIAH or HODEVAH SEE HODEVAH (q.v.) of the Hebrew lists (Ezra 3:40; Neh 7:43). s.v.

## Sudices[[@Headword:Sudices]]

             the Fates of the Bohemians and Mora'vians, supposed to resemble the Roman Parcae.

## Sudra[[@Headword:Sudra]]

             in Hinduism, is the lowest of the four castes among the Hindus, sprung from Brahma's feet and appointed to serve the other castes. It includes all inferior laborers and servants.

## Sudri[[@Headword:Sudri]]

             one of the four powerful dwarfs of the Norse mythology, who support the arch of the sky at the four regions from which they derive their names. The other dwarfs are Nordri, Westri, and Austri. —Vollmer, Wörterb. d. Mythol. s.v.

## Suehre[[@Headword:Suehre]]

             in Persian mythology, is the name of the planet Venus before it ‘was placed in the sky. It is identical with the Arabic Anahid. Suehre was an exceedingly charming maiden, of whom two angels became enamored, and who resisted their advances with the result that she was removed to the skies, while they were banished to the abyss. In her new abode she is served by thousands of celestial spirits, who adore her for her virtue and beauty.

## Suemmer Oala[[@Headword:Suemmer Oala]]

             in Lamaism, is a mountain of vast elevation, which is surrounded by three others, upon whose circle rests a second circle of four mountains, all of them being of gold, with the exception of the central one, which is composed of a single green stone. These mountains are the place of abode of the free spirits, Erike Bariksan. The wicked spirits dwell in the caverns of the mountains, and their chief there holds a powerful castle.

## Suenes[[@Headword:Suenes]]

             a Christian nobleman in Persia, who, refusing to deny Christ, had his wife taken from him, and given to one of the emperor's meanest slaves; and what added to his mortification was that he was ordered to wait upon his wife and the slave, which at length broke his heart.

## Sueur, Eustache Le[[@Headword:Sueur, Eustache Le]]

             one of the most celebrated of French painters, was born in 1617, and after studying with his father, a sculptor, was placed in the school of Simon  Vouet at Paris. He soon excelled his master, and adopted a style which is noted for its simplicity and severity. He has been termed by his admirers the French Raphael; but he was far behind that great master in every respect. He died in 1655. He painted the celebrated series of St. Bruno, twenty-two large pictures on wood, in the cloister of the Carthusians at Paris, before his thirtieth year: — St. Paul Preaching at Ephesus: The Gentiles Burning their Prescribed Book (1649), engraved by Picart and Massard: — Paul Healing the Sick: — Martyrdoms of St. Laurence and St. Protais, both engraved by Gerard Audran. He painted many other celebrated pictures, as, Christ Scourged: — Christ with Martha and Mary: — The Presentation in the Temple: — The Histories of St. Martin and St. Benedict.

## Suez[[@Headword:Suez]]

             SEE RED SEA. Suffering-day. SEE GOOD-FRIDAY. Suffering-psalm, the name given to Psalms 22 : “Deus, Deus meus;” used in the services of the Church on Good-Friday.

## Suffering-week[[@Headword:Suffering-week]]

             SEE PASSION-WEEK.

## Sufferings of Christ[[@Headword:Sufferings of Christ]]

             SEE VICARIOUS SUFFERING.

## Suffetum, Council of[[@Headword:Suffetum, Council of]]

             (Concilium Sufijtanum), was held in 528, at which St. Fulgentius was present. Bishop Quod-vult-Deus (who had disputed the point of precedency with him at the Council of Junga, in Africa), at his request, presided.

## Suffragan[[@Headword:Suffragan]]

             (suijfaganeus) is the title applied to every ecclesiastic who has to assist his superior. In this way Alcuin explains the term in. a letter to Charlemagne: “Suffraganeus est nomen medice significationis; ideo nescimus quale fixum ei apponere debeamus ut presbyterorum, aut abbatum, aut diaconorum, aut caeterorum graduum inferiorum, si forte episcoporum nomen, qui aliquando vestrae civitati subjecti erant, addere debemus” (Opera, p.  1160). The term is also used as synonymous with vicarius (see Du Fresne, Glossirium, s.v.). It is given more especially to bishops, however, and in respect to them with a twofold reference. A suffiagan bishop is an episcopus in partibus infidelium emnployed as the vicar and assistant of a regular diocesan bishop; but the name is given to the latter also in view of the relation he sustains, if not exempt, SEE EXEMPTION, to his metropolitan. The relation sustained by all the suffragans of a province (conmprovincicales) together with their metropolitan, and the rights belonging to the latter in his relation to the suffragans and their subordinates, have been exactly determined, and are stated in Gratian, Causa 3, qu. 6, and Causa 9 qu. 3. Various decisions occur also in the decretals, which ordain that the consecration of a metropolitan shall be performed by all his suffragans. — The rights of metropolitans over their suffragans are limited. See Innocent III in c. 11, De Officio Judicis Ordinarii, 1, 31. —Herzog, Real-Encyklop. s.v. SEE ARCHBISHOP; SEE METROPOLITAN.

It thus appears that anciently suffragan bishops were all the city bishops of any province under a metropolitan, who were called his suffragans because they met at his command to give their suffrage, counsel, or advice in a provincial synod. In- this sense the word was used in-England at the time when Linwood wrote his Provinciale (in 1430): “They were called suffragans because they were bound to give their suffrage and assistance to the archbishop, being summoned to take part in his care, though not in the plenitude of his power.” The suffragans were not the same as CHOREPISCOPI SEE CHOREPISCOPI (q.v.), or rural bishops. Thus it was also in other churches. The seventy bishops who were immediately subject to the bishop of Rome, as their primate or metropolitan, were called his suffragans, because they were frequently called to his synods. These bishops were called by the peculiar technical term libra, which stood for seventy. Their elections were regulated by the metropolitan, who either ordained them himself, or authorized their ordination. They were summoned by him to attend the provincial synods, and could not disobey such summons under pain of suspension, or some such canonical censure, which was left to the discretion of the metropolitan and the council. From the 13th to the 16th century there were in the English Church a class of bishops (1) holding nominal sees, titulars or in partibus infidelium, in Hungary, Greece, and Asia; (2) exiles, temporary or permanent, from bishoprics in Ireland or Scotland,who were called suffragans.  Bishops who had no metropolitan power first began to have suffragans under them in the 10th century. These were styled vicar-generals, vicegerents vice-episcopi, etc; Suffragan bishops were appointed in Germany for the ordination of inferior officers and the consecration and benediction of churches, altars, baptismal waters, etc. Some attempt was made in England, at the beginning of the Reformation, to restore the chorepiscopi, under the name of suffragan bishops. Acts 26, Henry VIII, 1563-4, appointed several towns for suffragan sees. One suffragan bishop was consecrated for Nottingham, and another as bishop of Dover in 1870. A permissive act for bishops suffragan in Ireland was passed in the early part of the present century, and others have recently been consecrated in the colonies. See Bingham, Christ. Antiq. bk. 2, ch. 15 § 13-15; ch. 16:§ 12, 17; Coleman, Ancient Christianity, p. 139.

## Suffrage[[@Headword:Suffrage]]

             In the early Church, one of the ways of designating persons to the ministry was by the ordinary course of suffrage and election of the Church. It was also customary for the clergy or presbytery (or the retiring bishop or presbyter) to nominate a person to fill the vacant office, which nomination was followed by the suffrages of the people-suffrages not merely testimonial, but judicial and elective. See Riddle, Christ Antiq. p. 82.

The term was also used to designate—

1. The public worship the united voice and consent of the people in the petitions offered. “See now, then, both learned and unlearned, how prayers and all other suffrages are in common to this spiritual Church” (Lantern of Light, A.D. 1400).

2. A short form of petition, as in the Litany. Thus, in the Order for the Consecration of Bishops we read that in the Litany as then used, after the words that it may please thee to “illuminate all bishops,” etc., “the proper suffrage shall be,” etc.

3. The versicles after the Creed in Morning and Evening Prayer.

## Sufis[[@Headword:Sufis]]

             a sect of mystic philosophers in Persia, which was founded in the 9th century by Abul Klair. It has contained among its members many of the most noted Mohammedan scholars and poets. Schamyl, the famous  Circassian leader, is said to have belonged to this sect, and to have given to it a semi-political character, directing it especially against the aggressions of the Russians. They are to be found in every part of the empire; have their acknowledged head at Shiraz and their chief men in all the principal cities. Mr. Martyn, missionary to that country, calls them “mystic latitudinarians.” For the tenets, see Sûfism.

## Sufism, or Soofism[[@Headword:Sufism, or Soofism]]

             (Arabic, suf, pure, wise), a certain mystic system of philosophical theology within Islam. Its tenets are, that nothing exists absolutely but God; that the human soul is an emanation from his essence; that every man is an incarnation of Deity; and, though divided for a time from this heavenly source, will be finally reunited with him; that the highest possible happiness will arise from that reunion; and that the chief good of mankind consists in as perfect a union with the Eternal Spirit as the encumbrances of a mortal frame will allow; that, for this purpose, they should break all connection with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediments of clothes; that if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in ecstatic light. It maintains also that, for want of apt words to express the divine perfection and the ardor of our devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense; that, like a reed torn from its native bank-like wax separated from its delicious honey — the soul of man bewails its disunion with melancholy music, and sheds burning tears; like the lighted taper, waiting passionately for the moment of its extinction, as a disengagement from earthly trammels, and the means of returning to its only beloved. Sufism teaches four principal degrees of human perfection or sanctity.

1. Shariat, or the lowest, is the degree of strict obedience to all the ritual laws of Mohammedanism, such as prayer, fasting, pilgrimage, almsgiving, ablutions, etc. — and the ethical precepts of honesty, love of truth, and the like.

2. Tarikat. This degree is attainable by those who, while strictly adhering to the outward or ceremonial injunctions of religion, rise to an inward perception of the mental power and virtue necessary for the nearer  approach to the Divinity, the necessity of and the yearning for which they feel.

3. Hakikal (truth) is the degree of those who, by continuous contemplation and inner devotion, have risen to the true perception of the nature of the visible and invisible-who, in fact, have recognized the Godhead, and through this knowledge of it have succeeded in establishing an ecstatic relation to it.

4. Maarifal is the degree in which man communicates directly with the Deity, and is admitted into a mysterious union with him. Thus it will be seen that the highest aim of the Sûfi is to attain self-annihilations by losing his humanity in Deity. This is to be accomplished by abstracting his mind from all worldly objects, and devoting himself to divine contemplation. Accordingly the Sûfis, neglect and despise all outward worship as useless and unnecessary. The Musuavi, their principal book, expatiates largely upon the love of God, the dignity of virtue, and the high and holy enjoyments arising from a union with God. All Sûfistic poetry and parlance are to be taken allegorically and symbolically. They represent the highest things by human emblems and human passions; and religion being with them identical with love, erotic terminology is chiefly used to illustrate the relation of man to God. Thus the beloved one's curls indicate the mysteries of the Deity; sensuous pleasures, and chiefly intoxication, indicate the highest degree of divine love, or ecstatic contemplation. Its principal religious writer is Jalaleddin Rulmi, and its theology prevails among the learned Mussulmans, who avow it without reserve. See. Chambers's Encyclop. s.v.; Gardner, Faiths of the World, s.v.; Christian Observer, 1819, p. 379; Mill, Mohammedanism.

## Suger[[@Headword:Suger]]

             abbot of St. Denis, and a leading dignitary of the Church and statesman of, France in the 12th century, was born probably in the year , and in the neighborhood of St. Omer, and was educated in the Monastery of St. Denis, where the crown-prince, Louis the Fat, was his companion. After completing his studies in 1103, he was employed by abbot Adam of St. Denis in the administration of distant possessions of the convent, and in their defense against the incursions of predatory knights. On the accession of Louis VI to the throne (1108), Suger became his counselor, and contributed greatly to the subjugation of the barons, who had thrown off  all responsibility, and to the establishing of the royal authority, by which the reign of Louis VI became noted in the history of France. He was also an active participant in the dispute about investiture (see the article), which at that time agitated both Church and State, taking sides with the pope, as the policy of France demanded. He was present at the Lateran Council in 1112, which annulled the concessions made by pope Paschal II to Henry V. In 1118 he met the fugitive pope Gelasius II, and, in the name of his king, placed all the resources of France at his disposal against his Italian adversaries. He subsequently negotiated a settlement of the question of investiture, in 1121, which proved satisfactory to both France and the papacy. In 1122 he became the successor of the deceased Adam in the abbacy of St. Denis, and in 1124 he visited Rome to attend the great Lateran Council, and while there so ingratiated himself with the pope, Calixtus II, that the latter proposed to create him cardinal, a project which failed by reason of the decease of the pope. He accompanied the army in a campaign against the emperor Henry V in the same year; and he was at the same time earnestly engaged in endeavoring to induce the king to release the colonies, or lower orders in the State, from many of their pressing burdens, and to concede the right to form autonomous communes as a means of undermining the feudal system.

About 1127 Suger renounced the habits of his previous worldly life and became an ascetic; and, after having reformed himself, he undertook to enforce the Benedictine rule in all its strictness in the abbey of St. Denis. He fulfilled his spiritual functions conscientiously, and built a magnificent church while himself living in a little cell. His principal merit consists, however, in an excellent administration of the convent, in the conservation of its rights, in the artistic decoration of churches, and in the dissemination of the influences of culture throughout the surrounding wastes. His direction of the affairs of the State still continued, and, when Louis VII ascended the throne (in 1137), became even more pronounced than before. He was associated with bishop Joscelin of Soissons in the regency, and administered the government on the plan of the late king. His boldness appears in his resisting the papal interdict (in 1141) by which Innocent II sought to force a prelate into the archbishopric of Bo1urges against the expressed will of the king.' His endeavor to restrain the king from embarking in his crusade failed; but he was appointed regent of the country during the king's absence, in conjunction with the archbishop of Rheilms and-count Vermenidois. Aided by the pope, he subdued the rebellious  nobility, and so wisely administered the finances that he was able to honor the incessant drafts of Louis, and also to erect many edifices, and still save large sums of money to the public treasury. The height of his career was reached when he succeeded in neutralizing the endeavors of Robert of Dreux, the brother of Louis VI, who had returned from the Holy Land in 1148, to seize upon the supreme authority. At the same time, he succeeded in resisting the desires for radical reform fostered by Abelard and Pierre de Bruys, while zealously endeavoring to correct the abuses from which those desires had sprung. He was further successful in a conflict with the canons of St. Genevieve, in Paris, whose convent pope Eugene III had directed him to reform in accordance with the Benedictine rule. Louis VII, on his return, in 1149, publicly thanked the regent and called him the father of his country; and Bernard of Clairvaux and a number of foreign princes wrote to him in token of their admiration and respect. He enjoyed his fame, however, during a brief season only, and died Jan. —12, 1151. His literary remains include only, sixty miscellaneous letters (in Duchesne, Scriptores, vol. 4), a report of his administration of St. Denis, and a biography of Louis VI which ranks among the superior historical productions of the Middle Ages (both in Duchesne, utsup.).

See Hist. Lit. de la France, 12:361; Bernardi, Essai Hist. sur l'Abbé Suger, in Archives Lit. de l'Europe (Par. 1807), vol. 14 and 15; Carne, Etudes sur les Fondateurs de Unit Nat. en France (ibid. 1848), vol. 1; Combes, L'Abbé Suger (ibid. 1853); monk Wilhelm's (a contemporary) biography of Suger, in Guizot Coll. des Memoires, vol. 8. —Herzog, Real- Encyklop. s.v.

## Suggestum Lectorum[[@Headword:Suggestum Lectorum]]

             one of several names given to the AMBO SEE AMBO (q.v.), or reader's desk.

## Suggestum, or Suggestio[[@Headword:Suggestum, or Suggestio]]

             (a desk), a name frequently given to the bema, or sanctuary, of a church.

## Sugin[[@Headword:Sugin]]

             (סוּגַין, from סוּג), or pairs, is a Masoretic term to denote groups of words which occur in one section several times, once in this connection and once in another connection. These instances having been noticed by the  Masorites, they arranged them into סוגין, or pairs. Thus the Massora Finalis gives under the letter He (p. 216, Colossians 1) “eleven pairs, each one of which pair alternately occurs with an audible He (=Mappik) and with a quiescent He (=Raphe)” e.g. מכּרתּ (Pro 31:10) and מכרה (Gen 25:31); ושערהּ (Lev 13:20) and ושערה (Lev 13:4). Or the Masorites tell us of twenty-two words beginning and ending with Vav, each one of which occurs twice: once, Milra, or with Vav conjunctive, and once Milel, or with Vav conversive, as ויצברו (Gen 41:35) and וִיצברו (Exo 8:10); וְירכסו (Exodus 28, 28) and וִירכסו (Exo 39:21). They tell us that “there are four groups of words, each of which occurs twice in the same book; once with a, word less and a letter more, and once with a word more and a letter less.” The first of such a pair is “Jehovah, thy God, thou shalt fear, and him thou shalt serve” (Deu 6:13); the second, “Jehovah, thy God, thou shalt fear, him thou shalt serve, and to him” (Deu 10:20), which will be best illustrated by the Hebrew, viz.: את יהוה אלהי ִתירא ואתו תעבד (Deu 6:13). את והוה אלהי ִתירא אתו תעבד ובו(Deu 10:20). They enumerate instances in which four words occur twice in the same sentence, once with the negative particle לא and once, without it, as לא אדני (Gen 23:11) and אדני (Gen 23:15), or לא הפ(ִLev 13:4) and הפ:ִ (Lev 13:20). They mention five pairs of words Which respectively occur once with the Vav conjunctive and once without it, as עין רמון (Jos 19:7) and ועין רמין (Jos 15:32); יששכר זבולן (Exo 1:3) and ויששכר וזבולן (Gen 35:23). Without increasing the number the reader is referred to Frensdorff (Massora Magna, p. 339 sq.), where, under the heading זוגין, these pairs are given in alphabetical order. A complete list of the above-quoted instances is given by Frensdorff in his Ochla-ve-Ochla, p. 14,52, § 42; p. 14,52 sq., § 45; p. 133, § 232; p. 138,§ 250; p. 138, § 251; and in Levita, Massoreth Heammasoreth (ed. Ginsb.), p. 178, 207, 212, 223, 229. (B. P.)

## Suicer, Johann Caspar[[@Headword:Suicer, Johann Caspar]]

             the author of the Thesaurus Ecclesiasticus, was born June 26, 1620. He was educated in Zurich, Montauban, and Saumur. In 1643 he returned to Zurich, and became pastor in the Thurgau, but was recalled in 1644 to the schools of the former city. In 1646 he became inspector of the alumnate  and professor of Hebrew, ten years afterwards professor of Greek and Latin in the Collegium Humanitatis, and in 1660 professor of Greek and canon in the superior college (Carolinum). He remained in this position until 1683, and died Dec. 29,1684.

Suicer rendered valuable service to theology by his thorough philological labors. His earliest works were text-books for students; Sylloge Vocum Novi Test. (Tig. 1648, and 1659 with appended compend of Greek prosody; republished in 1744 by Hagenbach): — Syntaxeos Graecae, etc. (1651): — Ε᾿μπυρεύματα Εὐσεβείας, quo du'c Chrysostomi et duce, Basilii A. Homile Continentur, etc. (1658 and 1681): — Joh. Frisii Tigurini Dict. Latino Germ. et Germ. —Lat. (1661 sq.): — Commenii Vestibul. Scholarum Usuifelicius Accommodatum, etc. (1665); finally, the celebrated Thesaurus Eccles. (Amst. 1682, 2 vols. fol.; two enlarged eds. 1728 and 1821, with supplements): — Lexicon Graeco-Lat. et Lat. — Graecuni (1683) and, after Suicer's death, the Symbol. Nicceno-Const. et ex Antiquitate Eccles. Illustratum (Traj. ad Rh. 1718, 4to). Various other writings were left in manuscript, and the Lexicen Graec. Majus and Expositio Symbol. et Apost. et Athanasiani are lost. Suicer's learning in these works, particularly the Thesaurus, is so evident that Charles Patin, in his Travels, observes that Suicer understood more Greek than all the Greeks taken together.

Suicer took but little part in the doctrinal controversies of his day. He regretted their existence, and assisted his friend Heidegger in securing a modification of the Formula Consensus. —Herzog, Real-Encyklop. s.v. SEE HELVETIC CONSENSUS.

## Suicide[[@Headword:Suicide]]

             (Lat. sui, one's self, and caedere, to kill) is defined as the killing of one's self with malice aforethought, and while in the possession of a sound mind. It is known in the law as felo de se, and is considered felony. In the early Church suicides were called βιοθάνατοι (biothanati), from offering violence to themselves. Because suicide was a crime that could have no penance imposed upon it, the Church denied the suicide the honor and solemnity of a Christian burial, and allowed him to lie excommunicated and deprived of all memorial in her prayers after death. In England this crime was punished not only with forfeiture of goods and chattels, like other felonies, but the body of the suicide was buried in the night at the crossings  of two highways with a stake driven through the body. This ancient rule was repealed by Statute 4 George IV, c. 51, and now the burials take place in a churchyard, but between 9 and 12 P.M.

Suicide is now generally considered a symptom of some form of insanity, permanent or temporary, in which the emotions and passions are excited or perverted. The following statistics respecting suicides are from Chambers's Encyclopaedia s.v.; “In the kingdom of Sweden there is calculated to be 1 suicide to every 92,375 inhabitants; in Saxony, 1 to 8446; in Russia, 1 to 34,246; in the United States, 1 to 15,000; in Paris, 1 to 2700; in St. Petersburg and London, 1 to 21,000. In all England the proportion of suicides is 7.4 to every 100,000 people.” See Winslow, Anatomy of Suicide; Brierre de Boismont, Du Suicide et de la Folie Suicide; Bertrand, Traits du Suicide; Radcliffe, English Suicide Fields; Medical Critic, 1862.

## Suinisabtanism[[@Headword:Suinisabtanism]]

             (συνείσακτος, introduced with), a name given to the practice by which many of the clergy evaded the rigorous laws respecting-celibacy. It is sometimes called domesticism, and consisted in keeping female inmates in their dwellings, with whom they professed to live in chaste affection, but who were known to be concubines. Jerome and Chrysostom severely reprehended the clergy on account of the gross licentiousness of which they were guilty, while at the same time they were professing the highest purity. SEE AGAPETAE.

## Sukkah[[@Headword:Sukkah]]

             SEE TALMUD.

## Sukkiim[[@Headword:Sukkiim]]

             (Heb. Sukkiyim', סַכַּיַּים, booth-dweller [Gesen.] or inhabitants of Sûk [Fürst]; Sept. Τρωγλοδύται; Vulg. Troglodyte; A.V. “Sukkiims”), a nation mentioned (2Ch 12:3) with the Lubim and Cushim as supplying part of the army which came with Shishak out of Egypt when he invaded Judah. If the name be Hebrew, it may perhaps be better to suppose them to have been an Arab tribe like the Scenite than Ethiopians. If it is borne in mind that Zerah was apparently allied with the Arabs south of Palestine SEE ZERAH; whom we know Shishak to have subdued, SEE SHISHAK, our conjecture does not seem to be improbable. The Sukkiim may correspond to some one of the shepherd or wandering races mentioned on the Egyptian monuments, but we have not found any name in hieroglyphics resembling their name in the Bible, and this somewhat favors the opinion that it is a Shemitic appellation. —Smith. The Sept. and Vulg. render Troglodytes, apparently meaning the Ethiopians by that name, who lived on the western shore of the Arabian Gulf (Strabo, 17, 786), who might have been employed as fleet and light-armed auxiliaries of the Egyptians (Heliod. Eth. 8, 16). Pliny (6, 34) mentions a Troglodytic city in this direction called Suche (see Bochart, Phaleg, 4, 29). SEE ETHIOPIA.

## Suleviae[[@Headword:Suleviae]]

             a kind of wood-goddesses among the ancient Gauls, who are known to us only from an inscription in bas-relief found near Lausanne, which includes three female figures whose hands are filled with fruit.

## Sulfur[[@Headword:Sulfur]]

             is designated in Heb. as גָּפְרַית, gophrith (A. V. “brimstone”), and in Greek θεῖον (Plutarch, Sympos. 4:2, 3). In the Scriptures it is very frequently associated with “fire.” “The Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven” (Gen 19:24; see also Psa 11:6; Eze 38:22). In Job 18:15 and Isa 30:33 “brimstone” occurs alone, but no doubt in a sense similar to that in the foregoing passages, viz, as a synonymous expression with lightning, as has been observed by Le Clerc (Dissert. de Sodomae Subversione, Commentario Pentateuch Adecta, § 4), Michaelis, Rosenmüller, and  others. There is a peculiar sulfurous odor which is occasionally perceived to accompany a thunder-storm. The ancients draw particular attention to it, see Pliny (Hist. Nat. 35, 15), “Fulmina ac fulgura quoque sulfuris odorem habent;” Seneca (Q. Nat. 2, 53), and Persius (Sat. 2, 24, 25). Hence the expression in the sacred writings “fire and brimstone” to denote a storm of thunder and lightning, The stream of brimstone in Isa 30:33 is, no doubt, as Lee (Heb. Lex. p. 123) has well expressed it, “a rushing stream of lightning.” From Deu 29:23,” The whole land thereof is brimstone… like the overthrow of Sodom,” it would appear that native sulfur itself is alluded to (see also Isa 34:9). Sulfur is found at the present time in different parts of Palestine, but in the greatest abundance on the borders of the Dead Sea. “We picked up pieces,” says Dr. Robinson (Bibl. Res. 2, 221), “as large as a walnut near the northern shore, and the Arabs said it was found in the sea near Ain el Feshkhah in lumps as large as a man's fist: they find it in sufficient quantities to make from it their own gunpowder.” See Irby and Mangles (Travels, p. 453), Burckhardt (Travels, p. 394), who observes that the Arabs use sulfur in diseases of their camels, and Shaw (Travels, 2, 159).

There are hot sulfurous springs on the eastern coast of the ancient Callirrhoe (Irby and Mangles, Travels, p. 467; Robinson, Bibl. Res. 2, 222). The pieces of sulfur, varying in size from a nutmeg to a small hen's egg, which travelers pick up on the shore of the Dead Sea, have, in all probability, been disintegrated from the adjacent limestone or volcanic rocks and washed up on the shores. Sulfur was much used by the Greeks and Romans in their religious purifications (Juv. 2, 157; Pliny, 35:15); hence the Greek word eslov, lit. “the divine thing,” was employed to express this substance. Sulfur is found nearly pure in different parts of the world, and generally in volcanic districts. It exists in combination with metals and in various sulfates: it is very combustible, and is used in the manufacture of gunpowder, matches, etc. Pliny (loc. cit.) says one kind of sulfur was employed “ad ellychnia conficienda.” SEE BRIMSTONE.

## Sullivan, Daniel N. V[[@Headword:Sullivan, Daniel N. V]]

             a minister of the Methodist Episcopal Church, South, was licensed as a local preacher in Alabama in 1833. In 1838 he removed to Texas, and engaged in teaching. In 1840 he was received on trial into the Texas Conference, and served the Church as pastor and presiding elder until his death, at Houston, Feb. 20,1847. He was a minister of a high order of talents, and especially eminent for his ability in defining and defending the doctrines of the Bible. See Minutes of Annual Conferences of the M. E. Church, South, 1847, p. 96.

## Sullivan, Lott Bumpus[[@Headword:Sullivan, Lott Bumpus]]

             a Congregational minister, was born at Wareham, Mass., June 27, 1790, and was a graduate of Brown University in the class of 1814. For some time after leaving college he had charge of the Academy in Wrentham, Mass, at the same time reading theology with the Rev. Otis Thompson of Rehoboth, Mass. Having completed his theological studies, he went to Ohio, and was ordained pastor of the Congregational Church in the town of Lyme in that state. Here he remained about six years. Subsequently he resided for ten years and more in Western New York as a missionary in the service of the American Home Missionary Society, and performed a most acceptable work in preaching to several churches in that newly settled region. He did a like service in sparsely settled sections of New Hampshire and Vermont. For several years he resided at Shutesbury, Mass., preaching as opportunity presented. He died at Fall River, Mass., March 1, 1861. See the Cong. Quarterly, 1861, p. 216. (J. C. S.)

## Sullivan, Samuel B[[@Headword:Sullivan, Samuel B]]

             a minister of the Methodist Episcopal Church, was born Jan. 27,1825, and was converted at the age of eleven. In 1846 he was licensed to preach, and at the next session of the Erie Conference was received on trial. His ministry, though marked with many conversions was short, for he died April 9, 1853. He was a man of more than ordinary powers of mind-  fervent, forcible, sublime, and generally powerful in his preaching. See Minutes of Annual Conferences, 1853, p. 248.

## Sully, Maurice de[[@Headword:Sully, Maurice de]]

             a French prelate, was born at Sully-sur-Loire, about the middle of the 12th century, of obscure parentage. Having acquired an education through charity, he taught letters and theology in Paris, and was at length made canon of the Cathedral of Bourges, and eventually of that of Paris, to the bishopric of which he finally attained by some means. He greatly enlarged the edifices, honors, and emoluments of that see, and died Sept. 11, 1196, leaving Letters, Sermons, and a French translation of the New Testament (Lyons, 1511, 8vo). See Hoefer, Nouv. Biog. Géneralé s.v.

## Sully, Odon (Or Eudes) De[[@Headword:Sully, Odon (Or Eudes) De]]

             a French prelate, was born about 1165 at La Chapelle d'Angillon (Berri), being the son of Eudes Archambaud, lord of Sully. He was educated at Paris, and in 1184 became singer at the Cathedral of Bourges. In 1187 he visited Rome, and in 1196 succeeded his brother Maurice as bishop of Paris, a see which he is said by Pierre de Blois to have administered with great fidelity, but by others in a mercenary manner. He took the pope's part in the ecclesiastical quarrels of his country at the time, and was compelled to flee, leaving his property to be confiscated by the crown, but was eventually restored with additional honors. A council of Paris was held under him by the papal legate in 1201; he laid the foundation of Porrois; afterwards famous as Port-Royal; and he preached a crusade against the Albigenses. He died at Paris, July 13, 1208. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Sulpicians, or Priests of the Society of St. Sulpice[[@Headword:Sulpicians, or Priests of the Society of St. Sulpice]]

             This society was founded in the parish of St. Sulpice, Paris, in 1645, by Jean Jacques Olier de Verneuil. The act founding the society was dated Sept. 6, 1645, and was immediately sanctioned by the authorities. The society is especially devoted to the training of candidates for the priesthood, and is formed into two bands, one devoted to parish work and  the other to teaching. Being warmly befriended by St. Vincent de Paul, the Sulpicians soon established themselves in nearly all the dioceses of France, and took the chief part in the education of the French clergy down to the Revolution of 1789. They were suppressed by Napoleon in 1812, but were restored by Louis XVIII. In 1636 Olier formed a company for colonizing the island of Montreal, who purchased it in 1640, sent out Sieur de Maisonneuve with priests and nuns in 1641, and transferred their proprietorship to the Sulpicians in 1656. In 1657 the Sulpicians De Queylus, Souard, and Galinier took possession of the island, but their claims were resisted, and a conflict of jurisdiction arose which had not been settled as late as the early part of 1876.

In 1668 the Sulpicians Francois de Fenelon and Claude Trouvd founded the first Iroquois mission at the western extremity of Lake Ontario, but their labors were confined principally to the Indians near Montreal. In Montreal, in addition to the seminary attached to the Church of Notre Dame, founded in 1657, they possess the Theological Seminary, the Preparatory Seminary, or “College of Montreal,” founded in 1773, and several other succursal churches with their residences. Invited by bishop Carroll in April, 1791, a band of four Sulpicians and three Seminarians, headed by Fran9ois Charles Nagot, sailed for Baltimore, Md., where they formed for a time the clergy of the cathedral. Some of their number went to teach in the Georgetown College, and founded the St. Mary's Theological Seminary, Baltimore, with a college or preparatory school. Pope Gregory XVI raised the seminary to the rank of a university. The collegiate school was removed to Ellicott City, Howard Co., in 1849, and suppressed in 1852.

## Sulpicius Severus[[@Headword:Sulpicius Severus]]

             SEE SEVERUS, SULPICIUS.

## Sulter[[@Headword:Sulter]]

             in Norse mythology, was the knife of the wicked Hela. The word signifies devouring hunger.

## Sulzer, Simon[[@Headword:Sulzer, Simon]]

             an avowed adherent and advocate of the Lutheran view of the Lord's supper in Switzerland during the period of the Reformation. He was born Sept. 22, 1508-the illegitimate child of a provost of Interlachen. After previous vicissitudes, he was recommended by Berthold Haller (q.v.) to the  Council of Berne, and was thus enabled to pursue his studies at the expense of the public treasury, which he did at Basle and Strasburg. He subsequently became a teacher of ancient languages, and was employed in establishing schools throughout the canton of Berne. When Haller died he was deputed to Strasburg to negotiate the call of a successor. He took zealous part with the Strasburg theologians in their attempts at-mediation, and even (in 1538) visited Saxony and had an interview with Luther. Having been won over to the position of Luther, Sulzer steadily persevered in defending the Lutheran view of the sacrament; at first in Berne, as professor of dialectics and rhetoric and subsequently of theology, as well as in the pulpit; and afterwards, beginning in 1548, at Basle, where he became pastor of St. Peter's, and in 1552 professor of Hebrew. In 1553 he became the successor of Myconius in the cathedral, and chief pastor of Basle, and with these dignities he united in 1554 a professorship of theology. In 1563 he acquired the theological doctorate; and he filled, in addition, the position of, superintendent of Roten under the margrave Charles of Baden.

Sulzer entertained the bold project of inducing the Church of Basle to subscribe to the Form of Concord, and to refuse the acceptance of the second Helvetic Confession of 1566. SEE HELVETIC CONFESSION. He succeeded in causing the omission of explanatory notes from future publications of the first Helvetic Confession (of 1534), and in limiting its influence. Sulzer's views on the sacrament are given in the confession which he instigated the burgomaster of Brinn to issue in 1578 (see Hagenbach, Gesch. dersten Basler Confession). He was also successful in persuading the authorities to permit the use of the organ in the churches and on holidays, and the ringing of the so-called “pope's bell” (a gift from Felix V). He died June 22, 1585. The archives of the Church of Basle and Sulzer's family papers fell into the hands of his heirs, and were partially lost. His successor, J. J. Grynaeus, promoted the Reformed theology, but Sulzer's arrangements with regard to organ and bell still continue in force.

See Herzog, Athen. Raur. p. 26, where a catalogue of Sulzer's writings may be found; Hundeshagen, Conflikte des Zwinglianismus, Lutherthums u. Calvinismus (Berne, 1842), p. 105 sq.; Kirchhofer, Berth. Haller (Basle, 1827), Hagenbach, Die theolog. Schule Basel's, etc. (1860); Tholuck, in Gesch. d. akadem. Lebens im 17ten Jahrh. p. 321 sq. —Herzog, Real- Encyklop. s.v.

## Sumeru (or Meru)[[@Headword:Sumeru (or Meru)]]

             the north pole, a mountain of gold and precious stones on which dwell the genii and gods.

## Summer[[@Headword:Summer]]

             is the invariable rendering in the A..V. of the Heb. קִיַוֹ, kayits (Chaid. קִיַט, kayit, Dan 2:35; New Test. θέρος, heat), which properly signifies harvest of fruits (not of grain, which is קָצַיר), strictly the cutting-off of the fruit (Isa 16:9; Jer 8:20; Jer 48:32); specially fig-harvest, which in Palestine takes place in August, although the early figs (בּכּוּרַים) ripen at the summer solstice (Isa 28:4; Mic 7:1); hence the harvest-time of figs, i.e. summer, especially midsummer, the hottest season (Psa 32:4; the droughts of summer, Pro 6:8; Pro 10:5; Pro 26:1; the summerhouse, Amo 3:15); also fruit, specially figs, as harvested (Amo 8:1-2; comp. Jer 24:1 sq.). SEE AGRICULTURE; SEE FIG; SEE HARVEST; SEE PALESTINE; SEE SEASON.

## Summer-house Silver[[@Headword:Summer-house Silver]]

             a payment made in the mediaeval ages by certain tenants of abbeys to. the abbot or prior, in lieu of providing a temporary summer habitation for him when he came from a distance to inspect the property. —Lee, Gloss. of Liturg. Terms, s.v.

## Summerfield, John[[@Headword:Summerfield, John]]

             a distinguished divine and minister of the Methodist Episcopal Church, was born at Preston, England, Jan. 31, 1798. His father was a local preacher in the Wesleyan Methodist connection in England, and he educated his son in those religious principles, which governed his own heart and life. At a suitable age he was put under the tuition of the Moravian Academy at Fairfield, near Manchester, where he gave early indications of that precocious genfius for which he was afterwards so eminently. distinguished. In 1810 he taught a night school in order to aid his father, who had become embarrassed. Before he was fifteen he became clerk in a mercantile house in Liverpool, conducting the French correspondence. He  now, through moral weakness, fell into evil habits and company, and had also an intense passion for listening to eloquent speakers, whether in the pulpit, the senate house, at the bar, or on the stage.

He would at times shut himself up in his room and study intently for sixteen hours out of the twenty-four with insufficient nourishment. This, together with the terrible remorse he suffered, seriously and permanently injured his constitution. Established in the coal trade by his father, he was so discontented and neglectful that he brought poverty and distress upon his father's family, and was himself thrown into the Marshalsea of Dublin. Here he employed himself in drawing up the necessary memorials of his fellow prisoners, and was so successful that he continued in this business for some time after his release. In 1817, in great distress and almost despair, he was led by a plain Methodist mechanic to services, and the same night found peace. He became the principal of a “praying association” which exercised in public, and in April, 1818, took his place among the local preachers. He was received on trial in the Methodist Conference of Ireland in 1819, emigrated to America in March, 1821,'and was received on trial in the New York Conference. His first appearance in public after his arrival in New York was at the anniversary of the American, Bible Society, and his speech on that occasion produced a wonderful effect, and was regarded as one of the very highest efforts of platform eloquence, The following June he was admitted into the Troy Conference.

He entered on his labors in New York city, where the churches could not contain, the audiences that desired to hear him. Persons of all professions and classes of society were attracted by the fame of his eloquence, and expressed their admiration of the power with which he enchained them to the words that dropped from his lips. He continued to preach to large audiences until early in June, 1822, when his ministrations were suspended by the failure of his health... Desiring a milder climate, he was appointed delegate from the American Bible Society to the Protestant Bible Society in France. He returned to America, April 19, 1824, but was unable to perform regular service, and was appointed by the Missionary Board of the Philadelphia Conference to travel in Pennsylvania and New Jersey and to take up collections. He united with ministers of other denominations in forming the American Tract Society, and his last public act was an eloquent address at its organization. He died June 13, 1825. Mr. Summerfield was very famous as a pulpit orator; naturally eloquent, deeply devoted to the cause of God, possessed of great command of language and of a rich stock of the most useful knowledge, whenever he spoke in the name of God he poured forth from a heart  overflowing with the kindliest feelings a stream of evangelical truth which melted his audiences. A “godly sincerity” was evidently the pervading principle of his heart, and a tone of simplicity characterized his style of preaching. James Montgomery, the poet, said of his discourses that, “the sermons are less calculated for instantaneous effect than for abiding usefulness.” His only publication was A Discourse on Behalf of the New York Institution for the Instruction of the Deaf and Dumb (1822). After his death appeared, Sermons, and Sketches of Sermons, by Rev. John Summerfield, A. M., with an Introduction by Rev. Thomas E. Bond- M. (N.Y. 1842, 8vo). See Holland,. Memoir of Summefield's Life and Ministry (1829, 8vo; 2nd ed. 1830, 8o; N. Y. 8 vols; reviewed by L. Bacon in the Amer. Quar. Rev. 79, 141; Christ. Quar. Spec. 2, 118); his Life by Rev. William M. Willett (Phila. 8vo); Sprague, Annals of the Amer. Pulpit, 7:639-654; Fish, Pulpit Eloquence (1857); 2, 539; Waterbury, Sketches of Eloquent Preachers (1864, 12mb), Allibone, Dict. of Brit. and Amer. Authors, s.v.; Bangs, Hist. of the M. E. Church, 3, 324-329; Minutes of Annual Conferences, 1, 508; Simpson; Cyclop of Methodism, s.v. (J. L. S.)

## Summers, Thomas Osmond, D.D., LL.D[[@Headword:Summers, Thomas Osmond, D.D., LL.D]]

             an eminent divine of the Methodist Episcopal Church South, was born near Corfe Castle, Isle of Purbeck, Dorsetshire, England, October 11, 1812. He was trained by Dissenters, came to America while a youth, joined the Methodists in 1832, was converted the following year, soon began to preach, and entered the Baltimore Conference of the Methodist Episcopal Church in 1835. In 1840 he became a missionary in Texas, and was one of the first members of that conference; was transferred to the Alabama Conference in 1844, with which he ever afterwards remained connected, occupying for several years its most important charges, and afterwards engaged in literary work, as the editor of the Southern Christian Advocate  (1846), of the Quarterly Review of the M.E. Church South (1855), and other periodicals. He acted as secretary of every General Conference of his Church, from its organization in 1845 to his death, which occurred during the session of that body at Nashville, Tennessee, May 5, 1882. During the civil war he served as a pastor in Alabama, and for several of his later years he was a professor in the Vanderbilt University. He was a man of encyclopmedic information, untiring diligence, and wide liberality of sentiment. He wrote and edited very many works for the press of his Church, and numberless articles of value for its journals See Minutes of the Annual Conferences of the M.E. Church South, 1882, page 125; Simpson, Cyclop. of Methodism, s.v.; Life by Fitzgerald (Nashville, 1884).

## Summers, William[[@Headword:Summers, William]]

             a minister of the Methodist Episcopal Church, was- born in Fairfax County, Va., in September, 1796. He joined the Church in Leesburgh, O., and in 1832 was admitted on trial in the Pittsburgh Conference. In 1834 he was ordained deacon, and in 1843 received a supernumerary relation; but his health improving, he was made effective at the next conference. In 1853 he was again placed on the supernumerary list, and that relation continued until terminated by death, which came to him in Martinville, O. March 29,1855. He was kind, courteous, and honorable in his deportment, calm and firm in his purpose, steadfast in his friendship, and faithful and successful as a minister. See Minutes of Annual Conferences, 185, p. 568.

## Summerville, John[[@Headword:Summerville, John]]

             a Methodist Episcopal minister, was born in the County of Tyrone, Ireland, March 1, 1782. He enjoyed early religious training, was received on trial in the Baltimore Conference in 1812, and filled the following appointments: Trumbull, Tuscarawas, Hinkstone, Oxford, Shenango, Letart Falls, Mansfield, Chautauqua, Ridgeway, Paint Creek, Erie, Youngstown. Deerfield, Lisbon, Canton, Hartford, Butler, Mercer, Centreville, Kittanning, Elizabeth, Waynesburg, and Birmingham. In 1836 he was made a superannuate. He died Oct. 6, 1850. See Minutes of Annual Conferences, 4:602.

## Summis Desiderantes Affectibus[[@Headword:Summis Desiderantes Affectibus]]

             is the title of the bull issued by pope Innocent VIII wherein he informed the Germans that their country was overrun by witches, and appointing two inquisitors, Henry Kramer and Jacob Sprenger, for their destruction. See Kurtz, Church Hist. 1, § 115, 2.

## Summists, or Summistse[[@Headword:Summists, or Summistse]]

             a name given to those scholastic divines of the Middle Ages who propounded their dogmas in works called Summae Theologiae. This name was first adopted from the Summa Universe Theologiae of Alexander Hales, whose renown was eclipsed by that of Albertus Magnus. He was, in turn, surpassed by his disciple Thomas Aquinas, who published his famous work on divinity under the title of Summin Totius Theologiae, and thereby greatly lowered the estimation in which the Book of Sentences, written by Peter Lombard, was held. See Van Oosterzee, Christ. Dogmat. 1, 32.

## Summus[[@Headword:Summus]]

             an Etruscan and Roman divinity, the god of the nightly sky, the lightning- darter of the night, as Jupiter was of the day. His temple stood near the Circus Maximus, and a representation of him in clay was given in the pediment of the Capitoline temple. Whenever a tree was struck by lightning in the night, the Arvail brothers would offer a black ram to Summaniu (Pliny, II. N. 2, 53; August. De Civ. Dei, 4:23 Varro, De Ling. Lat. 5, 74; Livy, 32:29,; Ovid, Fast. 6:731; Cicero, De Div. 1, 10, etc.).

## Summus Sacerdos[[@Headword:Summus Sacerdos]]

             (Lat for chief priest), a name given to bishops when it had become the fashion in the 3rd century, to deduce the institution of the ecclesiastical hierarchy from the priests and services of the Temple of Jerusalem. Romish writers apply the title exclusively to the pope of Rome.

## Sumner, Charles Richard, D.D[[@Headword:Sumner, Charles Richard, D.D]]

             an English prelate, was born at Kenilworth, Warwickshire, in 1790. He was educated at Eton and at Trinity College, Cambridge; became rector of St. Helen's, Abingdon, Bucks, and librarian and historiographer to George IV; prebend of Worcester in 1822; of Canterbury in 1825; dean of St. Paul's, prebend of London, and bishop of Llandaff, all in April, 1826; was translated to Winchester in 1827; and resigned his see, on account of the infirmities of age, in September, 1869. He died August 15, 1874. Bishop Sumner was an earnest, evangelical preacher, and a hearty supporter of the Bible and missionary societies. He published, Prcelectiones Academicce Oxonii Habita (Lond. 8vo):-Ministerial Character of Christ Practically Considered (ibid. 1824, 8vo; 2d ed. 1835, 8vo), and several Charges. See The (Lond.) Christian Observer, May 1876, page 325.

## Sumner, John Bird[[@Headword:Sumner, John Bird]]

             an English prelate, was the eldest; son of the Rev. R. Sumner, A.M., many years vicar of Kenilworth and Stoneley, in the County of Warwick, aid was born at his father's parsonage house at Kenilworth in 1780. He was sent at  an early age to Eton, where he was nominated to a king's scholarship, and, having spent several years on that royal foundation, he passed in the usual course to King's College, Cambridge, of which he became successively scholar and fellow. Not long after having completed his academical course, Mr. Sumner was invited to return as assistant master to Eton, where he remained for several years. During this time he was ordained deacon and priest. He was preferred, about 1820, to the rectory of Maple-Durham, a pleasant and retired village on the banks of the Thames, a few miles above Reading. In 1820 Mr. Sumner was promoted by the ministry of the earl of Liverpool to a canonry in the Cathedral of Durham, which he held for many years, together with his rectory of Maple-Durham. In 1828 the see of Chester became vacant, and canon Sumner, having just received his D.D. from Cambridge, was consecrated bishop in due form. The bishopric being then but poorly endowed, he was allowed to retain the canonry of Durham, but his views would not allow him to retain the rectory of Maple-Durham. While Dr. Sumner held the bishopric of Chester, the Oxford movement commenced and came to ahead.

From the time that the war cry of Anglo- Catholicism was first sounded in 1833 down to his death, bishop Sumner has ever been among the first and the foremost to denounce the dishonesty of the Tractarian school of theology. In his charges, in addresses, in sermons, he ever and again denounced the Tractarian doctrines and ritual. In the early part of 1848 lord John Russell, who held the post of premier at the time, offered the archbishopric of Canterbury to Dr. Sumner. The offer was accepted, and, much to the satisfaction of the evangelical portion of the Established Church, he was translated from Chester to Canterbury. In 1850 occurred the memorable event called the “Papal Aggression.” To that measure of the pope, by which England was portioned out into Roman Catholic dioceses with prelates set over each, archbishop Sumner offered that opposition which was to have been expected, and he denounced the measure in terms of more than usual energy. His grace, as we learn from the “Peerage,” was “primate of all England and metropolitan, one of the lords of her majesty's privy council, a governor of the Charterhouse, and visitor of Merton and ‘All-Souls' colleges at Oxford, as well as of King's College, London, of Dulwich College, and of St. Augustine's College, Canterbury,” and he enjoyed the patronage of no less than one hundred and sixty-nine livings. He was also most discreet and blameless in the distribution of his clerical patronage, bestowing his best livings on the most exemplary and painstaking of his clergy. He died Sept. 6, 1862. His works are, Essay on the Prophecies, etc. (Lond. 1802, 8vo): — Apostolical  Preaching (1815, 8vo;. 9th ed. Lond. 1850, 8vo): — Records of Creation, etc. (1816, i817,1818,'1825,.1833. 1838, 2 vols. 8vo; 7th ed. 1850, 8vo): — Evidences of Christianity Derived from its Nature, etc. (Lond. 1824, 8vo; N.Y. 1825,12mo): — Sermons and Lectures (1827-59).

## Sumner, Joseph, D.D[[@Headword:Sumner, Joseph, D.D]]

             a Congregational divine, was born at Pomfret, Conn., Jan. 19, 1740. He graduated at Yale College in 1759, was ordained pastor of the Church at Shrewsbury, Mass., June 23, 1762, and died Dec. 9, 1824. During a period of sixty-two years, he was never absent from the stated communion of his Church. He published, A Sermon at the Ordination of, Samuel Sumner (1791): — A Thanksgiving Sermon (1799): A Half-century Sermon (1812). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Sprague, Annals of the Amer. Pulpit, 4:630, note; Cong. Quarterly, 1859, p. 42.

## Sumner, M. T., D.D[[@Headword:Sumner, M. T., D.D]]

             a Baptist minister, was born in Massachusetts, September 6, 1815. He graduated from Brown University in 1838, engaged in teaching and preaching in Richmond, Virginia, in 1840, became agent of the American Tract Society in 1854, secretary of the Baptist Mission Board in 1858, subsequently held several other agencies, became pastor at Athens, Alabama, in 1880, and died August 23, 1883. See Cathcart, Baptist Encyclop. s.v.

## Sumption, Thomas[[@Headword:Sumption, Thomas]]

             a minister of the Methodist Episcopal Church, was born in Cecil County, Md., Dec. 5, 1802. He was converted in 1819, licensed as a local preacher in 1828, and in 1838 was received on trial into the Philadelphia Conference. He received a superannuated relation in 1874, and died in Halifax, Dauphin Co., Pa., May 9,1874. See Minutes of Annual Conferences, 1875, p. 40.

## Sumptuary Laws[[@Headword:Sumptuary Laws]]

             At an early period Christianity controlled domestic habits in a great variety of ways both in food and dress. Excesses were condemned. Thus Clement of Alexandria says, “Other men, like the unreasoning animals, may live to eat; we have been taught to eat that we may live. For the nourishment of the body is not the work we have to do, nor is sensual pleasure the object of our pursuit, but rather the entrance into those mansions of incorruption whither the divine wisdom is guiding us. We shall therefore eat simple food, as becomes children, and merely study to preserve life, not to obtain luxury. Great varieties of cookery are to be avoided.

Atiphanes, the Delialn physician, considers variety and research in cookery to be a main cause of disease; yet many have no taste for simplicity, and; in the vainglory of, a fine table, make it their chief anxiety to have choice fish-es from beyond sea.” They might “use a little wine for the stomach's sake,” as the apostle exhorted Timothy “for it is good to bring the help of an astringent to a  languid constitution; but' in small quantity, lest, instead of benefiting, it should be found to produce a fullness which would render other remedies needful; since the natural drink of a thirsty man is water, and this simple beverage alone was supplied from the cleft rock by the Lord for the use of the Hebrews of old… Water is the medicine of a wise temperance.

Young men and maidens should, for the most part, forego wine altogether; for to drink wine during the boiling season of youth is adding fire to fire… Those who require a mid-day meal may eat bread altogether without wine, and, if thirsty, let them satisfy themselves with water only. In the evening at supper, when our studies are over and the air is cooler, wine may be used without harm perhaps, for it will but restore the lost warmth; but even then it should be taken very sparingly, until the chills of age have made it a useful medicine; and it is for the most part best to mix it with water, in which state it conduces most to health.” “Precious vases, rare to be acquired and difficult to be kept, are to be put away from among us,” says the same writer that we have been quoting. “Silver sofas, silver basins and saucers, plates and dishes; beds of choice woods decorated with tortoise- shell and gold, with coverlets of purple and costly stuffs, are to be relinquished in like manner. The Lord ate from a humble dish, and reclined with his disciples on the grass, and washed their feet, girded with a towel. Our food, our utensils, and whatever else belongs to our domestic economy should be conformable to the Christian institutions.” “It is proper that both the woman and the man should come into the church decently dressed, with no studied steps, in silence, and with a mind trained to real benevolence; chaste in body, chaste in heart, fitted to pray to God. Furthermore, it is right that the woman should be veiled, save when she is at home; for this is respectable and avoids offence.” “It is enough to have the disposition which becomes Christian women,” says Tertullian. “God looks on the heart. The outward appearance is nothing. Why make a display of the change that has been wrought in us?

Rather are we bound to furnish the heathen no occasion of blaspheming the Christian name, and accusing Christianity of being irreconcilable with national customs.” Yet he adds, “What reasons can you have for going about in gay apparel when you are removed from all with whom this is required? You do not go the round of the temples; you ask for no public shows; you have nothing to do with pagan festivals. You have no other than serious reasons for appearing abroad. It is to visit a sick brother, to be present at the communion or a sermon; and if offices of courtesy or friendship call you among the pagans, why not appear in your own peculiar armor, that so the difference may be  seen between the servants of God and of Satan?” Sumptuary laws have been passed by the State and Church, generally, however, to be disregarded. Roman laws prohibited certain luxuries in dress and food, but they were all habitually transgressed in the later times of the Republic. Such laws were in great favor in the legislation of England from the time of Edward III down to the Reformation (see statute 10 Edward III, c. 3, act 37 Edward III). In France they were as old as Charlemagne, but the first attempt to restrict extravagance in dress was under Philip IV. Scotland had also a similar class of statutes. In all these countries, however, these laws seem to have never been practically observed. Most of the English sumptuary laws were repealed by James I, c. 25, but a few remained on the statute-book as late as 1856.

## Sun[[@Headword:Sun]]

             (prop. שֶׁמֶשׁ, shemesh; ἣλιος). In the history of the creation the sun is described as the “greater light,” in contradistinction to the moon, or “lesser light,” in conjunction with which it was to serve “for signs, and for seasons, and for days, and for years,” while its special office was “to rule the day” (Gen 1:14-16). The “signs” referred to were probably such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming events (Jer 10:2; Mat 24:29, with Luk 21:25). The joint influence assigned to the sun and moon in deciding the “seasons,” both for agricultural operations and for religious festivals, and also in regulating the length' and subdivisions of the “years,” correctly describes the combination of the lunar and solar year, which prevailed, at all events, subsequently to the Mosaic period-the moon being the measurer (κατ᾿ ἐξοχήν) of the lapse of time by the subdivisions of months and weeks, while the sun was the ultimate regulator of the length of the year by means of the recurrence of the feast of. Pentecost at a fixed agricultural season, viz. when the corn became ripe.

The sun “ruled the day” alone, sharing the dominion of the skies with the moon, the brilliancy and utility of which for journeys and other purposes enhances its value in Eastern countries. It “ruled the day,” not only in reference to its powerful influences, but also as deciding the length of the day and supplying the means of calculating its progress. Sunrise and sunset are the only defined points of time, in the absence of artificial contrivances for telling the hour of the day; and, as these points are less variable in the latitude of Palestine than in many countries, they served the purpose of marking the  commencement and conclusion of the working-day. Between these two points the Jews recognized three periods, viz. when the sun became hot, about 9 A.M. (1Sa 11:9, Neh 7:3); the double light, or noon (Gen 43:16; 2Sa 4:5); and “the cool of the day,” shortly before sunset (Gen 3:8). The sun also served to fix the quarters of the hemisphere-east, west, north, and south-which were represented respectively by the risings sun, the setting sun (Isa 45:6; Psa 1:1), the dark quarter (Gen 13:14; Joe 2:20), and the brilliant quarter (Deu 33:23; Job 37:17; Eze 40:24); or otherwise by their position relative to a person facing the rising sun- before, behind, on the left hand, and on the right hand (Job 23:8-9). The apparent motion of the sun is frequently referred to in terms that would imply its reality (Jos 10:13; 2Ki 20:11; Psa 19:6; Ecc 1:5; Hab 3:11). The ordinary name for the sun, shemesh, is supposed to refer to the extreme brilliancy of its rays, producing stupor or astonishment in the mind of the beholder; the poetical names חִמָּה, chammah (Job 30:28; Son 6:10; Isa 30:26), and חֶרֶס, chires (Jdg 14:18; Job 9:7) have reference to its heat, the beneficial effects of which are duly commemorated (Deu 33:14; Psa 19:6) as well as its baneful influence when in excess (Psa 121:6; Isa 49:10; Jon 4:8; Sir 43:3-4). The vigor with which the sun traverses the heavens is compared to that of a “bridegroom coming out of his chamber,” and of a “giant rejoicing to run his course” (Psa 19:5). The speed with which the beams of the rising sun dart across the sky is expressed in the term “wings” applied to them (Psa 139:9; Mal 4:2).

The worship of the sun as the most prominent and powerful agent in the kingdom of nature was widely diffused throughout the countries adjacent to Palestine. The Arabians appear to have paid direct worship to it without the intervention of any statue or symbol (Job 31:26-27; Strabo, 16. 784), and this simple style of worship was probably familiar to the ancestors of the Jews in Chaldea and Mesopotamia. In Egypt the sun was worshipped under the title of Ri or Ra, and not, as was supposed by ancient writers, under the form of Osiris (Diod. Sic. 1, 11; see Wilkinson, Anc. Egypt. 4:289). The name came conspicuously forward as the title of the kings-Pharaoh, or rather Phra, meaning “the sun” (Wilkinson, Anc. Egypt. 4:287). The Hebrews must have been well acquainted with the idolatrous worship of the sun during the captivity in Egypt both from the  contiguity of On, the chief seat of the worship of the sun as implied in the name itself (On= the Hebrew Bethshemesh, “house of the sun,” Jer 43:13), and also from the connection between Joseph and Poti-pherah (“he who belongs to Ra”), the priest of On (Gen 41:45). After their removal to Canaan, the Hebrews came in contact with various forms of idolatry which originated in the worship of the sun-such as the Baal of the Phoenicians (Movers, Phon. 1, 180), the Molech or Milcom of the Ammonites, and the Hadad of the Syrians (Pliny, 37:71). These idols were, with the exception of the last, introduced into the Hebrew commonwealth at various periods (Jdg 2:11; 1Ki 11:5); but it does not follow that the object symbolized lb them was known to the Jews themselves. If we have any notice at all of conscious sun-worship in the early stages of their history, it exists in the doubtful term חִמָּנַים, chammanim (Lev 26:30; Isa 17:8, etc.), which was itself significant of the sun, and probably described the stone pillars or statues under which the solar Baal (Baal-Haman of the Punic inscriptions, Gesenius, Thesaur. 1, 489) was worshipped at Baal-Hamon (Son 8:11) and other places.

Pure sun-worship appears to have been introduced by the Assyrians, and to have become formally established by Manasseh (2Ki 21:3; 2Ki 21:5), in contravention of the prohibitions of Moses (Deu 4:19; Deu 17:3). Whether the practice was borrowed from the Sepharvites of Samaria (2Ki 17:31), whose gods Adrammelech and Anammelech are supposed to represent the male and female sun, and whose original residence (the Heliopolis of Berosus) ‘was the chief seat of the worship of the sun in Babylonia (Rawlinson, Herod. 1, 611), or whether the kings of Judah drew their model of worship more immediately from the East, is uncertain. The dedication of chariots and horses to the sun (2Ki 23:11) was perhaps borrowed from the Persians (Herod. 1, 189; Curt. 3, 3, 11; Xenoph. Cyrop. 8:3, 24), who honored the sun under the form of Mithras (Strabo, 15:732). At the same time it should be observed that the horse was connected with the worship of the sun in other countries, as among the Massagetse (Herod. 1, 216) and the Armenians (Xenoph. Anab. 4:5, 35), both of whom used it as a sacrifice. To judge from the few notices we have on the subject in the Bible, we should conclude that the Jews derived their mode of worshipping the sun from several quarters. The practice of burning incense on the house-tops (2Ki 23:5; 2Ki 23:12; Jer 19:13; Zep 1:5) might have been borrowed from the Arabians (Strabo, 16:784), as also the simple act of adoration directed towards the rising sun (Eze 8:16;  comp. Job 31:27). On the other hand, the use of the chariots and horses in the processions on festival days came, as we have observed, from Persia; and so also the custom of “putting the branch to the nose” (Eze 8:17) according to the generally received explanation which- identifies it with the Persian practice of holding in the left hand a bundle of twigs called Bersam while worshipping the sun (Strabo, 15:733; Hyde, Rel. Pers. p. 345). This, however, is very doubtful, the expression being otherwise understood of “putting the knife to the nose,” i.e. producing self-mutilation (Hitzig, On Ezekiel). An objection lies against the former view from the fact that the Persians are not said to have held the branch to the nose. The importance attached to the worship of the sun by the Jewish, kings may be inferred from the fact that the horses were stalled within the precincts of the temple (the term פִּרְוָר, parvâr, meaning not “suburb,” as in the A.V., but either a portico or an outbuilding of the Temple). They were removed thence by Josiah (2Ki 23:11). SEE SUN, WORSHIP OF. In the metaphorical language of Scripture, the sun is emblematic of the law of God (Psa 19:7), of the cheering presence of God (Psa 84:2), of the person of the Savior (Joh 1:9; Mal 4:2), and of' the glory and purity of heavenly beings (Rev 1:16; Rev 10:1; Rev 12:1).

See Meiner, Gesch. der Relig. 1, 387 sq.; Nork, Ueb. d. Sonnencultus d. alt. Volker (Heilbronn, 1840); Pococke, Spec. Hist. Arab. p. 5, 150; Jablonski, Opusc. 1, 187 sq.; Doughtsei Analect. 1, 189; Hyde, Rel. Vett. Persarum, p. 206 sq.; Eichhorn, De Sole Invicto Mithra, in the Comment. Soc. Götting. 3, 153 sq.; Creuzer, Symbol. 1, 738 sq.; 4:409 sq.; Bochart, Hieroz. 1, 141 sq.; Rosenmüller, Morgenl. 3, 249 sq.; Bose, De Josia Quadrigas Solis Removente (Lips. 1741); Pocarus, De Simulacris Solaribus Israelitarum (Jen. 1725).; Gesenius, Monumen. Phonic. 2, 349.

## Sun, Children of[[@Headword:Sun, Children of]]

             (Armen. Arevurdis), an Armenian sect which originated with Sembat, a Paulician. They were also called Throntrakians (or Throndracians), from the village of Throntrake (Throndrac), where their Church was formed. Sernbat, who originated in the province of Ararat, having entered into some connection with a certain Medschusic, a Persian physician and astronomer, was led, under his influence, to attempt a new combination of Parseeism and Christianity. This sect, though it met with-no mercy from the bishops, continually revived, and spread widely in Armenia. About 1002 it made the most alarming progress, when it is said to have been  joined by Jacob of Harkh. He gave a more distinctively Christian cast to its tenets; journeyed through the country, preaching repentance and inveighing against work-righteousness; and denounced the false confidence which was placed in masses, oblations, alms, and church-prayers for the forgiveness of sins. Finally, the Catholics of the Armenian Church, having secured his person, caused him to be branded with the heretical mark (a fox on the forehead), carried from place to place attended by a public crier to proclaim him a heretic, and finally killed him. See Kurtz, Church History, 1, 71, 2; Neander, Church History, 3, 587.

## Sun, Worship of[[@Headword:Sun, Worship of]]

             (Heliolatry). The worship of the great orb which insures to us light, warmth, and life is as ancient as history. It existed in the earliest ages among the Phoenicians, Egyptians, Persians, and Hindus, and later among the Greeks and Romans of the West, venerating its object under the different names of Helios or Sol, or of Baal, Osiris, or Mithras. Various forms of sacrifice and prayer characterized this worship among the different nations, but they agreed in regarding the sun as a mighty and superior deity who ruled the world with an independent authority more or less complete. The Greeks alone did not render higher honors to the sun than to the other gods regarded as of superior rank. All Eastern nations considered it as practically the supreme divinity. The Romans, too, maintained the worship of the sun after Heliogabalus had introduced it and had built a temple to, Sol. SEE SUN.

## Sunadi[[@Headword:Sunadi]]

             was a Hindu divinity, the wife of Utanubaden and mother of the famous Druva, a saint who ruled the kingdom of his father during 26,000 years, and was then translated by Vishnu to the pole-star.

## Sundanese Version[[@Headword:Sundanese Version]]

             Sunda is a dialect spoken in the west of the island of Java, near the Straits of Sunda, and prevails over the third of the island. The dialect belongs to the great Polynesian stock of languages, and the difficulties in mastering the same are best described by the Rev. G. J. Grashius, who studied the language with a view of rendering the translation of the Scriptures as idiomatic as possible. Mr. Grashius writes thus to the British and Foreign Bible Society (60th Report, 1864, p. 30):  “You will not be surprised to hear that I have as yet obtained but little insight into the Sundanese language. And this is not exactly a consequence of the difficulty and extent of the subject which is to be mastered — no, it is occasioned by the form in which the matter presents itself. Propose to yourself to learn a language which represents itself to you as a sea in miniature, with all conceivable motions of swelling and floating objects. At one moment you see something, the next it disappears again; at one moment you think you have got hold of something, and formed a right conception of it, and the next you perceive that you are mistaken.

“The study of the Sundanese is, for the greatest part, made more difficult by the childishness which characterizes the language. There is no by-law its it, but yet such a composition of laws that a novice experiences an anxious feeling on first making acquaintance with it anxious, namely, whether he will penetrate with pleasure into that childish form of thinking and speaking. The fear which at this point I entertained begins gradually to vanish, and I hope soon to be able to speak and write the Sundanese well, if God will but bless and prosper my undertaking.

“By-and-by I shall master the vocabulary; but in this I by no means hurry myself, because otherwise I might easily take things for granted which, by a closer insight into matters and significations, I should be obliged to unlearn. To unlearn takes lime, and is very unprofitable for the freshness of mind which is a first requisite for the study of the Sundanese language.” In 1870 the British and Foreign Bible Society's Report shows the publication of the Gospel of St. Luke in the Sundanese, and this seems to be the only part printed by the British and Foreign Bible Society, while the Dutch Bible, Society has printed the New Test., translated by Mr. Coolsma, who has also translated the Old Test. From the 74th (1878) Annual Report of the British and Foreign Bible Society we see that the Netherlands Missionary Union have requested the London committee ‘to undertake the publication of Mr. Coolsma's translation of the Old Test., and that- the committee have resolved to print the book of Genesis on receiving satisfactory reports as to the reception of Mr. Coolsma's New Test. translation. (B. P.)

## Sunday[[@Headword:Sunday]]

             I. Name and Change of Day. —Sunday is the name of the first day of the week, adopted by the first Christians from the Roman calendar (Lat. Dies Solis), Day of the Sun, so called because it was dedicated to the worship of the sun. The Christians reinterpreted the heathen name as implying the Sun of Righteousness with reference to his “arising” (Mal 4:2). It was also called Dies Panis (Day of Bread), because it was an early custom to break bread on that day. It is called, also, the Lord's day, its sacred observances being especially in his honor. ‘The apostles themselves introduced the religious observance of Sunday, meeting for divine service (Act 20:7; 1Co 16:2), and the opposition in the Christian Church to Judaism early led to the substitution of Sunday for the Sabbath; and in the epistle of Ignatius to the Magnesians it is presupposed that even the Jews who had come over to Christianity adopted the same custom. SEE SYNAGOGU.

Sunday began, in 1064, at nones (8 P.M.) on Saturday and lasted until Monday. In 994 parishioners were required to attend even-song and nocturns on Saturday. In 696 the Lord's Day was reckoned from evening to evening, but in 958 from Saturday nones till light on Monday morning. ‘Islip's- Constitutions and the Councils of Aix (789), Frejus (791), and Frankfort (794) assign as the cause that vespers are the first office of the morrow. The mediaeval tradition was that our Lord was born on Sunday, baptized on Tuesday, and began his fast on Wednesday.

II. Ecclesiastical Observance of the Day. — The consecration of Sunday in a special manner to religious employments and the abstaining from all worldly business was established by a synodal law (canon 29; Council of Laodicea) with this restriction, that all Christians should abstain from worldly business if they were able. In the religious services of Sunday we note the following all fasting was prohibited on that day, even in Lent; Tertullian (De Coron. Mil. c. 3) declaring that it was accounted a crime to fast on the Lord's day, and other authorities were equally severe in their denunciations. The reason for this observance was that the day was considered one — of joyfulness because of our Lord's resurrection. Yet this rule was not so strictly binding but that when a necessary occasion required, and there was no suspicion of heretical perverseness or, contempt, men might fast upon this day (Jerome, Ep. 28, ad Lucinium Boeticuni).  It may here be remarked that another custom was to pray standing on the Lord's day, in memory of our, Lord's resurrection. The great care and concern of the primitive Christians for the religious observance of Sunday is seen in their ready and constant attendance upon all the offices and- solemnities of public worship, and this, too, even in times of persecution; from their studious observance of the vigils, or nocturnal assemblies preceding the Lord's day; from their attendance, in many places, upon sermons twice a day, and at evening prayers; and from the censures inflicted upon those who violated the laws concerning the religious observance of the day. The celebration of the Eucharist was a standing part of divine service every Lord's day, and every communicant was expected to partake thereof See Bingham, Christ. Antiq. bk. 20 ch. 2, § 912; bk. 16 ch. 9:§ 2.

The mode in which the early Christians spent the Lord's day is thus described by Dr. Jamieson in his Manners and Trials of the Primitive Christians:

“Viewing the Lord's day as a spiritual festivity, a season in which their souls were specially to magnify the Lord and their spirits to rejoice in God their Savoir, they introduced the services of the day with psalmody, which was followed by select portions of the prophets, the gospels, and the epistles, the intervals between which were occupied by the faithful in private devotions. The plan of service, in short, resembled what was followed in that of the vigils, though there were some important differences, which we shall now describe. The men prayed with their heads bare, and the women were veiled, as became the modesty of their sex, both standing — a position deemed the most decent, and suited to their exalted notions of the weekly solemnity with their eyes lifted up, to heaven and their hands extended in the form of a cross, the better to keep them in remembrance of Him whose death had opened up the way of access to the divine presence. The reading of the sacred volume constituted an important and indispensable part of the observance; and, effectually to impress it of the memories of the audience, the lessons were always short and of frequent recurrence. Besides the Scriptures, they were accustomed to read aloud several other books for the edification and interest of the people such as treatises on the illustration of Christian: morals by some pastor of eminent reputation and piety, or letters from foreign churches containing an account of the state and progress of the Gospel.

This part of the service most necessary and valuable at a time when a large proportion of every  congregation were unacquainted with letters — was performed at first by the presiding minister, but was afterwards devolved on an officer appointed for that object, who, when proceeding to the discharge of his duty, if it related to any parts of the history of Jesus, exclaimed aloud to the people, I Stand up; the gospels are about to be read; and then always commenced with ‘Thus saith the Lord.' They assumed this attitude, not only from a conviction that it was the most respectful posture in which to listen to the counsels of the King of kings, but with a view to keep alive the attention of the people — an object which, in some churches, was sought to be gained by the minister stopping in the middle of a Scriptural quotation and leaving the people to finish it aloud. The discourses, founded for the most part on the last portion of Scripture that was read, were short, plain, and extemporary exhortations, designed chiefly to stir up the minds of the brethren by way of remembrance, and always prefaced by the salutation, ‘Peace be unto you.' As they were very short, sometimes not extending to more than eight or ten minutes duration, several of them were delivered at a diet, and the preacher was usually the pastor of the place, though he sometimes, at his discretion, invited a stranger, or one of his brethren known to possess the talent of public speaking, to address the assembly. The close of the sermon by himself, which was always the last of the series, was the signal for the public prayers to commence.

Previous to this solemn part of the service, however, a crier commanded infidels of any description that might be present to withdraw, and, the doors being closed and guarded, the pastor proceeded to pronounce a prayer, the burden of which was made to bear a special reference to the circumstances of the various classes who, in the primitive Church, were not admitted to a full participation 2 the privileges of the faithful. First of all, he prayed, in the name of the whole company of believers, for the catechumens — young persons, or recent converts from heathenism who were passing through a preparatory course of instruction in the doctrines and duties of Christianity that their understandings might be enlightened, their hearts receive the truth in the love of it, and that they might be led to cultivate those holy habits of heart and life by which they might adorn the doctrine of God their Savior. Next, he prayed for the, penitents who were undergoing the discipline of the Church that they might receive deep and permanent impressions of the exceeding sinfulness of sin, that they might be filled with godly sorrow, and might; have grace, during the appointed term of their probation, to bring forth fruits meet for repentance. In like manner, he made appropriate supplications for other descriptions of persons, each of  whom left the church when the class to which he belonged had been commended to the God of all grace and the brethren, reduced by the successive departures to an approved company of the faithful, proceeded to the holy service of communion.”

Those who neglected ordinances were severely censured. Absence from church for three consecutive Sundays was to be visited with excommunication. Irregularities during attendance, such as refusing to join in prayers or receive the communion or leaving church during sermon, were strongly condemned. In later times severe measures were employed to secure Sabbath observance, and which could only, in many cases, induce hypocrisy, or mere external attendance at church. The kirk-sessions in 1574 appointed “searchers,” or captors, to make the round of the parish and take notice of such as were “raging abroad.” The strange practice lasted for nigh a century and a half. Some of the records of the period are curious. See Walcott, Sacred Archaeol. s.v. SEE LORDS DAY.

III. Legal Observance of the Day. — As soon as the Christian religion came to be recognized by the State, laws were enacted for the observance of Sunday. The emperor Constantine made the first law (A.D. 321) to exempt the day from' being juridical, as were the others. By this law and others he suspended all actions and proceedings of the law on this day, whether arrests, pleadings, ‘exactions, sentences of judges, executions, excepting only such as were of absolute necessity or of eminent charity, as the manumission of staves, the appointing of curators and guardians to ordain, and causes relating to matters of preservation and damage, legacies and trusts, exhibiting of wills, and all cases where great damage might be suffered either by delay or by death. Valentinian prohibited all arrests of men for debt, whether; public or private, on this day, and Valentinian junior, with Theodosius the Great, appointed all Sundays in the year to be days of vacation from all business of the law whatsoever. In like manner, all secular business or servile employments were forbidden, except only such as men were called to by necessity or some great charity, such as harvesting. By a law of Honorius the judges were enjoined to visit the prisons every Sunday to examine the prisoners and ascertain from them whether the keepers of the prison denied them any office of humanity, and also to give orders that the prisoners; under proper guard, should be allowed to leave the prisons to' bathe themselves. Later laws forbade all husbandry on the Lord's day, allowing only such work as was necessary to  secure food absolutely required. The Christian laws took care to secure the honor and dignity of the Lord's day by forbidding public games, shows, or ludicrous recreations (Cod. Justii. lib. 3, tit. 12, De Feriis, leg. 11), and the Church was no less careful to guard the service of this day from' the encroachment of all vain pastimes and needless recreations. The Fourth Council of Carthage made a decree (can. 88) excommunicating any person who should forsake the services of the Church to attend a public show.

In England Sunday laws were of early date. The code of Ina, king of the: West Saxons (about 693), punished servile work by fine. Alfred the Great (876) forbade work, traffic, and legal proceedings; while the statute 27 Henry IV, c. 5, enacts that all fairs and markets on Sundays, except in harvest, shall cease on pain of forfeiture of goods. The statute 5 and 6 Edward VI, c. 3, makes Sundays, with Christmas and Easter, holydays, but permits work in harvest and in cases of necessity. The statute 1 Elizabeth, c. 2, punishes by fine persons absenting themselves from church without excuse. James I. in 1618, issued his Book of Sports (q.v.), in which he declared certain games, sports, etc., lawful on Sundays after divine service. This book was reissued by Charles I in 1638. The statute 29 Charles II, c. 7, enacted “that no tradesman, artificer, workman, laborer, or other person whatsoever shall do or exercise any worldly labor, business, or Fork of their ordinary callings upon the Lord's day, or any part thereof (works of necessity and charity only excepted);” and “that no person or persons whatsoever shall publicly cry, show forth, or expose to sale any wares, merchandise, fruit, herbs, goods, or chattels whatsoever upon the Lord's day or any part thereof.” This, somewhat modified by subsequent laws, is the present Sunday law of England, aid is the foundation of the laws on the subject in the United States.

In America the Puritan colonists established, to the full extent of their power, the observance of Sunday as the Christian Sabbath. The early laws of Massachusetts, Connecticut, Georgia, South Carolina, and Virginia compelled attendance at church, the Massachusetts law (1782) providing that such attendance was not obligatory where there was no place of worship Which the person could conscientiously attend. When the Federal government was formed and the separation of Church and State was fully recognized, the earlier Sunday laws were modified in conformity with this principle.

The courts have been careful to distinguish between Sunday observance as a religious and as a civil institution, and to enforce only the latter. The following are the grounds upon which our Sunday laws rest:  The right of all classes, so far as practicable, to rest one day in seven; to worship undisturbed on the day set apart by the majority of the people; the decent respect which should be paid to the religious institutions, of the people; the value to the State of Sunday observance, as contributing to popular intelligence and morality. With the partial exception of Louisiana, Sunday laws exist in every state in the Union. These laws differ somewhat in detail and strictness, but the following general characteristics may be noted: Sunday is everywhere held as a dies non; public affairs are suspended; legislatures do not sit; courts are not held, except city police- courts for an hour or two; legal processes are not served. In most of the states common labor and traffic are forbidden; contracts made for service on Sunday are invalid; public amusements are prohibited or restricted. In some states exception is made in favor of those who observe the seventh day of the week.

In Louisiana the only Sunday law is that which makes it (with Christmas, New-year's-day, etc.) a public rest-day, and provides that citations shall not issue, nor proceedings be had, nor suits instituted on that day, and that it shall not be reckoned in computing interest and in protests, etc. The Constitution of the United States provides that Sunday shall not be reckoned in the ten days within which the president may return any bill; the Federal courts and offices of the departments are closed; the post-office service is restricted; no session of Congress is held, or, if held on that day, it is considered as being part of the preceding Saturday; and provision is made by an act of Congress for the observance of Sunday by the army and navy. Federal legislation respecting Sunday proceeds, no further. The constitutionality of Sunday law has been decided frequently by the highest courts of the several states. Some of our statutes define the extent of the Lord's day. In Connecticut the courts have defined it as extending only from daybreak to the closing of daylight on Sunday. Generally, in New England, it is from sunset on Saturday to sunset on Sunday; but for many purposes, and probably in most of the states for all purposes, it begins only at midnight between Saturday and Sunday and ends with the next midnight.

In France, during the Revolution, when the Christian calendar was abolished and the decade substituted for the week, every tenth day was made a rest-day, and its observance was enforced by a law (17 Thermidor, an. 6) which required the public offices, schools, workshops, stores, etc., to be closed, and prohibited sales except of eatables and medicines, and public labor except in the country during seed-time and harvest. When the Gregorian calendar was restored, Sunday was recognized in the Code  Napoleon (art. 25, 260). The law of Nov. 18,1814, prohibiting ordinary labor, traffic, etc., and declared by the courts in 1838 and 1845 to be still in force, is, practically, a dead letter.

In Switzerland recent legislation has granted to railway employees and all government office-holders at least one Sunday in every three; and still further restriction of Sunday labor is being sought in some of the cantons. The question is agitated in Belgium and Germany of better protection by law of Sunday rest for operatives. See Cox, Literature of Sab. Question (Edinb. 1865); Amer. Law Rev. vol. 2; Prot. Episcopal Quar. Rev. vol. 7; Hopkins, Sabbath and Free Institutions, in doc. 29 of N.Y. Sabbath Committee; Judge W. Alien, opinion in Lindenmüller vs. The People, 33 Barbour, 548; Hessey, Bampton Lectures (1860); Schaff, Anglo-Amer. Sabbath (1863). SEE SABBATH.

## Sunday Service of the Methodist Episcopal Church[[@Headword:Sunday Service of the Methodist Episcopal Church]]

             was an abridgment of the Prayer-book of the Church of England, prepared by Mr. Wesley. It was arranged for the use 6f the Methodists in America, when he recommended their organization into a Methodist Episcopal Church. It was entitled The Sunday Service of the Methodists of North America, with other Services, and was adopted by the General Conference of 1784. It was published in connection with the Discipline (Phila. 1785; Lond. 1786). This appears to have been the last time the Sunday Service was published in connection with the Discipline, and at the General Conference of 1792 all reference to the use of a Sunday Service was stricken out. It gradually dropped out of use. The M. E. Church, South, in 1866, ordered that the Prayer book as printed by Mr. Wesley in 1786 should be reprinted for the use of their Church, and the same service is used in many Wesleyan churches in England, though generally the churches  using a service prefer the regular English Prayer-book. See Simpson, Cyclop. of Methodism, s.v.

## Sunday, John, or Shah-Wun-Dals[[@Headword:Sunday, John, or Shah-Wun-Dals]]

             was a native Indian, born in New York State in 1795-6. He belonged to the Missisauga section of the Ojibway nation, and when a young man he served in the British army against the United States. He was converted in 1826, and shortly after was appointed a leader among the converted Belleville Indians. He was the earliest evangelical pioneer to the tribes on the north waters of Lakes Huron and Superior. In 1832 he was received into the Conference and was ordained in 1836, and the same year accompanied Rev. William Lord to England to plead the cause of missions, and remained a year at that work. A large part of his ministerial labor was performed under the direction of Rev. William Case; and he had charge of Alderville, Rice and Mud Lake, and Muncietown circuits. He died Dec. 14, 1875. See Minutes of the Ontario conference, 1876, p. 12.

## Sunday-school[[@Headword:Sunday-school]]

             Among the modern developments of Christianity, Sunday schools, and what is known as the Sunday-school enterprise, are prominent. To persons familiar with their objects and the scriptural precepts by which they are sanctioned, it seems strange that so long a period elapsed before they came into actual existence. That a leading duty of the Church was to teach all nations was made plain in the great commission of our Lord to his disciples. That little children were included in the scope of that commission was evident from the great Teacher's own command to “suffer little children to come unto him and forbid them not,” as well as from his  impressive charge to Peter, “Feed my lambs.” While evidence is not lacking to indicate that the Christians of the apostolic age both comprehended the duty enjoined by our Lord and illustrated it in adaptation to their circumstances, yet there are too many proofs that in the centuries immediately following, that duty fell into abuse and neglect amid the rapidly growing corruptions of the Church. The ceremonious catechetical system of the 4th and 5th centuries was a labored but poor apology for that neglect, and when it came to an end no substitute was left in its place. Hundreds of years then went by without any general effort on the part of the Church for the religious instruction of children. Following the Reformation of the 16th century catechization in the elements of Scripture doctrine was gradually introduced into most of the Protestant churches, but it was rarely extended to any beyond the recognized children of the Church.

I. Origin and Early History of the Sunday-school System. — It was not till near the close of the 18th century that the-modern system of Sunday- school instruction took its rise. Although in numerous instances previously catechization had been practiced on the Lord's day, and in several cases individuals remote from each other in time and locality had assembled children for instruction on that day, yet nothing like a general system of teaching the young on Sundays, whether in secular or religious learning, was known prior to 1780. The system that then arose was purely philanthropic in its design, and in its origin contemplated only local results. From an early period in the 17th century, pin making had been an important industry in the old city of Gloucester, England. This manufacture employed great numbers of small children not only residents of the place, but gathered in from surrounding regions. Vast numbers of these children were wholly uneducated, and, being without parental restraint or moral supervision, they naturally fell into gross disorder and immorality, especially on Sundays, when the factories were not in operation. The first person who undertook to remedy this distressing state of things was Mr. Robert Raikes (q.v.), a printer residing in Gloucester, and a member of the Church of England. He found four persons who had been accustomed to instruct children in reading, and engaged their services to receive and instruct such children as he should send to them every Sunday. The children were to go soon after ten in the morning, and stay till twelve. They were then to go home, and return at one; and after reading a lesson, they were to be conducted to Church. After Church they were to be employed  in repeating the catechism till half after five, and then to be dismissed with an injunction to go home without making a noise, and by no means to play in the street. This was the general outline of the regulations as stated by Mr. Raikes, in his celebrated letter of June 5, 1784, which conclusively identifies him as the originator of the Sunday-school movement.

As has often happened in other cases of great results from small beginnings, there have been various endeavors to fix the origin of Sunday- schools at earlier periods than that named above. Although it is not difficult to establish priority in several cases, yet there is no other instance of an actual Sunday-school from which continuity or serial connection can be traced down to the present time. If therefore, mere priority were in question, it would be necessary to go back to the period of Moses, under whom the catechetical system of the Jews was appointed, culminating in the grand sabbatical year (Deu 31:10-13).

But as it is not the origin of catechization (q.v.), which is under consideration, but rather of that form of catechization which, in modern times, is known as the Sunday- school system, it is safe to accept the general verdict of history, according to which Robert Raikes is recognized as its founder. When once the idea of Sunday instruction for the ignorant children of Great Britain was fairly developed, it was seen to have not only great intrinsic merit, but perfect adaptation to other places.. Hence the schools of Mr. Raikes soon began to be imitated in all directions, with results of the most encouraging character. A Sunday-school Society was formed in London, and, in various ways, so general an interest was awakened on the subject that in the course of a few years Sunday schools were commenced in nearly every part of England. They did not, however, become universal, nor in the largest degree useful, until a higher idea than that of mere philanthropy became embodied in them. The plan of employing hired teachers not only made it necessary to raise large amounts of money, but necessarily placed a limit upon their extension and permanence. Besides, it was not possible to secure the best quality of teaching by any appeal to mercenary motives. In discussing this subject at a comparatively early period of the history of Sunday-schools, the Rev. John Angell James said, “Hireling teachers can scarcely be expected to possess either the zeal or the ability of those who now engage in the work from motives of pure benevolence. Gratuitous instruction was ‘an astonishing improvement of the system, and which does not appear to have entered into the views of its benevolent author. If we were asked,' says a writer in the Sunday-school Repository, whose name stood next to  that of Robert Raikes in the annals of Sunday-schools, we should say, the person who first came forward and voluntarily proffered his exertions, his time, and his talents to the instruction of the young and the poor; since an imitation of his example has been the great cause of the present flourishing state of these institutions, and of all that future additional increase which may be reasonably anticipated.”

While it may not be possible to fix upon any one person as having been the first to commence gratuitous effort in the teaching of Sunday-schools, it is not difficult to determine, from the history of the times, who was probably more instrumental than any other man in establishing and diffusing the system of gratuitous and Christian instruction in those schools. It was the Rev. John Wesley, who, for more than thirty years prior to the first Sunday-school of Raikes, had been in the habit of assembling children in various parts of England for the purpose of religious instruction. It was he who, having recorded in his journal, July 18, 1784, that he found Sunday- schools springing up wherever he went, also recorded these memorable, if not prophetic, words: “Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?” From that time forward notices of Sunday- schools were frequent in his journals. The following is a brief specimen; “July 27, 1787. — We went on to Bolton. Here are eight hundred poor children taught in our Sunday-schools, by about eighty masters, who receive no pay but what they are to receive from their great Master.” This record corresponds to the statement made in Myles's History of the People called Methodists (Lond. 1803). Having referred to Sunday-schools as an excellent institution begun by Mr. Raikes, the author says, “Mr. Wesley no sooner heard of it than he approved of it. He published an account of it in the Arminian Magazine for January, 1785, and exhorted his societies to imitate this laudable example. They took his advice. Laboring, hard- working men and women began to instruct their neighbors children, and to go with them to the house of God on the Lord's day.” Whatever was done by others, the Methodists, from the beginning, practiced only gratuitous instruction in their Sunday-schools. By them the same institution and modes of instruction were simultaneously introduced into the United States of America, under bishop Asbury, who sustained to the American Methodist societies a similar relation to that of Mr. Wesley in England.

As early as the year 1784 the following paragraph was incorporated in the Discipline of the Methodist Episcopal Church:  “What shall we do for the rising generation? Who will labor for them? Let him who is zealous for God and the souls of men begin now. 1. Where there are ten children whose parents are in society, meet them at least an hour every week. 2. Talk with them every time you see any at home. 3. Pray in earnest for them. 4. Diligently instruct and vehemently exhort all parents at their own houses. 5. Preach expressly on education.”

In sequence of this mandatory rule, addressed primarily to ministers, but involving the co-operation of the laity, Sunday-schools were established in many places. Of one of those schools a very definite and satisfactory record was made. It was taught in 1786, in Hanover County, Va., at the house of Mr. Thomas Crenshaw, who, in 1827, forty-one years later was a living witness of the fact, as was also the Rev. John Charleston, a minister of thirty-nine years service in the Church, who had been converted in that school (Bangs, Hist. of the M. LE. Church). Further historic evidence of the early adoption of organized ‘Sunday-school effort by the Church referred to grew out of the fact that persecution arose on account of its endeavors to instruct the colored children of the South. In Charleston, S. C., the Rev. George Daughaday “was severely beaten on the head, and subsequently had water pumped on him from a public cistern, for the crime of conducting a Sabbath school for the benefit of the African children in that vicinity.” Nevertheless, the Methodist Conference, which met in Charleston in February, 1790, resolved to continue the work. Its minute on the subject was in these words:

“Ques. What can he do to instruct poor children, white and black, to read?

“Ans. Let us labor, as the heart and soul of one man, to establish Sunday-schools in or near the place of public worship. Let persons be appointed by the bishop, elders, deacons, or preachers, to teach gratis all that will attend, and have a capacity to learn… The Concil shall compile a proper school-book to teach them learning and piety.” At the period of the origin of Sunday-schools the Methodist Episcopal Church found one of its principal fields of action in the Southern States, being drawn thither by the great spiritual destitution of the inhabitants. But it is easy to understand that, owing to the sparseness of the population and to other reasons, the condition of that region was not favorable to the rapid development  and permanent establishment of Sunday schools. The same thing was, to some extent, true of the entire United States, owing to the general exhaustion of the country following the war of the Revolution and the unsettled condition of affairs in a newly organized government. Hence nearly or quite a quarter of a century passed by before Sunday-schools became common in either the Southern or Northern States.

Meantime they had been making steady and successful progress in Great Britain, where they were promoted by two classes of agencies, the philanthropic and the religious. Owing to the low state of public education in that country, hundreds of thousands of children were wholly dependent upon Sunday-schools for the first elements of instruction. Hence reading and writing were universally taught in the Sunday-schools-the former as essential to the perusal of the Word of God or the Catechism, which from the first were the text-books for all pupils able to use them.

Although much and well-rewarded effort was put forth in behalf of Sunday-schools from purely philanthropic motives, yet the greatest progress made by them and the highest results secured through them were in sequence' of avowed and consistent religious effort. When, at length, this species of effort became general, Sunday-schools assumed a position of importance and of promise not before realized. About the same period they began to develop what may be called their cumulative power. This was seen when the first generation, of Sunday-school scholars had grown up to become teachers, and felt themselves moved to do for others what had been done for them. In this manner the teaching force in Sunday- schools became greatly augmented. Besides, cases were not rare in which the grown-up scholars of Sunday-schools became ministers of the Gospel, while others, continuing in secular life, became prominent men in business and in society. The strong and effective support rendered by such persons, as well as by many others of less prominence, gave a new impetus to the Sunday-school enterprise, which has been enlarging and repeating itself ever since.

The enlistment of the press as an auxiliary to Sunday-schools was an event of great importance. For a considerable period Sunday-school work was done at a great disadvantage for lack of suitable books of all kinds, not excepting copies of the Scriptures. The organization of the British and Foreign Bible Society in 1804, and subsequently of numerous other  societies for the publication and diffusion of the Word of God, tended to a general supply of the Holy Scriptures in forms and at prices adapted to extensive use in Sunday-schools. Besides Testaments, Bibles, and elementary instruction books, the first publications introduced extensively into Sunday-schools were called reward-books, on account of their being presented to children as an encouragement for punctual and regular attendance and for the memorization of lessons. At first they were tracts and story-books, in paper covers, of very inferior quality, no others being attainable. About 1810 the Religious Tract Society of London began issuing children's books, prepared and printed specially with reference to Sunday school patronage. The demand for such books increased in the ratio of their production, so that other religious societies, and even miscellaneous publishers, found it to their interest to provide them. At length the idea of introducing circulating libraries into Sunday-schools came into vogue, and with it a still greater publication of books designed for juvenile reading, and also for the instruction-and aid of teachers. —

There are no data for accurately tracing the numerical growth of Sunday- schools in the earlier periods of their history. Nevertheless, it is pleasing to know that some of the workers of those days were not inattentive to the broader aspects of the enterprise in which they were engaged. It was estimated by the Sunday-school Society of London, in 1786, that within five years after the opening of Raikes's first school 250,000 scholars had been enrolled in' the schools then established. About forty years later (1827) the American Sunday-school Union estimated that the aggregate number of scholars enrolled in the Sunday-schools of different countries was 1,250,000.

II. The Second Period of the Sunday-school Enterprise. — This enterprise, at the present writing, has had a recognized existence of about one hundred years. In considering its history, it seems proper to divide its first century into two periods of fifty years each. The first, which has been summarily sketched above, may be denominated its initial and formative period. The second, now closing, constitutes its period of adolescence. We must look to the future for its full development.

Owing to causes noticed above, it was not earlier than from 1825 to 1830 that the Sunday-school cause came generally and prominently before the American public. Between the years named two leading Sunday-school unions (q.v.) were organized-one in Philadelphia and one in New York.  About that time several great publishing societies were established that have given much auxiliary aid to Sunday-school efforts. The idea of religious instruction as the one great business of Sunday schools had then found universal acceptance. The development of public secular instruction had by that time become so general, at least in. the Northern and Central States of the American Union, that Sunday-schools had little occasion to go out of their proper sphere. The movement in behalf of general education in England had begun, having been greatly stimulated by the results of Sunday-schools. The purchase and use of Sunday-school libraries had become common in both countries, and the means of supplying them with suitable books were improving. In short, the Sunday-school enterprise was fairly launched, but no more than that. All the general improvement and progress of the intervening fifty years, together with the united and consecutive efforts of the multiplied workers in Sunday-schools, have been needed to bring those schools to the position they at present occupy.

There are two methods of indicating the progressive advance and the actual results of Sunday-schools. The one is by general statements, and the other by the comparative showing of such numerical statistics as may be found trustworthy. As neither of these modes is fully adequate, both will here be employed to a limited extent, in order that they may as far as possible supplement each other. Within the last fifty years Sunday-schools have come to be regarded as an essential branch of Church action, not merely in England and America, but throughout the Protestant world, whether in home or mission fields. They have also been adopted by Roman Catholics and Jews in Protestant countries. Not to speak of the influence of Sunday-schools in the last-named bodies, it is safe to say that the great majority of all the ministers, missionaries, and communicants of all the Protestant churches of the world are at this time the alumni of Sunday- schools, and, as such, their active friends and supporters. The recognized necessities of these schools have given rise to important changes in church architecture, by which nearly every church is provided with accommodations for the instruction of the young in graded classes, ranging from infancy upwards. They have called into existence not only an extensive literature, but also a varied psalmody, contemplating the special tastes and wants of the young. While in England they have been chiefly limited to the poorer and middle classes of the people, in the United States they have claimed, and in fact assumed, a relation to public (week-day) schools corresponding to that which the Sabbath holds to the secular days  of the week. In this relation they seek to supplement public and general education with the moral and religious influences of Christianity. In this view, they secure the attendance of scholars from the higher as well as lower classes of the community, and enlist for their instruction a quality of talent and an amount of effort which money could never hire.

In passing from general though significant statements like these to such showings as may be made in figures, it seems necessary to explain that Sunday school statistics, as minute and comprehensive as are now seen to be desirable, are very difficult to obtain on a large scale. Only in rare instances have governments been interested to collect them, and comparatively few of the promoters of Sunday-schools have so far recognized their importance as to take the requisite steps for securing them. Consequently, up to the present' time, there has not been a uniformity of method and the extent of co-operation necessary to making up comprehensive exhibits of numbers and results. The most, therefore, that has been up to this time possible in the way of such exhibits has been to form estimates based upon accurate statistics taken within certain- districts or churches, and extending the pro rata outward. About the middle of the 19th century an effort was made in England, under government sanction to ascertain the number and attendance of the Sunday-schools of that country. On a given Sunday (March 30,1851) the Sunday-schools of England and Wales were simultaneously inspected; and there were found in 23,514 schools, 302,000 teachers and 2,280,000 scholars. The number of children enrolled as scholars was 2,407,409, or about three fifths of the number of children between the ages of five and fifteen enumerated by the census taken within the same limits. A similar proportion of children in American Sunday-schools at the same period would have reached the number of 3,000,000. If to those aggregates the probable number of Sunday schools in Scotland, Ireland, and other countries at the same date be added, it seems safe to believe that there were in Sunday-schools throughout the world, at the end of 1850, not less than 6,000,000 scholars. Similar estimates made at the end of another quarter of a century indicate that at the end of 1875 there were in. operation in all countries 110,000 Sunday-schools, embracing 1,500,000 teachers and 10,000,000 scholars. One statistician of some prominence has since estimated that there are in the United States alone not less than 98,303 Sunday-schools and 7,668,833 scholars. On that basis the above aggregate for all countries might be enlarged. To illustrate the  thoroughness with which Sunday-school statistics are taken by at least one of the American churches, and also the instructiveness of such statistics when taken through a series of years, we subjoin the official summary of the Methodist Episcopal Church for the year 1889: Sunday-schools, 25,828; Sunday-school officers and teachers, 286,768; scholars, 2,188,077; scholars over fifteen years of age, 493,704; scholars under fifteen, and not in infant classes, 445,502; scholars in infant classes, 491,429; average attendance, 1,434,251; volumes in Sunday-school libraries, 1,871,132; annual expenses of the schools, $1,658,240; contributions to the Sunday- school Union for establishing new and aiding poor schools, $22,524.05; officers and teachers who were communicants in the Church, 257,959; scholars who were communicants, 610,861; conversions in connection with the Sunday-schools, 119,654. The total membership of the Church at the same period was 2,237,526, or 49,000 less than the aggregate number of teachers and scholars in the Sunday-schools. A retrospective comparison of the increase of members in the same Church from year to year shows a striking correspondence to the number of reported conversions in the Sunday-schools. To the extent that the above statistics may be considered representative of the condition and work of Sunday-schools in the American churches, they render superfluous any argument to prove the magnitude of that work and its auxiliary power for the promotion of Christian influence.

It is not to be supposed that results of the importance indicated in the foregoing sketch have naturally arisen from the spontaneous growth of Sunday-schools. On the other hand they are only to be attributed to the divine blessing upon the systematic and well-directed efforts of intelligent Sunday-school workers extending through successive years. In: fact, a considerable portion of the second half century of Sunday-schools had passed away before it could be said that these schools were thoroughly popular with even the Christian public of America; nor did they become so without great and continuous exertions on the part of enthusiastic friends of the cause. As one great agency for accomplishing that result, Sunday- school conventions were appointed and held in various places and in a great variety of circumstances. There were conventions for cities and towns, for counties, for districts, for conferences, and for states. Some of them were managed by single denominations and some by a union of all denominations. In these conventions, prominent Sunday school workers came in contact with masses of people, answering objections, diffusing  information, and stimulating zeal. Such gatherings gave an opportunity for the discussion of new methods, and became a great agency for the promotion of all real improvements in the organization and conduct of Sunday-schools even in the remotest sections of the land. In proportion as the Sunday-school idea became popular, and agitation in its behalf became unnecessary, conventions of Sunday-school friends and workers began to take the form of institutes after the analogy of teachers institutes designed to elevate the standard of secular instruction. For a long period the most that was thought possible to be done for the higher training and special instruction of Sunday-school teachers, was sought to be accomplished through superintendents and pastors Bible classes. But at length it was found practicable, with no design of superseding the Bible-classes referred to, to secure many of their benefits on a more popular scale, coupled with the enthusiasm derived from the assembly of numbers of people interested in common objects. Hence at Sunday-school conventions and institutes, lectures were given on important topics, apparatus and new publications were exhibited and explained, and model and normal classes were taught and trained by skilled teachers. By these public proceedings, not only was the better classification and instruction of Sunday-schools promoted, but an esprit du coups was aroused among teachers; and in many schools normal departments were established for the special instruction and qualification of teachers.

The success of Sunday-school institutes and normal classes reacted upon the conventional idea and caused it to expand into that of Sunday-school assemblies, designed to continue in session from one to three weeks at a time. In connection with the growing American habit of taking summer vacations and of gathering in masses at popular resorts, Sunday-school assemblies, under wise and energetic management, have speedily grown to be influential of great good and promissory of long continuance. The Chautauqua Sunday-school Assembly, held on the borders of a beautiful lake in Western New York, under the presidency of Dr. John H. Vincent, may be considered at once the originator and model of various similar assemblies already held, and now said to be established for regular annual sessions in different parts of the United States; e.g. at Clear Lake, Ia.; Lake Bluff, Ill.; Loveland and Lakeside, O.; the Thousand Island Park in the St. Lawrence River; and at Round Lake, near Saratoga, N. Y. These assemblies are designed to do, for vast and widely separated sections of America, what was contemplated by the London Sunday-school Union in  the erection of a building at 56 Old Bailey, in the heart of London. In that building is a Sunday-school museum and a large hall in which courses of lectures are given, while in other rooms training-classes are taught and competitive examinations held. While the center of a million-peopled city affords some peculiar advantages for the objects above indicated, and specially in being accessible at all seasons of the year, yet the ample spaces and the romantic associations of a beautiful American grove adapted to such uses leave nothing to be desired in view of the objects of the assembly and during the season allotted to it. Many of the constructions are somewhat rude, but the appointments are in excellent taste and constantly improving. Everything, however, is made subservient to the grand idea of intellectual and spiritual improvement, with specific reference to the promotion of Christ's kingdom upon earth through the agency of Christian instruction. No one can properly appreciate the importance and future bearing of the agencies now under notice without considering that each coming generation will require, in its turn, to be trained and fitted for the ever-expanding work of teaching all nations the truths of the Gospel.

It may here be remarked that Sunday-school conventions have not been limited even to large states; in fact, they have been expanded so as to enlist national and even international representation. A World's Sunday-school Convention met in London in 1862, and a German National Sunday-school Convention in Hamburg in 1874. In the United States, in 1875, twenty-one State Sunday-school conventions were held, besides one of a national and one of an international character. The meeting of leading and delegated Sunday-school workers from different churches and nations has had a happy tendency towards the promotion of practical Christian union on the largest scale. One of the best evidences of this may be instanced in the general adoption since 1872 of a system of international lessons for Bible study. Uniform schemes of simultaneous study had been previously adopted to a considerable extent, especially in Great Britain, where they had long been promoted by the London Sunday-school Union, but never officially accepted throughout the kingdom. As early as 1860 Mr. Orange Judd, editor of the American Agriculturist. originated a scheme of lessons having all the essential features of the present International Series namely, a: selection of about seven consecutive verses for each week, in historical order, from the several portions of Scripture. At his suggestion Dr. James Strong drew up such a scheme, which was printed in tabular form in the Agriculturist for February, 1862, and hundreds of thousands of copies of it  were distributed and used in the Sunday-schools of various denominations throughout the United States. A similar plan was published in the same manner the following year, and in 1862 the first of four consecutive question-books, entitled Lessons for Every Sunday in the Year, was prepared under the same auspices, and published in New York. In 1865 the London system, with some modifications, was brought to the attention of the American public by Rev. J. H. Vincent, then editing a Sunday-school periodical in Chicago. The question was soon after proposed by him in a Sunday-school institute, “Is it practicable to introduce a uniform system of lessons into all our schools?” This question was earnestly and hopefully discussed in various ways for several: years following; until, at the National Convention at Indianapolis in 1872, it was answered in the affirmative by a large vote. When the project was agreed to by representatives of the leading denominations in America, it was through friendly correspondence endorsed by the London Sunday-school Union, and has since been in actual and extensive use on both sides of the Atlantic. The international use of systems of lessons, prepared by joint committees, has had a happy tendency to promote increased interest in scriptural study throughout the world. This mode of simultaneous study has been greatly popularized by the publication of notes and comments on the uniform lessons in hundreds of periodicals in various countries and in different languages. At the present time, the system of international study seems to have won general favor throughout the Protestant world, and to have the promise of a long, if not permanent, continuance.

In closing this article, it seems proper to say that it is in the United States that the greatest work has been done in the preparation and publication of Sunday-school' literature, although not without a great debt of obligation to English writers. Here Sunday school circulating-libraries were first adopted as an essential auxiliary of Sunday- school effort. By this means, the influences of the Sunday-school were projected through the secular days of the week. In this country also, Sunday-school requisites and periodicals, combining both elegance and cheapness, have been published in the greatest profusion. The Sunday-school libraries of the United States have, in fact, become so numerous and important as to have challenged and secured a partial enumeration in the official census of the government. The census of 1870 reported 33,580 libraries, and 8,346,153 volumes in those libraries. This aggregate, large as it is, does not include the State of Connecticut, and for other reasons is evidently far below the facts in the  ease at the present time. No other libraries are so widely diffused as those of Sunday schools; they are not only found in cities, where most great libraries are established, but in the remotest sections and neighborhoods of the land, and everywhere they are free to all who by attendance on Sunday schools become entitled to draw their books for themselves or their friends. In so vast an aggregate of volumes, it would not be strange if there were some of an indifferent or even of a very objectionable character. But such would be only exceptions to the general rule that Sunday-school libraries furnish wholesome and attractive reading to millions of youths and children, many of whom, without them, would have no reading, or only that which is bad.

The most cursory view of the various agencies now in active operation as parts of the Sunday-school enterprise can hardly fail to impress any thoughtful mind with the moral grandeur of that enterprise as a whole. Especially will any true Christian that contemplates the feeble beginning of 1780, in comparison with the vast array of Sunday-school activities and agents at work in 1880, be led to exclaim, What hath God wrought through the instrumentality of those who have endeavored to obey the command “Feed my lambs!” When, moreover, he considers the glorious results of the Sunday-school efforts of the past hundred years, and the cumulative power of those that may be made in the centuries to come, he will see that the problem of the world's conversion is in process of solution. (D.P.K.)

“SUNDAY-SCHOOL SOCIETIES, UNIONS, etc. Associated Christian effort may be designated as the generic agency by which, under the divine blessing, the great results of the Sunday-school enterprise have been accomplished. Such effort has assumed two forms 1, local; 2, general-each correspondent and supplementary to the other. Local associations, whether in neighborhoods or churches, have from the first been necessary as a means of raising the money to found, and of enlisting the teachers to instruct, Sunday-schools. General associations were also, from an early day, seen to be important for the purpose of awakening public interest and of diffusing information both as to the necessity and the best means of instructing in religious truth. They have likewise had an important function to perform in prompting and guiding individual and local effort in the work of organizing and maintaining Sunday-schools, becoming at the same time an important bond of union between great numbers of schools not locally connected. General associations for these objects have assumed, somewhat  interchangeably, the title of societies aid: unions, the latter predominating, apparently, on account of its expressiveness of their character and objects. The most important of those established in England and America will now be enumerated in chronological order.

I. English. —

1. In 1785 “The Society for Promoting Sunday-schools in the British Dominions” was organized in London. It was under the leadership of William Fox, who in various ways proved himself to be a true philanthropist, but specially in his zeal, liberality, and personal efforts for the education and moral elevation of the lower classes of his countrymen. This society, during the first sixteen years of its existence, paid out £4000 for the services of hired teachers in Sunday-schools. When, however, the plan of gratuitous teaching came to be universally adopted, and Christians and churches became generally enlisted in promoting Sunday-schools from purely religious motives, the importance and influence of this society declined until it became extinct.

2. In 1803 “The London Sunday-school Union” was organized. It was composed of lay Sunday-school workers of different denominations of Christians residing within a radius of five miles from the city post office. This limitation was adopted as a measure-of convenience and unity of action, but with no design of limiting the influence of the union to the circle thus described. This union has had an honorable and prosperous career from its origin to the present time. It has never controlled a large amount of funds, nor been able to take statistics on any scale of great importance; but it has steadily and consistently pursued its specific designs, and in so doing has been able, from its central position, to influence favorably the Sunday-school cause not only throughout Great Britain, but throughout the world. The following have been its more important functions;

(1.) The publication of Sunday-school requisites, lesson-papers, and periodicals. Of the latter, The Sunday school Teachers Magazine and several juvenile monthlies have long held a high rank.

(2.) The promotion of activity and improvement in the work of Sunday- school instruction. For this object the position of the union, in the practical center not only of London, but of England, has been eminently favorable. This advantage has been diligently and wisely, improved by a succession of intelligent and faithful workers, who, by personal and co-operative efforts,  have kept the standard of Sunday-school instruction continually advancing. As a permanent means to this important end, they have secured the erection of a fine building in a central location, in which they maintain courses of lectures, training and model classes, together with competitive examinations for teachers.

3. In 1810 “The Religious Tract Society” of London was founded. This society, although not bearing the name Sunday-school in its title, or specifically naming Sunday-school objects in its constitution, has nevertheless been, from its origin to the present time, one of the most serviceable auxiliaries to the Sunday-school enterprise. Its publications have been unrivalled for cheapness, elegance, religious character, and adaptation to Sunday-school wants. As such they have challenged and secured the patronage of all Sunday-school workers throughout the British dominions. Vast numbers of them have been reprinted in the United States.

Of several other general associations we are not able to assign the exact date of origin. The order of their establishment is indicated in the list, and the specific object of each is sufficiently expressed by its title. They are as follows: “The Church of England Sunday-school Institute;” “The Ragged Sunday-school Institute;” “The Wesleyan Methodist Sunday-school Union.” The Wesleyan Methodist Church has long had a form of denominational action in behalf of both weekday and Sunday school education. It has, moreover, through its publication office, issued many books for Sunday-schools, as well as requisites and juvenile periodicals. Between the years 1860 and 1870 it thought proper to adopt more specific measures in behalf of its Sunday-school work. Hence the institution of the union last named, and the appointment of a connectional Sunday-school secretary. In general, it may be remarked that the greater part of the churches throughout Great Britain maintain their Sunday-schools-by individual Church effort, often aided by the co-operative influence of local unions.

II. American. —

1. Not counting the Church action alluded to in the preceding article, the first general Sunday-school organization established in the United States dated from Jan. 11, 1791. It was formed in Philadelphia, under the title of “The First-day or Sunday School Society.” It was composed of members representing different denominations of Christians, among whom were  several members of the Society of Friends. “The first article of the constitution of this society required that the instruction given in the schools established under its auspices or receiving its beneficence should be confined to reading and writing from the Bible and such other moral and religious books as the society may from time to time direct. The teachers were paid for their services.” Like its predecessor of similar design in London, this society did not have a very long or influential career. Neither did the New York Sunday-school Union, formed in 1816, nor the Philadelphia Sunday and Adult School Union formed in Philadelphia in 1817.

2. In 1824 the last-named association was merged in “the American Sunday-school Union.” This union, like that of London, is composed of laymen belonging to different denominations of Christians; but from the first it has assumed and maintained a far more prominent position and more aggressive modes of action than its English prototype. It has undertaken the double work of the publication of Sunday-school literature and the missionary enterprise of founding Sunday-schools on the frontier and in all destitute portions of the United States. For these objects, it has appealed to its supporting churches for funds. Those appeals have been honored in large amounts from year to year; and thus, during more than half a century, it has carried forward a grand and expanding work in many places where denominational effort could not have commanded success. As an indication of the work it is and has been accomplishing we subjoin its principal items of statistics for the year ending March 1, 1890: Sunday-schools organized, 1685, containing 7353 teachers and 59,432 scholars. Schools aided 1852, containing 12,788 teachers and 120,792 scholars. Miles traveled by its agents and missionaries, 463,243. Addresses delivered, 12,020. Bibles distributed, 6779. Testaments distributed, 9337. Families visited, 42,222. It has expended in missionary operations an aggregate of $2,471,620, while the value of books and papers it has put in circulation is not less than $7,000,000. It is easy to perceive that such a system of evangelical effort, steadily and energetically pursued for a long series of years, must result in an amount of good quite beyond the power of figures to enumerate or words to express. When to this grand idea is added that of the influence of a rich and abundant Sunday-school literature, diffused on business principles and through business agencies among the, various Sunday- schools of the land, the mind strives in vain to comprehend the full extent of the significance and hopefulness of this system of effort. From the nature  of its work, the American Sunday-school Union is unable to take what may be called permanent statistics, or to follow the schools it has founded into their subsequent changes and developments. Its office is usually that of a pioneer, making preliminary organizations, which, in the course of years — and often of a very few years — expand, subdivide, and become merged in the more permanent work of the various churches.

3. In 1827 “The Sunday-school Union of the Methodist Episcopal Church” was organized in New York, in a form, which also contemplated the publication and diffusion of religious tracts and the Holy Scriptures. Although all these objects had been previously contemplated and promoted by regular Church action as taken in 1784 and subsequently, it was thought proper, in 1827, to make special efforts in their behalf by the joint and special organization referred to. In 1840 the Sunday-school Union under notice was reorganized as a separate institution, and in 1844 its interests and functions were brought into greater prominence by the appointment of an official Sunday-school editor, who was also made corresponding secretary of the union. These movements were in harmony with the original policy of the Church that instituted them, namely, to promote Sunday- school instruction as a branch of regular Church action. For such action on a large scale circumstances at the last-named period were highly favorable. The Church had then become extended throughout the whole country, so that it could reach almost any inhabited place by its regular agencies. Its plan, therefore, was to stimulate its ministers and members to universal activity, in accordance with its rules, adopted in 1784 and 1790. This plan saved the great expense of sending out and maintaining special Sunday- school missionaries, while, it made sure of responsible and resident agents wherever the work was undertaken. By similar agencies it was sought everywhere to promote a higher grade of Sunday-school activity and improved methods of instruction. For the production of an extensive and varied Sunday-school literature, provided under official editorship, the union was able to avail itself of an organized and-most effective publishing establishment, owned by the Church, with the best of facilities for diffusing its sprinted matter. In these circumstances, all collections for the missionary department of Sunday school effort were applied directly and exclusively to the distribution of books, at cost price, to be used by persons engaged in founding new or maintaining poor schools. Probably no more thorough and efficient system of Church effort in behalf of Sunday-schools was ever organized, inclusive of the system of statistics by which its  workings are shown from year to year. Some of the results of the action of that system, running on an irregular course, may be inferred from the statistical summaries given in the foregoing article.

4. “The Protestant Episcopal Sunday-school Union” was organized in New York, at about the period when the two unions last named had their origin; but, for some reason, it never secured a strong support from the Church in whose interest it was founded and whose name it bore. It acted for a time as a publication society, being often aided by individual congregations in the issue of particular books. After some years of a rather languid existence, its interests were sold out to a private bookseller. A similar result occurred in the Evangelical Knowledge Society, an organization also projected, about 1850, by ministers and members of the Protestant Episcopal Church, in the idea of securing and diffusing a more evangelical literature than that furnished by the union last named.

5. It is proper to say here that neither the Presbyterian nor Baptist churches of the United States have organized Sunday-school unions. They have availed themselves to a large extent of the publications of the American Sunday-school Union, and also, in part, of the juvenile literature issued by their respective boards of publication, as well as that of the American Tract Society.

6. In 1832 “The Massachusetts Sabbath-school Society” was founded in Boston, by representatives of the Congregational churches of New England. Its modes of action were denominational, and its publications were numerous and good, but after some years of independent existence the interests of the society were blended with those of the Congregational Publishing Society and the American Home Missionary Society. Neither of those societies publish Sunday-school statistics.

7. “The (Dutch) Reformed Sunday-school Union” was organized in New York about 1850, and for several years proceeded quite actively to promote the Sunday school interests of the Church it represented. It published a small catalogue of Sunday-school books and requisites, but did not long maintain a separate existence, its interests having been merged in those of a publishing society of a more general character.

8. It is not within the scope of this article to notice the numerous local Sunday-school associations that have sprung up in the cities, towns, counties, or even states of the American Union. Many of them have had  but a brief existence. Others have been maintained for continuous years, happily illustrating the principles of Christian union, but rarely engaging in the enterprise of publication. Some of them have collected statistics, but usually within limited spheres.

9. The Foreign Sunday-school Association of New York and vicinity had a germinal existence as far back as 1864, but did not secure an incorporation till 1878. It is composed of practical Sunday-school workers, who, by means of correspondence, co-operation with missionaries, and judicious donations, seek to promote the organization and maintenance of Sunday- schools in countries, foreign to the United States and outside of the British possessions. It claims to have “been the means of planting 1977 Sunday schools in Germany, 1130 in France, 150 in Italy, 30 in Portugal, 40 in Japan, 405 in German Switzerland, besides some schools in China, Greece, Hungary, Holland, and other countries.” Its published report for 1879 contains numerous interesting facts, and authorizes the hope that in years to come grand results may ensue from beginnings which are at first necessarily feeble, so far as human agency is involved.

The fact that the Sunday-school enterprise, during the first century of its history, has, with the divine blessing, come so fully to pervade English- speaking countries, and has made a hopeful commencement in many and remote foreign nations, deserves to be taken as a promise of success during the centuries to come of inestimable extent and value. (D. P. K.)

## Sundays, Special[[@Headword:Sundays, Special]]

             There are a number of Sundays in the year, which have received names suggested by events happening upon or near those days. We give below a classified list:

ADVENT SEE ADVENT (q.v.). The Sundays in Advent are called in the Greek Church by a certain number in connection with St. Luke's Gospel; thus, Advent Sunday is: the “Tenth of Luke.” The third Sunday in Advent is called Gaudete, from the Introit.

After EPIPHANY SEE EPIPHANY (q.v.). It is called in the Greek Church “Sunday after the Lights;” in the north of Italy “Marriage Sunday,” from the Gospel. The second Sunday after Epiphany is known as the “Fifteenth of Luke.”

Before SEPTUAGESIMA SEE SEPTUAGESIMA (q.v.), called in the Greek Church “Sunday of the Publican and Pharisee.”

SEPTUAGESIMA SEE SEPTUAGESIMA (q.v.), called by the Greeks “Sunday of the Prodigal,” and in the West “Close of Alleluia.”

SEXAGESIMA SEE SEXAGESIMA (q.v.), in the Greek Church “Sunday of Apocreos,” because meat is not eaten beyond it. It was also called “Sunday of the Sower.”

QUINQUAGESIMA SEE QUINQUAGESIMA (q.v.), called Quinquagesima Poenitentiae; also Esto Mihi (Psa 31:2), from the Introit; in Germany “Priest's Fortnight,” ecclesiastics commencing their fast on this day; and in the Greek Church Tyrophagus, because cheese is no longer eaten. In LENT SEE LENT (q.v.).

1. Quadragesima (q.v.), called Inviocavit (Psa 91:15) in the East “Orthodoxy Sunday” in England (994) “Holy Day.”

2. Reminiscere, from the Introit (Psa 25:6); and in France “Transfiguration,” from the Gospel in the Paris use.

3. Oculi, from the Intruit (Psa 25:15); and in the East “Adoration of the Cross.”

4. Laetare (Isa 54:1), “Sunday of the Golden Rose” (q.v.); ,” Refreshment Sunday” (Genesis 43); “Midlent Sunday;” in the Greek Church “Sunday of the Great Canon,” from; a special hymn. In England it was known as “Care-Sunday” (Kar, a penalty); “Mothering-Sunday” (Gal 4:21), when all persons made their offerings in the cathedral or mother-church; “Simnel” or ‘“Carling Sunday,” from eating in wheat cakes or beans on this day.

5. Judica (Psa 43:1), “Passion Sunday;” “Dimanche Reprus,” from veiling the images; “Sunday of the Quintaiu” in France, from the sports of the day; “Black Sunday” in Germany, from the veiling of the crosses when the words “Jesus hid himself” were read.

PALM-SUNDAY SEE PALM-SUNDAY (q.v.), also “Sunday of the Willow-boughs.” EASTER SEE EASTER (q.v.).

1. First Sunday after Easter or Octave, has various appellations; Dominicca in Albhi., persons who were baptized at Easter, laying aside the white robes then received; Dies Naeophytorum, the newly baptized being, then recognized as actual members of the Church; Quinquageasima (q.v.); Pascha Clausum, close of Easter; Octava Infatitims, in allusion to the newly baptized: — Quasimnodogetiti, in allusion to man's renovation by the Resurrection.

2. The second Sunday was known as that of the “Three Ointment-bearers,” from the Gospel; “Sr. Thonims,” or “Renewal Sunday” (Joh 20:27);. Misericordias Domiunis, from the Introit (Psa 23:5); “Sunday of White Cloths” or “after the exhibition of relics.”

3. “Of the Paralytic” in the Greek Church; in the Latin, Jubilate, from the Introit (Psa 62:2).

4. Mid-Pentecost; in the Greek Church “Of the Salmalitan” in the Latin from the Introits, Cantate (Psa 98:1); Rogate (Son 2:14); Exaeudi (Psa 27:7).

5. Rogation (q.v.); in the Greek Church “Of the Blind man.” WHIT- SUNDAY SEE WHIT-SUNDAY (q.v.).

TRINITY SUNDAY SEE TRINITY SUNDAY (q.v.); in the East “All Saints Sunday;” in France “King of Sundays,” or “Blessed Sunday.” 1. “Sunday of the rich man and Lazarus” was the term used to designate the  first Sunday after Trinity. 15. “Sunday of the Lilies” is the name by which the fifteenth Sunday after Trinity is known.

After Ascension; in' the East “Sunday of the 31S,” in allusion to the Nicene fathers; at Rome, “Sunday of Roses,” so called by Innocent III in 1130, roses being thrown from the roof of Santa Maria Rotunda, symbolical of the gifts of the Spirit. Sundays after Pentecost, Sundays from Whit-Sunday to Advent; but in England, anciently as now, Sundays after Trinity.

## Sunderland, La Roy[[@Headword:Sunderland, La Roy]]

             a brilliant but erratic character, was born at Exeter, R.I., May 18, 1802. He became a Methodist preacher in 1823, and soon was known as a prominent orator on temperance, antislavery, and eventually on physiology and psychology. He died a professed infidel, May 15, 1885. He was the editor of various journals, and the author of several volumes on the above subjects.

## Sunias[[@Headword:Sunias]]

             an epithet of the Grecian Minerva, from her temple at Sunium in Attica (Pausan. 1, 1, 1).

## Sunna[[@Headword:Sunna]]

             one of the Norse asas, the daughter of Mundilfare, the star god. Her brother and herself were possessed of extraordinary beauty, which induced their parents to name them the sun and moon (Sol, or Sunna, and Maani); but the gods considered the bestowal of such names a crime, and accordingly kidnapped the children, afterwards placing them in charge of the sun and the moon wagons which were formed out of sparks of fire which flew from Muspelheim into the kingdom of the asas. The horses which drew the wagons were named Alswidur and Arvarkur (the “universal scorcher” and the early wake”). They speeded rapidly on their courses because Skoll and Hate, two mighty giants in the form of wolves, followed swiftly on their heels to devour them. It would seem that the ancient Germans also worshipped the sun under this title as a shining, light- radiating being. SEE NORSE MYTHOLOGY.

## Sunna (2)[[@Headword:Sunna (2)]]

             (Arab. custom, legal usage) originally denotes among Moslems the sayings and the example of Mohammed and his community, provided they are in accordance with the Koran, the meaning of which, however, is ‘itself explained by the Sunna. The term is therefore (though incorrectly) used for the collections of moral and legal traditions traced to the Prophet, which supplement the Koran, somewhat like the Mishna (q.v.), which supplements the laws of the Pentateuch. The Sunna not only comprises religious doctrines and practice, but also civil and criminal laws and the usages of common life-the way to eat and to drink, and to dress, and the like. This tradition is first heard of during the civil wars among the adherents of the new faith, about half a century after the Flight. The single traditions, as we now possess them, rarely exceed six lines. The diction is carefully wrought, and the form is that of a dialogue. For the credibility and canonicity of a tradition it was originally necessary that it should have been heard by one truthful witness; but this law was much relaxed in after-time. At the end of the 3rd century (H.), a countless number of individual collections (Mosnad), mostly of an apocryphal character, had been produced by different theologians, but the first who sifted them critically, and without regard to any special theological system, was Bochary (d. 256. H.). His collection contains 7275 single traditions, 4000 of which, however, occur twice in the work. Moslim, his pupil, supplemented Bochary with another collection, containing 12,000, again including 4000 repetitions. Besides these, there are four more “canonical” collections by Aba Dawfud (d. 275 H.), Tirmidzy (d. 279), Nasay (d. 303), and Maga (d. 273). The Sunna, as we have it in these collections, contains, broadly speaking, more truth than it is generally supposed to contain, and, critically used, is, besides the Koran, the most authentic source of Islam. A selection from the different collections (both canonical and otherwise), called Mishcat A Masabih, has been translated into English by Capt. Matthews (Calcutta, 1809). Fragments from Bochary are found in the German translation, by Von Hammer, in the Fundgruben des Orients. SEE SONNA.

## Sunnites[[@Headword:Sunnites]]

             traditionists, or believers in the Sunna (q.v.); the name of the “orthodox” Moslems, as opposed to the Shiites (q.s.v.). They are subdivided into four principal sects, who, though at issue on different minor points, yet are acknowledged by each other to belong to the faithful and to be capable of  salvation, and they each have a special oratory at Mecca. The first of these sects are the Hanefites, founded by Abu Hanifa, who died 150 years after the Hegira. They are emphatically' called “the followers of reason,” while the other three are guided exclusively by tradition. They allow reason to have a principal share in their decisions on legal and other points. To this sect belong chiefly the Turks and Tartars. The second sect are the Malekites, founded by Malek Ibn-Ans, who died at Medina about 180 H. As one of the chief proofs of his real piety and humility, it is recorded that when asked for his decision on forty-eight questions, he would only decide on sixteen, freely confessing his ignorance about the others. In Barbary and other parts of Africa, the greatest part of his adherents are found. Mohammed Al-Shafei, born in Palestine, 150 H., but educated in Mecca, is the founder of the third sects the Shafeites. He was a great enemy of the scholastic divines, and seems altogether to have been of an original cast of mind. He never swore by God, and always took time to consider whether he should at all answer any given question or hold his peace. The most characteristic saying recorded of him is, “Whosoever pretends to love both the work and the Creator at the same time is a liar.” He is accounted of such importance that, according to his contemporaries, “he was as the sun to the world, and as health to the body;” and all the relations of she traditions of Mohammed were said to have been asleep until he came and woke them.' He appears to have been the first who reduced Moslem jurisprudence into a method, and thus made it, from a number of vague sayings, a science. His followers are now chiefly: found in Arabia and Persia. Ahmed Ibn Hanbal founded the fourth sect, the Hanbalites., He was born 164 H., and was a most intimate friend of Shafei. His knowledge of the traditions (of which he could repeat not fewer than a million) was no less famed than was his piety. He taught that the Koran was not created but everlastingly subsisted in the essence of God-a doctrine for which he was severely punished by the caliph Al-Motasem. On the day of his death, no less than 20,000 unbelievers (Jews, Christians, and Magians) are said to have embraced the Mohammedan faith. Once very numerous, the Hanbalites now are but very rarely met with out of Arabia. On the differences between the Sunnites and Shiites, SEE SHIITES. SEE SONNITES.

## Sunyabadis[[@Headword:Sunyabadis]]

             a sect of Hinda Atheists, or rather Nihilists, who held that all notions of God and man are fallacies, and that nothing exists. Whatever we look upon is regarded as vacuity. Theism and Atheism, Maya and Brahm, all is false, all is error.

## Suovetaurilia[[@Headword:Suovetaurilia]]

             peculiar sacrifices among the ancients Romans, so named because they consisted of a pig, a sheep, and an ox. These were offered at the general lustration of the Roman people, which took place every five years. The Suovetaurilia, indeed, formed a part of every lustration, and the victims were carried around the thing to be purified, whether it was a city, a people, or a piece of land. The same sacrifices existed among the ancient Greeks, under the name of Trittva. A representation of the celebration of these sacrifices is found on the Triumphal Arch of Constantine at Rome. SEE SACRIFICE.

## Sup[[@Headword:Sup]]

             (δειπνέω). Our information on this subject is but scanty. The early Hebrews do not seem to have given special names to their several meals, for the terms rendered “dine” and ” dinner” in the A.V. (Gen 43:1-6; Pro 15:17) are in reality general expressions, which might more correctly be rendered “eat” and “portion of food.” In the New Test. we have the Greek terms ἄριστον, and δεῖπνον, which the A. V. renders respectively “dinner” and “supper” (Luk 14:12; Joh 21:12), but which are more properly “breakfast” and, dinner.” There is some uncertainty as to the hours at which the meals were taken. The Egyptians undoubtedly took their principal meal at noon (Gen 43:16); laborers took a light meal at that time (Rth 2:14; comp. Rth 2:17); and occasionally that early hour: was devoted to excess and reveling (1Ki 20:16). It has been inferred from those passages (somewhat too hastily, we think) that the principal meal generally took place hat noon. The Egyptians do, indeed, still make a substantial meal at that time (Lane, Mod. Egypt. 1, 189), but there: are indications that the Jews rather followed the custom that prevails among the Bedawin, and made their principal meal after sunset, and a lighter meal at about 9 or 10 A.M. (Burckhardt, Notes, 1, 64). For instance, “Lot prepared a feast for the two angels at even”  (Gen 19:1-3); Boaz evidently took his meal late in the evening (Rth 3:7); the Israelites ate flesh in the evening, and bread only, or manna, in the morning (Exo 16:12); the context seems to imply that Jethro's feast was in the evening (Exo 16:18; Exo 16:12; Exo 16:14). But, above all, the institution of the Paschal feast in the evening seems to imply that the principal meal was usually taken then: it appears highly improbable that the Jews would have been ordered to eat meat at an unusual time. In the later Biblical period we have clearer notices to the same effect.

Breakfast took place in the morning (Joh 21:4; Joh 21:12), on ordinary days not before 9 o'clock, which was the first hour of prayer (Act 2:15), and on the Sabbath not before 12, when the service of the synagogue was completed (Josephus, Life, § 54); the more prolonged and substantial meal took place in the evening (ibid. § 44; War, 1, 17, 4). The general tenor of the parable of the great supper certainly implies that the feast took place in the working- hours of the day (Luk 14:15-24); but we may regard this, perhaps, as part of the imagery of the parable rather than as a picture of real life. SEE SUPPER.

The posture at meals varied at different periods. There is sufficient evidence that the old Hebrews were in the habit of sitting (Gen 27:19; Jdg 19:6; 1Sa 20:5; 1Sa 20:24; 1Ki 13:20), but it does not hence follow that they sat on chairs; they may have squatted on the ground, as was the occasional, though not perhaps the general, custom of the ancient Egyptians (Wilkinson, Anc. Egypt. 1, 58, 181). The table was in this case but slightly elevated above the ground as is still the case in Egypt. At the same time, the chair was not unknown to the Hebrews, but seems to have been regarded as a token of dignity. The Hebrew term is kisse (כּסֵּא). There is only one instance of its being mentioned as an article of ordinary furniture viz. in 2Ki 4:10, where the A.V. incorrectly renders it “stool.” Even there it seems probable that it was placed more as a mark of special honor to the prophet than for common use. As luxury increased, the practice of sitting was exchanged for that of reclining. The first intimation of this occurs in the prophecies of Amos, who reprobates those “that lie upon beds of ivory, and stretch themselves upon their couches” (Amo 6:4); and it appears that the couches themselves were of a costly character-the “corners” or edges (3, 12: the word is pedh, פֵּאָה, which will apply to the edge as well as to the angle of a couch. That the seats and couches of the Assyrians were handsomely ornamented appears from the specimens given by Layard [Nineveh, 2, 300302]), being finished  with ivory, and the seat covered with silk or damask coverlets; (The A. V. has “in Damascus in a couch;” but there can be no doubt that the name of the town was transferred to the silk stuffs manufactured there, which are still known by the name of “damask.”) Ezekiel, again, inveighs against one who sat on a stately bed with a table prepared before it” (Eze 23:41).

The custom may have been borrowed, in the first instance, from the Babylonians and Syrians, among whom it prevailed at an early period (Esti. 1, 6; 7:8). A similar-change took place in the habits of the Greeks, who are represented in the Heroic Age as sitting (Il. 10, 578; Od. 1, 145), but who afterwards adopted the habit of reclining, women and children excepted. Sitting appears to have been the posture usual among the Assyrians on the occasion of great festivals. A bas-relief on the walls of Khorsabad represents the guests seated on high chairs (Layard. Nineveh, 2, 411). In the time of our Savior reclining was the universal custom, as is implied in the terms (ἀνακεῖσθαι, κατακεῖσθαι, ἀνακλίνεσθαι, κατακλίνεσθαι) used for “sitting at meat,” as the A..V. incorrectly has it. The couch itself (κλίνη) is only once mentioned (Mar 7:4; A. V. “tables”), but there can be little doubt that the Roman triclinium had been introduced, and that the arrangements of the table resembled those described by classical writers. Generally speaking, only three persons reclined on each couch, but occasionally four, or even five. The couches were provided with cushions, on which the left elbow rested in support of the upper part of the body, while the right arm remained free. A room provided with these was described as ἐστρωμένον, lit. “spread” (14, 15; AV. “furnished”). As several guests reclined on the same couch, each overlapped his neighbor, as it were, and rested his head on or near the breast of the one who lay behind him; he was then said to “lean on the bosom” of his neighbor (ἀνακεῖσθαι ἐν τῷ κόλπῳ, Joh 13:23; Joh 21:20; comp. Pliny, Epist. 4:22). The close proximity into which persons were thus brought rendered it more than usually agreeable that friend should be next to friend, and it gave the opportunity of making confidential communications (Joh 13:25). The ordinary arrangement of the couches was in three sides of a square, the fourth being left open for the servants to bring up the dishes. The couches were denominated respectively the highest, the middle, and the lowest couch; the three guests on each couch were also denominated highest, middle, and lowest-the terms being suggested by the circumstance of the guest who reclined on another's bosom always appearing to be below him. The protokisic (πρωτοκλισία, Mat 23:6), which the Pharisees so much coveted,  was not, as the A. V. represents it, “the uppermost room,” but the highest seat in the highest couch-the seat numbered 1 in the annexed diagram. SEE ACCUBATION.

Some doubt attends the question whether the females took their meals along with the males. The present state of society in the East throws no. light upon this subject, as the customs of the harem date from the time of Mohammed. The cases of Ruth amid the reapers (Rth 2:14), of Elkanah with his wives (1Sa 1:4), of Job's sons and daughters (Job 1:4), and the general intermixture of the sexes in daily life, make it more than probable that they did so join, at the same time, as the duty of attending upon the guests devolved upon them (Luk 10:40), they probably took a somewhat irregular and briefer repast. SEE DINE.

Before commencing the meal, the guests washed their hands. This custom was founded on: natural decorum; not only was the hand the substitute for our knife and fork, but the hands of all the guests were dipped into one and the same dish; uncleanliness in such a case would be intolerable. Hence not only the Jews, but the Greeks (Od. 1, 136), the modern Egyptians (Lane, 1, 190), and many other nations have been distinguished by this practice; the Bedawin, in particular, are careful to wash their hands before, but are indifferent about doing so after their meals (Burckhardt, Notes, 1, 63). The Pharisees transformed this conventional usage into a ritual observance, and' overlaid it with burdensome regulations a willful perversion which our Lord reprobates in the strongest terms (Mar 7:1-13). Another preliminary step was the grace or blessing, of which we have but one instance in the Old Test. (1Sa 9:13), and more than one pronounced by our Lord himself in the New Test. (Mat 15:36; Luk 9:16; Joh 6:11); it consisted, as far as we may judge from the words applied to it, partly of a blessing upon the food, partly of thanks to the Giver of it. The Rabbinical writers have, as usual, laid down most minute regulations respecting it, which may be found in the treatise of the Mishna entitled Berachoth, ch. 6-8. SEE WASH.

The mode of taking the food differed in no material point from the modern usages of the East; generally there was a single dish, into which each guest dipped his hand (Mat 26:23); occasionally separate portions were served out to each (Gen 43:34; Rth 2:14; 1Sa 1:4).

A piece of bread was held between the thumb and two fingers of the right hand, and was dipped either into a bowl of melted grease (in which case it was termed ψωμίον, “a sop,” Joh 13:26) or into the dish of meat, whence a piece was conveyed to the mouth between the layers of bread (Lane, 1, 193, 194; Burckhardt, Notes, 1, 63). It is esteemed an act of politeness to hand over to a friend a delicate morsel (Joh 13:26; Lane 1, 194). In allusion to the above method of eating, Solomon makes it a characteristic of the: sluggard that “he hideth his hand in his bosom, and will not so much as bring it to his mouth again” (Pro 19:24; Pro 26:15).

At the conclusion of the, meal grace was again said, in: conformity with Deu 8:10, and the hands were again washed. SEE MEAL. Thus far we have described the ordinary meal. On state occasions more ceremony was used, and the meal was enlivened in various ways. Such occasions were numerous, in connection partly with public, partly with private events. In the-first class we may place the great festivals of the Jews (Deuteronomy 16; Tob 2:1); public sacrifices (Deu 12:7; Deu 27:7; 1Sa 9:13; 1Sa 9:22; 1Ki 1:9; 1Ki 3:15; Zep 1:7); the ratification of treaties (Gen 26:30; Gen 31:54); the offering of the tithes (Deu 14:26), particularly at the end of each third year (Deu 14:28). In the second class, marriages (Gen 29:22; Jdg 14:10; Est 2:18; Tob 8:19; Mat 22:2; Joh 2:1); birthdays (Gen 11:20; Job 1:4; Mat 14:6; Mat 14:9); burials (2Sa 3:35; Jer 16:7; Hos 9:4; Tob 4:17); sheep-shearing (1Sa 25:2; 1Sa 25:36; 2Sa 13:23); the vintage (Jdg 9:27); laying the foundation-stone of a house (Pro 9:1-5); the reception of visitors (Gen 18:6-8; Gen 19:3; 2Sa 3:20; 2Sa 12:4; 2Ki 6:23; Tob 7:9; 1Ma 16:15; 2Ma 2:27; Luk 5:29; Luk 15:23; Joh 12:2); or any event connected with the sovereign (Hos 7:5). “The day of the king,” in this passage, has been variously understood as his birthday or his coronation; it may, however, be equally applied to any other event of similar importance. On each of the above- mentioned occasions a sumptuous repast was prepared; the guests were previously invited (Est 5:8; Mat 22:3), and on the day of the feast a second invitation was issued to those that were bidden (Est 6:14; Pro 9:3; Mat 22:3). The visitors were received with  a kiss (Tob 7:6; Luk 7:45); water was produced for them to wash their feet with (Luk 7:44); the head, the beard, the feet, and sometimes the clothes were perfumed with ointment (Psa 23:5; Amo 6:6; Luk 7:38; Joh 12:3); on special occasions robes were provided (Mat 22:11; comp. Trench, On Parables, p. 230); and the head was decorated with wreaths (Isa 28:1; Wis 2:7-8; Josephus. Anf. 19:9,1). This custom prevailed extensively among the Greeks and Romans. Not only were chaplets worn on the head, but festoons of flowers were hung over the neck and breast (Plutarch, Symp. 3, 1, 3; Martial, 10:19; Ovid, Fas. 2, 739). They were generally introduced after the first part of the entertainment was- completed. They are noticed in several familiar passages of the Latin poets (Horace, Carm. 2, 7, 24; Sat. 2, 3, 256; Juven. 5, 36).

The regulation of the feast was under the superintendence of a special officer, named ἀρχιτρίκλινος (Joh 2:8; A.V. “governor of the feast”), whose business it was to taste the food and the liquors before they were placed on the table, and to settle about the toasts and amusements; he was generally one' of the guests (Sir 32:1-2), and might therefore take part in the conversation. The classical designation of this officer among the Greeks was συμποσίαρχος; among the Romans magister or rex convivii. He was chosen by lot out of the guests (Smith, Dict. of Antiq. p. 925). SEE ARCHITRICLINUS. The places of the guests were settled according to their respective rank (Gen 43:33; 1Sa 9:22; Mar 12:39; Luk 14:8; Joh 13:23); portions of food were placed before each (1Sa 1:4; 2Sa 6:19; 1Ch 16:3), the most honored guests receiving either larger (Gen 43:34; comp. Herod. 6:57) or more choice (1Sa 9:24; comp. II. 7:321) portions than the rest. The importance of the feast was marked by the number of the guests (Gen 29:22; 1Sa 9:22; 1Ki 1:9; 1Ki 1:25; Luk 5:29; Luk 14:16), by the splendor of the vessels (Est 1:7), and by the profusion or the excellence of the viands (Gen 18:6; Gen 27:9'; Jdg 6:19; 1Sa 9:24; Isa 25:6; Amo 6:4). The meal was enlivened with music, singing; and dancing (2Sa 19:35; Psa 69:12; Isa 5:12; Amo 6:5; Sir 32:3-6; Mat 14:6; Luk 15:25), or with riddles (Jdg 14:12); and amid these entertainments the festival was prolonged for several days (Est 1:3-4); entertainments designed almost exclusively for drinking were known by the special name of mishteh (מַשְׁתֶּה). This resembled the comissatio of the Romans, which took place after the supper, and was a mere drinking revel, with only so much food as served to whet: the palate for wine (Smith, Dict.  of Antiq. p. 271). —Smith. SEE BANQUET. Instances of such drinking- bouts are noticed in 1Sa 25:36; 2Sa 13:28; Est 1:7; Dan 5:1; they are reprobated by the prophets (Isa 5:11; Amo 6:6). Somewhat akin to the mishteh of the Hebrews was also the komos (κῶμος) of the apostolic age in which gross licentiousness was added to drinking, and which is frequently made the subject of warning in the Epistles (Rom 13:13; Gal 5:21; Eph 5:18; 1Pe 4:3). SEE DRINK.

## Super-altar[[@Headword:Super-altar]]

             a term given —

1. To a portable altar, placed on the altar itself at the time of the celebration of the Christian Eucharist, or set up separately. Hincmar (867) allowed the use of a consecrated site, marble, or a black stone slab, probably owing to the needs of the Crusaders and the deficiency of churches. It was large enough to contain the chalice and host. SEE ALTAR, PORTABLE.

2. Ordinarily and commonly this term is applied to the ledge behind the altar, on which relics, flowers, candlesticks, and the altar-cross stand. It is very frequently so applied in the ancient Church of England.

## Super-slab, or Super-table[[@Headword:Super-slab, or Super-table]]

             SEE ALTAR, PORTABLE.

## Superanniuated Preachers[[@Headword:Superanniuated Preachers]]

             are ministers in the Methodist churches who, by reason of age, infirmity, or afflictions, are disabled from preaching, but remain members of the Annual Conferences. In the American churches they retain all the rights and privileges of active ministers except being eligible to appointments. In the English Wesleyan Church, if members of the Legal Hundred or Constitutional Conference, they cease to be members of that body. Their restoration to the effective relation depends upon the vote of the Conference.

I. Rights, etc. — When a superannuated preacher lives out of the bounds of his Conference, he is entitled to a seat in the Quarterly Conference, and the privileges of membership in the Church where he resides. He is entitled, if needy, to receive a share of the proceeds of the collection taken in the churches for Conference claimants, and of the chartered fund. Each Quarterly Conference is directed to estimate the amount needed for the  support of these preachers or their widows, and forward a certificate to the Annual Conference. The case is considered by the Conference stewards, and on their report the amount to be distributed is decided by the vote of the Conference.

II. Duties, etc. —It is the duty of the superannuated preacher to forward annually to the Conference of which he is a member a certificate of his Christian and ministerial character, signed by the presiding elder of the district or the preacher in charge of the work where he resides.” Without such certificate he has no claims on the Conference for support. In 1876 there were in the Methodist Episcopal Church 1103 superannuated preachers. The Methodist Episcopal Church, South, in 1875, reported 259. See Discipline of the M. E. Church; Simpson, Cyclop. of Methodism s.v.

## Superattendens[[@Headword:Superattendens]]

             The Greek word ἐπίσκοπος, episcopus, has always been retained in the Church to denote the chief minister in: sacred things. It was sometimes translated by Latin writers into superattendens, i.e. superintendent. SEE BISHOP.

## Superbia[[@Headword:Superbia]]

             the Roman personified pride, a daughter of Ether and Earth.

## Supererogation[[@Headword:Supererogation]]

             (opus supererogationis). The distinction between praecepta and consilia evangelica, or between the positive duties enjoined by the law and the moral requirements of the Gospel, which the faithful are at liberty to comply with or not, referring chiefly to 1Co 7:6, and treated in the Catechism Roman. 3, 3, 24, is of very ancient origin. Scholastic theology insisted most, particularly on that distinction, and established it in the form in which it has since been held by all orthodox Roman Catholics. If the observance of the obligatory commandments constitutes all the duties of man, then his undertaking to accomplish the non-obligatory consilia may be looked upon as a sort of traffic, the object of which is to gain by this accomplishment a certain degree of merit.

We acquire by it a sort of surplus, and this is what is designated as opus supereroyatioanis This doctrine of supererogatory merits is not symbolical, for the Council of Trent does not express itself on that point. On the other hand, the principle  that the righteous may fully satisfy the divine law prous vitas statu byworks done in- God- is fully established by Cone. Trid. Sess., can. 16. This is also the case with the other principle,” Si quis dixerit, hominis jistificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati ‘merita,' aut. ipsum justificatim bonals operibus.non vere mereri augmentum gratiae, vitama seternam et ipsius vitae seternase consecutionem atque etiam glorise augmentum; anathema sit” (Sess. 6:can. 32). Finally, the symbolic books of the Roman Catholic Church recognize also the voluntary assumsption of the vows of obedience, poverty'and chastity (Sess. 25:Song of Solomon 1), of whichBellarmine (De Monachis, c. 8) says they are “nee praecepta nee indifferentia, sed Deo grata et ab illo commendata.” If a satisfactory fulfillment of the law is possible, if good works constitute a desert, then the scholastic notion of the opera supererogtivs becomes a natural consequence. This doctrine,-in short, is the result of the system. It is the natural consequence of that conception of the law in relation to the justification of man.

It is supported by tradition from the time of Alexander of Hales (Summa, pt. 4 qu. 23, a. 2, m. 3; Albertus Magnius, Sent. 4:dist. 20, a.16, 17; Thomas Aquinas, Suppl. tert. part. Summae Theol. qu. 13, a. 1), and has not only never been denied, but always asserted and defended against all attacks by the most eminent theologians of the Roman Catholic Church. The assertion “ut unus posset pro altero satisfacere,” in the Catech. Rom., can only be explained in view of that doctrine. If we now inquire further into its consequences as attempted by more modern theologians, Mohler, for instance (Neue Untersuchungen., 2nd ed. p..305 sq.), we find an inextricable confusion in the conception of the law. Mohler starts from the admission that the moral law, as the absolute will of God, and the unity of the human will with the divine by love, which it requires, cannot be surpassed. Yet his conception of the law is erroneous and a mere abstraction, for, on the one hand, he considers it as without limits, infinite; and, on the other, as resolving itself into a number of separate commandments, each of which constitutes a duty. Thus considered no one can do more than the law requires, though any one can do more than is required by the separate commandments taken individually. From the moment that by his entering into communion with Christ love becomes the ruling principle of a man's life, he has absolutely fulfilled the moral law.

Regeneration being presupposed, there are yet different degrees in the effects of love, and these degrees are not regulated by any law. Hence every one may accomplish certain duties as if they were not duties for him, thus overstepping the common limits of duty and attaining to a higher  degree of perfection. According to this argumentation, the moral law would constitute, so to speak, an imaginary quantity, consisting, on the one hand, in the complete body of the divine commandments, and, on the other, in a number of imputations separate from these commandments, and very difficult to define particularly. This, then, brings us back again to the distinction between princepta and consilia, as the basis of the opera supereroyativa. Protestantaism, on the contrary, books upon the divine law as one indivisible, and being in; this form the rule of all human life and action. Objectively, it is the expression of the idea of that which is good in itself, while subjectively it finds its accomplishment in love. But in order to satisfy the manifold exigencies of life, it presents itself also in the form of a plurality of commandments; These however, are not to be considered as separate from each other, nor, when taken together, as forming an uncommon suitable whole; but, as it is man's duty to do in every circumstance that which is good in itself, each distinct commandment is to be looked upon as the seal of the complete moral idea, as the whole divine law in its relation to the circumstance under consideration. As to which of the many commandments finds its application in a given case, this is a question entirely distinct from that, which is objectively to be defined.

The perception of it; is given to the regenerate by the Holy Spirit through a conscience filled with love. It is evident that in this system there is no possibility of supposing a human power in those regenerated in Christ by virtue of which they could, under any circumstance, do more than is required of them, i.e. more than that which is absolutely good in itself. Thus, we may not only assert in abstracto that the young woman who devotes her life to taking care of the sick, or the missionary, does not thereby attain a higher degree of moral perfection than others who contribute but a rite towards the advancement of the kingdom of God. All depends in this respect on the individual, and on the position in which God has placed him. Thus, a young woman who having an aged mother dependent on her care, should enter an order-such, for instance, as the Sisters of Mercy — would do a bad action, Of the woman who anointed him our Lord said himself, “She hath done what she could” (Mar 14:8). In Lake 17:10, he says, “When ye shall have done all those things which are commanded you, say, We are unprofitable servants.” Of the stewards, it is required that they should be found faithful, and nothing else. Of Christ himself it is said that he was “obedient unto death, even the death of the cross” (Php 2:8), and to be more than; obedient is impossible, while to be less is, to be disobedient. The contrary doctrine,  which ascribes merits to man aside from the grace of God, is not only immoral, but positively irreligious. It is even illogical when looked at from the Roman Catholic standpoint, since (Mohler, p. 300) no living man ever accomplishes the whole law. See Janow, De Regulis; Conf. Aug. art. 27; Apol. n. 140; 163, 187,269; Art. Smalc. 3, 3, 322; Conf. Angl. 14.

We should neglect one of the principal consequences of the theory of the opus supererogativum if we forgot to consider its relation to indulgences (q.v.). While the sacrament of penance and the absolution connected with it grant exemption from sin and from eternal punishment, the Church possesses a means of lessening or even remitting the temporal punishments required by divine justice by means of indulgences. These temporal punishments are otherwise to be undergone partly on this earth, as penances and ecclesiastical expiations (pusnca vindicativm), partly afterwards in purgatory (Perrone, 9:2). But whence does the Church possess the power thus to set up as the “representative of God's mercy and justice for our time,” and as such to exercise such a right of grace as is so far from being ecclesiastical in its character that it extends (under some restriction) even beyond this-life? How can it defend the assumption of a potstas conferendi indulgentiasa Christo concessa, mentioned in Conc. Trid. Sess. 25. On this point they refer as was already done by Alexander of Hales, to the thesaurus supererogationis perfectorum founded by the suipererogatory merits of Christ and of the saints; “Est indulgentia remissio pcenae temporalis adhuc post absolutionem sacramentalem peccatis debitse, in foro interno coram Deoalida, facta per applicae tionem thesauri Ecclesise a superiore legitimo” (Perrone, 9:1). -That there exists such a fund capable of atoning for all the sins of humanity, of any kind, the basis and foundation of which are the infinite merits of the Son of God as man, and of Christ in his saints (Klee, Dogai. 2, 335), is considered as fidei proxitnum. Aside from the fact that it is implicitly established by the sanction of indulgences (Conc. Trid. Sess. 25:can. 21), it is confirmed by the express declarations of popes Clement VI (Const. Unigeinifus), Leo X, Pius V, Gregory XIII, Pius VI, and Benedict XIV. See also Alex. Ales. pt. 4 qu. 23, a. 1, m. 1; Albertus Magnus, Sent.4, dist. 20, a. 17, 18; Thomas Aquinas, pt. 3, qu. 25, a. 1; Sent. 4 dist. 20, qu. 1, a. 3; Summ. adv. Gent. 3, 156; Bonaventura, Sent. 4 dist. 20, pt. 2, qu; Bellarmine, De Indulg. c. 2, 3; Veronius, Regula Fidei, 2, 4; Bossuet, Exposition, § 8; Ballerini [Peter], Summ. Theol. Prael. 3. Still there may remain some' doubt as to whether the merita on which the; system of indulgences rests is to be  considered as active performances in the strict sense of the opus supererogationis, or as unmerited sufferings, such as those undergone by the saints, and which were not to be considered as punishments, but which thus served to atone beforehand for the faults afterwards committed by the universality of sinners. It is only in the first case that the doctrine of the opus superereogationis forms the basis of the system of indulgences, or the notion of the opus supere-ogativum must also embrace the superfluous sufferings of the perfect; and on this the orthodox writers of the Roman Catholic Church do not agree. In ‘their polemical defenses of the doctrine of a find of merits, they mostly base themselves on the second consideration. If we leave these, we find in their other works so much that is obscure and indefinite on this as well as on most other points that it is impossible for Protestant expositors to attempt to define the doctrine of the Church without being at once accused by Roman Catholics of misunderstanding their authors. The same Mahler who in Neue Untersuchungen, § 68, derives the thesaurus from the excessive sufferings of some, in § 69, p. 411, considers good works as efficient as undeserved sufferings in freeing the yet ensnared members of the body of Christ. This is still more expressly asserted by Klee (Dogm. 2, 334) and Bellarmine (De Monach. c. 7:8). And it could not be otherwise, for the thesaurus, that basis of indulgences, the product of the “merita Christi et sanctorum,quatenus hiscsatits fatoriia sunt,” is alone “norunt theologi omunes opera bona esse meritoria, impetratoria, et satisfactoria.” Thus the opera supere oggativa contribute unquestionably to making up the fund of merits imparted to those who need it in the forth of indulgences. “Les bonnes ceuvres de tousles hommes, le sang des martyrs, les sacrifices et les larmes de l'innocence s'acclimulent sans relache pour faire equilibre au mal. L'action de graces, la priere, les satisfactions, les secours, les inspirations, la foi, l'esperance et l'amour circulent de lun a l'autre comme des fleuves bienfaisans” (De Maistre, Soirges de St. Petersburg).

This doctrine of the opus supereauogationis was attacked by Wycliffe (Dial. p. 287), and sharply criticized in Job. von. Wesel's Adv. Indulg. Disput. The position of the Reformers on that question may be seen in Melancthon (Loci, De Satisfactione), and Calvin (Inst. 3; 5). It was afterwards treated by Chemnitz (1, De Bonis Opp. qu. 3; 2, De Indulg.), Chamier (Panstratia Cathol. 3, lib. 24, De Satisfactionibus Alienis), and Jo Gerhard (Loc. 15:9, ed. Cotta). The Synod of Pistoja (Propos. XLI), in 1876, took the same views in the Roman Catholic Church. If Protestant  polemists have occasionally failed to observe that the vicarious satisfaction of the saints does not refer to sin itself, but to the temporal consequences of sin pardoned, this has, nevertheless, made no practical difference. We may also notice here the evident incongruity between the Roman Catholic essays on this subject and the fundamental truth of Christ's all-sufficient merits. For, admitting the fundamental distinction made by the Thomists between meritum de condigno and meritum de congruo, since the merit of Christ remains still the active principle of the supererogatory merits of the saints, the latter cannot increase the value of the merits of Christ, but only the quantity or numbers. “Per modum cumuli adjiciuntur satisfactionibus Christi, quin istis ulla ratione derogetur.” The merits of others, consequently, are reversible merely as satisfactory services, not as personal moral actions, and thus are looked upon only as means of application of the merits of Christ as manifested in supererogative works. “Non habent nisi rationem medii, quo Christi pretium nobis applicatur” (Bellarmine, De Indulg. 1, 4, n. 4). —Herzog, Real-Encyklop. s.v. SEE MERIT.

## Superfrontale[[@Headword:Superfrontale]]

             a term applied to —

1. The back wall of the altar, which received either stone-reliefs or a metal covering with embossed designs and enamelwork.

2. The modern name for a covering for the top of the altar, which commonly hangs down about six inches all round and is fringed. It is ordinarily made of silk velvet, satin, or damask, and is placed over the three white linen cloths, which customarily cover and preserve the altar slab.

## Superhumeral Cloth[[@Headword:Superhumeral Cloth]]

             a term used to designate the amice (q.v.).

## Superhumerale[[@Headword:Superhumerale]]

             a term for the archiepiscopal pall (q.v.).

## Superindicta[[@Headword:Superindicta]]

             were taxes imposed by the Roman emperors, beyond the ordinary canonical taxes, upon great exigencies and extraordinary occasions. The  ordinary taxes were called indictions, so those extraordinary were called superindictions. From these the clergy were universally exempted by several laws of the Christian emperors. —Bingham, Christ. Anti. bk. 5, ch. 3, § 8.

## Superinspector[[@Headword:Superinspector]]

             a word by which Latin writers have translated episcopus (ἐπίσκοπος), or bishop (q.v.).

## Superinstitution[[@Headword:Superinstitution]]

             is, in the Anglican Church, the institution to a benefice over the head of a beneficiary supposed to be dead after prolonged absence.

## Superintendent[[@Headword:Superintendent]]

             1. The officer of the early Church who was also called overseer, or bishop (ἐπίσκοπος).

2. The officer in the English Wesleyan Church who has charge of a circuit; he is responsible to the Conference for the maintenance of discipline and order in all the societies of the circuit, and presides as chief pastor in all circuit courts. The superintendent or one of his colleagues must make the circuit plan, arrange for the quarterly visitation of the classes, change or re- elect the stewards the nomination being with himself, the vote with the leaders or quarterly meetings. All the minor details connected with the management of the circuit are in his hands.

3. An-ecclesiastical superior in several Reformed churches where episcopacy is not admitted, particularly among the Lutherans in Germany and the Calvinists in some other places. The superintendent is similar to a bishop. only his power is some what more restrained than that of our diocesan bishops. He is the chief pastor, and has the direction pf all the inferior pastors within his district or diocese.

Superior, an official exercising jurisdiction; the chief of a confraternity, brotherhood, sisterhood, monastery, or convent. In most orders the “superior” or other head of a convent is elected by the members of the convent, and the superiors in a province elect the provincial.

## Superioress[[@Headword:Superioress]]

             a female superior of a convent or nunnery.

## Supernatural[[@Headword:Supernatural]]

             This is a word which is popularly used in opposition to “natural,” things and events which are not within the ordinary concrete experience and knowledge of mankind being looked upon as forming part of a separate system of things and events. “That is supernatural, whatever it be, that is either not in the chain of natural cause and effect, or which acts on the chain of cause and effect in nature from without “the chain” (Bushnell, Nature and the Supernatural). M'Cosh (On the Supernatural, p. 146, 147) gives this definition: “We may speak of whatever is supposed to be beyond the natural asprete-natural. The phrase will apply not only to the divine action, but to the agency of such beings as ghosts and demons — to b all such operations as witchcraft and necromancy. We may reserve the phrase supernatural to the Supreme Being and to the works performed by him, and to the objects created by him beyond the natural a sphere, such as angels and the world to cone. We would confine the word miracle to those events which were wrought in our world as a sign or proof of God making a supernatural interposition or a revelation to man. We must not look upon creation as supernatural, but we do look upon it as miraculous.” So far as our investigation pushes out into the world of nature, we find that law and order exist, and every increase of knowledge reveals to us further illustrations of the assertion that “order is Heaven's first law.” Belief in the supernatural does not, therefore, require us to believe in any violation of law, since all reasoning which starts from what we know leads to the conclusion that “supernatural phenomena are as much the result of law as phenomena which are called ‘natural.'” SEE MIRACLE.

## Supernaturalist[[@Headword:Supernaturalist]]

             a name commonly given in Germany at the end of the last and the beginning of the present century to all who believed in supernatural agency as exerted in the inspiration of the Scriptures, the performance of the miracles therein recorded, etc. Their opponents are called Antisupernaturalists.

## Supernumerary Preacher[[@Headword:Supernumerary Preacher]]

             1. In the Methodist Episcopal Church, a “supernumerary preacher is one who, because of impaired health, is temporarily unable to perform effective work. He may receive an appointment or be left without one, according to the judgment of the Annual Conference of which he is a member; but he shall have no claim upon the beneficiary funds of the Church except by vote of the Conference, and he shall be subject to all the limitations of the Discipline in respect to reappointment and continuance in the same charge that apply to effective preachers. In case he be left without an appointment, he shall have a seat in the Quarterly Conference, and all the privileges of membership in the place where he may reside (Discipline, 18:1). Ii 1800, on motion of Dr. Coke, supernumerary preachers, their widows and orphans, were to have the same support, which was then accorded to effective preachers. The funds of the Conferences increasing, as well as the advantages of membership multiplying, great difficulties arose, and in 1860 the General Conference abolished the relation so far as the Annual Conferences were concerned. In 1864 the relation was restored with the definition at- present given, with the provision that no supernumerary preacher shall have a claim upon the beneficiary funds of the Church without a vote of the Annual Conference. In 1876 the number of supernumerary preachers was reported at 701.

2. Among the English Wesleyans, in order to: secure the relation of supernumerary the consent must be obtained of the May District Meeting. They receive a maintenance according to the number: of years they have been in the active work. This is derived from the Annuitant Society, which is in reality their own life-assurance fund, and provides, to a certain extent, for the support and education of their children. Upon entering into business they are reckoned as local preachers, after four years as superannuated, and if members of the legal hundred, are superseded. They are under the supervision of the District Meeting: and if their names are on the minutes, they are members of the Quarterly, Local Preachers, and District Meetings. See Simpson, Cyclop. of Methodism, s.v.

## Superpellice[[@Headword:Superpellice]]

             (or Superpelliceum), a SURPLICE SEE SURPLICE (q.v.).

## Superpositio[[@Headword:Superpositio]]

             a word used in the ancient Church to designate a fast, which lasted not only through the day, but till the morning of the following day, or for several days together, as was usual in the Passion week. The stations, or fasts (on stationary days; terminated at three o'clock in the afternoon. SEE FASTING; SEE STATION.

## Superpurgation[[@Headword:Superpurgation]]

             purgation or cleaning beyond what is needed.

## Superstition[[@Headword:Superstition]]

             (δεισιδαιμονία, damon-terror). Festus, governor of Judaea, informed Agrippa that Paul had disputed with the other Jews concerning matters of their own superstition (Act 25:19), in which he spoke like a true pagan, equally ignorant of the Christian religion and of the Jewish. Paul, writing to the Colossians (Col 2:23), recommends to them not to regard false teachers, who would persuade them to a compliance with human wisdom in an affected humility and superstition; and, speaking to the Athenians, he says, “I perceive that in all things ye are too superstitious” (Act 17:22). The heathen idea of religion has always been one of terror. A superstitious man looks on God as a severe and rigid master, and obeys with fear and trembling. Varro says the pious man honors and loves God, the superstitious man dreads him, even to terror, and Maximus Tyrius observes that a man truly pious looks on God as a friend full of goodness, whereas the superstitious serves him with base and mean flattery. In the New Test., however, the word “superstition” or “superstitious” is used in a less offensive sense. Festus, a governor newly arrived in his province, would hardly have paid so ill a compliment to Agrippa, a king of the Jewish religion, as to call his religion superstitious; and when Paul at Athens tells the Areopagites that they are too superstitious, he uses a word no doubt susceptible of a good as well as of a bad sense, as it would have been highly indecorous, nor less unnecessary, to calumniate the religious disposition of his judges whom he was addressing. If we take the word in the sense of worship or reverence,  Festus may say, “Paul and: the Jews differ in respect of certain objects of spiritual reverence,” and Paul may say, “I perceive ye are greatly attached to objects of spiritual reverence,” not only without offense, but as a very graceful introduction to a discourse which proposed to describe the only proper object of such reverence. SEE PAUL.

The Hebrews were never given to such gross superstition as the heathen nations of antiquity; yet there are traces of the same weakness of the human mind in their various modes of divination (q.v.) and their views of possessed persons (q.v.). A special instance has been found in the case of Azazel (q.v.); also in the satyr (q.v.) and the night-monster (q.v.). SEE SPECTRE. The modern Mohammedans are given to superstitions. Those of Egypt may be found in Lane's Modern Egyptians, 1, 322, 336, 376; 2, 283, 308, 312. In Palestine the peasantry have numerous superstitions: they believe in incantations, in charms, in divination by sand and other means, and in the evil eye, their children being left purposely dirty, or even be soiled in order to avoid the consequences of an envious look. The belief' in spirits is also general. These include, first, the Jan, or powerful daemon, good or bad, the latter kind having for bodies the tall smoke-pillars of the whirlwind, so commonly seen in summer; secondly, the Afrit, who is seemingly equivalent to a ghost; thirdly, the ghoul or hag of the cemetery, which feeds on the dead (a place haunted by one of these daemons is carefully avoided, or at least never approached without the most polite salutations, intended to appease the unseen spirit); fourthly, there are Kerad, or goblins, whose name is akin to the Arabic word for monkey; lastly, there is the Shaitan, or Satan, a name often applied to human beings of an evil disposition. (Conder, Tent Work in Palest. 2, 233). SEE DEMON.

On the general subject, see Xavier, De Superstitione. Judaeor. (Hamb. 1720); Reineccius, id. (pref. to Christiani's Werice [Leips. 1705]); Spizelius, Δεισιδαιμονία Hebraeo-gentilis (ibid. 1608); Manzel, De Voce Δεισιδαιμονίᾷ (Rost. 1758); and the monographs cited by Danz, Wörterb. s.v. Aberglaube.” SEE WITCH.

## Superstition (2)[[@Headword:Superstition (2)]]

             (Lat. superstitio) had for its ancient sense that of worship over and above that which, was appointed by proper authority. Hence religious systems not recognized by the Roman State were called superstitions, Christianity itself  being for some centuries among the number. The word has been used so indefinitely that it is difficult to determine its precise meaning. It does not seem always to have been used in a bad sense in old English, as is shown by Act 17:22, where it represents, δεισιδαιμονία, a word used by the apostle as indicating that the Athenians were a God-fearing people who would not refuse to listen to his appeal about the “unknown God.” Superstition must not be understood to mean an “excess of religion,” as if any one could have too much of true religion, but any misdirection of religious feeling, manifested either in showing religious veneration or regard to objects which deserve none-that is, properly speaking, the worship of false gods or in an excess of veneration for an object deserving some veneration, or the worship of God through the medium of improper rites and ceremonies” (Whately, On Bacon, p. 155). It is generally defined to be the observance of unnecessary and uncommanded rites and practices in religion; reverence of objects not fit for worship; too great nicety, fears, or scrupulousness; or extravagant devotions; or religion wrong directed or conducted. The word may be applied ‘to the idolatry of the heathens, the traditions of the Jews, the unscriptural rites of the Catholics; to the dependence placed by many on baptism, the Lord's supper, and other ceremonies. It may be extended to those who, without any evidence, believe that prophecies are still uttered or miracles are performed. Some forms of intellectual skepticism involve superstition' of a far more dangerous kind than that involved in the credulity of ignorant piety, as belief in witchcraft, magic, table-turning, spirit-rapping, etc.

“Superstition,” says Claude, “usually springs either

(1) from servile fear, which makes people believe that God is: always wrathful, and invents means to appease him; or

(2) from a natural inclination we all have to idolatry, which makes men think they see some ray of the Divinity in extraordinary creatures, and on this account worship them; or

(3) from hypocrisy, which makes men willing to discharge their obligations to God by grimace and by zeal for external services; or

(4) from presumption, which makes men serve God after their own fancies. See Claude, Essay on the Compositions of a Sermon, 2, 49, 299; Saurin, Sermons (Eng. ed.), 5, 49; Gregory, Essays, Essay 3; Blunt, Dict. of Hist. Theol. s.v.; Buck, Dict. s.v.; Fleming, Vocabulary of Phil. Science, s.v.

## Supertotus[[@Headword:Supertotus]]

             a long garment like a modern great-coat, resembling a straight-cut cloak in some particulars, worn over the secular and religious dress in medieval times as a protection against the weather.

## Superville, Daniel de[[@Headword:Superville, Daniel de]]

             a Protestant theologian, was born at Saumur, in August, 1657, of a respectable Dutch family, and, being early designated for the sacred ministry, studied theology at Saumur and Geneva, and in 1683 was called to take charge of the Church of Loudun. On the Revocation of the Edict of Nantes, he took refuge in Rotterdam, whence he could not be drawn by offers from Berlin, Loudun, and Hamburg. In 1691 the authorities of the city created for him an express pastorate, which he occupied till his death, June 9, 1728. He was of a sweet disposition, a lively imagination, and a happy delivery. He published several sermons and devotional works, which are enumerated in Hoefer, Nouv. Biog. Géneralé, s.v.

## Supervisor Cantorum[[@Headword:Supervisor Cantorum]]

             the master of the choristers.

## Supervisor Operis[[@Headword:Supervisor Operis]]

             the superintendent of works, also called magister operis.

## Suph[[@Headword:Suph]]

             (סַוּ, a sea-weed, SEE FLAG, Jon. 2, 6) is the characteristic epithet of the Red Sea' (q.v.), which abounds in sedge (Exo 10:19, and often). In one passage (Deu 1:1) it has been supposed by some to designate a place, but no locality of that name has been discovered, and most interpreters (with the Sept. and Vulg.) understand it there to stand for the Red Sea (by the omission of יִם, sea). So in Num 21:14, סוּפָה, suphah (Sept. Ζωόβ; Vulg. Mare Rubrum), some think a place (perhaps the same) to be indicated, but others with better reason render, the word as an appellative, storm, i.e. violence (as in Job 21:18, and elsewhere).

## Supper[[@Headword:Supper]]

             δεῖπνον (Mar 6:21; Luk 14:12; Luk 14:16; Joh 12:2, etc.; sometimes rendered “feast”), a word used indifferently in the Homeric age for the early or the late meal, its special meaning being the principal meal. In later times, however, the term was applied exclusively to the late meal the δόρπον of the Homeric age. It was the chief meal of the Jews, and also of the Greeks and Romans, being taken towards or at evening, after the labors of the day were over (Mat 23:6; Mar 12:39; Luk 20:46). In the New Testament, it is also specially spoken of the paschal supper (Joh 10:3; Joh 10:2; Joh 4:21; Joh 4:20), and of the Lord's supper (1Co 11:20); and of any meal (1Co 11:21); metaphorically of a marriage-feast, as figurative of the Messiah's kingdom (Rev 19:9); and of heaps of the slain as a feast for birds of prey (Rev 19:17). SEE SUP.

A modern Oriental supper-party is thus described by Lamartine “Our apartments consisted of a pretty court, decorated with Arabic pilasters, and with a spouting fountain in the center falling into a large marble basin; round this court were three rooms and a divan, that is to say, a chamber larger than the others, formed by an arcade, which opened on the inner court, and which had neither door nor shutters to close it. It is a place of transition between the house and the street, serving as a garden to the lazy Mussulmans, its motionless shade supplying for them that of the trees, which they have neither the industry to plant nor energy to go and seek where nature herself causes them to grow. Our rooms, even in this magnificent palace, would have appeared ruinous to the poorest hut of our peasants; the windows had no glass, an unknown luxury in the East, notwithstanding the rigor of winter in these mountains; no beds, tables, or chairs; nothing but the, naked walls, moldering and riddled with rat and lizard holes; and as a floor, the beaten clay, uneven, and mixed with chopped straw. Slaves brought mats of rush, which they stretched upon this floor, and Damascus carpets, with which they covered the mats; they afterwards brought a small table of Bethlehem manufacture, made of wood, encrusted with mother-of-pearl. These tables are not half a foot either in diameter or in height; they resemble the trunk of a broken column, and are not capable of holding more than the tray on which the Mohammedans place the five or six dishes, which compose their repasts.  Our dinner, which was served on this table, consisted of a pilau, of a dish of sour milk mixed with oil, and certain gourds like our cucumbers, stuffed with hashed mutton and boiled rice. This is, in fact, the most desirable and savory food, which one can eat in, the East. No knives, spoons, or forks; they eat with the hands but the repeated ablutions render this custom less revolting for the Mussulmans. SEE EATING.

## Supper Of The Lord[[@Headword:Supper Of The Lord]]

             (Κυριακόν δεῖπνον), so called by Paul in his historical reference to the Passover supper as observed by Jesus on the night in which' he was betrayed (1Co 11:20; Mat 26:20-31).

I. Scriptural Statements. — Several controverted points may perhaps be best adjusted by a connected harmony of the last Passover of the Lord, constructed from the evangelic narratives alluding to it, but filling up the various omitted circumstances from the known Passover rites. SEE PASSOVER.

“Now, when it was evening, Jesus sat, down with the twelve (Matthew) apostles” (Mark). The first customary washing and purifications being performed, the blessing over the first cup of wine, which began the feast, would' be pronounced, probably in the: usual form “We thank thee, O God, our Heavenly Father, who hast created the fruit of the vine.” Considering the peculiarity of the circumstances, and the genius of the new dispensation about to be established that the great Teacher had already declared the superiority of simple forms to the involved traditions of the Jewish doctors, and that his disciples alone were present on this occasion it may be supposed that, after the blessing o0ver the herbs, the recital of the liturgy (or hagadth) explanatory of the redemption of their ancestors from Egyptian bondage would be somewhat simplified, and perhaps accompanied with new reflections.

Then probably the second cup of wine was mingled, and with the flesh of the paschal lamb, feast-offerings, and other viands, placed before the Lord. “And he said unto them, With desire have I desired to eat, this Paschia with you before I suffer; for I say unto you, I shall no more eat thereof until it be fulfilled in the kingdom of God.” And he took the [second] cup, and gave thanks, and said, “Take this, and divide among you, for I say unto you, I will not henceforth drink of the fruit of the vine until the kingdom of God shall come” (Luke).  When the wine distributed to each would be drunk off, one of the unleavened cakes would next be broken, the blessing said over it, and a piece distributed to each disciple, probably with the usual formula. “This is the bread of affliction which your fathers did eat in the land of Egypt;” i.e. not the identical bread, transubstantiated, but a memorial or sign of it. The company would then proceed with the proper supper, eating, of the feast- offering, and, after a benediction, of the paschal lamb.

The translation of the phrase δείπνου γενομένου (which immediately follows) by “supper being ended” has much confused the various narratives, and led many to think that Judas was present at the Lord's supper, properly so called. The true reading probably is γινομένου (not γενομένου), as understood by the Arabic and Persic translators, in the sense “while supper was about,” or “during supper-time.”

“And as they were at supper, the devil having now put it into the heart of Judas to betray him; Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and was going to God, riseth from supper; and,” after due preparations, “began to wash the disciples feet” (John). After this striking symbolic exhortation to humility and mutual service (Joh 13:6-20), “Jesus was troubled in spirit, and bare witness, and said, Verily, verily, I say unto you, that one of you will betray me. Then the disciples looked on one another, doubting of whom he spake” (John). “And they were very sorry, and began each of them to say. unto him, Lord, is it I?” (Matthew). “One of the disciples, leaning back on Jesus' breast, saith unto him, Lord, is it I? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And after dipping the sop he giveth it to Judas Iscariot. Then, Satan entered into him. Jesus saith unto him, What thou doest, do quickly. He then, on taking the sop, went immediately out; and it was right” (John).

The supper would then proceed until each had eaten sufficient of the paschal lamb and feast-offering.

“And as they were eating, Jesus took the bread,” the other unleavened cake left unbroken, “and blessed” God “and brake it, and gave it to the eleven disciples, and said, Take eat; this is my body (Matthew, Mark), which is broken for you: this do in remembrance of me” (Luke, Paul, Corinthians 11:24).  The supper being concluded, the hands were usually washed the second time, and the third cup, or “cup of blessing” (1Co 10:16) prepared, over which the master usually gave thanks for the covenant of circumcision and for the law given to Moses. Jesus, therefore, at this juncture, announced, with peculiar appropriateness, his New Covenant.

“After the same manner, also, Jesus took the cup after supper, and, having given thanks, gave it to them, saying, Drink all of you out of it; for this is my blood of ‘the new covenant, which is shed for many for forgiveness of sins (Matt,); this do, as oft as ye drink, in remembrance of me” (1Co 11:24), “But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new (καινόν) with you in my Father's kingdom” (Matthew).

“And when they had sung a hymn” (Matthew), probably the Hallel, our Lord discoursed long with his disciples about his approaching death and departure (Joh 13:31; Joh 14:31); and when he had finished he said, “Arise, let us go hence.” “And they went out onto the Mount of Olives” (Matthew).

II. Ecclesiastical Usage. — A multitude of disputes and controversies have existed in the Church, from the earliest ages of Christianity, regarding the nature, observance, and elements of the Lord's supper. On these points the reader may consult the following works: Pierce, Waterland, Cudworth, Hoadle, and Bell, On the Eucharist; Orme, Lord's Supper Illustrated (Lonld. 1832); Goodman, On the Eucharist (ibid. 1841); Coleman, Christ. Antiq.; Halley, On the Sacraments (ibid. 1845) De Linde and Mearns, Prize Essays on the Jewish Passover and Christian Eucharist (ibid. 1845).

The early Church appears, from a vast preponderance of evidence, to, have practiced communion weekly, on the Lord's day.

The custom, which prevailed during the first seven centuries, of mixing the wine with water, and in the Greek Church with hot water, appears to have originated with the ancient Jews, who mingled their thick wine with water (Mishna, Terumoth, 11). Maimonides (in Chomets ve-Matsah,§ 7) states that the proportion of pure wine in every cup must not be less than the fourth part of a quarter of a hin, besides water which must needs be mingled, that the drinking of it may be the more pleasant. The raisin-wine often employed both by the ancient and modern Jews (Arbah Turim, § 483, date 1300) contains water of course. Remnants of this custom are still  traceable in the East. The Nestorian Christians, as late as the 16th century, as we' find from the old travelers, celebrated the Eucharist in such wine, made by steeping raisins one night in water, the juice being-pressed forth (Osorius, De Reb. Emanuel. lib. 3; Boter, Rel. 2, 3; Odoard Barboso, ap. Ramum. 1, 313; Brerewood, On the Diversities of Languages [1622], p. 147). The Christians of India (said to be converted by St.Thomas) used raisin-wine, as also do some of the Syrian churches at the present day (Ross, Pansebeia [1683], p. 492; Ainsworth, Travels in Asia Minor [1842]). The third Council of Braga would not permit the use of the pure “fruit of the vine,” for they condemned as heretics; those who used no other wine but what they pressed out of the clusters of grapes, which were then presented at the Lord's table (Bingham, Christ. Antiq. bk. 5, ch. 2). The wine used by our Lord was of course fermented, as no other could have been procured at that season of the year, and as it seems to be contrasted with the new wine of the heavenly kingdom (Mat 26:29). SEE WINE.

As regards the bread, many of the Eastern churches use unfermented bread in the communion. “The Greek Church adopts a leavened bread, but the Roman Church has it unleavened; and this difference has been the cause of much controversy, though it seems easy to decide which kind was used by Jesus, the last supper having been on one of the days of unleavened bread, when no other kind could be eaten in the land of. Judaea.” The Protestant churches, generally, pay little regard to the nature of the elements, but use the ordinary bread, as well as wine, of the country. It was probably from regarding in a similar way the bread and wine as mere ordinary beverage that some of the ancient sects gave up the wine altogether, and substituted other things. Epiphaniuis (Haeres. 49) and Augustine (Haeres. 28) mention an ancient sect of Christians in Phrygia, called Artotyrites, because they used bread and cheese. Others made use of bread and water only; and the third Council of Braga (A.D. 675) condemns a custom of communicating in bread and milk. SEE LORDS SUPPER.

## Supper, The Last[[@Headword:Supper, The Last]]

             is a modern phrase often used to designate the Lord's Supper, in view of the fact that it was the last meal of which Jesus partook with his disciples (Mat 26:29; Mar 14:25; Luk 22:18). The circumstances of the repast have been so fully discussed in preceding articles, that it remains to consider more particularly only one feature, namely, the relative position of the gtiests at the table; as this reflects special light upon several incidents and expressions in the narratives of the evangelists.

1. The place of Peter would properly be that of honor among the disciples; and it is agreed upon all hands that such was by custom the uppermost or  left-hand one on the highest or left-hand wing of the triclinium or dinner- bed, reckoned according to the fact that the guests reclined upon their left side (so as to leave the right hand free for eating with), each facing the person next below. In this arrangement also he would be the first to whom the Master would come for the foot-washing, as is evident from the account of that incident ("began," Joh 13:5). Moreover, he would thus be opposite John, and sufficiently removed from him to render "beckoning" necessary in order to ascertain through him the person of the traitor (Joh 13:24).

2. The interesting group of which the Lord himself formed the center consisted, besides him, of Judas and John, who were so situated that the latter, as he lay "in Jesus' bosom," could lean back (ἐπιπεσών, Joh 13:25, for which many read ἀναπεσών, both to be carefully distinguished from the ἀνακείμενος of the verse preceding), and whisper to the Master; and the former so located that he could readily receive the sop from the Master's hands. All this renders it plain that Judas occupied the honorable position above, i.e., at the back of Jesus; and John the next favored location below or just in front of him.

According to classical etiquette, the master or host reclined on the middle place of the middle bed; and in that case the arrangement of the whole would be as in the accompanying diagram (see Smith, Dict. of Class. Antiq. s.v., triclinium). This meets the ordinary sense of propriety also. But Edersheim maintains (Life and Times of Jesus, 2:494), from certain rabbinical notices, that the appropriate place for the giver of the feast was at the foot of the table, and in that case John would be exactly opposite Peter, at the other extreme of the entire series, as in the subjoined diagram. In this way, however, these two disciples would seem to be too near each other to suit the need of signs, since they could freely converse across the table; and they would not so fully face one another, since they would be reclining rather back to back. SEE ACCUBATION.

## Supplicatio[[@Headword:Supplicatio]]

             a solemn thanksgiving or supplication to the gods among the ancient Romans, on which occasion the temples were thrown open, and the statues of the gods carried on couches through the public streets that they might receive the prayers of the people. A supplicatio was appointed by the  senate when a victory had been gained, or in times of public danger and distress.

## Supplication of Beggars[[@Headword:Supplication of Beggars]]

             is a book which appeared mysteriously in London about A.D. 1527, setting forth the rapacity and licentiousness of the clergy. It eventually came into the hands of Henry VIII, who, after hearing it read, said, “If a man should pull down an old stone-wall, and begin at the lower part, the upper part might chance to fall upon his head,” thus broadly intimating that the clergy were the foundations of the rotten old Church; and should an attempt be made to reform them, the whole structure would tumble down. See Burchard, Hist. of Congregationalism, 1, 26.

## Supplication of Commons[[@Headword:Supplication of Commons]]

             is a notable book published in 1546, with the full title of A Supplication of the Poor Commons to the King. It was a sort of counterpart to the Supplication of Beggars, and made complaints against the: character and conduct of the clergy, especially the monks. See Strype, Memoirs, 1, 608- 621; Burchard, Hist. of Congregationalism, 1, 33.

## Supplicationes[[@Headword:Supplicationes]]

             (Gr. λιτανείαι), in its original signification is but another name for prayers in general, of whatever kind, that either were made publicly in the church or by any private person. The term is applied both to litanies and short prayers, with brief petitions and responses. SEE LITANY.

## Supralapsarians[[@Headword:Supralapsarians]]

             persons who hold that God, without any regard to the good or evil works of men, has resolved, by an eternal decree, supra lapsum, antecedently to any knowledge of the fall of Adam, and independent of it, to reject some and save others; or, in other words, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall. SEE SUBLAPSARIANS.

## Supramanya[[@Headword:Supramanya]]

             a Hindû deva, son of Siva, and sprung from the eye in the forehead of that god. He fought the giant Sura Parma, and with the most powerful weapon of his father split him in two, after seven days of battle. The festival Kandershasta is celebrated in his honor.

## Supremacy, Papal[[@Headword:Supremacy, Papal]]

             The papists claim for the See of Rome, represented in the person of the pope, “a principality of power over all others, as the mother and mistress of all Christian churches;” and all other patriarchs are required to receive their palls from the Roman pontiff. This doctrine is chiefly built on the supposed primacy of Peter, of whom the pope is the pretended successor; a primacy so far from being countenanced by Scripture that we find it there absolutely forbidden (Luk 22:24; Mar 9:35). The authority of the Roman See was first recognized by the fourth Lateran Council, A.D. 1215, and was first protested against by the authors of the Reformation. The title of “mother of churches,” claimed by the Church of Rome, must certainly belong to the Church at Jerusalem, and was given to that Church by the second Council of Constantinople, A.D. 381. SEE PRIMACY.

## Supremacy, Royal[[@Headword:Supremacy, Royal]]

             In the Church of England all ecclesiastical jurisdiction is annexed to the crown; and it is ordained that no foreign potentate shall exercise any power, civil or religious, within the limits of that kingdom. Canon 2 of the Church of England says:

“Whosoever shall hereafter affirm that the king's majesty hath not the same authority in causes ecclesiastical that the godly kings had among the Jews and Christian' emperors of the primitive Church, or impeach ally part of his regal supremacy in the said causes restored to the crown, and by the laws of this realm therein established, let him be excommunicated ipso facto, and not restored, but only by the archbishop, after his repentance and public revocation of those his wicked errors.” In the United States, of course, no supremacy or interference in spiritual affairs on the part of the civil authorities is recognized.

## Sur[[@Headword:Sur]]

             (Heb. Suir, סוּר, reinoved, as in Isa 49:21; Sept. αἱ ὁδοί; Vulg. Sur), the name of one of the gates of the Temple at Jerusalem (2Ki 23:6); called in the parallel passage (2Ch 23:5) “the gate of the foundation,” יְסוֹד(which is the preferable reading), being apparently that which led across to Zion by the causeway or bridge. SEE TEMPLE.

## Sur (2)[[@Headword:Sur (2)]]

             (Σούρ; Vulg. omits), one of the places on the sea-coast of Palestine, which are named as having been disturbed at the approach of Holofernes with the Assyrian army (Judith 2, 28). It cannot be Tyre, the modern Sur, since that is mentioned immediately before. Some have suggested Dor, others a place named Sora, mentioned by Stephanus of Byzantium as ins Phoenicia, Which they would identify with Athlt; others, again, Surafend. But none of these are satisfactory. The apocryphal character of the book itself makes us suspicious of the accuracy of the name. SEE JUDITH.

## Sura Deva[[@Headword:Sura Deva]]

             in Hindu mythology, is the goddess of wine who sprang out of the milk-sea when the mountain Mandar was cast into it, in order to prepare the drink amrita.

## Sura Parpma[[@Headword:Sura Parpma]]

             in Hindu mythology, is the giant with whom Supramanya (q.v.) fought. After he had been cut into pieces by the latter, one half changed itself into a peacock, and the other half into a cock. Siva used the first as an animal for riding, and the second served as a watcher for the house in which the wagon of Siva stood.

## Surcingle[[@Headword:Surcingle]]

             is a band of black silk or stuff, fringed at the ends, and bound round the waists of the clergy so as to confine and keep the cassock in place.

## Surenhusius[[@Headword:Surenhusius]]

             (Surenhus), WILLEM, professor of Greek and Hebrew at Amsterdam, flourished in the end of the 17th and the beginning of the 18th century. He  edited a beautifully printed edition of the Mischna, sive totius Hebraeorum Juris, Rituum, Antiquitatum, et Legum Oralium Systema, cune Clarissimorum Rabbinorumn Main onidis et Bartenorce Comometariis Integris, etc. (Amst. 1690-1703, 6 vols. fol.) which has ever since remained the best edition (see Wolf, Bibl. Hebr. 2, 886). He published also ספרה משוה, sive Βίβλος Καταλλαγῆς, in quo secundum Vett. Theoli. Heb. formulas allegandi et modos interpretandi conciliantur loca ex V. in N.T. allegata (ibid. 1713, 4to), a work of unsurpassed value on the subject to which it relates.

## Sureties[[@Headword:Sureties]]

             is a name given to sponsors in virtue of the security given through them to the Church that the baptized shall be “virtuously brought up to lead a godly and a Christian life.” SEE SPONSOR.

## Surety[[@Headword:Surety]]

             (some form of עָרִב, arb, to barter, and especially to deposit a pledge, either in money, goods, or in part payment, as security for a bargain; ἔγγυος). “Suretyship” in the A. V. is usually the rendering for תּוֹקְעַי, tokeim, literally in marg. “those that strike (hands),” from תָּקִע, to strike (Gesenius, Thesaur. p. 1517). The phrase: תְּשׂוּמֶת יָד, tesumeth yad. (Sept. παραθήκη), “depositing in the hand,” i.e. giving in pledge, may be understood to apply to the act of pledging, or virtual, though not personal, surety ship (Lev 6:2 Hebrews 5:21]). In the entire absence of commerce, the law laid down no rules on the subject of surety ship; but it is evident that in the time of Solomon, mercantile dealings had become so multiplied that surety ship in t he commercial sense was common (Pro 6:1; Pro 12:15; Pro 17:18; Pro 20:16; Pro 22:26; Pro 27:13). But in older times the notion of one mall becoming a surety for a service to be discharged by another was in full force (see Gen 44:32), and it is probable that the same form of undertaking existed, viz. the giving the hand to (striking hands with), not, as Michaelis represents, the person who was to discharge the service in ‘the commercial sense' the debtor-but the person to whom it was due, the creditor (Job 17:3; Pro 6:1; Michaelis, Laws of Moses, § 151, 2, 322, ed. Smith). The surety, of course, became liable for his client's debts in case of his failure. In later Jewish times the system had become common, and caused much distress in many instances, yet the duty  of surety ship in certain cases is recognized as valid (Ecclus. 8:13; 29 14, 145, 16,18, 19). SEE PLEDGE.

The earliest form of suretyship mentioned in Scripture is the pledging of person for person, as when Judah undertook with his father to be surety for Benjamin (אֶעֶרְבֶנּוּ, I will exchange for him, put myself in place of him, Gen 43:9); and when circumstances emerged which seemed to call for the fulfillment of the obligation, he actually offered himself in the room of Benjamin. In this sense the psalmist asks God to be surety for him for good (Psa 119:122), as did also, in his great distress, Hezekiah (Isa 38:14), though the sense here is a little weakened in the A.V. by the rendering “undertake for me.” More commonly, however, the kind of suretyship spoken of had reference to pecuniary obligations or debts, and forms the subject of prudential advices and warnings in the book of Proverbs (Pro 6:1; Pro 11:15; Pro 17:18; Pro 20:16). In the first of these passages, the dangerous practice of entering into sureties is put in two forms-first, “if thou be surety for thy friend,” then “if thou hast stricken thy hand with a stranger;” there being no further difference, between them than that the one has respect to the thing itself the other to the mode of going about it: the person agreeing to become surety gave his hand to his friend. Hence, also, in Pro 17:18, a man “who strikes hands,” that is, readily becomes a surety, is declared to be void of understanding. In the highest sense the term is applied to Christ, who, in his character as mediator, is represented as “the surety (ἔγγυος) of a better covenant” (Heb 7:22), having made himself responsible for all that in. this covenant was required to be accomplished for the salvation of those who were to share in its provisions. SEE MEDIATION.

## Surety (2)[[@Headword:Surety (2)]]

             In the ancient Church the clergy were forbidden to be bondsmen or sureties for any other man's appearance in court, because it was thought that such sort of encumbrances might bring detriment to the Church in distracting her ministers from constant attendance upon divine service.

## Surin, Jean Joseph[[@Headword:Surin, Jean Joseph]]

             a French ascetic writer, was born at Bordeaux in 1600, entered the Order of the Jesuits at fifteen years of age, and soon distinguished himself. by his profound piety and knowledge of human nature. In 1634 he was sent to  take charge of the Ursuline convent in London, and began a series of exorcisms against the evil spirits supposed to prevail there, but eventually became himself the victim of the demoniacal possession, and was required to return to Bordeaux. In 1637 he again went to London, and remained there, with partial seasons of lucidity, for many years, but was at length removed from place to place in hopes of relief. He recovered his sanity in 1658, and died at Bordeaux, April 21, 1665, leaving several works on practical religion, which are enumerated in Hoefer, Nouv. Biog. Géneralé, s.v.

## Surinam[[@Headword:Surinam]]

             (Neg.ro-E.nglish) Version. Negro-English, or, as it might-be designated with equal propriety, Negro-Dutch, is the language of the Dutch colony of Surinam in Guiana, and is current among a population of at least 100,000 people. Ever since 1738 there has existed in Surinam a mission of the United Brethren; The language is a compound of English and Dutch; with a sprinkling of Spanish, Portuguese, French, and African or Indian words. Prior to the year 1813, the greater part of the New Test. was translated into that language. In 1828 Moravian missionaries completed a version of the entire New Test. The MS. was sent to Germany, and was revised by Hans Wied, who for upwards of twenty years had resided in Surinam, and who expressed the opinion that the translation was “as perfect as possible.” With the aid of the British and Foreign Bible Society, an edition of 1000 copies was printed in London. This edition was soon exhausted, and, as a result of these publications, more than 12,000 converts were added to the Church. Another edition of the New Test. and Psalms was prepared by the Moravian, missionary Treu, and, with the aid of the Netherlands and the British and Foreign Bible societies, 2000 copies were printed in 1846. Whether the Old Test. has been translated and printed, we are not able to say. (B. P.)

## Surius, Laurentius[[@Headword:Surius, Laurentius]]

             a Carthusian monk, was the child of Lutheran, or, as others say, of Romish parents. He was born at Lubeck in 1522, and educated at Frankfort-on-the- Oder and at Cologne. At the latter place he became acquainted with Canisius (q.v.), and joined the Roman Catholic Church. In 1542 he entered the Carthusian Order and devoted himself to monastic asceticism and literary labor. He displayed both zeal for Romanism and hatred for the  Reformation, whose leaders he charged with having borrowed their doctrines from Mohammed. Besides translating various mystical writings by Tauler, Ruysbroeck, Suso, etc. Surius composed a Commentarius Breis Rerum in Orbe Gestcarum ab Anno 1500 (Lov. 1566). This book was designed to oppose the famous Protestant work by Sleidsap (q.v.), but was devoid of only particular value; but it was, nevertheless, carried forward by Isselt and others to 1673. Additional works by Surius are, Homiliae sive Conciones Preestantissimorum E ccl. Doctorun, etc. (Col. 1569-76). (Concilia ‘Omnnia, etc. (ibid. 1567): — and Vita Sanictorum ab Aloysio Lipomanno olisn Conscriptae (ibid, 1570-76, 6 vols. fol.), which was repeatedly reprinted, the best edition being that of Cologne, 1618. A seventh vol. was added after the death of Surius by the Carthuhsian Jacob Mosander. Surius died May 23,1578. See Biog, Universelle, tom. 44 (Par. 1826); and Herzog, Real-Encyklop. s.v.

## Surlet[[@Headword:Surlet]]

             (de Chokier), the name of an old French family, which dates from the year 1170, and culminated in the person of Fastre Bare de Surlet, who died about 1473. The emperor Ferdinand II ennobled the family of Surlet in 1630 with the title de Chokier. The following members deserve mention here:

1. JEAN, born at Liege, Jan. 14, 1571, studied at Louvain, and took his degrees at Orleans. He became canon of St. Lambert, abbé of St. Hadelin of Vise, and vicargeneral of the diocese of Liege, where he distinguished himself by his zealous charity and erudition. He died about 1655, leaving several works on ecclesiastical matters, for which see Hoefer, Nouv. Biog. Géneralé, s.v.

2. JEAN ERNEST, nephew of the preceding, became canon of Liege and abbé of Vise. He founded the house of the Incurables and that of the Filles Repenties at Liege, and died about 1683.

3. JEAN FREDEIRIC, uncle of Jean, was a learned canon of Liege, who.wrote Enchiridion Praecationum (Liege, 1636), and died March 15, 1635.

## Surname[[@Headword:Surname]]

             Names were at first expressive, as those of Scripture. According to Du Cange, surnames were originally written, not after the Christian-name, but above it, and so were “supernomina” over names. The first or Christian name is usually given at baptism. Hereditary surnames did not exist in England till after the Norman Conquest. They are taken from locality, as Field or Forest from occupation, as Fisher or Miller, Pilgrim or Palmer; from personal qualities, as Black or Brown; from natural objects, as. Lemon or Lamb, Peel or Hog, Steel or Jewel, etc. As distinct from the surname, the sirname or sire's name is a natural addition, with son, Mac, or Fitz, O, ap, wich, or sky (all signifying son); as Donaldson or Macdonald, Fitzgerald, O'Connell, Alexandrowich, Petrousky ap Howel becoming Powel, and ap Richard becoming Prichard.

## Surplice[[@Headword:Surplice]]

             (Lat. superpelliceum, over the pelisse), a long, loose linen garment worn by clergymen of the Church of England during the performance of divine service. Surplices are also worn by the fellows of colleges or halls, and by all the scholars and students in the universities of Oxford and Cambridge upon Sundays, holidays, and even during their attendance at the college chapels or churches. It is also worn for the service of the choir. Its use dates back to an early day. Paulinus sent a lamb's-wool coat to Severus, and Ambrose complains of the use of beaver skins and silk dresses. The white garment of the clergy is mentioned by Gregory Nazianzen, Jerome, Clement of Alexandria, Honorius, and Ivo of Chartres. The Council of Basle required the surplice to reach below the middle of the thigh. The Gilbertines wore a hooded surplice. At Burgos, in summer, the canons wear, instead of a cope and mozzetta (their winter habit), a sleeved surplice raised on the shoulders. The name is first mentioned by Odo of Paris and Stephen of Tournay, in the 12th century. The origin of the surplice is thus given by Durand: “It was so called because anciently this garment was put upon leathern coats made of the skins of dead animals (super tunicas pellicas de pellibus mortuorun animalium fictas), symbolically to represent that the sin of our first parents, which brought man under the necessity of wearing garments of skin, was now hid and covered by the robe of Christ's innocence and grace.” The name and color (white) signify holiness of life joined to penitence. The use of the surplice was strongly objected to by the Calvinistic and Zwinglian reformers on the Continent,  and by the Puritans in England, who regarded it as a relic of popery. The argument against it is to be found in Beza, Tractat. Theolog. 3, 29; and its defense in Hooker, Eccles. Polity, 5, 29. Much controversy has been held of late years as to the propriety of the surplice being worn by the preacher in the pulpit, which is contrary to the more general practice of the Anglican Church. The surplice and alb (q.v.) are slight variations of what was originally one vestment. Foreign surplices are much shorter than those used in England. In Italy the short surplice is called a cotta. SEE ORNAMENTS, ECCLESIASTICAL.

## Surplice-fee[[@Headword:Surplice-fee]]

             is a fee paid to the clergy for occasional duties. This seems to have been unknown in the ancient Church; indeed; several laws were passed in the early Church commanding the gratuitous permanence of all religious offices.

## Surrogate[[@Headword:Surrogate]]

             is a name (meaning one substituted, or appointed in the place of another) commonly applied in ecclesiastical usage to an officer delegated by the bishop to grant licenses for marriages, probates of wills, etc., in large towns. A surrogate is, properly speaking, the deputy or substitute of an ecclesiastical judge.

## Sursum Corda[[@Headword:Sursum Corda]]

             In the ancient service of the Church, it was the duty of the deacon to summon each class of worshippers separately to engage in prayer by saying, “Let us pray.” Other forms for announcing the time of prayer were also used, as “Give audience,” “Lift your heart” (Sursum corda). This rite is described in detail in the eighth book of the Apostolical Constitutions, where it is said that the high-priest or celebrant at mass says, “Lift up your hearts,” and the faithful respond, “We lift them up unto the Lord.” In its English form it is found in the Communion Service of the Church of England.

## Surtur[[@Headword:Surtur]]

             in Noised mythology, is the mighty ruler of Muspelheim, the implacable enemy of the asas, who, in the conflagration of the universe, will lead the amies of the sons of Muspel, join himself with the serpent Midgard and the  wolf Fenris, assail the residences of the gods, besiege all the asas in a tremendous battle, and finally bring on the overthrow of the world. SEE NORSE MYTHOLOGY.

## Surya[[@Headword:Surya]]

             in Hindû mythology, is the sun (not the sungod, for that is called Indra), which in India is an object of worship as the celestial genius. He rides in a car drawn by seven green horses, whose leader is called Arun. A thousand genii are in his train, who adore him and sing hymns to him. Surya is often removed from his car, and has impressed the earth with numerous legends of his power. He has many names, among which, however, the following twelve are chief, indicating his attributes in various relations, and also measurably the months: Varuma, Surya, Vedang, Bhanu, Indra, Ravi, Gobasti, Yama, Svarna reta, Divakai, Mitra, ansd Vishnu (in the permanent sense of the word). Among all nations we find at the lowest stages the powers of nature, and especially the heavenly bodies, adored as mighty deities. SEE URANOLATKY.

## Sus[[@Headword:Sus]]

             SEE CRANE; SEE HORSE.

## Susa[[@Headword:Susa]]

             (Esther 11:3; 16:18). SEE SHUSHAN.

## Susa (2)[[@Headword:Susa (2)]]

             or those of the country (Susis or Susiana) of which Susa was the capital. Perhaps as the Elamites are mentioned in the same passage, and as Daniel (Dan 8:2) seems to call the country Elam and the city Shushan (or Susa), the former explanation is preferable.  SEE SHUSHAN.

## Susanchite[[@Headword:Susanchite]]

             (Chald. only in the emphat. plur., Susankaye, שׁוּשׁנְכָיֵא; Sept. Σουσαναχαῖοι; Vulg. Susanechcei) is found once only (in Ezr 4:9, where it occurs among the list of the nations whom the Assyrians had settled in Samaria, and whose descendants still occupied the country in the reign of the Pseudo-Smerdis). There can be no doubt that it designates the Susians, either the inhabitants of the city.

## Susanna[[@Headword:Susanna]]

             (Σουσάννα v.r. Σωσάννα; i.e. שׁוֹשִׁנָּה, Shoshanndh, a lily [q.v.]), the name of two females in the Bible. The name likewise occurs in Diod. Sic. as that of the daughter of Ninus (2, 6); and Sheshan (1Ch 2:31; 1Ch 2:34-35) is of the same origin and meaning (Gesen. Thesaur. s.v.).

I. The heroine of the story of the Judgment of Daniel in the Apocrypha, otherwise called.

## Susanna (2)[[@Headword:Susanna (2)]]

             was held by the ancient Church to be a symbol of resurrection, and also a type of the persecuted Church-the two elders representing the pagans and the Jews. Representations of her are frequently found in France, in cemeteries, on sarcophagi. She is sometimes standing between two old men, sometimes between two trees behind which the men are hiding. Sometimes she is represented as a lamb between a fox, and a leopard. In France she still appears as the representative of the Christian Church, the persecutors being Arians, Goths, and Vandals. —Martigny, Dict. des Antiq. Chret. s.v.

## Susanna, The History Of[[@Headword:Susanna, The History Of]]

             being one of the appendices to the canonical book of Daniel. SEE DANIEL, APOCRYPHAL ADDITIONS TO.

1. Title and Position. — This Apocryphal piece has different titles. Sometimes it is called (Σουσάννα) Susanna, sometimes (Δανιήλ) Daniel, and sometimes (Διάκρισις Δανιήλ) The Judgment of Daniel. Equally uncertain is its position. The Vat. and Alex. MSS. and the Vet. Lat. place it before the first chapter of Daniel, while the Sept., after the Cod. Chisianus and Theodotion, ed. Complu., put it after ch. 12.

2. Design. —The object of this attractive story is to celebrate the triumph of womanly virtue over temptations and dangers, and to exalt the wisdom of Daniel in saving the life of the pious heroine. Chrysostom rightly sets forth the beautiful lesson of chastity which this story affords, when he says, “God permitted this trial, that he might publish Susanna's virtue and the others' incontinence; and, at the same time, by her exemplary conduct, give a pattern to the sex of the like resolution and constancy in case of temptation” (Serra. de Susanna). The story of Susanna is therefore read in the Roman Church on the vigil of the fourth Sunday in Lent, and in the Anglican Church on Nov. 22,

3. Character; Author, Date, and Original Language. — Though the form of this story, as we now have it, shows that it is greatly embellished, yet there is every reason to believe that it is not wholly fictitious, but based upon fact. The paronomasias in Daniel's examination of the elders, when he is represented as saying to the one who affirmed he saw the crime committed, ὑπὸ σχῖνον, under a mastich-tree, “the angel of God hath  received sentence of God, σχίσαι σε μέσον, to cut thee in two;” and to the other, who asserted he saw it committed, ὑπὸ πρῖνον, under a holm- tree, the angel of the Lord waiteth with the sword, πρίσαι σε μέσον, to cut thee in two,” only prove that the Greek is an elaboration of an old Hebrew story, but not that it originated with the Alexandrine translator of Daniel. The Song of Solomon may have suggested material to the author. The opinion of Eusebius, Apollinarius, and Jerome, that the prophet Habakkuk is the author of the History of Susanna is evidently derived from the Greek inscription of the History of Bel and the Dragon. SEE APOCRYPHA.

II. One of the women who ministered to our Lord's personal wants out of their private means (Luk 8:2-3). A.D. 28.

## Susceptirbs[[@Headword:Susceptirbs]]

             (receivers), a term applied—

1. To deaconesses, who assisted in undressing and dressing candidates for baptism, in anointing, and the like.

2. To sponsors, with special reference to the services rendered immediately before and after the rite of baptism.

## Susi[[@Headword:Susi]]

             (Heb. Susi', סוּסַי, horseman; Sept. Σουσί, the father of Gaddi, which latter was the commissioner from the tribe of Manasseh to explore Canaan the first time (Numbers 13 :If). B.C. ante 1657.

## Susil, Franz[[@Headword:Susil, Franz]]

             a Roman Catholic divine, was born in 1804 at Neu-Rausnitz, near Austerlitz. In 1827 he received holy orders, and in 1837 was appointed- professor at Brinn. He died June 1,1868, at Bystric, in Moravia.

Susil was one of the most prominent theologians and poets of Moravia. Of his works, which are all written in the Czechian language, we mention the Works of the Apostolic Fathers (1837, and often): — Ecclesiastical Hymns (1846; 2nd ed. 1859): — and a Commentary on the Gospels (1864-67), 4 vols. See Literarischer. Handweiser für das katholische Deutschland, 1868, No. 69, p. 307 sq. (B. P.)

## Suso, Heinrich[[@Headword:Suso, Heinrich]]

             a Mystic, was born March 21, 1300, at Constance. His real name was Von Berg; but, having been greatly influenced by the tender piety of his mother, he assumed her name when her death, in his eighteenth year, caused him to seek satisfaction for his soul in inward peace. He had been a student at Constance and Cologne, and now was strongly influenced by Master Eckart; but imagination and feeling were more powerful with him than the speculative faculty. His mysticism required a concrete form in which to clothe the idea, and such he found in the “wisdom” of the writings of Solomon. Identifying this “eternal wisdom” now with Christ and again with the Blessed Virgin, he expended upon it his love and the devotion of his life. He graved upon his breast, with an iron pencil, the name of Jesus. Having returned to the Convent of Constance, he gave himself to solitary mortifications, and had many visions. While there he also wrote his (German) book On the Eternal Wisdom, in 1338, which was designed to teach pious souls how to imitate Christ in his sufferings. Having reached the age of forty years, he concluded his penances and became a preacher, or, as he phrased it, “a knight of God,” and his labors were largely beneficial to the community. He entered into relations with other mystical teachers, especially Tauler and Heinrich von Nordlingen. He induced many noble ladies to devote themselves to a quiet and charitable life, aided in the  formation of organizations of the Friends of God (q.v.), and founded a Brotherhood of the Eternal Wisdom, for which: he composed a rule and a number of prayers. These labors exposed him to criticism and even dangers.. He was even accused of disseminating the heretical teachings of the Brothers of the Free Spirit (q.v.). In his latter days he was chosen prior of his convent.

Soon afterwards he related the history of his inner and outer life to his friend the nun Elizabeth Staglin, and she wrote the narrative without his knowledge; but it was subsequently revised and completed by his hand and received into the collection of his works as part first. Part second was the book of Eternal Wisdom; part third, his bookof Truth, like the other in dialogue form, and intended to satisfy the inquiries of a disciple of the truth. The conclusion consists of several miscellaneous letters. Suso died Jan. 25 1365, in the Dominican convent at Ulm. His writings evince no connected system. His matter is generally borrowed, and only the imaginative, romantic style is peculiar to him. His fundamental idea is that of Eckart, that being forms the highest; conception, and that being is God. All created being is a mirror of God, and to recognize God in this mirror is to speculate. No name can exhaust the idea of God. He is equally “an eternal nothing” and the “most essential something;” he is a ‘rings whose center is everywhere and whose circumference is no where.” To gaze upon God is the highest joy. Creatures are eternal in (God as their “Exemplar,” and they have no distinguishing qualities until alter their “out: flow” from God, When they have entered into the creature state. They all have the yearning to return info their original and restore the interrupted unity. Similar is Suso's representation of the Trinity. The Son is the Eternal Word which proceeds from the Father; the love which reunites them is the Holy Spirit. The sustained human soul can find no other way to God than Christ, and more particularly than the imitation of his sufferings. The distinction between Creator and creature never ceases, however; so that, despite his mystical spirit, Suso does not cross the line where the pantheistic blending of the created and the Eternal Spirit begins.

Suso was, in brief, the representative of poetic mysticism a real poet, who is unable to apprehend an idea without clothing it in symbolic form; and he was in no true sense either a philosopher or a practical man of affairs. Suso's writings appeared at Augsburg, 1482 and 1512, fol., Dieppenbrock published them in 1829 at Ratisboil (2nd ed. 1838); in Latin, by Surius (q.v.), 1555 aid often. From the Latin they were rendered into French and  Italian, and even into German again. A book, Von den neun Felsen (Of the Nine Rocks), which was long attributed to Suso, was written in 1392 by the Strasburger Rulman Merswin. —Herzog, Real-Encyklop.

Suspension, an ecclesiastical act of two kinds:

1. One of the several sorts of punishment inflicted upon offending members of the clergy. This relates either to the revenues of the clergyman or to his office, and hence is called suspensio a beneficio and suspensio ab officio. Suspension from benefice deprives the offender of the whole or a part of his revenue. Suspension from office is various: ab ordine, where a clerk cannot exercise his ministry at all; ab oficio, where he is forbidden to exercise it in his charge or cure. In all these cases the incumbent retains his order, rank, and benefice in distinction to the penalties of solemn deposal and degradation, by which he forfeits all rights of his order and benefice. All persons who can excommunicate can suspend. Suspension must be preceded, by a monition, and its cause must be stated in the formal act: “Forasmuch as you have been proved to have committed such and such things, therefore we suspend you from the office and execution of your orders.” Every act of jurisdiction, such as absolution, is null and void during suspension, if it has been publicly announced; but the ministration of baptism or communion is valid. Suspension is removed by absolution, by revocation of the sentence, by expiration of its time, and by dispensation.

2. The other sort of suspension, which extends also to the laity, is suspension from entering a consecrated building, church, or chapel, or from hearing divine service, “commonly called mass,” and from receiving the holy sacrament; which, therefore, may be called a temporary excommunication. See Andre, Du Droit Canonique, 1, 943; 2, 1110; Maillane, Du Droit Canonique, 5, 352; Blunt, Dict. of Doctrinal Theology, s.v.; Riddle, Christ. Antiq. p. 342.

## Suspicion[[@Headword:Suspicion]]

             consists in imagining evil of others without proof. It. is sometimes opposed to charity, which thinketh no evil. “A suspicious temper checks in the bud every kind affection; it hardens the heart, and estranges man from man. What friendship can we expect from him who views all our conduct with distrustful eyes, and ascribes every benefit we confer to artifice and stratagem? A candid man is accustomed to view the characters of his neighbors in the most favorable light, and is like one who dwells amid  those beautiful scenes of nature on which the eye rests with pleasure. On the contrary, the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit, and treachery, resembles the traveler in the, wilderness who discerns no objects around him but what are either dreary or terrible; caverns that open, serpents that hiss, and beasts of prey that howl.”

See Barrow, Sermons; Gisborne, Sermons; Dwight, Theology; James, On Charity.

## Susskind, Friedrich Gottlob Von[[@Headword:Susskind, Friedrich Gottlob Von]]

             a Protestant theologian of Germany, was born Feb. 17, 1767. He studied at Tubingen, was in 1795 deacon at Urach, in 1798 teacher at Tubingen, in 1805 court-preacher and member of consistory at Stutgard, and died November 12, 1829. He published, Quonam Sensu suam Jesus Doctrinam  Divinam Perhibuerit? (Tubingen, 1798-1801; in German, ibid. 1802): — Symbole ad Illustranda Quaedam Evangeliorum Loca (1802-1804, 3 parts): — Magazin fur christliche Dogmatik und Moral (1803-12): — Prufung der Schellingschen Lehre von Gott (1812). See Doring, Die deutschen Kanzelredner. pages 502-505; Winer, Handbuch der theol. Lit. 1:21, 284, 400. (B.P.)

## Sustentation Fund[[@Headword:Sustentation Fund]]

             1. English Wesleyan. — A fund formed in the several districts which has for its object the raising of such an amount in each district as, being divided among the poorer circuits, will secure to their preachers a much larger salary than could be paid them without supplementary aid. The whole is under the supervision of Conference.

2. Free Church of Scotland. A fund provided for the support of ministers of that Church. The idea was probably derived by Dr. Chalmers from the Wesleyans; and a scheme was devised by him and made public before the Disruption, and is now carried into operation throughout Scotland. The amount of this fund for 1873 to 1874 was £152,112.

## Sutcliffe (or Soutcliffe)[[@Headword:Sutcliffe (or Soutcliffe)]]

             Matthew, an English divine, was educated at Trinity College, Cambridge. In 1586 he was installed archdeacon of Taunton, and on Oct. 22, 1588, confirmed dean of Exeter. He died in 1629. He acquired some celebrity by his College of Polemical Divines, which came to naught shortly after his death. Among his works are. A Treatise of Ecclesiastical Discipline (Lond. 1591, 4to): — De Presbyterio, ejusque Nova in Ecclesia Christiana Politeia (ibid. 1591, 4to): — De Catholica et Orthodoxa Christi Ecclesia (ibid. 1592, 2 vols.): — De Pontificis Injusta Dominatione in Ecclesia, contra Bellarminum (ibid. 1599, 5 vols.): — De Turco-Papismo, or Resemblance between Mahometanisns and Popery (ibid. 1599, 4to): — De Purgatorio, etc. (ibid. 1599, 4to): — De Vera Christi Ecclesia (ibid. 1600, 4to): De Missa, adversus Bellarmnium (ibid. 1603, 4to):De Indulgentiis et Jubileo (ibid. 1606, 2 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Sutcliffe, Joseph, M.A[[@Headword:Sutcliffe, Joseph, M.A]]

             an English Wesleyan minister, was born at Baildon, Yorkshire. He was converted in early life, was appointed by Wesley to Redruth in 1786, introduced Methodism into the Scilly Isles in 1788, spent the last twenty years of his life in retirement in London, and died May 14, 1856. His course was one of "unspotted Christian purity and progressive excellence. In Biblical scholarship he especially excelled. "He was an indefatigable writer, publishing in all thirty-two works on religious subjects, the chief being A Commentary on the Old and New Testament (Lond. 1834, 2 volumes, royal 8vo). See Minutes of the British Conference, 1856, page 211; Stevens, Hist. of Methodism, 2:348; Smith, Hist. of Wesl. Methodism, 2:647; Wesl. Meth. Magazine, 1856, page 503; Osborn, Meth. Bibliography, page 181; Wesleyan Takings, 1:303.

## Sutcliffe, Robert Burns[[@Headword:Sutcliffe, Robert Burns]]

             a minister of the Methodist Episcopal Church, was born in Yorkshire, England, in 1815, and came to America in 1835, settling in Trenton, N. J. In 1854 he was admitted on trial into the New Jersey Conference, and was actively employed up to the time of his death, which occurred at Vincenttown, Feb. 18, 1874. See Minutes of Annual Conferences, 1874, p. 36.

## Suthdure[[@Headword:Suthdure]]

             (Sax. south door), the place where canonical purgation was performed. When a fact charged against a person was unproved, the accused was brought to the south door of his parish church, and then, in the presence of the faithful, made oath of his innocency. This is one reason why large south porches are found in ancient churches.

## Suthreh Shahis[[@Headword:Suthreh Shahis]]

             a division of the Sikhs in Hindustan whose priests may be known by particular marks. Thus they make a perpendicular black streak down the forehead, and carry two small black sticks, each about half a yard in length, with which they make a noise when they solicit alms. They lead a wandering life, begging and singing songs in the Punjabi and other dialects, mostly of a moral and mystic tendency. They are held in great contempt, and are frequently disreputable in character. They consider Tegh Bahader, the father of Guru Govind, as their father.

## Sutphen, Joseph Walworth[[@Headword:Sutphen, Joseph Walworth]]

             a Presbyterian minister, was born at Sweden, N. Y., in 1825. He entered Hamilton College, and graduated in 1847; after which he entered the Union Theological Seminary, in 1848; from whence he graduated in 1851. He was ordained with a view of his entering the foreign field as missionary, and on Nov. 7, 1851, departed for Marsovan, in the Turkish Empire. His service was brief, as he had but scarcely begun his labors when he was called to the heavenly world.

## Sutphen, Morris Crater, D.D[[@Headword:Sutphen, Morris Crater, D.D]]

             a Presbyterian minister, was born Dec. 1, 1837, at Bedminster, N. J. He united with the Church Aug. 16,1855. He graduated from Princeton  College in 1856. After teaching in a private family in Virginia, he entered Princeton Theological Seminary, from whence he graduated after a three years course. In both college and seminary he gained a high position as a scholar. He was licensed by the Presbytery of Elizabethtown, at Rahway, N.H., and on May 1, 1860, was ordained by the Presbytery of Philadelphia, and installed as collegiate pastor of the Spring Garden Church in that city, to serve as co-pastor with the venerable John McDowell, D.D., at whose death, Feb. 13, 1863, he became sole pastor. After a pastorate of great fidelity and fruitfulness, in which lie became quite popular, he became collegiate pastor with the Venerable J. McElroy, D.D., of the Scotch Church in New York, and was installed April 28,1866. He was obliged to resign in 1872, on account of aphonia, which a journey to Europe failed to remedy. After his return he spent a winter in Florida, and made an effort to supply the pulpit of the Jacksonville Church, but was obliged to relinquish it. Returning to the North, his health continued to fail, and he died at Morristown, N. J., June 18,1875. Dr. Sutphen was a talented, popular, and useful preacher, a man of genial spirit, a Christian gentleman, a laborious pastor, and a hard student, and was successful in all departments of Christian work. He was offered the presidency of three colleges, and at one time a professorship in one of the theological seminaries of the Church, but to none of these did he consider his health adequate. He was engaged during the latter part of his life in preparing a Manual of Family Worship. (W. P. S.)

## Sutra[[@Headword:Sutra]]

             is the second division of the sacred writings of the Buddhists, addressed to the laity. The following will show how these sacred writings are classified: The Dharmma, divided into the Suttani and Abhidhammani; again divided into— 1. Winaya, or discipline; 2. Sutra, or discourses; 3. Abhidharmma, or pre-eminent truths. The Sutra Pitaka contains seven sections, called Sangis; and, including both text and commentary, has 396,500 stanzas. See Hardy, Eastern fonachism.

## Sutri[[@Headword:Sutri]]

             (near Rome), COUNCIL OF (Concilium Sufrinuma), was held in December, 1046, by Henry the Black, king of Germany. Gregory VI was invited to this council, and came; hoping to be recognized as sole pontiff; but, finding various difficulties and obstacles in the way, he renounced the  papacy, stripped himself of his ornaments, and gave back the pastoral staff, after having held the papal chair about twenty months. After the council, Henry, accompanied by the prelates who had been present, went to Rome, and by common consent of the Romans and Germans, Suidger was elected pope, who took the name of Clement II, and was consecrated on Christmas day. See Mansi, Concil. 9:943; Baronius, Annal. A.D. 1046.

## Suttee[[@Headword:Suttee]]

             (Sansc. sati, virtuous, i.e. wife), the name given in Hindustan to a woman who voluntarily sacrifices herself by burning upon the funeral pyre of her husband, and also to the rite itself. The practice has not been confined to India, where it has had effect for many centuries, but has existed in other countries. Diodorus Siculus gives an instance, which occurred in the army of Eumenes more than 300 years B.C. The period of its origin in India is unknown, though it is certainly of great antiquity. Although the practice is not enjoined by their sacred books, yet it is based by the orthodox Hindus on the injunction of their Shastras, and there can be no doubt that various passages in their Puranas and codes of law countenance the belief which they entertain of its merit and efficiency. Thus the Brahma Purdna savs, “No other way is known for a virtuous woman after the death of her husband; the separate cremation of her husband would be lost (to all religious intents). If her lord die in another country, let the faithful wife place his sandals on her breast, and, pure, enter the fire.” The faithful widow is pronounced no suicide by the recited text of the Rig-Veda. The code of Vyasa says, “Learn the power of that widow who, learning that her husband has deceased and been burned in another region, speedily casts herself into the fire.” And the code of Angiras, “That woman who, on the death of her husband, ascends the same burning pile with him is exalted to heaven, as equal in virtue to Arundhati (the wife of Vasishtha).

She follows her husband to heaven, and will dwell in a region of joy for so many years as there are hairs on a human body, viz. thirty-five millions. As long as a woman (in her successive migrations) shall decline burning herself, like a faithful wife, on the same fire with her deceased lord, so long shall she not be exempted from springing again to life in the body of some female animal. When their lords have departed at the fated time of attaining heaven, no other way but entering the same fire is known for women whose virtuous conduct and whose thoughts have been devoted to their husbands, and who fear the dangers of separation.”  The mode of performing suttee varies in some unimportant respects, but its principal features are the same. An oblong space, seven feet by six feet, is enclosed by bamboo stakes about eight feet long, driven into the earth, within which a pile is built of straw, boughs, and logs of wood. After certain prayers and ablutions have been gone through with, the body of the deceased husband is brought from the house and placed upon the pile; sometimes in a little arbor of wreathed bamboos, hung with flowers within and without. Then the wife appears, and is unveiled by the Brahmins, herself removing the ornaments from her person, distributing them among her friends, by whom they are highly prized. She reserves only one jewel, the tali, or amulet, placed round her neck by her deceased husband on the nuptial day. Led by the principal Brahmin, she walks three times around the pile, and then ascends to the side of her husband. Embracing the body she lies or sits beside it, whereupon the nearest relative applies the torch. The shrieks of the dying woman, if she utters any, are drowned by the shouts of the spectators and the noise of drums.

Efforts to suppress this rite were made as early as the 16th century by the Mohammedan emperor Akbar, but without much effect. The practice continued to such an extent that between 1815 and 1826 there were 7154 cases reported in Bengal alone. In 1829 lord Bentinck, governor-general, enacted a law declaring all aid assistance, or participation in any act of suttee to be murder, and punishable as such. In 1847, during lord Hardinge's administration, the prohibitory edict was extended to the native states in subsidiary alliance with the government of India, and the practice may be considered to be practically extinct.

An attempt, of late years, has been made by rajah Radhankant Deb to show that in a text belonging to a particular school of the Black Yajur-Veda there is really a passage which would justify the practice of suttee; but the text cited by him is of doubtful canonicity; and, moreover, there is a text in the Rig-Veda which, if properly read, directs the widow, after attending to her husband's funeral ceremonies, to return home and attend to her domestic duties. See Wilson. On the: Supposed Vadik Authority for the Burning of Hindu Widows (Lond. 1862), vol. 2.

## Sutton, Alvah A[[@Headword:Sutton, Alvah A]]

             a minister of the Methodist Episcopal Church, was born in Vermont, June 19,1846. He went to Minnesota in 1869, and engaged in teaching and  farming. In 1873 he took work under the presiding elder, and supplied Long Prairie charge for two years. In 1875 he was ordained deacon, admitted into the Minnesota Conference, and appointed to the Brainerd Mission. He died Feb. 15,1876. See Minutes of Annual Conferences, 1876, p. 126.

## Sutton, Amos[[@Headword:Sutton, Amos]]

             an English missionary, was born at Sevenoaks, Kent, in 1798. He was ordained for the mission work at Derby in 1824, and sent to Orissa, India. He left this field once for a visit to England and America. His death took place at Cuttack, India, Aug. 17,1854. He translated the Scriptures into Oriya, compiled an Oriya dictionary, grammar, and lesson-book, besides writing The Family Chaplain (Calcutta, 1831-32, 2 vols. 8vo): — Rise and Progress of the Mission at Orissa (Phila. 18mo): — Orissa and its Evangelization (Derby, Eng. 8vo; Boston, 1850, 8vo): — hymn-book for Mission Congregations and Guide to the Savior.

## Sutton, Amos, D.D[[@Headword:Sutton, Amos, D.D]]

             an English Baptist minister, was born at Sevenoaks, Kent, January 21, 1802. At fifteen he resided in London, at twenty returned home and joined the Baptist Church. He was accepted as a general Baptist missionary, and sailed for Calcutta in 1824, thence to Cuttack, Orissa, India, where he labored till his health failed in 1832, and then returned to England. He returned to Cuttack in 1837, and labored till 1847, when he had again to seek rest in England, and became pastor at Leicester. In 1850 he returned again to India by way of America. He reached his station in India only to die, August 17, 1851.

## Sutton, Charles Manners, D.D[[@Headword:Sutton, Charles Manners, D.D]]

             an English prelate, was the fourth son of lord George Manners Sutton, and was born in 1755. He was educated at Emmanuel College, Cambridge; appointed dean of Peterborough, 1791; bishop of Norwich,: 1792; dean of Windsor, 1794; and archbishop of Canterbury. 1805. He died July 21, 1828. He published, Five British Species of Orobanche (Transactions of the Linn. Soc. 1797, 4:173): — Sermons (1794, 4to; 17.97; 4to). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Sutton, Christopher[[@Headword:Sutton, Christopher]]

             a learned English divine, was a native of Hampshire, and entered Hart Hall, Oxford, in 1582, aged seventeen years, but was soon transferred to Lincoln College. He was made prebendary of Westminster, 1605; prebendary of Lincoln, 1618, and died in 1629. He published, Disce Mori :(Lond. 1600, 24mo, with several later editions, N. Y. 1845, 16 mo): — Disce Vivere (Lond. 1608, 12mo; 1853, 18mo; N. Y. 16mo): — Godly Meditations upon the Most Holy Sacrament of the Lord's Supper (Lond. 1622, 12mo; late editions, 1838, 1847, 1849; Oxf. 1839, 1844, 18mo; N. Y. 1841, 16mo). See Allibone, Dict, of Brit. and Amer. Authors, s.v.

## Sutton, Henry[[@Headword:Sutton, Henry]]

             a minister of the Methodist Episcopal Church, was born near Princeton, N.J., July 20, 1808. Leaving home, he resided for some time in Trenton, N.J., where he united with the Church. After preaching a year, he entered the Philadelphia Conference on trial in 1835. In 1858 her was made supernumerary, and after sustaining ‘that' relation for several years, was placed on the superannuated list, and there remained until his death, in Philadelphia, Pa., March23, 1876. He was then a member of the Wilmington Conference. See Minutes of Annual Conferences, 1877, p. 12.

## Sutton, Richard[[@Headword:Sutton, Richard]]

             the co-founder of Brasenose College, Oxford, was the younger son of Sir William Sutton. Of the time or place of his birth we have no certain account, but we know that he practiced as a barrister of the Inner Temple. In 1490 he purchased some estates in Leicestershire, and afterwards increased his landed property in different counties. In 1498 he was a member of Henry VIII's privy council, and in 1505 was one of the governors of the Inner Temple. We find him, in 1513, acting as steward of the Monastery of Sion, near Brentford, Middlesex. He died about 1524. His bequests were almost all of a religious or charitable kind; His benefactions to Brasenose College were especially liberal, he having completed the building and doubled its revenues, besides leaving to it several valuable estates. He bore the expense of publishing the very rare book The Orchard of Syon.

## Sutton, Stephen B[[@Headword:Sutton, Stephen B]]

             a minister of the Methodist Episcopal Church, was born in Clermont County, O., Feb. 14, 1819, and united with the Church in February, 1837. He was licensed to preach March 16, 1844, and was admitted on trial into the Indiana Conference in October, 1851. He died at Martinsville, December, 1863. Mr. Sutton was very successful in his work, having admitted about 1275 persons into the Church. See Minutes of Annual Conferences, 1864, p. 201.

## Sutton, Thomas (1)[[@Headword:Sutton, Thomas (1)]]

             founder of-the Charterhouse school and hospital, was born at Knaith Lincolnshire, in 1532. He was educated at Eton and Cambridge, but at  what college is uncertain. After traveling abroad for some time, he returned home in 1562; was retained by the duke of Norfolk, and afterwards became secretary to the earl of Warwick and his brother, earl of Leicester. In 1569 he became master of ordnance at Berwick, and shortly after obtained a patent for the office of master-general of the ordnance of the North, which he retained until 1594. He entered into business, and was at the time of his death (at Hackney, Dec. 12, 1611) the richest untitled subject in the kingdom. He endowed the Charterhouse in 1611 with the bulk of his property. See Allibone, Dict. of. Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Sutton, Thomas (2), D.D[[@Headword:Sutton, Thomas (2), D.D]]

             an English clergyman, was born at Bampton, Westmoreland, and entered Queen's College, Oxford, in 1602, at the age of sixteen. He became perpetual-fellow in 1611, lecturer of St. Helen's, Abington, Berks, and minister of Calham, and afterwards minister of St. Mary Overies, Southwark. He was drowned at sea in 1623. He published separate Sermons (Lond. 1615, 8vo; 1616, 8vo; 1626, 4to; i631, 4to): — Lectures on Romans, ch. 11 (1632, 4to): — and left in MS. Lectures on Romans, ch. 12., and Psalms 119. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Sutton, William[[@Headword:Sutton, William]]

             a minister of the Methodist Episcopal Church, was born in Virginia about 1783, and in 1810 was licensed to preach. In 1823 he was ordained deacon by bishop M'Kendree, and in 1829 elder by bishop Roberts, and after this gave the Church faithful service for twenty-nine years. He died at London, Madison Co., O., Dec. 13, 1858. See Minutes of Annual Conferences of the V. E. Church, South, 1859, p. 190.

## Suva[[@Headword:Suva]]

             in Japanese mythology, is the god of the chase and the tutelary patron of all hunters. Large processions are annually formed in his honor.

## Svadilfur[[@Headword:Svadilfur]]

             in Norse mythology, was a famous horse of the giant who built the castle of the gods. He projected a great fortress for the asas who were defending themselves against the ice-giants; and he offered himself as an architect to  erect it, provided they would give him three winters to finish it, and the beautiful Freia as a wife and the sun and moon as servants. By the advice of Loke, the asas accepted the offer, on the condition that he should fulfill it in one winter, and without any other help than the horse Svadilfur. The giant agreed to this, and his horse exhibited such extraordinary strength that he easily lifted stones of the greatest weight, which would have required a hundred horses to carry; and the building was already completed, except a single gate, before the asas had thought it possible. They then threatened Loke with death if he did not break up the contract. Loke thereupon assumed the form of a beautiful mare, and so engaged the stallion Svadilfur that he broke the rope by which he was held and followed Loke, who took him far enough away From this connection sprang Odin's famous eight-footed horse Sleipner, who was fleeter than the wind and never tired. The architect saw himself deserted by his help, and sought to assume his gigantic form in order to finish the work with all his strength; but in the dilemma of the gods as to whether in that case they should abide by their word, or whether the giant should not be required to finish the work as he was, Thor suddenly appeared with his hammer and slew the giant.

## Svaha[[@Headword:Svaha]]

             in Hindi mythology, was the spouse of the fire-god Agbi.

## Svainshaugi[[@Headword:Svainshaugi]]

             or SWAINS' HILL, in Norse mythology, was a place which appears to have been originally the residence of dwarfs, inasmuch as the Edda mentions several of these as coming thence to Orwanga (arrowfield) and Jornwall (iron or battle field).

## Svaixdunoka[[@Headword:Svaixdunoka]]

             in Slavic mythology, was the brilliant bride of the star-god. She was worshipped by the heathen Prussians as a friendly, benign goddess, who kept the stars in their courses when her husband dropped their reins in his wild chase on the moon-car through storm and cloud.

## Svaixtix[[@Headword:Svaixtix]]

             in Slavic mythology, was the god of the stars and of sunlight, whom the ancient Prussians revered in common with the Wends and Slavs in  Pomerania, etc. He was represented in exceedingly rich clothing, had flames and rays about his head, and a tuft of hair on the middle of his crown, which rose like a flame of fire. From old Rhetsean works of art we infer, notwithstanding the inscription which calls him Belbog (1. biali bog, a good deity, in opposition to Czernebog, the evil god), that he was a malicious deity, since he appears as fierce and forbidding; but we must bear in mind that sculpture must rise to a high grade before double and inviting forms can be represented. This Art was at that time in such infancy that we call only wonder how the figures are shapely at all. Svaixtix was the most benevolent deity; he illuminated the night by tile glimmer of the stars, by the aurora and the snow light, and, like the sun god, imparted growth to seeds and warmth and fruitfulness to the soil.

## Svakons[[@Headword:Svakons]]

             in Lettish mythology, were soothsayers who foretold fortunes from flame and the smoke of a light.

## Svalgoni[[@Headword:Svalgoni]]

             in Lettish mythology, were priests who understood nuptialceremonies, examined bridegrooms and brides who were about to marry, tied the conjugal knot; and pronounced the blessing upon them in the name of Deity.

## Svantevit[[@Headword:Svantevit]]

             in Slavic mythology, was the most revered and conspicuous of the gods among the Wends. At Arkona, on the island of Rügen, stood his gigantic image, which was far and wide, for the whole southern coast of the Baltic Sea, the central point of worship.

Svantevit was an enormous colossus, which on four necks bore four heads with shorn hair and short beard. His clothing was like that of the Wends in general: a gown extending to the knees, made of cloth or felt, with Jong wide sleeves; a girdle held it together; the legs were bare; on the feet he wore coarse bark shoes; an immense sword hung at his side; and in the right hand he carried a large bow resting on the ground; his left hand held a cornucopia, which was annually filled with wine. In addition to these insignia, his image, which stood in Rhetra, had also a long- bearded human  head on the breast. Svantenvit was both a good and an evil deity, as the cornucopia and the bow indicated — the latter for war, the former for peace. He overshadowed the whole earth with his four heads; hence his counsel was highly prized and his oracles were the most conspicuous, as his cultus involved earthly power and authority. He was worshipped with drunken revelries, and large offerings, including, not unfrequently, human victims, were made; but, it would seem only when he was angry. His service was attended to by one high-priest, who, on the day of the great harvest festival, personally swept the temple, and that with restrained respiration, so as not to offend the god with his breath. Wine only was poured into his great cornucopia; and from the quantity that remained over from the preceding year an augury was drawn as to the abundance or otherwise of the next year's crop. The temple and the image of the god were destroyed by Waldemar I, on the baptism of the people. The public worship of this god thereafter ceased, although it privately continued, so that even now many old peasants regard the spot with superstitious awe. The interpretation of the name as Holy Veit (Sanctus Vitus) is probably only an instance of the corruption or extension of language.

## Svartalfhein[[@Headword:Svartalfhein]]

             in Norse mythology, was the native place of all evil genii or black elves.

## Svarthoefde[[@Headword:Svarthoefde]]

             in Norse mythology was the original ancestor of all magicians, who learned his art from the gods themselves, and transmitted it to his descendants.

## Svasudes[[@Headword:Svasudes]]

             in Slavic mythology, was the god of summer, represented by the warm beams of spring that introduced summer. He was worshipped by the Wends and Slavs as a deity of the second rank.

## Svava[[@Headword:Svava]]

             in Norse mythology, was a beautiful daughter of king Eylimi, who became famous through Helgi Haddinga, the son of Horward, king of Norway. The last had made a vow to call his own the fairest woman of the earth; and thus he already had three wives — Alfhilid, the mother of Hedin; Sireid, the mother of Humlung; and Siniriod, the mother of Hilming — when he heard that Sigurlin was the handsomest of women. He immediately wooed  her through the jarl Atli, but was rejected through fear of other suitors. Thereupon he made war upon her father, and at length Seized Sigurlin. She was, howsever, already the mother of a son, the famous Helgi, who remained quiet until the kindhearted Svava aroused him, gave him the name of Helgi, and allied herself to him as a godmother. Defended by the bad and charming Walkur, and armed with a never-failing sword, Helgi signalized himself by deeds of the greatest heroism; but he was, nevertheless, slain by Atli, the son of Hrodmar. No sooner, however, was Helgi reborn as the son of king Sigmund and the beautiful Borghili than Svava also reappeared in a second incarnation as the Shill virgin Sigrun. Helgi was but one dayold when he stood in armor and longed for the battle and victory. He crept, in female attire, into the house of the powerful but wicked king Huindingur, explored it as a waiting-maid, and then attacked and slew him in a dreadful contest. Helgi next wooed the beautiful and formerly loved Svava, now Sigrun; but had yet to undergo many a severe- contest, since she was already betrothed to Hodbrod, a son of king Gramnar of Sweden, but not loved by her. Helgi attacked him also, overcame and slew him in a battle at Frekastein, and was approaching the goal of his wishes when a new obstacle arose in the person of his own brother Hedin. The latter was returning home to Julaabend when he met an ugly old witch, out of the forest, riding on a wolf, which she drove with reins of twisted snakes, and she offered herself as a Walkur to the beautiful youth as a protectress; but when he disdained her, she angrily cried, “Thou shalt pay for this with Braga's cup.” When Hedin reached his home; he wildly swore that he would possess himself of Sigrun, his brother's bride, and he accordingly went immediately to seek his brother for that purpose. The latter not only treated him kindly, but, having been already mortally wounded in battle, surrendered her to his brother. When Helgi arrived in Walhalla, all the joys of heaven could not supply the place of the beautiful Sigrun; he therefore returned to his tomb, and rested there all night by the side of the lovely Sigrun till the morning light announced the end of his delight; and, mounting his steed, he returnedto the halls of Walhalla. Helgi was a third time born as the second Haddinga, while Svava, likewise, a third time appeared as Kara, daughter of Hal'dan, who was king of Denmark, and, with the spouse of his daughter, ruled over land and sea.

## Sverga Divi[[@Headword:Sverga Divi]]

             in Hindu mythology, is a section of genii who execute the immediate commands of Indra, the Indian sun-god. They seem not to have a large form, since they often ask human help in order to defend them against the Assurs, or evil genii.

## Sviartovit[[@Headword:Sviartovit]]

             (Slavic, holy warrior), the most celebrated deity of the ancient Baltic Slavonlians, whose temple and idol were at Arkona, the capital of the island of Rügen. This last stronghold of Slavonic idolatry was taken and destroyed, A.D. 1168, by Waldemar I, king of Denmark. SEE SLAVONIANS.

## Svidor and Svipall[[@Headword:Svidor and Svipall]]

             in Norse mythology, are surnames of Odin.

## Svipul[[@Headword:Svipul]]

             in Norse mythology, was one of the beautiful Walkurs, or female spirits who order the battle.

## Swaddle[[@Headword:Swaddle]]

             (חָתִל, to bandage, σπαργανόω; but טָפִח, in Lamentations 2:23, means to bear, upon the palm), to swathe an infant with cloths in order to keep its tender limbs from injury, a practice common in the East (Eze 16:4; Luk 2:7). SEE BIRTH.

## Swaddlers[[@Headword:Swaddlers]]

             an absurd nickname given by the Irish Roman Catholics to the early Methodists. It is said to have originated from John Cennick preaching a sermon on the Babe “wrapped in swaddling-clothes,” the ignorant Roman Catholics who heard it or heard of it supposing the “swaddling-clothes” to be an invention of the Protestants. In the year 1738 a ballad-singer named Butler actually raised riots in Dublin and elsewhere to the cry of “Five pounds for the head of a swaddler!” and he and his allies called themselves “Antiswaddlers.”

## Swahili Version[[@Headword:Swahili Version]]

             The Swahili, which was formerly described as Kisuaheli (that is, “according to Swahili”), is spoken at Zanzibar and for a considerable distance down the East Coast of Africa, besides being likely to become an important means of communication with inland tribes. The language is evidently an offshoot of the Kaffir family, but is strongly impregnated with Arabic words, being a connecting-ink between the two opposite families of speech. A tentative translation of the New Test. was made by the Rev. Dr. Krapf when in Eastern Africa a few years ago, but he never so far perfected his work as to render it prudent to propose its publication. Independently of Dr. Krapfs work, the attention of others had been drawn to this important subject; and when the Rev. Dr. Steere returned to England in 1869 he brought with him a translation of St. Matthew and the book of Psalms, which he had himself prepared during a residence of several years at Zanzibar. In the same year the Gospel of St. Matthew was printed; and as this was the first time any part of the Scriptures had been published in that language, and the circulation must of necessity be limited, only a small edition was issued. In 1871 the book of Psalms was printed, which was followed in 1875 by the publication of St. John's Gospel, and in 1877 by that of St. Luke, the latter as translated by the late missionary Rebmann, but with the orthography made to conform to that of bishop Steere. From the Report for the year 1877, we see that a proposal was made to use the Arabic characters for this version, but the committee of the British and Foreign Bible Society could not approve of it, inasmuch as the weight of evidence went to show that any natives who were acquainted with the Arabic characters could read the pure Arabic version, while for the rest the Kisuaheii in Roman characters was far simpler. Altogether the missionaries circulated in about nine years (i.e. since the publication of St. Matthew in 1869 to March 30, 1878) 4048 copies. Thus encouraged, bishop Steere is preparing a translation of the other books of the Bible. (B.P.).

## Swaim, John Sanford[[@Headword:Swaim, John Sanford]]

             a minister of the Methodist Episcopal Church, was born at Chatham, N.J., May 1, 1806, and united with the Church at the age of fourteen. He was admitted on trial in the Philadelphia Conference in 1834, and continued actively engaged in the pastorate until 1863. He then entered the Christian Commission, and was appointed to Hilton Head. In 1864 he was made  supernumerary, and appointed missionary to Jacksonville, Fla. Finding the climate congenial to his health, he continued to reside there until his death, Nov. 18, 1875. See Minutes of Annual Conferences, 1876, p. 42.

## Swaim, Samuel Budd, D.D[[@Headword:Swaim, Samuel Budd, D.D]]

             an able minister of the Baptist denomination, was born at Pemberton, N.J., June 22, 1809, and was a graduate of Brown University in the class of 1830 and of the Newton Theological Institution in the class of 1833. He was ordained at Haverhill, Mass., Nov. 7, 1833. For some time he was professor in Granville College (now Denison University). In 1838 he took charge of the First Baptist Church in Worcester, Mass., where his ministry was an eminently successful one, and continued sixteen years. From 1854 to 1862 he was pastor in West Cambridge, and then became an agent for the American Baptist Home Missionary Society. His death took place Feb. 3, 1865. (J. C.S.)

## Swaim, Thomas, D.D[[@Headword:Swaim, Thomas, D.D]]

             a Baptist minister, was born at Pemberton, N.J., March 30,1817. He was for a time a student in Brown University in the class of 1838, and having completed his college course in Madison University, graduated from Hamilton Theological Seminary in 1844. He was ordained in November, 1846, pastor at Washington, Pennsylvania. At the end of four years'  successful labor, he accepted an agency in the service of the missionary union for six months, and then was pastor in Flemington, N.J., sixteen years. In 1867 he became the financial secretary of the New Jersey Classical and Scientific Institute at Hightstown, and in 1868 district secretary of the American Baptist Home Missionary Society. He died in Philadelphia, Pennsylvania, March 24, 1884. See Cathcart, Baptist Encyclop. page 1124. (J.C.S.)

## Swain, Charles W[[@Headword:Swain, Charles W]]

             a minister of the Methodist Episcopal Church, was born at New Bedford, Mass., Oct. 22,1793. He united with the Church in Richmond, Clermont Co., O., in 1819, and in 1831 was admitted on trial into the Ohio Conference, and in due time received deacon's and elder's orders. He was actively engaged in the ministry (excepting one year's service as agent of the Ohio Wesleyan University) until the fall of 1855. In 1856 he took a superannuated relation, and made his home in Easton until his death, April 25, 1870. Mr. Swain assisted in organizing a temperance society in New Richmond, O., as early as Sept. 1,1829, the first of the kind west of the Alleghany Mountains. See Minutes of Annual Conferences, 1870, p. 166.

## Swain, Leonard, D.D[[@Headword:Swain, Leonard, D.D]]

             a Congregational minister, was born at Concord, N.H., February 26, 1821. He graduated from Dartmouth College in 1841, and from Andover Theological Seminary in 1846; was immediately ordained pastor of the Church in Nashua, establishing from the outset a reputation as an able- and eloquent preacher. His next pastorate was over the Central Church of Providence, R.I., from 1852 to 1869. For nearly two years he was laid aside from his work, and died July 14, 1869. See Rhode Island Biographical Cyclopaedia, s.v. (J.C.S.)

## Swain, Nathan[[@Headword:Swain, Nathan]]

             a Methodist Episcopal minister, was born in 1767, and converted when fourteen years of age. In 1799 he was admitted on trial in the Philadelphia Conference, in 1801 admitted into full connection and ordained deacon, and in 1803 ordained elder. He continued effective, with the exception of two years, until 1816, when he took a supernumerary relation, which he sustained until 1832, when he became superannuated, and so remained until his death, March 1, 1845. See Minutes of Annual Conferences, 4:14.

## Swain, Richard[[@Headword:Swain, Richard]]

             a Methodist Episcopal minister, was a native of New Jersey. In 1789 he was admitted on trial, in 1791 into full connection, and filled the following stations: Trenton, N. J., in 1789; Flanders, in 1790-91; Middletown Circuit, Conn., in 1792; New London, in 1793; Salem, N. J, in 1794; Burlington, in 1795; Freehold, in 1796; Trenton, in 1797; Freehold, in 1798; Salem, in 1799 and1800; Bethel, in 1801; Cape May, in 1802; Salem, in 1803. He became supernumerary in 1804-7, and died Jan. 17,1808. He was a man of great usefulness in the ministry. See Minutes of Annual Conferences, 1, 159; Stevens, Hist. of the M. E. Church, 4:280; Bangs, Hist. of the M. E. Church, 2, 252.

## Swallow[[@Headword:Swallow]]

             is the rendering, in the A.'V., of two Heb. words, and possibly the true meaning of a third. None of them, however, are very clearly identifiable ac: cording to modern scientific classification.

1. דנְרוֹר, deror, prop. liberty (as often rendered), i.e. strictly swiftness, occurs in two passages only with reference to a bird: Psa 84:3 (Hebrews 4), “The swallow [hath found] a nest;” Pro 26:2, “as the swallow by flying.” The ancient versions, in the former passage, understand a turtle-dove (Sept. τρωγών; Vulg. turtur), and in the latter a sparrow (στρουθός, passer). The radical signification of the word favors the idea that it may include the swallow, with other swiftly flying or free birds. The old commentators (so the rabbins), except Bochart (Hieroz. 2, 590 sq.), who renders it “columba fera;” apply it to the swallow, from the love of freedom in this bird and the impossibility of retaining it in captivity (De Wette, Umbreit, Ewald, Gesenius, Thesaur. p. 355). It is more likely that it was so named from its rapidity of flight. It probably, therefore, is-more properly the “swift” or “black martin,” and probably the dururi, mentioned by Forskal, as migrating to Alexandria from Upper Egypt about the end of October (Descript. Anim. p. 10). The frequenting of public buildings by this class of birds (Herod. 1; 159; Elian, V. H. 5, 17) is proverbial (Schultens, Monum. Vett. Arob. Carm. p. 1; Niebuhr, Reisen, 2, 270)., SEE SPARROW.

2. עָגוּר, agur, the twitterer, also occurs twice: Isa 38:14, “Like a crane [or] a swallow, so did I chatter;” Jer 8:7, “The turtle and the crane and the swallow observe the time.” In both these passages it is associated with a third term, סוּס, sus (v.r. סַוס, sis), rendered “crane,” but in the former passage the connective ו(“and,” “or”) is wanting. The Sept. in Isaiah renders both words by the single one χελιδών, Vulg. pullus hirundinis; and in Jeremiah χελιδών ἀγροῦ, hirn no et ciconia; thus agreeing with the A.V. in denoting the swallow. Bochart, however (Hieroz. 2, 614 sq.), maintains that agur is the proper Hebrew designation of the crane. He compares the word with the Chald. כורכיא, kurkeya, the Arab. kur'ki, the Gr. γέρανος, the Welsh garan, and the Germ. kran, all of which are, like it, onomatopoetic. The twittering or querulous sound (צפצ) and the migratory habit are both characteristics, which meet in the crane; its cry is often compared by the poets with that of a person in distress or grief, and its migratory habits are frequently dwelt upon by ancient writers (Aristot. Anim. 8:12; Elian, Aim. 3, 13, 23; Pliny, 10:31; Quint. Curt. Smyrn. 2, 107; 13:102 sq.). This view has been followed by Rosenmüller, Maurer, and Henderson in their comments on Isaiah. Gesenius, though seeming to favor this view in his commentary on Isaiah, repudiates it in his Thesaurus, where he treats agûr as a verbal adjective signifying chattering or twittering, and regards it as an epithet of the swallow in the passage in, Isaiah, and as a designation of the swallow in that in Jeremiah. This is followed by Knobel (Der Prophet Jesaia erkldrt). It is in favor of this that in the former the copulative is wanting between the two words; but this may be explained as a case of asyndeton (as in Hos 6:3; Hab 3:11, etc.); whereas the insertion of the ו in the other passage seems clearly to prove that ‘agûr and sus denote different birds. Hitzig, indeed, proposes to strike out this copula, but without sufficient reason. Maurer derives עָגוּר from an Arabic root signifying turbavit aquam, so as to designate an aquatic bird; Knobel would trace it to another Arabic root meaning to mourn piteously. The סוּס, sts, if distinct from the עָגוּר, agûr is probably a large species of swallow, and the latter term, when not a' mere epithet of the former, probably signifies a peculiar kind of heron. Sis, however, may perhaps be an imitative name expressive of the swallow's voice or twitter; and in Dr. Kennicott's remark that in thirteen codices of Jeremiah he read Issi for sis  we find the source of the ancient fable of the Egyptian Isis being transformed into a swallow. SEE CRANE.

Whatever be the precise rendering, the characters ascribed in the several passages where the names occur are strictly applicable to the swallow, viz. its swiftness of flight; its nesting in the buildings of the Temple, its mournful, garrulous note, and its regular migration, shared, indeed, in common with several others. We may observe that the garrulity of the swallow was proverbial among the ancients (see Nonn. Dionys. 2. 133, and Aristoph. Batr. 93). Hence its epithet κωτιλάς, “the twitterer,” κωτιλάδας δὲ τὰς χελιδόνας, Athen. 622.

See Anacr. 104, and ὀρθρογόη, Hesiod, Op. 566; and Virgil, Georg. 4:306. Although Aristotle, in his Natural History, and Pliny, following him, have given currency to the fable that many swallows bury themselves during winter, yet the regularity of their migration, alluded to by the prophet Jeremiah, was familiarly recognized by the ancients. See Anacreon (Od. 33). The ditty quoted by Athen. (360) from Theognis is well known ᾿Ηλθ᾿ ηλθε χελιδών καλὰς ωρας ἄγουσα, Καλοὺς ἐνιαυτούς, ἐπὶ γαστέρα λευκά, ἐπὶ νῶτα μέλαινα. So Ovid (Fast. 2, 853), “Praenuntia veris hirundo.”

The species of Syria and Palestine, so far as they are known, appear all to be the same as those of Europe. The following are the most abundant: 1. Cypselus spus the common swift or black martin, distinguished by its larger size, short legs, very long wings, forked tail, and by all the toes of the feet turning forward; these, armed with small, crooked, and very sharp claws, enable the bird to hang against the sides of walls, but it cannot rise from the ground on account of the length of its wings. The last two, but more particularly this species, we take to be the derar, on account of the name durari, already mentioned; which was most probably applied to it because the swift martin prefers towers, minarets, and ruins to build in, and is, besides, a bird to which the epithet “free” is particularly applicable. On the European coast of the Mediterranean it bears the name of barbota, and in several parts of France, including Paris, is known by the vulgar name of “le Juif,” the Jew; and, finally, being the largest and most conspicuous bird of the species in Palestine, it is the type of the heraldic martlet, originally applied in the science of blazon as the especial distinction of Crusader pilgrims, being borrowed from Oriental nations, where the bird is likewise honored with the term hagi, or pilgrim, to designate its migratory habits.  The deror being mentioned as building o0 the altar seems to imply a greater generalization of the name than we have given it; for habits of nesting in immediate contact with man belong only to the house and window swallows; but in the present instance the expression is not meant to convey a literal sense, but must be taken as referring to the whole structure of the Temple, and in this view the swift bears that character more completely than the other. It is not necessary to dilate further on the history of a genus of birds so universally known. 2. Flirundo rustica, or domestica (Var. Cahirica), the chimney swallow, with a forked tail, marked with a row of white spots, whereof Hirundo Syriaca, if at all different, is most likely only a variety. 3. Chelidon urbica, the martin, or common window swallow. 4. Cotyle riparia, sand-martin, or shore-bird, not uncommon in Northern Egypt, near the mouths of the Delta, and in Southern Palestine, about Gaza, where it nestles in holes, even on the sea- shore. Besides these, the Eastern or russet swallow (Hirundo rufula, Tem.), which nestles generally in fissures in rocks, and the crag-martin (Cotyle rupestris, Linn.), which is confined to mountain gorges and desert districts, are also common. (See Ibis, 1, 27; 2, 386.) The crag-martin is the only member of the genus which does not migrate from Palestine in winter. Of the genus Cypselus (swift), besides the one first noted above, the splendid alpine swift (Cypselus melba, Linn.) may be seen in all suitable localities. A third species, peculiar, so far as is yet known, to the north-east of Palestine, has recently been described under the name of Cypselus Galileensis. See Tristram, Nat. Hist. of the Bible, p. 204; Wood, Bible Annals, p. 381 sq.; Lewysohn, Zoologie des Talmuds, p. 206. SEE BIRD.

## Swan[[@Headword:Swan]]

             is the rendering, in the A. V., of תְּנְשֶׁמֶת, tinshemeth, in two of the three passages where this word occurs, namely, Lev 11:18; Deu 14:16, where it stands in the list of unclean birds (Sept. πορφυρίων, ἴβις; Vulg., copyingly, potphyrio, ibis; Samaritan the same). Bochart (Hieroz. 2, 290) explains it noctua (owl), and derives the name from שָׁמִם, shacidm, “to astonish,” because other birds are startled at the apparition of the owl. Gesenius suggests the pelican, from נָשׁ, “to breathe, to puff,” with reference to the inflation of its pouch. Whatever may have been the bird intended by Moses, these conjectures cannot be admitted as  satisfactory, the owl and pelican being both distinctly expressed elsewhere in the catalogue. Giggeius wavered between these two; and Dr. Mason Harris, seemingly not better informed, and confounding the American ‘red species with the white one of Africa, guessed that porphyrion must “mean the flamingo.

Parkhurst deriving the word from נשם, nashdm, “to breathe,” was inclined to render tinshemeth by “goose;” but as this bird is not by the present Jews deemed unclean, it may be confidently assumed that no mistake in this matter can have occurred during any period, and consequently that the goose cannot have been marked unclean by the law and afterwards admitted among the clean birds with its name transferred to another species. The Hebrew Dictionary by Selig. Newman, it is true, renders tinsheineth “swan;” but the Polyglots show the great uncertainty there is in several of the names of both the chapters in question. The swan, for which some recent scholars contend, asserting that it was held sacred in Egypt, does not occur, so far as has been ascertained, in any Egyptian ancient picture, and is not a bird which, in migrating to the south, even during the coldest seasons, appears to proceed farther than France or Spain, though, no doubt, individuals may be blown onward in hard gales to the African shore. Only two instances of swans have been noticed so far to the south as the sea between Candia and Rhodes: one where a traveler mentions his passing through a flock reposing on the sea daring the night; the other recorded by Hasselquist, who saw one on the coast of Egypt. But it may be conjectured that they mistook pelicans for swans, particularly as the last mentioned are fresh-water birds, and do not readily take to the true salt sea. Mr. Strickland, indeed, says of the mute swan (Cygnus olo), that it visits Smyrna Bay in winter; and Mr. Yarrell, on the authority of Mr. Bennett, tells us that the hooper (C. ferus) sometimes goes as far south as Egypt and Barbary. He adds that “they visit Corfu and Sicily in very severe winters; and Mr. Drummond saw a few on the lakes of Biserta, and one in the Lalke of Tunis at the end of April, 1845.”

But these are very rare instances. Nor, if it had been known to the Israelites, is, it easy to understand why the swan should have been classed among the unclean birds. The renderings of the Sept., porphyrio and ibis, are either of them more probable. Neither of these birds occurs elsewhere in the catalogue. The porphyrion, or purple gallinule, cannot have been unknown to the translators, as it was, no doubt, common in the Alexandrian temples, and was then, as it is now, seen both in Egypt and Palestine. Πορφυρίων, porphyrio antiquorunsm, Bp., the purple water-hen, is mentioned by Aristotle (thist. Anim. 8:8), Aristophanes (Av. 707), Pliny (Hist. Nat.  10,63); and is more fully described by Athenaeus (Deipn. 9:388). The circumstance of the same Heb. name being given to the chameleon (see below) may have arisen from both having the faculty of changing colors, or being iridescent; the first, when angry, becoming green, blue, and purple- colors which likewise play constantly on the glossy parts of the second's plumage.

The porphyrion is superior in bulk to the common water-hen, or gallinule; has a hard crimson shield on the forehead, and flesh-colored legs; the head, neck, and sides are of a beautiful turquoise blue, the upper and back parts of a dark but brilliant indigo. It is allied to the corn-crake, and is the largest and most beautiful of the family Rallidae, being larger than the domestic fowl. From the extraordinary length of its toes, it is enabled, lightly treading on the flat leaves of water-plants, to support itself without immersion, and apparently to run on the surface of the water. It frequents marshes and the sedge by the banks of rivers in all the countries bordering on the Mediterranean, and is abundant in Lower Egypt. Athenaeus has correctly noted its singular habit of grasping its food with its very long toes and thus conveying it to its mouth. It is distinguished from all the other species of Rallidae by its short, powerful mandibles, with which it crushes its prey, consisting often of reptiles and young birds. It will frequently seize a young duck with its long feet, and at once crunch the head of its victim with its beak. It is an omnivorous feeder, and, from the miscellaneous character of its food, might reasonably find a place in the catalogue of unclean bird. Its flesh is rank, coarse, and very dark-colored. It was anciently kept tame in the precincts of pagan temples, and therefore, perhaps, was marked unclean, as most, if not all, the sacred animals of the heathens were. When, in the decline of idolatry, the dog, peacock, ibis, the purple bird in question, and other domesticated ornaments of the temples had disappeared, Gesner's researches show how early and long the writers of the Middle Ages and of the Revival of Literature were perplexed to find again the porphyrion of the ancients, although modern naturalists have not the shadosw of a doubt upon the subject, the species being, moreover, depicted upon Egyptian monuments. The Porphyrio hyacinthinus is the species most common in Europe, although there are several others in Asia and Africa; Porphyrio erythropus, abundant on the southeast coast of Africa, appears to be that which the pagan priests most cherished.

The same Heb. word tinshemeth (תַּנְשַׁמֶת; Sept. ἀσπάλαξ v.r. σπάλαξ; Vulg. talpa) in Lev 11:30, being found among the unclean “creeping things that creep upon the earth,” evidently no longer stands for  the name of a bird, and is rendered “mole” by the A. V., adopting the interpretation of the Sept., Vulg., Onkelos, and some of the Jewish doctors. Bochart has, however, shown that the Heb. choled (חֹלֶד), the Arabic khuld or khild, denotes the “mole,” and has argued with much force in behalf of the “chameleon” being the tinshemeth. The Syriac version and some Arabic MSS. understand “‘a centipede” by the original word, the Targum of Jonathan a “salamander;” some Arabic versions read sammaldbras, which Golius renders “a kind of lizard.” In Lev 11:30, the “chameleon” is given by the A. V. as the translation of the Heb. choach (חוֹחִ), which in all probability ‘denotes some larger kind of lizard. SEE CHAMELEON. The only clue to an identification of tinsheneth is to be found in its etymology, and in the context in which the word occurs. Bochart conjectures that the root (נָשִׁם, nashdm, to breathe) from which the Heb. name of this creature is derived has' reference to a vulgar opinion among the ancients that the chameleon lived on air (comp. Ovid, Met. 15:411, “Id quoque quod ventis animal nutritur et aura,” and see numerous quotations from classical authors cited by Bochart, Hieroz. 2, 505). The lung of the chameleon is very large, and when filled with air it renders the body semi-transparent; from the creature's power of abstinence, no doubt, arose the fable that it lived on air. It is probable that the animals mentioned with the tinshemeth (Lev 11:30) denote different kinds of lizards; perhaps, therefore, since the etymology of the word is favorable to that view, the chameleon may be the animal intended by tinshemeth in the above passage. As to the change of color in the skin of this animal, numerous theories have been proposed; but, as this subject has no scriptural bearing, it will be enough to refer to the explanation given by Milne-Edwards, whose paper is translated in vol. 17 of the Edinburgh New Philosophical Journal. The chameleon belongs to the tribe Dendi-osaura, order Sazura; the family inhabits Asia and Africa and' the south of Europe. The Chameleo vuligaris is doubtless the species mentioned in the Bible. See Tristram, Natiural iistory of the Bible, p. 249; Wood, Bible Animals, p. 87, 488. SEE LIZARD.

## Swan (2)[[@Headword:Swan (2)]]

             (myth. and astron.), a beautiful constellation in the Milky-way, which may be readily known from the five bright stars, arranged in the form of a cross, of which it is composed. It is situated between Cepheus and Vipes, to the east of the Lyre. On bright wintry nights the naked eye may count a  hundred and fifty stars in this large constellation. The Swan commemorates the form chosen by Jupiter when he deceived Nemesis and Leda, or possibly the singing swan, sacred to Apollo, into which Orpheus was, at death, transformed.

## Swan, Jabez Smith[[@Headword:Swan, Jabez Smith]]

             a noted Baptist evangelist, was born at Stonington, Connecticut, February 23, 1800. He had early educational advantages; was converted at the age of twenty-one; licensed the following year; studied at the Hamilton Institute, N.Y.; became pastor at Stonington in 1827; Norwich, N.Y., in 1830; Preston in 1837; Oxford in 1842; New London, Connecticut, in 1843.; Albany, N.Y., in 1848; at New London again in 1849; served as a missionary through the state of New York for several years; became pastor at Watertord, where his health failed in 1862; and died November 19, 1884. He was powerful in prayer and preaching, and great revivals followed his labors. 'See Cathcart, Baptist Encyclop. s.v.

## Swan, Roswell Randall[[@Headword:Swan, Roswell Randall]]

             a Congregational minister, was born at Stonington, Conn., June 16,1778; was fitted for college by Rev. Hezekiah N. Woodruff, of Stonington, and graduated from Yale College in 1802. He united with the College Church Dec. 1, 1799. His purpose to enter: the ministry was not formed until March, 1804, and shortly after he commenced the studs of theology under Dr. Emmons, of Franklin, Mass. In October of the same year, after a severe illness, he continued his studies with Dr. Perkins, of West (Hartford. His license to preach was granted him by the Hartford North Association, at Northington, Feb. 6, 1805. Owing to ill-health, he did not immediately settle, but in December took charge of an academy in Stonington, and supplied the vacant Church there. He was ordained pastor of the Church in Norwalk Jan. 14, 1807, where he continued until his death, March 22, 1818.

See Sprague, Annals of the Amer. Pulpit, 2, 485.

## Swan, Samuel[[@Headword:Swan, Samuel]]

             a Presbyterian minister, was born in the island of Dominica, Nov. 30, 1798. While Samuel was a child his father returned to his native country, Scotland. Here the son received a liberal education, completing his course at the Glasgow University. At the age of nineteen he came with the family to Philadelphia, from whence he soon went to Princeton Seminary. He was licensed to preach by the Philadelphia Presbytery April 17, 1823, and received as a licentiate in the Presbytery of Huntington, Pa. He received a call from the Sinking Valley Church, which he declined to accept, and was dismissed to the Redstone Presbytery. His next call was to the churches of Fairfield, Ligonier, and Donegal, which he accepted, and was installed June 17, 1824. He proved to be a devoted, self-denying, and successful pastor, and for seventeen years and a half retained the esteem and growing confidence of his three churches. Becoming seriously crippled by a shivered limb, he was compelled to relinquish so extensive a charge, and he accordingly resigned, and accepted a call to the Johnstown Church, Pa., where he was installed in 1841. Half of his time was occupied by the  Church at Armagh. Here he continued until 1855. In 1856 he removed to Leland, La Salle Co., Ill., where he made an extensive purchase of land; and though he had no pastoral charge, he continued' to preach the Gospel as he had opportunity. From 1869 to 1871 he resided at Aurora, Ill. For the purpose of giving his children an education, he returned East, and, though advanced in years, continued to preach until the end of his pilgrimage, Aug. 5, 1877 (W. P. S.).

## Swanger, John P[[@Headword:Swanger, John P]]

             a minister of the Methodist Episcopal Church, was born in Mifflin County, Pa., Feb. 15,1836. He was converted and united with the Church in 1854; and' in 1859 was received on trial in the East Baltimore Conference. His ministry, however, was of short duration, as he died June 29, 1867, in Baltimore.

See Minutes of Annual Conferences, 1868, p. 27.

## Swarm[[@Headword:Swarm]]

             is the rendering, in the A. V., of two very different Hebrew words.

1. עֵדָה, ‘edâh (usually rendered “congregation” or “assembly”), is employed to designate the swarm of bees and honey found by Samson in the lion's carcass (Jdg 14:8). The lion which Samson slew had been dead some little time before the bees had taken up their abode in the carcass, for it is expressly stated that “after a time” Samson returned and saw the bees and honey in the lion's carcass, so that “if,” as Oedmann has well observed, “anyone here represents to himself a corrupt and putrid carcass, the occurrence ceases to have any true similitude, for it is well known that in these countries, at certain seasons of the year, the heat will, in the course of twenty-four hours, so completely dry up the moisture of dead camels, and that without their undergoing decomposition, that their bodies long remain, like mummies, unaltered and entirely free from offensive odor.” To the foregoing quotation we may add that very probably the ants would help to consume the carcass, and leave, perhaps, in a short time, little else than a skeleton. Herodotus (5. 114) speaks of a certain Oinesilus, who had been taken prisoner by the Amathusians and beheaded, and whose head, having been suspended over the gates, had become occupied by a swarm of bees; comp. also Aldrovandus (De Insect. 1, 110). Dr. Thomson (Land and Book, 2, 362) mentions this occurrence  of a swarm of bees in a lion's carcass as an extraordinary thing, and makes an unhappy conjecture that perhaps “hornets,” debabir in Arabic, are intended, “if it were known,” says he, “that they manufactured honey enough to meet the demands of the story.” It is known however, that hornets do not make honey, nor do any of the family Vespidae, with the exception, so far as has been hitherto observed, of the Brazilian Nectarina mellifica. SEE BEE.

2. עָלב, ‘arôb, is the term applied to the fourth of the plagues (q.v.) of Egypt (Exo 8:8-31; “divers sorts of flies,” Psa 78:45; Psa 105:31). It is regarded by most interpreters as a species of gadfly, or tabanus (Michaelis, Supplem. p. 1960), such as is still very troubiesome to animals in Egypt (Forskal, Descr. Amnin. p. 85; Rippell, Arab. p. 73). See Bochart, flieroz. 3, 472; Werner, in the Miscell. Lips. Nov. 3, 201 sq. SEE FLY.

## Swayze, John J[[@Headword:Swayze, John J]]

             a minister of the Methodist Episcopal Church, was born at Poughkeepsie, N.Y., Aug. 30, 1812. He was received on trial in the Pittsburgh Conference in 1829, and labored with great acceptability, filling the office of presiding elder, nine successive years. He took a superannuated relation in 1852 and died Feb. 18,1853. See Minutes of Annual Conferences, 1853, p. 242.

## Swayze, William[[@Headword:Swayze, William]]

             a Methodist Episcopal minister, was born in Sussex County, N. J., Nov. 18,1784. In his youth he was led by a pious African; to hear a Methodist preacher near Baltimore, was converted, and soon after felt impressed that it was his duty to preach the Gospel, and labored as a local preacher to great advantage for several years. He was admitted into the New York Conference on trial in May, 1807, and for eight years labored successfully within the bounds of that conference. “He became emphatically a son of thunder, attracting great crowds of people to his ministry, and speaking with a power and pathos that few have ever equaled, moving and exciting many-some to tears, others to cry for mercy, while others would shout for joy” (Gregg, p. 177). In 1816 he was transferred to the Ohio Conference; in 1817 appointed to Columbus Circuit; in 1818 to Deer Creek Circuit, including Chillicothe; in 1820 presiding elder of Ohio District, where “his labors, for almost four years, were crowned with unexampled success.” In  1824, by the division made by the General Conference, he fell in the Pittsburgh Conference, and was appointed to Erie District; in 1828 to- Canton District; in 1830, conference missionary; in 1832, retransferred to Ohio Conference; in 1834 to Pittsburgh Conference; after which, he was superannuated until death, March 29, 1841. See Minutes of Annual Conferences, 3, 238; Stevens, Hist. of the M.E. Church, 4:339-341. (J.L.S.).

## Swearing[[@Headword:Swearing]]

             (some form of אָלָה, or שָׁבִע, ὄμνυμι), is an appeal to God in attestation of the truth of what one says, or in confirmation of what one promises or undertakes. The Latin term is jusjurandum or juramenturn. Cicero (De Officiis, 3, 29) correctly terms an oath a religious affirmation;' that is, an affirmation with a religious sanction. This appears from the words which he proceeds to employ: “Quod autem affirmate, quasi Deo teste, promiseris, id tenendum est. Jam enim non ad iram deorum, quae nulla est, sed ad justitiam et ad fidem pertinet;” which in effect means that an oath is an appeal to God, as the source and the vindicator of justice and fidelity. Hence it appears that there are two essential elements in an oath-first, the human, a declared intention of speaking the truth or performing the action in a given case; secondly, the divine, an appeal to God, as a being who knows all things and will punish guilt. According to usage, however, there is a third element in the idea which “oath” commonly conveys, namely, that the oath is taken only on solemn, or, more specifically, on juridical occasions. The canon law gives all three elements when it represents judicium veritas, justitia as entering into the constitution of an oath judicium, judgment or trial on the part of society; veritas, truth on the part of the oath-taker; justitia, justice on the part of God.

The practice of taking oaths existed before the time of Moses. It is found as early as the days of Abraham, who made the oldest servant of his family swear he would select for Isaac a wife of his own kindred (Gen 24:2-3; Gen 24:37). It is here observable that the oath is a private, not a judicial one; only that the authority of Abraham, as patriarch, must be taken into account. An oath was sometimes a public and general bond, obliging the parties who tookit to a certain course-a case in which it appears to have been spontaneous and voluntary; as when, in Judges 21 the men of Israel  swore, saying, “There shall not any of us give his daughter unto Benjamin to wife” (comp. Jdg 21:5). From 1Ki 18:10, it appears to have been customary to require, on occasions of great concern, a public oath, embracing even an entire “kingdom and nation;” but whether taken individually or by some representativewe have no means of ascertaining. Such a custom, however, implying as it does a doubt of the public faith of a people, would hardly be submitted to, unless on the part of an inferior.

Oaths did not take their origin in any divine command. They were a part of that consuetudinary law which Moses found prevalent, and was bound to respect, since no small portion of the force of law lies in custom and a legislator can neither abrogate nor institute a binding law of his own mere will. Accordingly, Moses made use of the sanction which an oath gave, but in that general manner, and apart from minute directions and express words of approval, which shows that he merely used, without intending to sanction, an instrument that he found in existence and could not safely dispense with. Examples are found in Exo 22:11, where an oath is ordered to be applied in the case of lost property; and here we first meet with what may strictly be called a judicial oath (Lev 6:3-5).

An oath, making an appeal to the divine justice and power, is a recognition of the divinity of the being to whom the appeal is made. Hence to ‘swear by an idol' is to be convicted of idolatry. Such an act is accordingly given in Scripture as a proof of idolatry and a reason for condign punishment. “How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no gods” (Jer 5:7; Jer 12:16; Amo 8:14; Zep 1:5).

This appeal to God was in frequent use among the Hebrews, as a confirmation of both statements (Mat 26:74) and promises (1Sa 19:6; 1Sa 20:17; 2Sa 19:23; 2Sa 15:21; 1Ma 7:35. For covenant oaths, see Gen 31:53 sq.; Jos 9:15; 2Ki 11:4; 1Ma 7:15; Josephus, Ant. 14:1,2. For oaths of allegiance see 2Sa 15:21; Josephus, Ant. 15:10, 4) in both public and private life (e.g. Jdg 21:5; 1Ki 18:10; Ezr 10:5; and Gen 24:37; Gen 1:5; Mat 14:7), as also before the Judges (Exo 22:11; Lev 6:3; Lev 6:5); but the Mosaic law does not attempt to regulate its use. Perjury is forbidden (Lev 19:12), but on religious grounds, as a profanation of God's name. The usual oath was by Jehovah (Deu 6:13; comp. Gen 14:22; Jdg 21:7; Rth 1:17; 1Sa 14:44; 2Sa 19:7; 1 Kings 1, 29; 2, 23; Isa 19:18; Isa 65:16; Jer 1:2; Jer 38:16), while the apostates swore by strange gods (Jer 5:7; Jer 12:16; Amo 8:14; Zep 1:5). Sometimes an oath was made by- the life of the person addressed (2 Kings 2, 2; 1 Samuel 1, 26; 1Sa 20:3; comp. Euripides, Hel. 835), by the life of the king (1Sa 17:55; 1Sa 25:26; 2Sa 11:11), or by his head, even when not in his presence (a common oath in Egypt, Gen 42:15, and still used in Persia, Rosenmüller, Morgenl. 1, 200 sq.; Morier, Second Journey; comp. Strabo, 12:557; Herodotus, 4:68; Curtius, 6:11, 18; Lucian, Catapl. 11; Suetonius, Calig. 27; Vegetius, De Re Mil. 2, 5; Tertullian, Apol. 52; Zorn, Biblioth. Antiq. 1, 812 sq. In the Gospel according to Nicodemus, Pilate swears the safety of Caesar; comp. Rein, Rom. Criminalrecht, p. 534). More rarely, the oath was by the head of the swearer (Mat 5:36; comp. Virgil, En. 9:300; Ovid, Trist. 4:4, 45; Juvenal, 6:17), by some important member of the body, as the eyes (Ovid, Amor. 3, 3, 13; Tibullus, 3, 6,47; Plautus, Mencec. 5, 9,1); by the earth (Matthew 5, 35; Sil. Ital. 8:105; Euripides, Hippolytus, 1029); by heaven and the sun (Mat 5:34; Talmud Babyl. Berach. 55; comp. Kor. 91, 5; 53, 1; 56, 77; Virgil; En. 12:176, 197; 9:429; Aristophanes, Eq. 705; Plutarch, 129; Euripides, Medea, 746; Pausanias, 8:18, 1; Philostratus, Her. 2, 11; and Wettstein, 1, 305); by the angels (Josephus, War, 2, 16, 4)... It was a part of the punctiliousness of the later Jews to prefer rather to swear by the sun, the earth, or heaven than by God himself (Philostratus. 2, 271). Some swore by the Temple (Mat 23:16; comp. Lightfoot, p. 280), or parts of it (Mat 23:16; comp. Wettstein ad loc.), or by Jerusalem, the holy city (Mat 5:35; Mishna, Kethuboth, 2, 9; Lightfoot, p. 280). So among other ancient nations, the altar was touched in swearing (comp. Doughtaeus, Analect. 2, 26; Lakemacher, Observ. 9:112 sq. on Sil. Ital. 3, 82. On the oath CORBAN SEE CORBAN [q.v.], see Josephus, Apion, 1, 22, 453).

The form of swearing by Jehovah, always the most usual oath (see above), was very simple, “The Lord do this or that to me if I swear falsely” (Rth 1:17; 2Sa 3:9; 2Sa 3:35; 1Ki 2:23; 2Ki 6:31),or “As Jehovah liveth” (חִי יְהֹוָה, or חִי אֶלֹהַים, Rth 3:13; Jdg 8:19; 2Sa 2:27; Jer 38:16); at greater length, “Jehovah be a true and faithful witness between us” (יְהַי יַהֹוָה בָּנוּ לְעֵד אֵֶמת, Jer 42:5). Formulas of terrible import were used by the later Jews (see Josephus, Life, § 53; comp. Lysias, Pro. Con. Aristoph. 32). Of the  ceremonies usually observed by those who took oaths we know but little. In patriarchal antiquity it was usual to put the hand under the thigh (Gen 24:2; Gen 47:29). On this practice Abenezers observes, “It appears probable to me that the meaning of this custom was as if the superior said, with the consent of his slave, If thou art under my power, and therefore prepared to execute my commands, put thy hand, as a token, under my thigh.” Winer, however, thinks that, as it was usual to swear by the more important parts of the human frame, so this was a reference to the generative powers of man. But see on this interpretation, as well as on the general question of swearing by parts of the body, Meiner, Gesch. der Relig. 2, 286 sq. It is, however, certain that it was usual to touch that by which a person swore. Other instances may be seen in Niedek, De Populor. Adorat. p. 213 sq., and p. 218, which go immediately to confirm the idea advanced by Winer. The Targum of Jonathan (on Gen 24:2) supposes the hand to have been placed on the section of circumcision (comp. Jerome, ad loc.). Gramberg (Religionusid. 1, 439) most strangely connects this custom with the licentious worship of Baal and Astarte. (For other views see Dreyer, Miscel. ib. einige Gegenst. desteutsch. Rechts, p. 115 sq.; Mahn, in Bertholdt's Journ. 7:118 sq.).

The more usual employment of the hand was to raise it towards heaven; designed, probably, to excite attention, to point out the oath-taker, and to give solemnity to the act (Gen 14:22-23). In the strongly anthropomorphitic language of parts of the Scripture even God is introduced saying, “I lift up my hand to heaven, and say, I live forever” (Deu 32:40). Some suppose that a similar license is employed whenever the Almighty is represented as in any way coming under the obligation of an oath (Gen 22:16-17; Exo 6:8; Eze 20:5; Heb 6:17). Instead of the head, the phylactery was sometimes touched by the Jews on taking an oath (Maimon. Shebuoth, c. 11). Even the Deity is sometimes introduced as swearing by phylacteries (Tanch. fol. 6:3; Otho, Lex. p. 757). “Giving the hand” (Eze 18:12) was a ceremony used between equals; the violation of this pledge was believed to be a most atrocious crime, and hence the prophet denounces vengeance on the king of Babylon, who had broken a covenant after having “given his hand.” We meet with the representation of the pledge given by the joining of hands, in connection with some religious ceremony, on many ancient coins, of which the accompanying engravings are specimens. They are taken from golden coins in the British Museum. SEE HAND. Swearing by  dipping the hands in the blood of a victim was the most solemn form of oath among the ancient Greeks, and was chiefly used in concluding alliances offensive and defensive. SEE COVENANT.

The Rabbinical writers indulge in much prolixity on the subject of oaths, entering into nice distinctions, and showing themselves exquisite casuists. A brief view of their disquisitions may be seen in Otho, Lex. p. 347 sq. Some oaths they, declared invalid: “If any one swear by heaven, earth, the sun, and such things, although there may be in his mind while using these words a reference to Him who created them, yet this is not an oath; or if any one swear by one of the prophets or by some book of Scripture, having reference to Him who sent the prophet and gave the book, nevertheless this is not an oath” (Maimon. Hal. Shebuoth, c. 12) S So the Mishna (Shebuoth, c. 4): “If any one adjures another by heaven or earth, he is not held bound by this.” It is easy to see that oaths of this nature, with authoritative interpretations and glosses so lax, could hardly fail to loosen moral obligation, and to lead to much practical perjury and impiety. Minute casuistical distinctions undermine the moral sense.: When a man may swear and yet not swear, by the same formula appear to bind himself and yet be free, contract with his associates an obligation from which he may be released by religious authorities, the basis of private virtue and the grounds of public confidence are at once endangered. Besides, the practice of unauthorized and spontaneous oath-taking, which seems even in the earlier periods of Jewish history to have been too common, became, about the time of our Lord, of great frequency, and must have, tended to lower the; religious as well as weaken the moral character. Peter's conduct is a striking case in point, who “began to curse and to swear, saying, I know not the man” (Mat 26:74). An open falsehood thus asserted and maintained by oaths and imprecations shows how little regard there was at that time paid to such means of substantiating truth. The degree of guilt implied in such lamentable practices is heightened by the emphasis with which the Mosaic law guarded the sanctity of the divine name and prohibited the crime of perjury and profanation (Exo 20:7; Lev 19:12; Deu 5:11; Matthew 5, 33).

The levity of the Jewish nation in regard to oaths, though reproved by some of their doctors (Otho, Lex, p. 351: Philo, 2, 194), was notorious; and when we find it entering as an element into popular poetry (Martial, 11:9) we cannot ascribe the imputation to the known injustice of heathen writers towards the Israelites. This national vice, doubtless, had an  influence with the Essenes (q.v.) in placing the prohibition of oaths among the rules of their reformatory order. Modern Orientals habitually use the exclamation Inshallah (“in the name of God”) on the most trivial occasions.

That no case has been made out by Christian commentators in favor of judicial swearing we do not affirm; but we must be excused if we add that the case is a very weak one, wears a casuistical appearance, and as if necessitated in order to excuse existing usages and guard against errors imputed to unpopular sects, such as the Quakers and Mennonites. In inferential and merely probable conclusions, such as the case consists of, may be allowed to prevail against the explicit language of Jesus and James, Scripture is robbed of its certainty, and prohibitions the most express lose their force. For instance, it has been alleged that our Lord himself took part in an oath when, being adjured by the high-priest, he answered “Thou hast said” (Mat 26:63-64). But what has this to do with his own doctrine on the point? Placed at the bar of judgment, Jesus was a criminal, not a teacher, bound by the laws of his country which it was a part of his plan never unnecessarily to disregard to give an answer to the question judicially put to him, and bound equally by a regard to the great interests which he had come into the world to serve. Jesus did not swear, but was sworn, The putting the oath he could not prevent. His sole question was, Should he answer the interrogatory? a question which depended on considerations of the highest moment, and which he who alone could judge decided in the affirmative. That question in effect was, “Art thou the Messiah?” His reply was a simple affirmative. The employment of the adjuration was the act of the magistrate, to have objected to which would have brought on Jesus the charge of equivocation, if not of evasion, or even the denial of his “high calling.” The general tendency of this article is to show how desirable it is that the practice of oath-taking of all kinds, judicial as well as others, should at least be diminished till, at the proper time, it is totally abolished; for whatsoever is more than a simple affirmation cometh from the Evil One, ἐκ τοῦ πονηροῦ. (Mat 5:37), and equally leadeth to evil. See Lydii Diss. de Juramento; Nicolai, De Juram. Hebrceorum, Grcecorum, sRomeanorum, aliorumque Populorunm; Seldeii Diss. de Juraimentis;. Molembecii De Juramento per Genium Principis; Speiiceri Diss. de Juramento per Anchialum— all of which may be found in vol. 26 of Ugolino's Thesaurus Antiq. Sacr. See also Hansen, De Juranment. Vett. in Grsevius, Thesaurus; Carpzov,  Appar. p. 652 sq.; Steinler, De Jurejur. Sec. Discip. Heb. (Lips. 1736); Purmann, De Jurejur. ex lMente f'ebr. (Franakf. 1782); Valckenaer, De Ritib. in Jurejur. a Vet. Hebr. et Grt c. Observ. (Eranek. 1735; and in Oelrich's Collect. I,.2, 1.75 sq.); especially Bassek, De Jurejur. Ve. impr. Rom. (Traj. ad Rh. 17.27); Lasaulx, Ueb. d. Eid bei d. Griech., (Watirzb. 1844).; Ueb. d. Eid bei d. Rom. (ibid. 1844);Otho, Lex.' Rabbin. p. 347 sq. more recent authority. may be found in Stiaudlin; Geschichte der Vorstell. s.v. “Eide;” see also Tyler, Oaths: their Origin, etc. SEE OATH.

## Swearing, Profane[[@Headword:Swearing, Profane]]

             was severely condemned in the ancient Church, and seems to have been a common practice. Swearing, or foolish or wicked adjurations by any creature or daemon, by the emperor's genius, by angel and by saint, were reprobated. Perjured persons were placed under special penance. Profanity is also punishable by the civil law of Great Britain, and by the laws of some of the states of the United States.

## Sweat[[@Headword:Sweat]]

             (זָעָה, Gen 3:19; יֶזִע, Eze 44:18; ἱδρώς, Luk 22:44) was one of the physical phenomena attending our Lord's agony in the garden of Gethsemane as described by Luke (Luk 22:44): “His sweat was as it were great drops (literally clots, θράμβοι) of blood falling down to the ground.” The genuineness of this verse and of the preceding has been doubted, but is now generally acknowledged. They are omitted in A and B, but are found in the Codex Sinaiticus (א), Codex Bezae, and others, and in the Peshito, Philoxenian, and Curetonian Syriac. See Tregelles, Greek New Test.; Scrivener, Introd. to the Crit. of the New Test. p. 434), and Tregelles points to the notation of the section and canon in Luk 22:42 as a trace of the existence of the verse in the Codex Alexandrinus.

Of this malady, known in medical science by the term disapedesis, there have been examples recorded both in ancient and modern times. Aristotle was aware of it (De Part. Anim. 3, 5). The cause assigned is generally violent mental-emotion. “Kannegiesser,” quoted by Dr. Stroud (Phys. Causef the Death of Christ, p. 86), remarks, ‘Violent mental excitement, whether occasioned by uncontrollable anger or vehement joy, and in like manner sudden terror or intense fear, forces out a sweat, accompanied with signs either of anxiety or hilarity.' After ascribing this sweat to the unequal  constriction of some vessels and dilatation of others, he further observes: ‘If the mind is seized with a sudden fear of death, the sweat, owing to the excessive degree of constriction, often becomes bloody.' Dr. Millingen (Cariosities of Medical Experience, p. 489, 2nd ed.) gives the following explanation of the phenomenon: “It is probable that this strange disorder arises from a violent commotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretories. A mere relaxation of the fibers could not produce so powerful a revulsion. It may also arise in cases of extreme debility, in connection with a thinner condition of the blood.” The following are a few of the instances on record which have been collected by Calmet (Diss. sur la Sueur du Sang), Millingen, Stroud, Trusen (Die Sitten, Gebrdiuche und Krankheiten d. alt. Hebr. [Breslau, 1853]), in addition to those given under BLOODY SWEAT SEE BLOODY SWEAT . Schekius (Obs. Med. 3, 458) says that in the plague of Miseno in 1554 a woman who was seized sweated blood for three days. In 1552 Conrad Lycosthenes (De Prodigiis, p. 623, ed. 1557) reports, a woman sick of the plague sweated blood from the upper part of her body. According to De Thou (I, 11:326, ed. 1626), the governor of Montemaro, being seized by stratagem and threatened with death, was so moved thereat that he sweated blood and water. In the Helanges d'Histoire, (3, 179), by Dom Bonaventure d'Argonne, the case is given of a woman who suffered so much from this malady that, after her death, no blood was found in her veins. Another case of a girl of eighteen who suffered in the same way is reported by Mesaporiti, a physician at Genoa, accompanied by the observations of Valisneri, professor of medicine at Padua. It occurred in 1703 (Phiil. Trans. No.303, p. 2144). There is still, however, wanted a well-authenticated instance in modern times observed with all the care and attested by all the exactness of later medical science. That given in Caspar's Wochenschrift, 1848, as having been observed by Dr. Schneider, appears to be the most recent, and resembles the phenomenon mentioned by Theophrastus (London Med. Gaz. 1848, 2, 953). For further reference to authorities, see Copeland, Dict. of Medicine, 2, 72.

## Swedberg, Jesper[[@Headword:Swedberg, Jesper]]

             bishop of Skara, in Sweden. His father's name was Jacobson, but, according to a frequent Swedish custom, the son, on taking his degree at the university, assumed the name of Swedberg. He was born Aug.  28,1653, in the province of Dalecarlia. Having received a university education, he was ordained in 1685, and became successively court chaplain, professor of theology in the University of Upsalas (1692), and provost of the cathedral there. He was a pious, eloquent, and active man, a somewhat voluminous writer, chiefly on devotional subjects. He stood high in his native country, and many of his hymns are still among the favorite ones in the Swedish Lutheran service. He was the father of Emanuel Swedenborg. He was made bishop of Skara in 1702, about the time that he visited England. The Swedish Church in London and the Swedish congregations settled on the banks of the Delaware, in America, were placed by the king under his episcopal supervision; and his letters to the latter colony, still preserved in the records of the Church at Wilmington, show a warm interest in their affairs. From the information which he had obtained from this correspondence he published a work concerning America, a copy of which is in the library of Harvard College. He also published a Psalm-Book (1694), which was suppressed as pietistic; and the first Swedish Grammar (1722). Bishop Swedberg died July 26,1735. (W.B.H.)

## Sweden[[@Headword:Sweden]]

             a kingdom in the northern part of Europe. In conjunction with Norway it forms the Scandinavian Peninsula, occupying itself the larger part of this peninsula. Its geographical position is between lat. 55° 20' and 690 N. and long. 11° 10' and 240.10' E. and it extends not far from.1000 miles from north to south, and in its greatest breadth, 300 miles from east to west. It is bounded on the north by Norwegian Lapland, east by Russia, south by the Gulf of Finland and the Baltic, and west by the Sound, the Cattegat, and Norway. The country has the characteristic features of all northern regions. Many parts of it, especially in the north, are barren and unproductive. Its immense forests are a source of great revenue, the wood being, used not only for fuel, but entering quite generally into the construction of the exterior as well as the interior parts of all buildings, and furnishing also a profitable article for export. All the grains peculiar to northern countries- are, raised in Sweden, not only in sufficient quantity for home consumption, but also for export. In some of the metals it is very rich, and no small part of the wealth of the country comes from the working of mines of gold, silver, iron, copper, etc. The description which has been given of Norway, so far as the natural productions of the country are  concerned, will apply to Sweden, and renders any minute detail in this respect unnecessary. SEE NORWAY.

The great political divisions of Sweden are three Gothland, Svealand, and Norrland. Gothland has thirteen subdivisions, Svealand eight, and Norrland five; the whole giving an area of 167,477 square miles, and having a population of a little more than four millions and a quarter. The largest city is Stockholm, having a population in 1883 of 194,469. The only other city of considerable size in Sweden is Gothenburg, which has a population of 81,203; but there are quite a large number of cities and towns having a population of over 12,000.

I. History. — The early history of Sweden is involved in great obscurity, nor do we find much in that history that will interest the general reader until we come down to the time of Gustavus Vasa, who, with great heroism, made an attack on Christian II, and succeeded in obtaining the throne in 1523. The next character that stands out prominently on the pages of Swedish history is Gistavus Adolplus, the great champion of the Protestant faith, and the powerful foe with whom Austria had, to contend during the important period of the Thirty Years War. Gulstavus was most fortunate in his counselors and statesmen, especially in his chancellor, the wise and good Oxenstiern (q.v.), who, after the death of his sovereign at the battle of Lutzen in 1662, was entrusted with the management of affairs during the minority of Christina, the daughter of Gustavus, who succeeded to the throne. Passing over a few years, we come to the period during which the celebrated Charles XII sat on the throne, whose wonderful martial exploits form one of the most brilliant pages of modern history. At the commencement of his reign the kingdom of Sweden was at the height of its power and of its glory. When he closed his administration, and, by his death, Sweden came under the dominion of his sister, Ulrica Eleonora, its prospects were far from flattering. She surrendered herself to the control of her husband, Frederick of Hesse-Cassel, whose administration of the affairs of Sweden was most unfortunate and humiliating. In making terms of peace with the enemies with whom she had been at war for so long a time, cessions of large territories which were once within the boundaries of the kingdom had to be made. Ulrica dying without issue, the throne passed into the hands of Adolphus Frederick, in fulfillment of one of the terms of peace prescribed by the empress of Russia in the treaty of 1743. His reign of twenty years was one of constant commotion and trouble. At his death,  in 1771, his son Gustavus III succeeded to the crown and reigned twenty years, when he was assassinated, and his son Gustavus IV, a minor in age, came to the throne, with his uncle, the duke of Saermannland, as regent. For various reasons the young king, after a few years, was compelled to abdicate, and his uncle, the regent, under the title of Charles XIII, became king. Upon his decease, Feb. 5,1818, the French marshal Bernadotte was elected king, taking the title of Charles XIV. During his reign of twenty-six years, Sweden enjoyed a good degree of prosperity, and recovered, in considerable measure, what she had lost under the reigns of his predecessors. At his death, in 1844, his son Oscar I succeeded him and perfected the plans of his father for developing the resources of the country and adding to its material wealth. His reign lasted fifteen years (1844-59), during the last two of which, on account of his ill-health, his son and successor had acted as regent. This son, Charles XV, was king for thirteen years (1859-72). During his administration, liberal ideas gained the ascendency, and the result was the introduction into the government of many constitutional reforms. Charles died in 1872, and was succeeded by the present king, Oscar II.

II. Religion. — Christianity was first introduced d into Sweden in the year 830 by Anschar, a monk of Corbey, Westphalia, although the Swedish historians assert that many of the people embraced the Gospel still earlier, and that in 813 a church was erected at Linkoping by Herbert, a, Saxon- ecclesiastic. The labors of Anschar were followed up by his successor, Rembert, who founded several churches, but gained few converts. Several of Rembert's successors failed to prosecute the work, and Christianity became almost extinct; and it was not until 1026 that Sweden became a Christian state. The Reformation commenced in Sweden in 1524 under Gustavus I, who secretly encouraged the preaching of Lutheran doctrines, in order, when he had formed a party of sufficient strength, to seize the revenues of this dominant Church and abolish its worship. One of the most popular and able missionaries of t1he Reformation was Olaf Petri, who published the New Test. in the Swedish language. The bishops called upon the king to suppress the translation, who treated their proposal with indifference, and consented to a public disputation at Upsala between the Romish and Protestant parties. This controversy tended to open the eves of the people to the errors of the Romish creed, and they welcomed the missionaries to their houses. Gustavus seized at once two thirds of the whole ecclesiastical revenues, and authorized the clergy to marry and mix  with the world. He also declared himself a Lutheran, nominated Lutherans to the vacant sees, and placed Lutherans in the parish churches. In the course of two years the Romish worship was solemnly and universally abolished, and the Confession of Augsburg was received as the only rule of faith. John, who succeeded to the throne in 1569, had married Catharine of Poland, a Roman Catholic, and soon displayed a decided leaning towards the old faith. In the fervor of his zeal he prepared a new liturgy, entitled “Liturgy of the Swedish Church, Conformable to the Catholic and Orthodox Church.” This liturgy was rejected by the mass of the clergy of both churches, and even the papal sanction was refused. Still, the king so far prevailed as to induce the Swedish Church to revise its liturgy, and to declare all opposed to revision guilty of schism. On his death, his brother Charles became regent, and one of his first acts was to induce the Synod of Upsala (1593) to abolish the liturgy prepared by the late king and depose those ecclesiastics who had defended it. Sigismunld, hearing of these proceedings, came to Sweden and inaugurated violent measures in behalf of the Romish faith, which were so generally opposed by clergy and people that he returned in disgust to Poland. Charles took up the work of reform, caused a decree to be published in 1600 that the Confession of Augsburg should be the only rule of faith in Sweden, that all Romish priests should leave the country in six weeks, and prescribing general conformity under penalty of banishment. Under queen Christina the Church sank into a deplorable condition of spiritual declension and decay. There was a religious awakening, however, under the preaching of Ulstadius, who suffered for his zeal by a long imprisonment. To put an end to what was called in ridicule Pietism, an act was passed in 1713, and a still: more stringent one in 1726, prohibiting, under heavy penalties, all private religious meetings or conventicles. These harsh measures and the desire for true spirituality led a number of the people to seek permission to have the old books used in the churches of their parishes, or to have regularly ordained pastors serve them, promising themselves to maintain them, in addition to paying all dues, as formerly, to the parish priest. This was refused, and they withdrew from the worship of the national Church, enduring many disabilities, as denial of marriage, fines, and penalties. It was not till 1873 that dissenting ministers were allowed to marry.

The established Church of Sweden is Lutheran, all sects of Christians, however, being tolerated. The king nominates the archbishop and the bishops from a list of names presented to him by the ecclesiastical  authorities. The archbishop of Upsala is the head of the Swedish Church, having under him eleven bishops. All ecclesiastical matters of importance are subject to the decision of the king. A revolution in religious matters is now going on in Sweden, which cannot fail, in time, to make itself felt in its influence on the future destiny of the national Church. Especially prosperous have been the missionary operations of- the Baptists under the labors of the Rev. Andreas Wiberg and his fellow-laborers. Thousands of converts have been gathered into Baptist churches, and the work of evangelization seems to be but in its infancy.

In 1854 the Rev. O. P. Petersen was commissioned by the Missionary Society of the Methodist Episcopal Church to open missions in the Scandinavian missionary; he had, as an assistant missionary, Peter Larssen, who went to Sweden and visited several families at Calmar. A mission was begun in 1864 at Wishy, in the island of Gothland, and from that time the work has been very prosperous. The General Conference of 1876 ordered the Swedish mission to be organized into an Annual Conference, which was effected under the presidency of bishop Andrews at Upsala, Aug. 7, 1876. The following is a summary of the statistics of the mission for 1889: Number of ministers, 63; local preachers, 117; Sunday-schools, 202; teachers and officers, 1097; Sunday-school scholars, 14,417; members and probationers, 15,786; churches, 84; probable value of churches, $197,534.

III. Education. —To the credit of Sweden it is to be said that she has provided most liberally for the education of the young. There is a common school system, instruction being gratuitous, and children not attending the regular government schools are obliged to furnish certificates that they are under the tuition of private teachers. The result of all this careful and systematic attention to education is that seldom is a Swede found who cannot read and write. The higher seats of learning are well patronized. The University of Upsala takes high rank among the literary institutions of Northern Europe. Its home is in the town from which it takes its name Upsala, forty-five miles north-west of Stockholm, a place of some 20,000 inhabitants. The attendance of students is large; as high sometimes as 1500, who gather here not only to pursue the regular course of collegiate study, but to listen to lectures from the professors of theology law, medicine, and philosophy. The university has a valuable library of over 150,000 volumes, several museums and collections, a botanical garden, and an observatory. Both the army and the navy are well represented by schools, the former  having two well-conducted institutions, one at Carlberg and another at Marieberg, designed especially for the training of officers of the engineering and artillery departments, and the latter having a school for naval ‘cadets at Stockholm, There are to be found in Sweden-as there are in all countries where the people are well educated-in all towns and villages, libraries, museums of art, etc., societies for the promotion of science and literature, publications in the form of newspapers and periodicals of many kinds, so that the diffusion of knowledge is wide- spread and healthy.

IV. Literature. —See Adlerfeldt, Histoire Militaire de Charles XII (Paris, 1741, 3 vols. 12mo); Brown, Memoirs of the Sovereign of Sweden and Denmark (Lond. 1804, 3 vols. 8vo); Arndt, Erinnerungen aus. Schweden (Berlin, 1818, 8vo); Dunham, History of Denmark, Sweden, and Norway (Lond. 1833-34, 3 vols. 12mo); Gall, Reise durch Schweden in 1836 (Bremen, 1838, 2 vols. 12mo); Laing, Tour in Sweden in 1838 (Lond. 1839, 8vo); Sylvanus, Rambles in Sweden and Gothland, with Etchings by the Way-side (ibid. 1847, 8vo); Tham, Beskrifung ofver Sveriges Rike (Stockh. 1849-56,7 vols. 8vo); Marryatt, Year in Sweden and Gothland (Lond, 1862, 8vo).

## Swedenborg, Emanuel[[@Headword:Swedenborg, Emanuel]]

             the founder of the New Jerusalem Church (q.v.), was born in Stockholm, Sweden, Jan. 29, 1688. His ancestry were not noble, but of high respectability among the miners of the great Stora-Kopparberg, in the province of Dalecarlia. His father, Jesper Swedberg (q.v.) or Svedberg, married Sarah, daughter of Albrecht Behm, assessor of the Royal Board of Mines. Emanuel was their second son and third child. After the elevation of the father to the prelacy as bishop of Skara, the name was changed and the family ennobled by queen Ulrica Eleonora in, 1719. Reared amid pious influences, the accounts we have of his earliest years seem to indicate a childhood of unusual thoughtfulness and susceptibility to religious impressions. He says of himself, “From my fourth to my tenth year my thoughts were constantly engrossed by reflecting on God, on salvation, and on the; spiritual affections of man. I often revealed things in my discourse which filled my parents with astonishment, and made them declare, at times, that certainly the angels spake through my mouth.” Great care was bestowed on his education, which was acquired principally at the University of Upsala, where he took his degree of Ph.D. in 1709, in his  twenty-second year. He then visited England, spending a year at Oxford and three more on the continent of Europe. At this time he was already a member of the Royal Society of Sciences of Upsala, corresponding with it while abroad. He sought everywhere the society of the learned, and commenced publishing works almost immediately on his return, some of them poetical, others mathematical. His mind took an industrious and practical turn, and for many years he was almost wholly employed in scientific pursuits, in mining, engineering, and physiological studies. His family connections were influential — one sister married Eric Benzelius, afterwards archbishop of Upsala; another was the wife of Lars Benzelstierna, governor of a province, whose son became a bishop; while other members of the family rose to ecclesiastical and civil dignities. He had a large circle of friends among the nobility and higher classes, and enjoyed abundant patronage at court. His rank entitled him to a seat in the Swedish Parliament, and about 1721 he was appointed by Charles XII assessor of the Board of Mines, which made him also a member of the Cabinet. In 1724 he was solicited to accept the professorship of mathematics in the University of Upsala, but preferred the position he already occupied.

Twelve years later we find him beginning to publish his philosophical works, first, Opera Philosophica. et Mineralia (Leipsic and Dresden, 3 vols. fol.), under the patronage of the duke of Brunswick; afterwards, his Principia: The Principles of Natural Things, or New Attempts at a Philosophical Explanation of the Phenomena of the Elementary World: — then came Outlines of a Philosophical Argument on the Infinite, and the Final Cause of Creation, and on the Intercourse between the Soul and the Body: — followed, a few years later, by the Economy of the Animal Kingdom (Amsterdam, 2 vols. 4to); and the Animal Kingdom (vol. 1, at the Hague; vol.. 2, Lond. 1745). There were many other tracts, essays, and volumes of minor importance, his last work of this nature being the Worship and Love of God. These works are generally acknowledged as belonging to the highest order of philosophical thought. His declared object in all his investigations was to behold the wisdom and goodness of the Creator in all his works; giving his life to the discovery of truths, determined to rise through their different degrees to those of the highest order, for the sake of doing something useful to mankind and advancing the best interests of society. The accounts show him to have been at this  period a man of solid virtue, piety, and decorum. These are the “rules of life” which he wrote down and preserved for his own guidance:

1. Often to read and meditate on the Word of God.

2. To submit everything to the will of Divine Providence.

3. To observe in everything a propriety of behaviors and always to keeps the conscience clear.

4. To discharge with fidelity the functions of my employment and the duties of my office, and to render myself in all things useful to society. He was a member of the principal scientific and philosophical societies of Northern Europe.

In 1745, at the age of fifty-seven in the full maturity of his powers, in the enjoyment of honorable station, and of an enviable reputation at home and abroad for worth, learning, and extraordinary capacity he ceased from his other labors and began to devote himself to theology, to the promulgation of the doctrines of the New Jerusalem Church. Having been, as he declared, called by the Lord to be the messenger of a New Dispensation of Heavenly and Divine Truth, he was no longer at liberty to pursue his former courses of occupation and study, but thenceforward applied himself, with all the diligence of his character, to the duties of his new office. The following are some of his own words with respect to this “call” and mission, written to Rev. Dr. Hartley, rector of Winwick, England, in reply to inquiries. After speaking of the circumstances of his previous career, he continues, “But I regard all that I have mentioned as matters respectively of little moment; for, what far exceeds them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me, his servant, in the year 1743, when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and to publish various arcana that have been seen by me or revealed to me as, respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, with many other most important matters conducive to salvation and true wisdom.' The only reason of my later journeys to foreign countries has been the desire of being useful, by making known the arcana entrusted to me.” At another time, late in life, he writes, to the landgrave of Hesse-Darmstadt, “The Lord, our Savior, had foretold that he would come again into the  world, and that he would establish there a new Church. He has given this prediction in the Apocalypse (Rev 21:22), and also in several places in the evangelists.

But, as he cannot come into the world again in person, it was necessary that he should do it by means of a man, who should not only receive the doctrine of this new Church in his understanding, but also publish it by printing; and so the Lord had prepared me for this office from my infancy; he has manifested himself in person before me, his servant, and sent me to fill it. This took place in the year 1743. He afterwards opened the sight of my spirit, and thus introduced me into the spiritual world, and granted me to see the heavens and many of their wonders, and also the hells, and to speak with angels and spirits, and this continually for twenty-seven years. I declare, in all truth, that such is the fact. This favor of the Lord in regard to me has only taken place for the sake of the new Church which I have mentioned above, the doctrine of which is contained in my writings.” Except in this chief object and in the character of his writings, his habits of life underwent no change. His outward demeanor remained the same, with an increase of spiritual piety and prayerfulness, the same dignity and quiet urbanity of manner marked his intercourse with others, the same solid sense and enlightened intelligence characterized his conversation. His intercourse with the best society of the realm and the most eminent men of his time was uninterrupted. He retained his seat in the Swedish Parliament, and became more prominent in State affairs than he had ever been before.

Swedenborg's first theological publication, and his largest work, is the Arcana Calestia, or Heavenly Mysteries, a commentary, in eight quarto volumes, on the book of Genesis, with a large part of Exodus; in which, with many other observations and doctrines, the text is unfolded as to what he calls its “‘spiritual sense.” The design seems to be to discover a Christian meaning and application in all things of the “law and the prophets;” the method pursued does not appear to be much unlike that of other Christian commentators, except in the extent to which the principles of symbolism are carried and the results arrived at. He maintains that such a secondary sense runs through all the books given by immediate divine dictation Law, Former Prophets, Later Prophets, and Psalms-and that these books are written according to a uniform law, called that of “correspondence,” or the law of universal analogy between spiritual and natural things, which law it is one great object of his writings to unfold. His  citations and comparison of Scripture texts are remarkably full and exhaustive.

From the time of his alleged “call,” he wrote and published almost constantly until his death. The Arcana was finished in 1756. His succeeding works are, An Account of the Last Judgment, and the Destruction of Babylon.; showing that all the Predictions in the Apocalypse are at this Day Fulfilled: Being a Relation of Things Heard and Seen (Lond. 1758): — Concerning Heaven and its Wonders, and concerning Hell; from Things Heard and Seen (ibid. 1758): — The Four Leading Doctrines of the New Jerusalem, viz. Concerning the Lord, Sacred Scripture, Faith, and Life (Amster. 1763) Angelic Wisdom concerning the Divine Love and the Divine Wisdom (ibid. 1763): — Angelic Wisdom concerning the Divine Providence (ibid. 1764): — The Apocalypse Revealed, wherein are Disclosed the Arcana there Foretold, which have hitherto Remained Concealed (ibid. 1766): The Apocalypse Explained according to the Spiritual Sense; in which are Revealed the Arcana which are there Predicted and have been hitherto Deeply Concealed (published after his death, in 5 vols. 8vo), a much larger and fuller work than the preceding: — The Delights of Wisdom concerning Conjugal Love; after which follow: — the Pleasures of Insanity concerning Scortatory Love (Amster. 1768). The True Christian Religion, containing the Universal Theology of the New Church, Foretold by the Lord in Dan 7:13-14, and in Rev 21:1-2 (ibid. 1771), contains his body of divinity, and is divided into fourteen chapters, under appropriate heads. There are also a number of minor treatises and tracts. All these works were written originally in Latin, and were distributed by the author to the principal universities and seats of learning.

In addition to his philosophical acquirements, Swedenborg was learned also as a Hebrew and Greek scholar. He died in London, March 29,1772, maintaining to the last the truth of his alleged disclosures. He did not attempt to collect congregations, nor organize a church. For an account of the followers of his doctrines, SEE NEW JERUSALEM CHURCH. (W.B.H.)

## Sweet Cane[[@Headword:Sweet Cane]]

             SEE CANE.

## Sweet Singers[[@Headword:Sweet Singers]]

             a small Scottish sect, called from their founder, John Gib, the GIBBITES SEE GIBBITES (q.v.). They forsook all worldly business, and professed to be entirely devoted to fasting and prayer in the open fields. The name “Sweet Singers” was given to them from their habit of “wailing a portion” of the more mournful psalms. They renounced and denounced the use of metrical psalms, the translation of the Bible, Longer and Shorter  Catechisms, the Confession of Faith, the Covenant, names of months and days, the use of churches and church-yards; all kinds of tolls, custom, and tribute, all sports, and, indeed, everything and everybody but themselves. They finally undertook a pilgrimage to the Pentland Hills, where they remained some days, with a resolution to sit till they saw the smoke of the desolation of Edinburgh, which their leader had predicted. They were committed to prison in Edinburgh in April. 1681, but were soon, released. See Blunt, Dict. of Sects, s.v.; M'Crie, Scottish Church History, 2, 195. SWEET SINGERS, the English RANTERS SEE RANTERS (q.v.) of the 17th century, so called by some contemporary writers.

## Sweet Wine[[@Headword:Sweet Wine]]

             SEE WINE.

## Sweet, Elisha[[@Headword:Sweet, Elisha]]

             a minister of the Methodist Episcopal Church, was born at Gorham, Ontario Co., N. Y., in 1810. He was admitted into the Genesee Conference  in 1847, in which conference and the East Genesee he spent his ministerial life, three years of which he was superannuated. He died Sept. 7, 1869. See Minutes of Annual Conferences, 1870, p. 281.

## Sweet, John Davis[[@Headword:Sweet, John Davis]]

             a Baptist minister, was born at Kingston, Mass., Oct. 16, 1838. He was the son of a Unitarian clergyman. From his early life he developed a marked taste for literary pursuits, and in his preparatory studies took high rank as a scholar. In the fall of 1857 he entered Harvard College, one year in advance, and distinguished himself by his application to his college tasks. Having overworked himself, he sought to recruit his health by foreign travel. Returning home, he embarked in business; but, his friends urging him to direct his attention to the ministry, he abandoned his secular pursuits, and was ordained as pastor of the Baptist Church in Billerica, Mass., in October, 1863, where he remained nearly five years 1863-68, securing in a marked degree the affection of his Church and the respect of the people of the village in which he had his home. He was publicly recognized as pastor of the First Baptist Church in Somerville, Mass., May 4, 1868. He had commenced his work in the new field of his labor, and was prosecuting it with rare success, when he was stricken down by disease. One of the last records which he made in his diary a few days before his death was the following: “In looking over my ministry of nearly seven years, I feel I ought to drop on my knees and thank God that he ever called me to this glorious work. Some are always speaking of the trials of the ministry; but I can say, on reviewing mine, that it has been one bright day, with few clouds to dim the brightness. I love the work.” He died in August, 1869. See Warren [G. F.], Memorial Sermon. (J. C. S.)

## Sweetman, Joseph[[@Headword:Sweetman, Joseph]]

             a Presbyterian minister, was born at Freehold, Monmouth Co. N.J., March 9, 1774. His mother was a granddaughter of Walter Kerr, who was banished from Scotland for his unwavering adherence to Covenanter principles and his opposition to prelacy. When Joseph was about three months old, his parents removed to Charlton, Saratoga Co., N.Y. He graduated at Union College in 1797, being one of the three students that composed the graduating class, and receiving its first honors. He studied theology privately, was ordained by Albany Presbytery, and installed pastor of Salem Church, Washington Co., N.Y., Sept. 17,1800. On account of failing health, he resigned his pastoral charge Oct. 8,1817, and was never again installed pastor of a Church, but from that time till his death devoted himself to aiding young men in preparing for the ministry. He was the founder of the “Sweetman Scholarship” in Princeton Theological Seminary, N.J. He died Dec. 10, 1863. Mr. Sweetman was vigorous in intellect and eloquent in manner. He was a very benevolent man: that he might have to give, he was industrious, economical, and prudent. See Wilson, Presb. Hist. Almanac, 1863, p. 57; also 1864, p. 198.

## Sweetser, Seth, D.D[[@Headword:Sweetser, Seth, D.D]]

             a Congregational minister, was born at Newburyport, Mass., March 15,1807. He was prepared for college in Newburyport Academy, under the tuition of Leonard Withington, D.D., and graduated from Harvard College in 1827. He then taught school for two years (1827-29) in Geneseo, N. Y.,  after which he returned to Harvard College as a tutor, remaining there until 1831, when he entered Andover Theological Semiliary, where, after a full course of three years, he graduated in 1834. He was ordained Nov. 23, 1836, and was called to Gardiner, M.E. where, after preaching two years, he was dismissed, Nov.8, 1838, to the pastorate of the Calvinist Church, Worcester, Mass., was installed Dec. 19 of the same year, and remained in this office until his death, having had a colleague after 1874. Here the great work of his life was done. He was a trustee of Leicester Academy and of Phillips Academy, Andover, from 1850, and president of the latter board from 1864. He was a trustee of the Worcester Free Industrial Institute and of Worcester Memorial Hospital. He was also a member of the council of the, American Antiquarian Society, a corporate member of the American Board of Commissioners for Foreign Missions from 1854, one of the vice- presidents of the American Home Mission Society from 1864, and president of the American Education Society. From 1866 to 1873 he was overseer of Harvard College, during which time he published various Reports, Sermons, and Addresses; also several articles in the Bibliotheca Sacra. He died from the effect of a spinal injury and pulmonary disease combined March 24,1878. (W.P.S.)

## Swell[[@Headword:Swell]]

             in music, a set of pipes in an organ with a separate key-board, and forming a separate department, which are capable of being increased or diminished in intensity of sound by the action of a pedal on a series of shades or shutters overlapping each other like Venetian window-blinds, within which the pipes in question are enclosed. On a well-constructed swell a practiced performer can imitate not only a gradual crescendo and diminuendo, but also a forzando, a very small opening sufficing to make an immediate burst upon the ear; while, when the shutters are closed, an imitation of an echo is produced.

## Swelling[[@Headword:Swelling]]

             (גָּאוֹן, gaon, “excellency,” “pride,” etc.) OF JORDAN is a phrase occurring in the A.V. at Jer 12:5; Jer 49:19;  but which should be rendered “pride of Jordan,” as in Zec 11:3. It refers to the verdure and thickets along the banks, lined with willows, tamarisks, and cane, in which the lions once made their covert; but has no allusion to  overwhelming billows from a rise of the waters (Reland, Palaest. p. 274). SEE JORDAN.

## Swert (or Sweerts), Francis[[@Headword:Swert (or Sweerts), Francis]]

             a Flemish historian and antiquary, was born in Antwerp in 1567. He devoted much of his time to study, and published a great many works which brought him considerable reputation: Narrationes Historicae in Deorunt Dearumque Capita, etc. (Antwerp, 1602, 4to): — Lacrime in Funere Ab. Ortelii, cum Ortelii Vita (1601, 8vo): — Meditationes J. Cardinalis de Turrecremata in Vitam Christi, cum Vita. Ccrd. etc.(Cologne, 1607,12mo): — Selectae Orbis Christiane Delicice (ibid. 1608,1625,8vo). He died in 1629.

## Swift Beast[[@Headword:Swift Beast]]

             SEE CAMEL.

## Swift, Elisha Pope, D.D[[@Headword:Swift, Elisha Pope, D.D]]

             an eminent divine of the Presbyterian Church, was born at Williamstown, Mass., Aug.'12, 1792.. His paternal grandfather was the Hon. Heman Swift; his father, the Rev. Seth Swift, pastor at one time of the Congregational Church in Williamstown; and his mother was a descendant of Rev. John Eliot, well known in the annals of American history as the “Apostle to the Indians.” He graduated with honor at Williams College, Sept; 1, 1813, and at the Theological Seminary, Princeton, N. J. in 1816 was licensed by New Brunswick Presbytery at Lawrenceville, N. J., April 24,1816, and on Sept. 19 of the same year he met the American Board of Commissioners for Foreign Missions at Hartford, Conn., and was accepted as a foreign missionary, though he was informed that he could not be sent abroad for some months. On Sept. 3, 1817, he was ordained by a Congregational council as an evangelist to the Heathen, the late Lyman Beecher, D.D., preaching the ordination sermon in Park Street Church, Boston, Mass. The interval between his licensure and his entering a permanent field of labor, a period of some two and a half years, was filled up with laborious efforts in behalf of the foreign missionary cause traveling, for the most part, on horseback, preaching almost daily, collecting funds, forming auxiliary societies, and awakening the people everywhere to the claims of this great enterprise. At length he was obliged, on account of the want of funds on the part of the board, to relinquish his long-cherished desire of being a foreign missionary.

In October, 1818, he became pastor of the Church in Dover, where he labored diligently, but under great discouragements; in November, 1819, he was installed by a committee of  the Redstone Presbytery as pastor of the Second Presbyterian Church of Pittsburgh, Pa., and immediately entered upon his labors in that community, which he subsequently adorned and blessed until he became secretary and general agent for the Western Foreign Missionary Society, March 1, 1833. “This society,” to use his own language, has since become, as it was intended at its very outset it should, the Board of Foreign Missions of the General Assembly of the Presbyterian Church” (a history of which is published in the Presb. Hist. Almanac for 1861). He was also deeply interested in theological education, and took an active part in the establishment of the Allegheny Theological Seminary, Allegheny, Pa.; and was connected with it from its inception until his death, a period of forty years. He was one of the first directors, also an agent to collect funds, and the first instructor in theology, which office he held: for about two years and for which he declined to receive any remuneration. In 1835 he received a unanimous call to become the pastor of the First Presbyterian. Church in Allegheny, and after about twelve months, during which time he made such arrangements as to secure the continued efficiency of the Missionary Society, he accepted the invitation, and was installed in this, his last, longest, and most important pastorate. He died April 3, 1865. Dr. Swift was a man of uncommon power of intellect and unusual tenderness of heart. As a Christian he was pre-eminent for his humility and devotion. He took a deep interest in all educational, eleemosynary, or Christian enterprises, and was a patriot in the truest sense of the term. He was a leader in all the various courts of the Church, made so by the breadth of his views, the wisdom of his counsels, the integrity and loveliness of his character, and his manifest freedom from all selfishness and ambition. It was, however, as a preacher that he shone most conspicuously. See Wilson, Presb. Hist. Almanac, 1866. p. 172.

## Swift, Job[[@Headword:Swift, Job]]

             a Congregational minister, was born at Sandwich, Mass., June 17 (0. S.), 1743, and removed in early youth to Kent, Conn. He graduated from Yale College in 1765, having made a profession of religion while in college. He studied theology under Dr. Bellamy, was licensed to preach in 1766, and in 1767 became pastor of the Church in Richmond, Mass. After a pastorate of seven years he left Richmond, and, having preached in different places for about a year, became pastor in Amenia, N. Y. In the spring of 1783 he removed to Manchester, Vt., where he preached between two and three  years. On May 31, 1786, he was settled over the Church in Belington, from which he made many missionary tours into the western and northern sections of the state. Leaving Bennington June 7, 1801, he removed to Addison, on Lake Champlain, where he purchased a farm. He established a Church there and officiated as its pastor, and also continued his missionary labor. He died on- a missionary tour at Enosburg, Oct. 20, 1804. Mr. Swift acted as a chaplain in the army during most of the Revolutionary war. See Sprague, Annals of the Amer. Pulpit, 1, 640.

## Swift, Jonathan, D.D[[@Headword:Swift, Jonathan, D.D]]

             a prelate and satirist, was born in Dublini Nov. 30,1667, and when about a year old was carried by his nurse to Whitehaven, Cumberland, England, where he was kept for three years. His father, who died three months before he was born, left his family in great poverty, and they were supported by relatives. Swift, when, six years old, was sent to the school of Kilkenny, and remained there until, removed to Trinity College, Dublin, which he entered as a pensioner, April 24, 1682. He received his degree of A.B. Feb. 15, 1685, but he remained in the college until 1688, when he went to England to visit his mother, and was on her recommendation admitted into the house of Sir William Temple. In 1694 he went to Ireland, took orders in the Church that of deacon Oct. 18, 1694,'of priest Jan. 13, 1695 and obtained a small living, which he threw up in two years and returned to England. He lived as a friend with Temple until the death of the latter, Jan. 27, 1698, and in 1699 accompanied lord Berkeley to Ireland as his chaplain and private secretary. Being deprived of this office, he was given the rectory of Agher, and the vicarages of Laracor and Ruthbeggan, worth altogether £230 a year. The prebend of Dunlavin was bestowed upon him soon afterwards. He still continued to reside with lord Berkeley until 1700, when the latter returned to England and Swift took possession of Laracor. He performed his duties as a country clergyman with exemplary diligence.

His appointment to the deanery of St. Patrick's was made Feb. 23, 1713, and early in June he left England to take possession. He soon returned to England on a political mission, and again visited England to solicit the remission of the “first-fruits.” In 1741 Swift's memory failed, his understanding was much impaired, and' he became subject to violent fits of passion which soon terminated in furious lunacy. In 1742 he sank into a state of quiet idiocy, and died Oct. 19, 1745. Dr.  Samuel Johnson (Lives of the English Poets) gives the following estimate of dean Swift: “He was a churchman rationally zealous; he desired the prosperity and maintained the honor of the clergy; of the Dissenters he did not wish, to infringe the toleration, but he opposed their encroachments.” To his duty as dean he was very attentive. In his Church he restored the practice of weekly communion, and distributed the sacramental elements in the most solemn and devout manner with his own hand. He came to Church every morning, preached commonly in his turn, and attended the evening anthem, that it might not be negligently performed. The suspicions of his irreligion proceeded in a great measure from his dread of hypocrisy; instead of wishing to seem better, he delighted in seeming worse than he was. In London he went to early prayers lest he should be seen at Church; he read prayers to his servants every morning with such dexterous secrecy that Dr. Delany was six months in his house before he knew it. He gave great attention to political matters, and, indeed, it is to his political writings that he is principally indebted for his fame. In addition to these works, some poems, etc., he published several Sermons and Tracts upon religious and ecclesiastical matters. — Of his works several editions have been printed, that of Sir Walter Scott being considered the best (Edinb. —1819, 19 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.; English Cyclop. s.v.; Darling, Cyclop. Bibliog. s.v.

## Swift, Seth[[@Headword:Swift, Seth]]

             brother of Job Swift, was a Congregational minister. He was born in Kent, Conn., Oct. 30, 1749, graduated at Yale in 1774, studied theology under Dr. Bellamy, and was ordained pastor of the Church in Williamstown, Mass., May 27, 1776, which charge he retained until his death, Feb. 13, 1807. He was greatly beloved by his people, and honored and revered by the whole community. See Sprague, Annuls of the Amer. Pulpit, 1,645.

## Swinden, Tobias[[@Headword:Swinden, Tobias]]

             an English clergyman, was rector of Cuxton, Kent, in 1688, and vicar of Shorne in 1689. He died in 1719. He published, Sermon on Luk 11:2 (1713, 8vo): — An Enquiry into the Nature and Place of Hell, which he  located in the sun (Lond. 1714,8vo; translated into French by Bion [Amst. 1728, 8vo], and German). See Allibone, Dict. of Brit, and Amer. Authors, s.v.

## Swine[[@Headword:Swine]]

             (חֲזַיר, chazir; Sept. υς, ὕειος, σῦς; New Test. χοῖρος). Allusion will be found in the Bible to these animals, both in their domestic and in their wild state. See Tristram, Nat. Hist. of the Bible, p. 145; Wood, Bible Animals, p. 292.

1. The flesh of swine was forbidden as food by the Levitical law (Lev 11:7; Deu 14:8). The abhorrence which the Jews as a nation had of it may be inferred from Isa 65:4, where some of the idolatrous people are represented as “eating swine's flesh,” and as having the “broth of abominable things in their vessels;” see also 66:3, 17, and 2Ma 6:18-19, in which passage we read that Eleazar, an aged scribe, when compelled by Antiochus to receive in his mouth swine's flesh, “spit it forth, choosing rather to die gloriously than to live stained with such an abomination.” The use of swine's flesh was forbidden to the Egyptian priests, to whom, says Sir G. Wilkinson (Anc. Egypt. 1, 322), “above all meats it was particularly obnoxious” (see Herodotus, 2, 47; Elian, De Nat. Anim. 10:16; Josephus, Apion, 2, 14), though it was occasionally eaten by the people. The Arabians also were disallowed the use of swine's flesh (see Pliny, H. N. 8:52; Koran, 2, 175), as were also the Phoenicians, Ethiopians, and other nations of the East.

No other reason for the command to abstain from swine's flesh is given in the law of Moses beyond the general one which forbade any of the mammalians food which did not literally fulfill the terms of the definition of a “clean animal,” viz. that it was to be a cloven-footed ruminant. The pig, therefore, though it divides the hoof, but does not chew the cud, was to be considered unclean; and consequently, inasmuch as, unlike the ass and the horse in the time of the Kings, no use could be made of the animal when alive, the Jews did not breed swine (Lactant. Instit. 4:17). It is, however, probable that dietetical considerations may have influenced Moses in his prohibition of swine's flesh. It is generally believed that its use in hot countries is liable to induce cutaneous disorders; hence in a people liable to  leprosy the necessity for the observance of a strict rule. “The reason of the meat not being eaten was its unwholesomeness, on which account it was forbidden to the Jews and Moslems” (Sir G. Wilkinson's note in Rawlinson's Herodotus, 2, 47). Ham. Smith, however (Kitto, Cyclop. s.v.), maintains that this reputed unwholesomeness of swine's flesh has been much exaggerated; and recently a writer in Colburn's News Monthly Magazine (July 1, 1862, p. 266) has endorsed this opinion. Other conjectures for the reason of the prohibition, which are more curious than valuable, may be seen in Bochart (Hieroz. 1, 806 sq.). Calüstratus (apud Plutarch. Sympos. 4:5) suspected that the Jews did not use swine's flesh for the same reason which, he says, influenced the Egyptians, viz. that this animal was sacred, inasmuch as by turning up the earth with its snout it first taught men the art of ploughing (see Bochart, Fieroz. 1, 806, and a dissertation by Cassel, entitled De Judcebrum Odio et Abstinentia a Porcina ejusque Causis [Magdeb.]; also Michaelis, Comment. on the Laws of Moses, art. 203, 3, 230, Smith's transl.). Although the Jews did not breed swine during the greater period of their existence as a nation, there can be little doubt that the heathen nations of Palestine used the flesh as food. See Plumptre, Bible Educator, 1, 280 sq.

At the time of our Lord's ministry it would appear that the Jews occasionally violated the law of Moses with respect to swine's flesh. Whether “the herd of swine” into which the devils were allowed to enter (Mat 8:32; Mark 5, 13) were the property of the Jewish or Gentile inhabitants of Gadara does not appear from the sacred narrative; but that the practice of keeping swine did exist among some of the Jews seems clear from the enactment of the law of Hyrcanus, ne cui porcum alere liceret” (Grotius, Ann. of. ad Matthew loc. cit). Allusion is made it 2Pe 2:22, to the fondness which swine have for “wallowing in the mire;” this, it appears, was a proverbial expression, with which may be compared the amica luto sus” of Horace (Ep. 1, 2,26). Solomon's comparison of a “jewel of gold in a swine's snout” to a “fair woman without discretion” (Pro 11:22), and the expression of our Lord, “neither cast ye your pearls before swine,” are so obviously intelligible as to render any remarks unnecessary. The transaction of the destruction of the herd of swine already alluded to, like the cursing of the barren fig-tree, has been the subject of most unfair cavil: it is well answered by Trench (Miracles, p. 173), who observes that “a man is of more value than many swine;” besides which it must be remembered that it is not necessary to suppose that our  Lord sent the devils into the swine. He merely permitted them to go, as Aquinas says, “quod autem porci in mare prsecipitati sunt non fuit operatio divini miraculi, sed operatio demoanum e permissibne divina;” and if these Gadarene villagers were Jews and owned the swine, they were rightly punished by the loss of that which they ought not to have had at all. See Tacit. Hist. 5, 4; Juven. Sat. 14:98; Macrob. Sat. 2, 4; Josephus, Ant. 13:8, 2; Philo, Opp. 2, 531; Mishna, Baba Kama, 7:7; Talm. Hieros. Shekal. fol. 47, 3; Lightfoot, Hor. Heb. p. 315 sq.; Otho, Lex. Rab. p. 530 sq.

2. The wild boar of the wood (Psa 80:13) is the common Sus scrofa which is frequently met with in the woody parts of Palestine, especially in Mount Tabor. The allusion in the psalm to the injury the wild boar does to the vineyards is well borne out by fact. “It is astonishing what havoc a wild boar is capable of effecting during a single night; what with eating and trampling underfoot, he will destroy a vast quantity of grapes” (Hartley, Researches in Greece, p. 234). SEE BOAR.

## Swinerton, Asa V[[@Headword:Swinerton, Asa V]]

             a minister of the Methodist Episcopal Church, was born at Danvers, Mass., in 1802. He joined the New England Conference on trial in 1831. When the Providence Conference was formed in 1841, he continued on the district of which he was presiding elder, and thus became a member of the latter Conference. He continued to labor, with the exception of one year (supernumerary), until 1863, his death taking place at Monument, Mass., Oct. 12 of that year. See Minutes of Annual Conferences, 1864, p. 51.

## Swiney, Samuel T[[@Headword:Swiney, Samuel T]]

             a minister of the Methodist Episcopal Church, South, was born in West Feliciana Parish, La. Of the circumstances of conversion, etc., we have no particulars. He joined, probably, the Mississippi Conference in 1856, and after a number of years became supernumerary, and died Aug. 14, 1869. See Minutes of Annual Conferences of the M. E. Church, South, 1869, p. 341.

## Swinnock, George[[@Headword:Swinnock, George]]

             an English clergyman, was vicar of Great Kymble, Bucks, from which he was ejected for nonconformity in 1662. He afterwards became pastor at Maidstone, where he died in 1673. His writings are: — Heaven and Hell  Epitomized (Lond. 1659, 8vo; 1663,4to): — Christian Man's Calling (in 3 pts. 4to: 1, 1662; 2, 1663; 3, 1665): — also Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Darling, Cyclop. Bibliog. s.v.

## Swinton, John[[@Headword:Swinton, John]]

             an English divine and antiquary, was born in 1703 at Bexton, Cheshire. He was educated at Wadham College, Oxford, was chaplain to the factory at Leghorn, and died April 4, 1777, keeper of the university records at Oxford. He contributed vols. 6 and 7 (the Life of Mohanmmed and:the History of the Arabs) to the Modern Universal History, and wrote many- learned dissertations on Phoenician and other antiquities. See Allibone, Dict. of Brit. and Amer. Authors s.v.; Chalmers, Biog. Dict. s.v.

## Swithin, St[[@Headword:Swithin, St]]

             an English ecclesiastic of the 9th century, was chaplain to king Egbelt, and tutor to his son Ethhewolf, by whom he was made chancellor. He had the charge of the education of king Alfred, whom he accompanied to Rome. In 852 he was consecrated bishop of Winchester. William of Malmesbury records of him that he was “a rich treasure of all virtues, and those in which he took most delight were humility and charity to the poor.” The origin of the tribute called “Peter's pence” (q.v.) has often been assigned to Swithin, and he is said to have procured an act of the Witenagemote enforcing, for the first time, the universal obligation of paying tithes. Swithin died July 2, 862. See Mrs. Jameson, Legends of the Monastic Orders, p. 89.

## Swithins Day[[@Headword:Swithins Day]]

             The following is said to be the origin of the old adage “If it rains on St. Swithin's Day, there will be rain more or less for forty succeeding days.” In the year 865 St. Swithin, bishop of Winchester to which rank he was raised by king Ethelwolf the Dane was canonized by the then pope. He was singular for his desire to be buried in the open church-yard, and not in the chancel of the minster, as was usual with other bishops, which request was complied with; but the monks, on his being canonized, taking it into their heads that it was disgraceful for the saint to lie in the open church-yard, resolved to remove his body into the choir, which was to have been done with solemn procession on July 15. It rained, however, so violently on that day, and for forty days succeeding, as had hardly ever been known, which  made them set aside their design as heretical and blasphemous; and instead they erected a chapel over his grave, at which many miracles are said to have been wrought. The value to be placed upon the popular notion that if it rain on July 15 it will do so for forty succeeding days may be learned from the following facts from the Greenwich observations for twenty years. It appears that St. Swithin's Day was wet in 1841, and there were 23 rainy days up to Aug. 24, 1845, 26 rainy days; 1851, 13 rainy days; 1853, 18 rainy days; 1854, 16 rainy days; and in 1856, 14 rainy days. In 1842 and following years St. Swithin's Day was dry and the result was, in 1842, 12 rainy days; 1843, 12 rainy days; 1844, 20 rainy days. 1846, 21 rainy days; 1847, 1.7 rainy days; 1848, 31 rainy days; 1849, 20 rainy days; 1850, 17 rainy days; 1852,19 rainy days; 1855, 18 rainy days; 1857, 14 rainy days; 1858, 14 rainy days; 1859, 13 rainy days; and in 1860, 29 rainy days. These figures show the superstition to be founded on a fallacy, as the average of twenty years proves rain to have fallen upon the largest number of days when St. Swithin's day was dry.

## Switzerland[[@Headword:Switzerland]]

             the Helvetia of the Latins, is one of the smallest of the European states, lying between 45° 49' and 47° 50' N. lat., and 5° 55' and 10° 30' E. long., its extreme length from E. to W. being 210 miles, and its extreme breadth not far from 140 miles. It has an area of nearly 16,000 English miles, and is bounded north by Germany, from which it is separated by the Rhine and Lake Constance; on the east by Austria, the valley of the Rhine and the Rhaetian Alps being the dividing line between the two countries; on the south by Italy and France, and on the west by France. It is the most mountainous country in Europe, being covered throughout its entire extent by the Alps, which are grouped into several branches. The highest and best-known peaks of the Alps in Switzerland are Matterhorn, or Mont Cervin, Finster-Aarhorn, and Jungfrau. Mont Blanc was once included in the mountains of Switzerland; but at the close of the Franco-Italian war it was transferred to France. The principal lakes of Switzerland are Lake of Neufchatel, Lake of Geneva, Lake Thun, Lake Lucerne, Lake Zurich, and Lake of Constance. Its great rivers are the Rhine and the Rhone, with their many tributary streams. The glaciers are the great feeders of these streams and rivers, and are in themselves objects of great interest to the lover of nature. The climate of Switzerland is generally cold, as might be expected, the region of perpetual snow being more extensive than in any other  mountain system in Europe. In the lowlands and valleys the temperature is warmer, and many of the productions which grow so luxuriantly in Italy are raised there. Agriculture furnishes the chief employment to the inhabitants of this country. There are some kinds of manufactures carried on which are productive, such as cotton, embroidery, and silk stuffs of various kinds. The Swiss also; pay great attention to the manufacture of watches, the annual production; in fine, of the cantons being not far from seventeen and a half millions of dollars.

I. History. — Our earliest knowledge of Switzerland carries us back to the time when the inhabitants were alluded to in Roman history as the Helvetia. In those early days, not far from a century before the commencement of the Christians era, they successfully resisted the attacks of the Romans. The Commentaries of Caesar give us interesting accounts of the attempts of the legions under his command to subdue these hardy dwellers of the mountains and valleys of Helvetia. After many years, by degrees, the Roman arms brought these proud-spirited foes into subjection, and for several centuries the conquerors held dominion over the country. Invasions from the northern tribes of Europe laid waste many sections of the land. These barbarians of the North were at last all brought under the power of the Franks, and Christianity became the prevailing faith. Without tracing the political history of Switzerland through the various phases through which it passed during several centuries, it may suffice to say that it became a federal republic in 1848, and the people are now living under a revised constitution, which was accepted by them in the spring of 1874. This constitution guarantees to the inhabitants of the twenty-five cantons into which Switzerland is divided those rights and immunities which are found in all properly constituted republics. All citizens are equal in the eye of the law. Privileges of place or birth have ceased. Absolute, liberty of conscience everywhere prevails. The press is free. The right of association is guaranteed, with the exception that the Jesuits and organizations kindred to them are forbidden. The capital of the confederated states is Berne.

II. Religion. — Christianity was first introduced into Switzerland about A.D. 610 by St. Gall, a native of Ireland and pupil of Columbian. He was one of twelve Irish monks who labored to disseminate Christianity throughout Europe. They first took up their residence at the head of Lake Zurich, and, burning with zeal, set fire to the pagan temples, casting the idols into the lake. Driven away by the inhabitants, they settled at  Bregentz, but at the end of two years were banished from this place also, and all left for Italy except St. Gall, who was too ill to be removed. He repaired to a sequestered spot, and with a few adherents built the Monastery of St. Gall in the canton of the same name After his death, several of his scholars and monks from Ireland continued his work, until paganism lost its hold and Romanism was substituted in its place.

With reference to the Reformation, D'Aubigne says: “From 1519 to 1526 Zurich was the center of the Reformation, which was then entirely German, and was propagated in the eastern and northern parts of the confederation. Between 1526 and 1532 the movement was communicated from Berne; it was at once German and French, and extended to the center of Switzerland, from the gorges of the Jura to the deepest valleys of the Alps. In 1532 Geneva became the focus of the light and the Reformation, which was here essentially French, was established on the shores of the Leman Lake and gained strength in every quarter.” The main instrument in commencing and carrying forward the work of Reformation in Switzerland was Ulric Zwingli (q.v.). In 1513 he commenced the study of the Greek language; and from 1516, when he began to expound the Word of God as preacher in the Abbey of Einsiedeln, Zwingli dates the Swiss Reformation. The influence of the pure faith was soon extensively felt, so that, by the year, 1522, we find Erasmus estimating “those” in the cantons “who abhorred the see of Rome” at about 200,000 persons. Gradually changes in the mode of worship were introduced. In 1523 we find the Council of Zurich requiring that “the pastors of Zurich should rest their discourses on the words of Scripture alone;” the abolition of images in churches soon followed; marriage was no longer prohibited to the clergy; and in 1525 the mass was superseded by the simple ordinance of the Lord's supper. In Appenzell the Reformation began, about 1521, in Schaffhausen- about the same time.

The sacramentarian controversy between Luther and Zwingli, and their respective followers, was detrimental to the cause of truth in both Germany and Switzerland aid in the latter, as well as in the former, the rise of the Anabaptist body was both a source of injury and reproach. In the year 1527 Berne became professedly a Reformed canton, and for mutual security allied itself, in1529, with the canton of Zurich. In 1530, at the Dict of Augsburg, when the Lutheran Confession was presented, the Swiss divines presented another drawn up by Bucer, known, from the four towns it represented namely, Constance, Strasbulrg, Lindau, and Meiningenias the Tetrapolitan Confession. The two confessions only differed as to the sense  in which Christ was understood to be really present in the Lord's supper. At this time, also, Zwingli individually presented a confession, to which we find Eck replying. The five Romish cantons, having made ample preliminary preparations, determined by force of arms to check the further progress of Reformed principles in the confederation. The French sympathies of Zwingli, and his hostility to CharlesV, deprived the Protestant cantons of German support in the approaching conflict. The Protestant cantons formed a confederacy, and by a resolution adopted at Aarau, May 12, 1531, instituted a strict blockade of the five cantons. Goaded on by the consequent famine and its attendant miseries, these last determined on war, and entered the field on Oct. 6 of the same year, the first engagement, taking place at Cappel, proving most disastrous to Zurich and fatal to Zwingli. The Reformation now took the direction of Geneva, its opinions being first proclaimed by William Farel about 1532.

He was banished, but was succeeded by Anthony Fromment, who soon shared the same fate. The following year they were recalled, and the bishops fled. In 1535 the Council of the city proclaimed their adherence to the Reformed faith. The following year witnessed the arrival of John Calvin, and on July 20, 1539, the citizens abjured popery and professed Protestantism. Prior to this, a reaction of the popish and conservative elements in the State led to such dissensions and opposition that Calvin and Farel were banished, but, at the earnest entreaty of the: citizens, the former returned in 1541. Whatever difference of opinion there may be with reference to the theological views of the great Genevan Reformer, there can be none as to his intellectual ability, and his wonderful organizing and executive power. His legal training (in early life he had studied law) qualified him to frame a civil code for Geneva, the good effects of which were apparent in the improved state of public morals. “Through his influence,” says Hase, “Geneva became a republic firmly established, governed by an oligarchy, pervaded by an ecclesiastical spirit, and renowned in the history of the world. Thither resorted all who during that age were persecuted for their faith, and it became the acknowledged center of a Reformed Church.” SEE CALVIN.

For some years after the death of Calvin (1564), the religious history of Switzerland is closely identified with that of the Catholic reaction from the Reformation. Hopes which had been cherished with regard to the rapid progress of a purer form of Christianity in Germany and France and Switzerland were doomed to be disappointed. For many years the Roman Catholic power in the last of these countries seemed to have the predominance. Towards the close of the 17th century, the strife between  the two great religious parties, the papists and the Protestants, began to assume a more open character, and in 1703 the Catholic and the Protestant cantons took up arms against each other A civil war was carried on for several years. At last, in 1712, a fierce battle was fought at Villmergen, and victory was on the side of the Protestants. The Catholics were completely routed, and two thousand of their number were left dead on the battle- field. SEE REFORMATION.

At present, a majority of all the inhabitants of Switzerland are Protestants. In eleven of the cantons the Catholics outnumber the Protestants, although the ecclesiastical government is in a certain sense under the control of the cantonal government. The pope has attempted to do certain things in the regulation of the affairs of those over whom he claims to exercise jurisdiction, but his acts have been declared illegal by the civil authorities, and they are null and void. The “Old Catholics” have obtained possession of several parish churches in three or four of the cantons. The present constitution of Switzerland grants complete and absolute liberty of conscience and of creed. No one can incur any penalties whatsoever on account of his religious opinions. No one is bound to contribute to the expenses of a Church to which he does not belong. Free worship is guaranteed, civil marriage is compulsory, and subsequent religious service is optional. The cantons have the right to maintain peace and order between different religious communities, and to prevent encroachments of ecclesiastical authorities upon the rights of citizens. Bishops must receive the approval of the federal government. Liberty of press, petition, and association is guaranteed; but Jesuits; and all religious orders and associations which are affiliated to them, are prohibited. Of late years much evangelizing work has been done by the Presbyterians, Baptists, and Methodists. In 1849, the Methodist Episcopal Church organized the “Germany and Switzerland Mission,” which in 1856 was constituted the German Mission Conference, with Switzerland as one of its districts. The following are its statistics for 1889: Number-of preachers, 25; local preachers, 5; Church members, 4846; probationers, 906; Sunday-schools, 186; Sunday-school scholars, 13,398; churches, 28; value of churches, $1,018,435. There is also a Methodist book establishment at Mremen and a theological school at Frankfort-on-the-Main. See 3Memoires et Documents publigs par la Societi d'Histoire et d'Archeologie de Geneve (Geneva, 1841-47. 5 vols.); Wilson, Hist. of Switzerland, in Lardner's Cabinet Cyclopcedia; Gailleur, La Suisse (ibid. 1855-56, 2 vols. 4to); Inglis,  Switzerland (Lond. 1840, 8vo); Shaw, History of Switzerland (N. Y. 1875).

## Sword[[@Headword:Sword]]

             in the A.V., is the usual rendering of חֶרֶב, chereb (from חָרִב, to lay waste), which was simply a large knife, as it is rendered in Jos 5:2; Eze 5:12. Less frequent words are רֶעִח, retsach, Psa 42:10 [11], a crushing or outbreak (“slaughter,” Eze 21:27); שֶׁלִח, shelach (Job 33:18; Job 36:12; Joe 2:8), a dart, as elsewhere rendered; N.T. ῥομφαία, a sabre, or long and broad sword (Luk 2:35; Rev 1:16; Rev 2:12; Rev 2:16; Rev 6:8; Rev 19:15; Rev 19:21); elsewhere μάχαιρα, a dagger, or short sword. SEE ARMOR.

1. The first mention of this principal offensive weapon in Bible history is in the narrative of the massacre at Shechem, when “Simeon and Levi took each man his sword, and came upon the city boldly and slew all the males” (Gen 34:25). But there is an allusion to it shortly before in a passage undoubtedly of the earliest date (Ewald, 1, 446, note): the expostulation of Laban with Jacob (Gen 31:26). After this, during the account of the conquest and of the monarchy, the mention of the sword is frequent, but very little can be gathered from the casual notices of the text as to its shape, size, material, or mode of use. Perhaps if anything is to be inferred it is that the chereb was not either a heavy or a long weapon. That of Ehud was only a cubit; i.e. eighteen inches, long, so as to have been concealed under his garment, and nothing is said to lead to the inference that it was shorter than usual, for the “dagger” of the A. V. is without any ground, unless it be a rendering of the μάχαιρα of the Sept. But even assuming that Ehud's sword was shorter than usual, yet a consideration of the narratives in 2Sa 2:16; 2Sa 20:8-10, and also of the ease with which David used the sword of a man so much larger than himself as Goliath (1Sa 17:51; 1Sa 21:9-10), goes to show that the cheireb was both a lighter and a shorter weapon than the modern sword. What frightful wounds one blow of the sword of the Hebrews could inflict, if given even with the left hand of a practiced swordsman, may be gathered from a comparison of 2Sa 20:8-12 with 1Ki 2:5. A ghastly picture is there given us of the murdered man and is murderer. The unfortunate Amasa actually disemboweled by the single stroke, and “wallowing” in his  blood in the middle of the road the treacherous Joab standing over him, bespattered from his “girdle” to his “shoes” with the blood which had spouted from his victim!

The chereb was carried in a sheath (תִּעִר, 1Sa 17:51; 2Sa 20:8, only; נָדָן, 1Ch 21:27, only) slung by a girdle (1Sa 25:13) and restilng upon the thigh (Psa 45:3; Jdg 3:16), or upon the hips (2Sa 20:8). “Girding on the sword” was a symbolical expression for commencing war, the more forcible because in times of peace even the king in state did not wear a sword (1Ki 3:24); and a similar expression occurs to denote those able to serve (Jdg 8:10; 1Ch 21:5). Other phrases, derived from the chereb, are, “to smite with the edge” (literally mouth; comp. στόμα; and comp. ‘devour,' Isa 1:20) of the sword “slain with the sword” “men that drew sword,” etc.

Swords with two edges are occasionally referred to (Jdg 3:16; Psa 149:6), and allusions are found to “whetting” the sword (Deu 32:41; Psa 64:3; Eze 21:9). There is no reference to the material of which it was composed (unless it be Isa 2:4; Joe 3:10); doubtless it was of metal, from the allusions to its brightness and “glittering” (see the two passages quoted above, and others), and the ordinary word: for blade, viz. לִהִב, “a flame.” From the expression (Jos 5:2-3) swords of rock,” A.V. “sharp knives,” we may perhaps infer that in early times the material was flint. Smith. SEE KNIFE.

2. The Egyptian sword was straight and short, from two and a half to three feet in length, having generally a double edge, and tapering to a sharp point. It was used for cut and thrust. They had also a dagger, the handle of which, hollowed in the center, and gradually increasing in thickness at either extremity, was inlaid with costly stones, precious woods, or metals; and the pommel of that worn by the king in his girdle was frequently surmounted by one or two heads of a hawk, the symbol of Phrah, or the Sun, the title given to the monarchs of the Nile. It was much smaller than the sword: its blade was about ten or seven inches in length, tapering gradually in breadth, from one inch and a half to two thirds of an inch, towards the point; and the total length, with the handle, only completed a foot or sixteen inches. The blade was bronze, thicker in the middle than at  the edges, and slightly grooved in that part; and so exquisitely was the metal worked that some retain their pliability and spring after a period of several thousand years, and almost resemble steel in elasticity. Such is the dagger of the Berlin collection, which was discovered in a Theban tomb, together with its leather sheath. The handle is partly covered with metal, and adorned with numerous small pins and studs of gold, which are purposely shown through suitable openings in the front of the sheath; but the upper extremity consists solely of bone, neither ornamented nor covered with any metal casing. Other instances of this have been found; and a dagger in Mr. Salt's collection, now in the British Museum, measuring eleven and a half inches in length, had the handle formed in a similar manner. There was also a falchion called shopsh, or khopsh, resembling in form and name the κοπίς, or chopper, of the Argives, reputed to be an Egyptian colony. It was more generally used than the sword, being borne by light as well as heavy-armed troops; and that it was a most efficient weapon is evident as well from the size and form of the blade as from its weight, the back of this bronze or iron blade being sometimes cased with brass (Wilkinson, Anc. Egypt. 1, 358).

3. Assyrian swords, like the scepters, as seen on the monuments, were often richly decorated. The hilt was generally ornamented with several lions heads, arranged to form both handle and cross-bar. The scabbard or sheath was elaborately embossed or engraved (Layard, Nineveh, 2, 234).

4. The Greek and Roman sword (gladius, ξίφος, poet. ἄορ, φάσγανον, a glaive, by the Latin poets called ensis) hadgenerally a straight two-edged blade, rather broad, and nearly of equal width from hilt to point. The Greeks and Romans wore them on the left side, so as to draw them out of the sheath (vagina, κολεός) by passing the right hand in front of the body to take hold of the hilt with the thumb next to the blade. The early Greeks used a very short sword. Iphicrates, who made various improvements in armor about B.C. 400, doubled its length. The Roman sword was larger, heavier, and more formidable than the Greek (see Smith, Dict. of Antiq. s.v. “Gladius”). The swords of the most ancient times were made of brass or copper, hardened by some process now unknown; and this continued to  be the case long subsequently with the Greeks and Romans, as well as among the Phoenicians (Kitto, Pict. Bible, note at Num 31:8).

5. The sword is the symbol of war and slaughter (Lev 26:25; Isa 34:5; Rev 19:17-18), of divine judgment (Deu 32:41; Psa 17:13; Jer 12:12; Revelation 1, 16), and of power and authority (Rom 13:4). The Word of God is called “the sword,” i.e. the weapon or instrument, of the Spirit (Eph 6:17).

## Sword, Brothers Of The[[@Headword:Sword, Brothers Of The]]

             was an order of knight sword-bearers, founded at the beginning of the 13th century in Livonia; hence the order was sometimes called Livonian Brethren of the Sword. In 1237 the Order of the Teutonic Knights amalgamated with them, and they together gradually subdued all the territories surrounding the Gulf of Riga.

## Sword-dance[[@Headword:Sword-dance]]

             in Hinduism, is a religious dance performed by Hindu, bayaderes who have dedicated themselves to some deity, and involving the display of great skill. Swords are fastened, edge upward, to two long poles, which are inclined against a wall so as to form two half-ladders. The bayaderes ascend these and dance on them, assuming the most graceful attitudes, and displaying inimitable skill and grace of bodily form. While the art of dancing on such vibrating blades may be exceedingly difficult, the reward of the dancers is correspondingly great, so that they are not unfrequently enriched by the receipts from a single performance.

## Swords[[@Headword:Swords]]

             and a ducal cap are blessed on Christmas eve, at the midnight mass, by the pope, in order to be sent to favored kings, as Edward IV, 1478; Henry VII, 1505; Henry VIII, 1517. The last gift of this kind was made by Leo XII to the due d'Angouleme in 1825.

## Swormstedt, Leroy[[@Headword:Swormstedt, Leroy]]

             a prominent minister of the Methodist Episcopal Church, was born in Maryland Oct. 4,1798. When eighteen years of age he professed conversion, and was licensed to preach Jan. 2, 1818. His entrance into the itinerant work was through the Ohio Conference in August, 1818. He was ordained deacon in 1820, and elder in 1822. In 1830 he was appointed presiding elder, and occupied that office until elected assistant agent of the Western Book Concern. After filling this position for eight years, he was elected principal agent in 1844, and continued to be such until 1860, when he took a superannuated relation. After this he declined rapidly in health, and died Aug. 27, 1863. Mr. Swormstedt was a man of vigorous health, scrupulously punctual, an energetic and methodical preacher and a rigid disciplinarian. See Minutes of Annual Conferences, 1863, p. 144.

## Syagrius, St[[@Headword:Syagrius, St]]

             a French prelate, was born at Autun about 520, of a Gallo-Roman family, and was raised to the episcopal see of Autun about 560, being ordained by Germain, bishop of Paris. His house was a kind of school, where many distinguished ecclesiastics were educated; and he founded likewise a hospital, and adorned the churches of the same city. He deeply sympathized with the conquered Franks. He was active in the eccles§iastical affairs of his time, and died Aug. 27, 600. See Hoefer, Nouv. Biog. Géneralé s.v.

## Sybaris[[@Headword:Sybaris]]

             in Greek mythology, was a monster who occupied a cave on Parnassus and devastated the land around. By the command of the oracle a youth was to be sacrificed to him, and the task fell by lot upon Alcyoneus, son of Diomus, who, adorned with a garland, was brought to the cave; but, charmed with the beauty and youth of the victim, Eurybatus took the garland, went into the cave, fought the monster, and hurled it down a precipice.

## Sycamine[[@Headword:Sycamine]]

             (συκάμινος; Vulg. morus) is mentioned once only in the Bible, viz. in Luk 17:6, “If ye had faith as a grain of mustard-seed, ye might say to this sycamine-tree, Be thou plucked up,” etc. There is no reason to doubt that the συκάμινος is distinct from the συκομωραία of the same evangelist (19, 4), although we learn from Dioscorides (1, 180) that this name was sometimes given to the συκόμορος. SEE SYCAMORE.

Thesycamine is the mulberry-tree (morus), as is evident from Dioscorides, Theophrastus (H. P. 1, 6, 1; 10. 10; 13, 4, etc.), and various other Greek writers (see Celsius, Hierob. 1, 288). A form of the same word, συκαμηνῃά, is still one of the names for the mulberry tree in Greece (see Heldreich, Nutzpfianzen Griechenlandzs [Athens, 1862 ], p. 19: “Morus alba L. and M. Nigra L., ἡ Μορῃά, Μουργῃά, and Μουρῃά, also Δυκαμηνῃά; pelasg. mure”). In his learned essay on the Trees and Shrubs of the A ncients (1865). Dr. Daubeny adopts the distinction pointed out by Bodoeus and confirmed by Fraas: the sycamorus of the Romans, the συκόμορον or συκάμινος (ἐν Αἰγυπτία) of Dioscorides, the συκάμινος Αἰγυπτία of Theophrastus. is the sycamore-fig, or Ficus sycomorus of modern botany. On the other hand, the συκάμινος of the Greeks, used simply and without the qualification “Egyptian,” the συκαμηνέα of Dioscorides, is the morus of the Romans-our mulberry. Dr. Sibthorpe, who traveled as a botanist in Greece for the express purpose of identifying the plants known to the Greeks, says that in Greece the white mulberry-tree is called μουρέα; the black mulberry-tree, συκαμενία. Not only is it the species whose fruit is prized, but it may be questioned whether the Morus alba had found its way into those regions before the introduction of the silk-worm had made its favorite food an object of cultivation. Believed to be a native of Persia, the mulberry, commonly so called, Morus nigra, is now spread over the milder regions, of Europe, and is continually mentioned by travelers in the Holy Land. As the mulberry- tree is common, as it is lofty and affords shade, it is well: calculated for the illustration of the above passage of Luke. See Tristram, Nat. Hist. of the Bible, p. 396; Thomson, Land and Book, 2, 296. SEE MULBERRY.

## Sycaminum[[@Headword:Sycaminum]]

             SEE HAIFA.

## Sycamore[[@Headword:Sycamore]]

             is the invariable rendering, in the A. V., of the Heb. שַׁקְמָה, shikmah' (which, however, occurs in the sing. only in the Talmud,Shebiith, 9, 2; the Bible employs indifferently the masc. plur. שַׁקְמַים, shikzmim, 1Ki 10:27; 1Ch 27:28; 2Ch 1:15; 2Ch 9:27; Isa 9:10; Amo 5:2; Amo 5:14; and the fem. plur. שַׁקְמוֹת, shikmoth (Psa 78:47), and of the Greek συκομωραία (Luk 19:4). The Sept. always translates the Heb. word by συκάμινος, sycamine, meaning doubtless the Egyptian tree, the συκάμινος Αἰγυπτία of Theophrastus, which is really the sycamore (Dioscorides, 1, 180). See Gesenius, Thesaur. Heb. p. 1476 b; Rosenmüller, Alterthumskunde, 4:281 sq.; Celsius, Hieriob. 1, 310). The sycamore, or fig-mulberry (from σῦκον, fig, and μόρον, mulberry), is in Egypt and Palestine a tree of great importance and very extensive use. It attains the size of a walnut-tree, has wide-spreading branches, and affords a delightful shade. On this account it is frequently plaited by the waysides. Its leaves are heart-shaped, downy on the underside, and fragrant. The fruit grows directly from the trunk itself on little sprigs, and in clusters like the grape. To make it eatable, each fruit, three or four days before gathering, must, it is said, be punctured with a sharp instrument or the finger-nail (comp. Theophrastus, De Caus. Plant. 1, 17, 9; Hist. PI. 4:2, 1; Pliny, H. N. 13:7; Forskal, Descr. Plant, p. 182). This was the original employment of the prophet Amos, as he says Amo 7:14 (“a gatherer,” בּוֹלֵם, Sept. κνίζων. the exact term employed by Theophrastus). Hasselquist (Trav. p. 260; Lond. 1766) says, “The fruit of this tree tastes pretty well; when quite ripe it is soft, watery, somewhat sweet, with a very little portion of an aromatic taste.” It appears, however, that a species of gall insect (Cynips sycomori) often spoils much of the fruit. “The tree,” Hasselquist adds, “is wounded or cut by the inhabitants at the time it buds, for without this precaution, as they say, it will not bear fruit” (p. 261). In form and smell and inward structure it resembles the fig, and hence its name. The tree is always verdant, and bears fruit several times in the year without being confined to fixed seasons, and is thus, as a permanent food- bearer, invaluable to the poor.  In Lower Egypt it buds in March, and ripens early in June and by the poor of that country as well as of Palestine enormous quantities are consumed. The wood of the tree, though very porous, is exceedingly durable. It suffers neither from moisture nor heat. The Egyptian mummy coffins, which are made of it, are still perfectly sound after an entombment of thousands of years. It was much used for doors and large furniture, such as sofas, tables, and chairs (Wilkinson, Anc. Egypt. 2, 110).

So great was the value of these trees that David appointed for them in his kingdom a special overseer, as he did for the olives (1Ch 27:28); and it is mentioned as one of the heaviest of Egypt's calamities that her sycamores were destroyed by hailstones (Psa 78:47). The modern Haipha was the city of sycamores (Sycominon, Keland, Palaest. p. 1024), and the remains of its grove are still recognizable (Stanley, Sinai and Pal. p. 145). It was into a sycamore in the plain of Jericho that Zaccheus climbed in order to get a sight of Jesus passing by (Luk 19:4); and at the broken aqueducts of Herod's Jericho Mr. Tristram lately found “a fine old sycamore fig-tree, perhaps a lineal descendant, and nearly the last, of that into which Zacchaeus climbed (Land of Israel, p. 509). That which is called sycamore in North America, the Occidental plane or button-wood tree, has no resemblance whatever to the sycamore of the Bible. The name is also applied to a species of maple (the Acer pseudo-pluatanus, or fals plane), which is much used by turners and millwrights. See Mayer, De Sycamoro (Lips. 1694); Warnekros, Hist. Nat. Sycomori, in the Repert für bibl. Lit. 11:224 sq. 12:81 sq.; Tristram, Nat. Hist. of the Bible, p. 397 Thomson, Land and Book, 1, 22 sq. SEE FIG.

## Syceas[[@Headword:Syceas]]

             in Greek mythology, was one of the Titans whom, when Jupiter pursued him his mother, Earth, received into her womb.

## Sychar[[@Headword:Sychar]]

             (Συχάρ in א, A, C, D; but rec. tex Σιχάρ with B; Vulg. Sichar; but Codd. Am and Ftild. Sychar; Syriac Socar), a place named only in Joh 4:5, as “a city of Samaria called Sychar, near the ground which Jacob gave to Joseph his son; and there was the well of Jacob.” Sychar was either a name applied to the town of Shechem, or it was an in dependent place.

1. The first of these alternatives is now almost universally accepted. In the words of Dr. Robinson (Bibl. Res. 2, 290), “In consequence of the hatred which' existed between the Jews and the Samaritans, and in allusion to their idolatry, the: town of Sichem received among the Jewish common people, the byname Sychar.” It seems to have been a sort of nickname (perhaps from שֶׁקֶר, sheker, “falsehood,” spoken of idols in Hab 2:18; or from שַׁכּוֹר, shikk6r, “drunkard,” in allusion to Isa 28:1; Isa 28:7), such as the Jews were fond of imposing upon places they disliked; and nothing could exceed the enmity which existed between them and the Samaritans, who possessed Shechem (Joh 4:9). It should not be overlooked that John appears always to use the expression λεγόμενος, “called,” to denote a sobriquet or title borne by place or person in addition to the name, or to, attach it to a place remote and little known. Instances of the former practice are Joh 11:16; Joh 20:24; Joh 19:13; Joh 19:17; of the latter, Joh 11:54. The son of Sirach speaks of “the foolish people that dwell in Sikima” (1,28). See Lightfoot, Opera, 2, 586; Lange, Life of Christ, 2, 337; Hengstenberg, On St. Joh 4:5. Jerome, in speaking of Paula's journey, says,” She passed Sichem, not, as many erroneously call it, Sichar, which is now Neapolis” (Epist. ad Eustoch. in Opp. 1, 888, ed. Migne). In his questions on Genesis he says that, according to Greek and Latin custom, the Heb. Sichem is written Sicima; but that the reading Sichar is an error: he adds that it was then called Neapolis (Opp. 2, 1004, ed. Migne). So Adamnan writes to Arculf, who traveled in the 7th century: “He visited the town called in Hebrew Sichem, but by the Greeks and Latins Sicima, and now more usually Sychar” (Early Trasvels, Bohn, p. 8). In the 12th century Phocas says, “Sichar was the metropolis of the Samaritans, and was afterwards called Neapolis” (Reland, Palaest. p. 1009).

On the contrary, Eusebius (Onomast, s.v. Συχάρ and Λουζά) says that Sychar was in front of the city of Neapolis; and, again, that it lay by the side of Luza, which was three miles from Neapolis. Sychem, on the other hand, he places in the suburbs of Neapolis by the tomb of Joseph. The Bordeaux Pilgrim (A.D. 333) describes Sechim as at the foot of the mountain, and as containing Joseph's monument and plot of ground (villa). He then proceeds to say that a thousand paces thence was the place called Sechar. Moreover, had such a nickname been applied to Shechem so habitually as its occurrence in John would seem to imply, there would be some trace of it in those passages of the Talmud which refer to the Samaritans, and in which every term of opprobrium and ridicule that can be  quoted or invented is heaped on them. It may be affirmed however, with certainty that neither in Targum nor Talmud is there any mention of such a thing. Lightfoot did not know of it. The numerous treatises on the Samaritans are silent about it, and recent close search has failed to discover it. SEE SHECHEIM.

But Jerome's view soon became the prevailing one, and has continued to be so. Robinson adheres strongly to it; and in regard to one of the chief objections urged on the other side, that Jacob's well, which stands at the entrance into the valley where Shechem or Nablas is situated, is about a mile and a half from the town, so that a woman would hardly have gone so far to draw water, since there was plenty of good water near at hand, he thinks that the town probably had extensive suburbs in the Gospel age which did not exist in the time of Eusebius and might have approached quite near to the well of Jacob-just as Jerusalem anciently extended much farther north and south than at the present day (Researches, 3, 121). Porter takes the same general view, and says, in regard to the distance of the well, that persons who use such arguments know little of the East. The mere fact of the well having been Jacob's would have brought numbers to it had the distance been twice as great. Even independent of its history, some little superiority in the quality of the water, such as we might expect in a deep well, would have attracted the Orientals, who are, and have always been, epicures in this element (Handbook for Pal. p. 342). It may be added that there is no need for supposing this well to have been the one commonly frequented by the people of Nablus. The visit of the woman to it may have been quite an occasional one, or for some specific purpose.

2. It has been thought that Sychar may be identified with the little village of Askar, on the south-eastern declivity of Molmut Ebal (Van de Velde, Memoir, p. 350; Thomson, Land and Book, 2, 206). The etymology, however, is against it, and also the topography. Our Lord was on his way to Galilee. The great road runs: past the mouth of Wady Nablus. Jacob's well is on the southern side of the opening; and Askar about half a mile distant on the northern side. The main road passes quite close to both. Our Lord sat down by the well while the disciples turned aside into the city to buy bread. Had Askar been the city, this would have been unnecessary for by continuing their route for a short distance farther they would have been within a few paces-of the city. There is, besides; a copious spring at Askar. — In the Quarterly Statement of the “Pal. Explor. Fund,” for July, 1877, p. 149 sq., Lieaut. Comuder gives a further description of the village of  Askar, and some additional reasons for identifying it with Sychar; but they are not conclusive.

## Sychemite[[@Headword:Sychemite]]

             (Judith 5, 16). SEE SHECHEMITE.

## Sycites[[@Headword:Sycites]]

             in Greek mythology, was a surname of Bacchus in Lacedaemon, as having been the first to plant the fig (συκῆ).

## Sycliem[[@Headword:Sycliem]]

             (Act 7:16). SEE SHECHEM.

## Sydeserf, Thomas[[@Headword:Sydeserf, Thomas]]

             a Scotch prelate, was translated from Brechin to Galloway in 1638, and was excommunicated. He was the only bishop who survived the troubles, and then was translated to the see of Orkney, November 14, 1662. He died in February 1676. See Keith, Scottish Bishops, pages 228, 281.

## Sydesmen[[@Headword:Sydesmen]]

             (more properly Synodsmen) are Church officers; anciently appointed to assist the church-wardens in making presentments of ecclesiastical offences at the bishop's synods or visitations. By the 90th canon, they are to be chosen yearly, in Easter week, by the parish priest and parishioners, if these can agree; otherwise they are to be appointed by the ordinary of the diocese. Of late years this office has; devolved on the church-wardens. The old English term for sydesmen was “sithcondmen,” or “sithcundmen.”

## Sydow, Karl Leopold Adolf[[@Headword:Sydow, Karl Leopold Adolf]]

             a Protestant theologian of Germany, was born November 23, 1800, at Berlin. He studied theology under Schleiermacher; in 1828 was chaplain and tutor in the military school at Berlin, and in 1837 was called as court and military chaplain to Potsdam. In 1841 he was sent by Frederic William IV to England, to study there, in connection with other commissioners, the institutions for the religious care of the population of London and other large cities, and to report of his experience, and at the same time of the newly founded Anglo-Prussian bishopric at Jerusalem. This he did in his Antliche Berichte uber die in neuerer Zeit in England erwachte Thatigkeit fur die Vermehrung und Erweiterung der kirchlichen Anstalten (1845). As this mission brought him in connection with the queen of England and prince Albert, he was requested to prepare a paper on the movement then pending in Scotland for separating the Church from the State. This he did in his Beitrdge zur Characteristik der kerchlichen Dinge in Grossbritannien (1844-45, 2 parts), in which he freely advocated the separation. In 1846 he accepted a call as pastor of the Neue KIirche in Berlin, which position he occupied till the year 1876. In connection with Eltester, Thomas, and Pischon, he published the Monatsschrift, afterwards Zeitschrift fur die unirte Kirche, which, in 1854, was replaced by the Protestantische Kirchenzeitung. In 1848 he was a member of the Berlin National Assembly, and ten years later the theological faculty of Jena honored him with the doctorate of theology. When, in 1872, he delivered a lecture, in which he declared that Jesus was the natural son of Joseph and Mary, the Brandenburg consistory deposed him from his office. He died October 22, 1882. Besides the writings already mentioned, he published Sammlung geistlicher Vortrage (Berlin, 1838), and, in connection with F.A. Schulze, he translated and published fifteen volumes of Channing's works (1850-55). See Zuchold, Bibl. Theol. 2:1301. (B.P.)

## Syelus[[@Headword:Syelus]]

             (Συῆλος v.r. ῾Ησύηλος and ἡ σύνοδος), a corrupt Greek form (1 Esdras 1, 8) for Jehiel (q.v.) of the Heb. (2 Chronicles 358).

## Syene[[@Headword:Syene]]

             (Heb. Seveneh, סְוֵנֵה; Sept. Συήνη; Vulg. Syene), a town of Egypt on the frontier of Cush, or Ethiopia. The prophet Ezekiel speaks of the desolation of Egypt “from Migdol to Seveneh, even unto the border of Cush” (29, 10), and of its people being slain “from Migdol to Seveneh” (30, 6). Migdol was oh the eastern-border, SEE MIGNOL, and Seveneb is thus rightly identified with the town of Syene, wihichi was always the last town of Egypt on the south, though at one time included in the name Nubia. Its ancient Egyptian name is Sun (Brugsch, Geogr. Inschrifit. 1, 155, tab. 1, No. 55), preserved in the Coptic Sonan, Senon, and the Arabic Aswdn. The modern town is slightly to the north of the old site, which is marked by an  interesting early Arab burial-ground, covered with remarkable tombstones having inscriptions in the Cufic character. Champollion suggests the Coptic derivation sa “causative,” and buen or ouen, “to open” as if it signified the opening or key of Egypt (L'Egypte, 1, 161-166), and this is the meaning of the hieroglyphic name. It is the natural boundary of Egypt at the south (Pttolem, 9:5; Pliny, Hist. Nat. 5, 10; 12:8 Strabo, p. 787, 815), being situated at the foot of the first cataract on the Nile (Murray, Handbook for Egypt, p. 463). See Jour. Sac. Lit, Oct. 1851, p. 158. SEE EGYPT.

## Syene (2)[[@Headword:Syene (2)]]

             is represented by the present Aswam or Essudn, which exhibits few remains of the ancient city, except some granite columns of a comparatively late date and the shrine of a small temple. This building has been supposed by late travelers to have contained the famous well of Strabo (Geog. 17 p. 817), into which the rays of a vertical sun were reported to fall at the summer solstice a circumstance, says the geographer, that proves the place “to lie under the tropic, the gnomon at midday casting no shadow.” But although excavations have been carried on considerably below the pavement, which has been turned up in search of the well it was thought to cover, no other results have been obtained than that this shrine was a very improbable site for such an observatory, even if it ever existed; and that Strabo was strangely misinformed, since the Egyptians themselves could never in his time have imagined this city to lie under the tropic; for they were by no means ignorant of astronomy, and Syene was, even in the age of Hipparchus (B.C. 140, when the obliquity of the ecliptic was about 23° 51' 20”), very far north of that line. The belief that Syene was in the tropic was, however, very general in the time of the Romans, and is noticed by Seneca, Lucan, Pliny, and others. But, as, Sir J. G. Wilkinson remarks, “a well would have been a bad kind of observatory if the sun had been really vertical; and if Strabo saw the meridian sun in a well, he might be sure he was not in the tropic”(Mod. Egypt and Thebes, 2, 286). The same writer adds,” Unfortunately, the observations of the ancient Greek writers on the obliquity of the ecliptic are not so satisfactory as might be wished; nor are we enabled, especially as La Grange's theory of the annual change of obliquity being variable is allowed to be correct, to ascertain the time when Aswan might have been within the tropic, a calculation or traditional fact in which, perhaps, originated-the erroneous assertion of Strabo.” The latitude  of Aswan is fixed by Wilkinson at 240 5' 30”, and the longitude is usually given as 32° 55'.

## Sygn[[@Headword:Sygn]]

             in Norse mythology, was one of the female asas, goddess of justice, who takes charge of decisions and prevents any one denying anything. She guarded the doors of the palace of Wingolf, so that foreigners could not enter unawares.

## Sykes, Arthur Ashley[[@Headword:Sykes, Arthur Ashley]]

             an English divine, was born in London about 1684. He was educated at St. Paul's School, and was admitted to Corpus Christi College, Cambridge, 1701, taking his degree of A.B. in 1704-5 and A.M. in 1708. After leaving college he served as assistant in St. Paul's School, but was collated to the vicarage of Godmersham, Kent, in 1712-13, by archbishop Tenison. In April, 1714, he was instituted to the rectory of Dry-Drayton, Cambridgeshire, and in the August following resigned the vicarage of Godmersham. He was instituted to the rectory of Rayleigh, Essex, November, 1718, and resigned the living of Dry-Drayton. In December following he was appointed afternoon preacher of King Street Chapel. Golden Square, a chapel of ease to St. James's, Westminster. The morning preachership becoming vacant in 1721, Mr. Sykes was appointed to it. In January, 1723-24, he was appointed to the prebend of Alton-Borealis, Salisbury, and three years after became precentor of the same cathedral. He also received the following appointments assistant preacher at St. James's, Westminster, April, 1725; dean of St. Burien, Cornwall, February, 1739; prebendary of Winchester, Oct. 15, 1740. He died Nov. 15, 1756. His published work's number sixty-three, of which we notice, An Essay upon the Truth of the Christian Religion (Knapton, 1725, 8vo; 2nd ed. 1775, 8vo): — Principles and Connection of Natural and Revealed Religion (1740, 8vo): Credibility of Miracles and Revelation (1742, 8vo): — Essay on Sacrifices (1748, 8vo): — Scripture Doctrine of Redemption of Man by Jesus Christ (1755, 8vo): — Paraphrase and Notes upon the Epistle to the Hebrews (1755, 4to). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Sykes, Oliver[[@Headword:Sykes, Oliver]]

             a minister of the Methodist Episcopal Church, was born at Suffield, Conn., 1778. He was converted in his twenty-second year, and in 1806 was received on trial into the New York Conference. In 1810 he became superannuated, and held that relation through most of his life. He died Feb. 11, 1853. He left property, about $2500, to the Missionary Society, for the benefit of the China Mission. See Minutes of, Annual Conferences, 1853, p. 212.

## Sylburg, Friedrich[[@Headword:Sylburg, Friedrich]]

             a German scholar, was born in 1536 at Wetter, near Marburg, and died February 16, 1596, at Heidelberg. Sylburg is known as the editor of some of the works of the Church fathers, to which he made annotations. Thus he edited the works of Clement of Alexandria, in Greek and Latin (Heidelberg, 1592), an edition which is still highly praised. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:331, 883, 888, 898. (B.P.)

## Sylea[[@Headword:Sylea]]

             in Greek mythology, was a daughter of king Corinthus and wife of Polypemon, to whom she bore Sinis, the pine-tree bender, a notorious robber.

## Syleus[[@Headword:Syleus]]

             in Greek mythology, was a tyrant of Aulis, who compelled all foreigners who entered his dominions to labor in his garden. Hercules killed him, together with his daughter Xenodice. Another daughter was educated by her brother Dicseus; she fell in love with Hercules, and died of grief because she could not be his. He also loved her so deeply that he was with difficulty restrained from casting himself upon her funeral pyre.

## Syllabae enthronistcae[[@Headword:Syllabae enthronistcae]]

             (Συλλαβαὶ ἐνθρονιστικαί), circular letters written by bishops recently installed to foreign bishops, to give them an account of their faith and orthodoxy, that they might receive letters of peace and communiion from them. See Bingham, Christ. Antiq. bk. 2, ch. 12 § 10.

## Syllabus[[@Headword:Syllabus]]

             an abstract; a compendium containing the heads of a lecture or sermon.

## Syllabus (2)[[@Headword:Syllabus (2)]]

             (Gr. συλλαβός, a collection,i., e. catalogue), PAPAL, is the title given to the appendix to the encyclical letter issued by pope Pius IX, Dec. 8, 1864. It was “a list of the principal errors of the day pointed out in the consistorial allocutions, encyclical and other apostolical letters of pope Pius  IX,” and enumerating, under ten general heads or sections, eighty of these errors. These ten sections of errors are entitled,

“I. Pantheism, Naturalism, and Absolute Rationalism;” “

II. Moderate Rationalism;” “

III. Indifferentism, Toleration;” “

IV. Socialism, Communism, Secret Societies, Bible Societies, Clerico-liberal Societies;” “

V. Errors respecting the Church and her Rights;” “

VI. Errors of Civil Society, as much in themselves as considered in their relations to the Church;” “

VII. Errors in Natural and Christian Morals;” “

VIII. Errors as to Christian Marriage;” “

IX. Errors regarding the Civil Power of the Sovereign Pontiff;” “

X. Errors referring to Modern Liberalism.”

Some of the specifications under these general heads have respect to religious freedom, the separation of Church and State, the civil contract of marriage, education outside of the control of the Roman Catholic Church, the conflict between the civil law and the spiritual authority of the Church, the immunities of the clergy, the cessation of the pope's temporal power, etc. Much excitement was created by the appearance of this bull and syllabus, especially in France; Jules Baroche, minister of public worship, forbidding the bishops to publish the syllabus and the doctrinal part of the bull. Elsewhere the civil governments did not interfere.

For literature, see Schulte, The Power of the Romans over Princes, Countries, etc. (1871); Fessler, True and False Infallibility of the Popes (Vienna, 1871; Lond. and N.Y. 1875); Gladstone, The Vatican Decrees in their Bearing on Civil Allegiance (1874), with replies by Newman, Manning, and others.

## Syllis[[@Headword:Syllis]]

             in Greek mythology, was a nymph beloved by Apollo, and the mother by him of Xelxippus.

## Sylliturgus[[@Headword:Sylliturgus]]

             (Συλλείτουργος), a Greek term to designate the assistant during the offering of the Christian sacrifice.

## Sylphs[[@Headword:Sylphs]]

             in the fantastic system of the Paracelsists, are the elemental spirits of the air, who, like the other elemental spirits, hold an intermediate place between immaterial and material beings. They eat, drink, speak, move about, beget children, and are subject to infirmities like men; but, on the other hand, they resemble spirits in being more nimble and swift in their motions, while their bodies are more diaphanous than those of the human race. They also surpass the latter in their knowledge both of the present and the future, but have no soul; and when they die, nothing is left. In form they are ruder, taller, and stronger than men; but stand nearest to them of all the elemental spirits, and as a consequence hold intercourse with human creatures. When they have children by marriage with mortals, the children have souls, and belong to the human race. Originally masculine, they have come, probably by the etherealization of poets, to be considered as feminine.

## Sylvester Gozzoloni[[@Headword:Sylvester Gozzoloni]]

             SEE SYLVESTRIANS.

## Sylvester I[[@Headword:Sylvester I]]

             pope, was born in Rome about the year 270, and was the son of Rufinus and St. Justa. At thirty years of age he is said to have been ordained by bishop (pope) Marcellinus, and on Jan. 31, 314, he was chosen to succeed Melchides in the pontificate. His administration is celebrated for the Council of Niceea (q.v.), held in 325, which, however, Sylvester did not attend, on account of his infirmities; and he was represented by two priests, called Guy and Vincent, while Osiis, bishop of Cordova, presided in his name. He is the author of several rules to the clergy. The account given of the donation to him of the city of Rome by Conatantine is wholly apocryphal. He died in Rome, Dec. 31, 335, and was succeeded by Marcus.

## Sylvester II[[@Headword:Sylvester II]]

             one of the most learned of the mediaeval popes, originally called Gerbert, was born at Aurillac, in Auvergne, early in the 10th century. He was educated in the monastery of his native village, but went early to Spain, where he learned mathematics, and afterwards to Rome. He was appointed abbot of the Monastery of Bobbio, where he taught with much distinction and success. At a later period he went to Germany as preceptor of the young prince Otho, afterwards Otho II, and ultimately became secretary to the archbishop of Rheims, and director of the cathedral school, which became eminent under his care. The archbishop having been deposed, Sylvester was elected to the archbishopric; but he was afterwards set aside, the deposition of his predecessor having been declared invalid. In the year 998, however, he was appointed archbishop of Ravenna, whence he was called to the pontifical throne, April 2, 999, as the successor of Gregory V. He renounced the liberal tendencies of his earlier years, confirmed the judgment of John XV with regard to the Synod of Rheims, and established Arnulph in his archbishopric; convened a synod in 1001 at Rome, which placed the Convent of Gandersheim under the jurisdiction of the bishop of Hildesheim; and awarded title and crown to the king St. Stephen of Hungary, besides conferring on him the right to determine in ecclesiastical matters in his kingdom. While considering a plan for a crusade to the Holy Land, he died in Rome, May 12,1003, and was succeeded by John XVIII. He was a man of rare acquirements for his age. He was an adept in mathematics and in practical mechanics and astronomy, in which departments his attainments acquired for him, among his contemporaries, the evil reputation of a magician. He is also believed to have been acquainted with Greek, and perhaps with Arabic. Of all his works, which were numerous, his letters (printed by Du Chesne in the Historians of France) have attracted most notice, from their bearing on the history of an obscure period. His literary remains have been published by Masson and others, more recently by Pertz, though not complete. See Richeri Hist. Lib. 4 in Pertz, Monum. Germ. Historica Script. (Hanov. 1838), tom. 3; Mabillon, Vet. Analecta (Paris, 1723), p. 102 sq.; Hock, Gerbert od. Papst Sylvester II u. sein Jahrhundert (Vienna, 1837). See also Budinger on the scientific and political importance of Gerbert (Cassel, 1851); Herzog, Real- Encyklop. s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Sylvester III[[@Headword:Sylvester III]]

             antipope, was born in Rome, May 1,1044; and while known as John, bishop of Sabina, he was set on the pontifical throne through the influence of the consul Ptolemaeus, in place of the juvenile Benedict IX, who had been expelled for his vices. Sylvester reigned but three months, when the counts of Frascati took up arms to replace Benedict. The latter, seeing he was despised by the clergy, sold the tiara to John Gratian, whom he crowned as Gregory VI. The emperor Henry III held, in December, 1046, a council at Sutri when the three popes were all deposed, and Clement II was elected. SEE POPE.

## Sylvestrians[[@Headword:Sylvestrians]]

             is the name of an order of monks founded by Sylvester Gozzoloni, who was born in 1170 (or 1177) at Osimo, in the Papal States. He was educated at Padua and Bologna, and received a canonry at Osimo, which he renounced about 1217, in order to devote himself in solitude to a contemplative life of asceticism. Pupils and followers gathered about him, with whom he founded a monastery in 1231 on Mount Fano, in which the Benedictine rule was adopted, coupled with a vow of rigid poverty. Innocent IV confirmed the foundation (1247), and the order spread, particularly in Umbria, Tuscany, and Ancona.

It was united with that of Vallambrosa in 1662, but again separated from it in 1681, and was endowed with new constitutions by Alexander VIII (1690), which provided for the celebration of matins at night, for reciprocal and also self- inflicted flagellations on every Wednesday and Friday in Advent and Lent, and for abstinence from the use of flesh, milk, and eggs on every Friday and every Church festival. A considerable number of convents, of nuns as well as monks, belonged to this order in its flourishing period; but it is now insignificant. Leo XII purposed to dissolve the order and incorporate its members with other organizations; but it has, nevertheless, been preserved to our time. An order of female Sylvestrians exists in Perugia. The direction of the order is placed in the hands of a general and a procurator- general, the former being chosen for four and the latter for three years. The habit is composed of a gown, scapulary, cowl, and mantle; its color is dark brown. The general wears violet, and is privileged to bear the pontificalia (q.v.). Herzog, Real-Encyklop. s.v.

## Symbol[[@Headword:Symbol]]

             (from σύν and βάλλω, to throw together, i.e. by comparison), an abstract or compendium, a sign or representation of something moral, by the figures or-properties of natural things. Heice symbols are of various kinds, as hieroglyphics, types, enigmas, parables, fables, etc. (q.v. severally). See Lancaster, Dict. of Scripture Symbols; Bicheno, Symbolical Vocabulary, in his Signs of the Times; Faber, On the Prophecies; Jones [W.], Works, vol. 4; Wemyss, Clavis Symbolica; Mills, Sac. Symbology (Edinb. 1853); Fairbairn, Typol. of Script.; Brit. and For. Evan. Rev. 1843, p. 395. SEE SYMBOLISM.

## Symbol (2)[[@Headword:Symbol (2)]]

             (Gr. Σύμβολον, sign, token), a title anciently given to the Apostles Creed (Cyprian, Ep. 76; Rufinus, De Symbolo; Augustine, De Fide et Symbolo; and Hilary, De Trin. cap. 12). The ecclesiastical origin of the term is much disputed, but its most probable meaning was that of a contract, or bond of our faith. One reason for the name derives it from a Greek word signifying a throwing or casting together, and alleges that the apostles each contributed an article to form the Creed, putting their joint opinion or counsel in an abridged shape. The other is the opinion that this Creed was used in times of persecution as a watchword or mark whereby Christians (like soldiers in the army) were distinguished from all others.

The term symbol, importing an emblem or sensible representation, is also applied in the holy eucharist to the sacred elements, which there set forth the body and blood of Christ.

## Symbolical Books[[@Headword:Symbolical Books]]

             This title designates the public confessions of faith of the different Christian churches or denominations; in other words, the writings in which an ecclesiastical communion publishes to the world the tenets that bind together its members and distinguish it from other communions of believers or unbelievers. For the idea of a symbol we refer to the article SYMBOLICS SEE SYMBOLICS .

The only symbol which finds universal acceptance in the Church is the Apostles Creed. As the Church creed κατ᾿ ἐξοχήν, it is distinguished from the Scriptures upon which it is based, but also, on the other hand, from the private writings and confessions of the teachers of the Church,-however greatly the latter may be esteemed. The later symbolical books differ from the briefer symbolical formulas, which alone served the purposes of the Church before the Reformation, in being more extensive and detailed, and in constituting the confessions of particular churches only (symbola particularia), while the great creeds (Apostles, Nicene, Athanasian) have ecumenical value. The phrase Libri Symbolici originated in the Lutheran Church, and was-first applied to its own confessional writings when they appeared in. the Book of Concord; but its use extended, and has long been current in all the churches and sects of Christendom.

Considerable diversity of opinion has existed with reference to the importance and value of symbolical writings. The Church of Rome regards the symbol as the immovable and unchangeable rule of faith, and therefore as the binding norm of doctrine. This does not, according to Thomas Aquinas (Summa Theol. 2, 2, 1, 9), detract from the supreme authority of the Scriptures, because the symbol is merely an extract from Scripture. In substance there is but one symbol; each additional formula is simply an exposition and closer determination of the original creed. Variations are to be understood as different aspects of the truth, assumed in view of the varying oppositions it has to encounter. The Church is accordingly competent to formulate a new symbol for the exposition of the truth, though not to set aside, or even to alter, the traditional creed (Thom. Aquinas, ut sup.).

The Church of the Reformation asserted the sole authority of Holy Scripture in matters of doctrine; and although it received the ecumenical symbols, it determined their character as being testimonia fidei simply, i.e. testimonies certifying the understanding of the Word of God current in the Church at a given time. The worth of confessions is accordingly made to depend on their agreement with the Scriptures, and they may be altered and improved. The author of the Augustana repeatedly undertook a thorough revision of his work; Luther did the same with the Smalcald Articles; and the evangelical estates not only approved of Melancthon's Variata, but in 1537 directed their theologians at the Convention of Smalcald to revise the confession. The beginnings of an obligatory support of the confession are, however, apparent at an early day. Subscription to the Augsburg  Confession was occasionally required during the fourth decade of the 16th century, and in 1533 the theological faculty of Wittenberg were required by statute to teach sound doctrine as contained in the ancient creeds and the Augsburg Confession. A growing disposition to insist on uniformity of teaching became manifest, and it was this which gave rise to the Osiandrian Controversies (q.v.). In the middle of the 16th century the various corpora doctrinae began to appear in 1560 the Corpus Doctr. Philippicun; in 1561 the C. D. Pomeranicum; in 1567 the C. D. Pruthenicum, etc. The conclusion was made in 1576 with the Formula of Concord (q.v.), and this names the writings to which symbolical authority is given by reason of a unanimous approval of their teachings, and is itself included among them. A rigid subscription was demanded in the countries where these writings were received by the civil government. The dispute with Calixtus (q.v.) led the Lutheran theologians to postulate a mediate inspiration, and consequently a divine authority, for the symbolical books; but the distinction between the canon of Scripture and such standards is nevertheless constantly preserved in word, if not always in fact. In reality, the symbolical books were regarded as a κανὼν τῆς πίστεως throughout the 17th century side by side with the Scriptures, inasmuch as the faith was grounded directly on the symbol rather than on the Bible.

The Reformed churches have produced no written symbol which has formal authority over them all; but they have cherished a very definite conviction of confessional unity among them, as may appear from the fact that the different Reformed confessions, and particularly the more important of them, the Helvetica, Gallicana, Scotica, Belgica, etc., are received in all such churches as embodiments of the pure type of doctrine, and from the further fact that the members of a Church holding to one of these confessions may pass beyond the territory within which such confession has authority, but cannot pass from one confession to another by joining a Church which adheres to another of the Reformed confessions. All such persons are regarded simply as members of the Reformed Church. The number of Reformed symbols was influential also in directing attention upon their substance rather than upon the formulated letter, it being conceded that with respect to the latter the confession is not infallible and incapable of further improvement. Such changes, however, are not to be needlessly undertaken, nor may individuals subject the confessional standards at will to experiments in the interests of novelty. Great care has ever been exercised to preserve the purity of the confessional symbols, in  some instances carried to the extent of requiring the subscription of the clergy and the officers of state to doctrinal standards settled by law. (Basle and Geneva even required such subscription of the body of their citizens. The Reformed Church of East Friesland alone never required subscription to its symbol.) The 17th century produced symbols in this body also, e.g. the Canons of Dort and the Helvetic Consensus, both of which go beyond even the Formula of Concord in scholastic rigidness. The beginning of the 18th century saw a reaction, however; Spener already ventured to doubt the necessity of symbols, since the Church had so long existed without them, and expressed his dissent from the doctrine of their inspiration and infallibility. A century afterwards it was conceded that obligation to, adhere to the symbol holds only with reference to essentials; and a majority of critics asserted that the unessential, not directly religious and merely theological, which deserves no place at all in a creed, was greatly ini excess over that which is really essential. The conflict with rationalism caused many modifications in the views; of the churches; but subscription to the creed was generally insisted on, though the obligation thus assumed was often but lightly felt. In the present period, the reaction against rationalism has occasioned a revival of 17th-century confessionalism in many quarters; and, on the other hand, a liberal tendency requires a breaking away from the authority of symbols as being simply monuments of the faith of our fathers and evidences of former conquests, and also as being adverse to the genius of Protestantism. SEE CONFESSION OF FAITH.

The abstract right of the Church to require submission to its standards is evident, but it is a question which must be answered, May the Protestant Church” assert that right, and, if it may, then to what extent?' It is evident that the more recent symbols, as being more restrictive and separative in character than the older confessions and creeds; are of inferior authority.. It is also clear that the spirit and substance of a confession have greater importance than attaches to the form, or letter. Neither the Augsburg Confession nor the Heidelberg Catechism constitutes the Protestant Confession of Faith, and must be regarded simply as essays; towards formulating the body of Protestant doctrine, which may be tested by criticism and revised. Doctrinal purity in the concrete is, after all, a relative thing, and the Church is under the necessity of persisting in the work of grounding its teachings more solidly on the Word of God and of developing them further towards their ultimate consummation. A distinction must accordingly be admitted between heterodoxy of a more or  less serious type, which consists in departing in some points from the accepted standards of a Church, and heresy, which removes the foundations and destroys the faith itself. It is none the less certain, however, that Protestantism requires an inner unity and a durable basis of character. Every step of its progress must be in harmony with its fundamental principles, which are laid down in the confessions formulated by its founders. Those symbols attest a faith, which belongs equally to our fathers and to us. The liberty of teaching, moreover, needs to be guarded, lest it degenerate into license and anarchy contrary to the Word of God and the order of the Church. Protestantism certainly has the right to protect its truth against neologizing antichristianity, and also against un-Protestant Romanism in a word, against manifest perversion. The subscription to symbols required of its accredited teachers can hardly, however, be without conditions. Perhaps the utmost extent to which such requirement should be pressed is a cordial acceptance of principles upon which the confessions are based, leaving particulars to be determined by the conscience of the subscriber. In any case, the symbols are entitled to respect so far as to make them the subject of earnest and loving study, and to protect them against abuse from professed adherents.

Literature. — Early Protestant writers have no separate locus for symbolical books, and but few treat of them even incidentally (see Hase, Hutterus Rediviv. p. 115, note 1). Among later doctrinal writers, see Twesten (1826), 1, 50 sq.; Hase (3rd ed. 1842), p. 498 sq.; Martensen, p. 74 sq. Controversial writings are partially given in Hase, ut sup. A comprehensive monograph is Johannsen's Wissenschaftl. u. hist. Unters. ib. d. Rechtmdissigkeit d. Verpflicht. auf symb. Bücher, etc. (Altona, 1833). See also id. Anfinge des Symbolzwangs, etc. (Leips. 1847); Matthes, Vergleichende Symbolik (ibid. 1843), p. 2 sq.; Schenkel, Urspriingl. Verhaltn. d. Kirche zumn Staat, in the Stud. u. Krit. 1850, 2, 454 sq.; Hilingi De Symb. Natura, Necessitate, Auctoritate, et Usu (Erl. 1835); Bretschneider, Unzuldssigkeit — d. Symbolzwangs, etc. (Leips. 1841); Rudelbach, Einl. in d. Augsb. Confession, etc. (Dresd. 1841); Sartorius, Nothw. u. Verbindl. d. kirchl. Glaubensbekenntnisse (Stuttg.' 1845); Schleiermacher, Eigentl. Wrth d. symb. Bücher, in Ref. A Im. (Frankf. 1819), p. 335 sq.; id. Sendschr. an v. Colln u. Schulz, in the Stud. u. Krit. 1831, 1, 3 sq.; id. Prakt. Theologie, p. 622 sq.; De Wette, Lehreinheit d. evan. Kirche, in the Stud Krit. 1831, 2, 221 sq.; Ullmann, Altenb. kirchl. Angel. etc., in the Stud. u. Krit. 1840, 2; Scherrer, Die  Princip. u. fakt. Stellung d. schweiz. —ref Kirche, etc., in the Verhandl. d. schweiz. Predigergesellsch. zu St. Gallen, 1844; Die gegenw. Krisis d. kirchl. Lebens, etc. (Gött. 1854); Petri, Beleucht. d. gott. Denkschrift, etc. (Hanov. 1854); Erkldrung der Denkschr. (Gott. 1854); Nitzsch, Prakt. Theol.1.

Among editions of Lutheran symbolical writings, those of Rechenberg, Concordia, etc. (Lips. 1678, 8vo, and often; last ed. 1756), and of Hase, fibri Symb. Eccl. Ev. etc. (ibid. 1837), deserve mention. The Reformed confessions have not been gathered into a single collection, the best and most complete collection being that of Niemeyer, Collect. Conf. in Eccl. Ref. Publicat. (ibid. 1840), cum Append. Other collections are by Augusti (Elberfeld, 1827), German by Mess (Neuwied, 1828, 1830, 2 pts.; comp. Schweizer, Ref. Glaubensl. 1, 122), and Heppe, Bekenntnissschriften d.ref. Kirchen Deutschl. (Elberfeld, 1860). The Libri Symbolici Eccl. Romano Catholicae were edited by Danz (Vimar. 1836) and

Streitwolf et Klener (Gott. 1837 sq.); the Libri Symb. Eccl. Orientalis by Kimmel (Jena, 1843; cum Append. ibid. 1850). For the symbolical books and writings of particular churches and denominations, see the respective articles. —Herzog, Real-Encyklop. s.v.

## Symbolics[[@Headword:Symbolics]]

             The meaning of this term will vary with that assigned to the original word from which it is derived σύμβολον (from συμβάλλειν) has a primary reference to the fitting-together of two separate objects, e.g. the parts of a ring or of other “tessera hospitalitatis.” Σύμβολον (related to σήμα) next came to denote every mark or sign by which the connection of individuals to a whole, e.g. a corporation or association, might be indicated. Such were the badges which secured admission to a banquet, the “tessera militaria,” the flag, the password, etc. In time, whatever might be employed to illustrate abstract or supersensual ideas to the senses came to be termed a symbol, and this may be regarded the current meaning of the word today. As Christianity, like all religions, has its symbols, it is as proper to speak of Christian symbolics as of heathen (or ancient). A rich symbolism runs through the whole of Christian liturgies, e.g. the symbolism of the cross, etc.; but in the organism of theological study the term symbolics has no reference to such symbols. The reference is rather to the formulated and written confessions of the Church, which, more than any badge, are suited  to indicate the union of individuals in one and the same ecclesiastical organization. Of these symbols the most ancient are baptismal confessions, from which the Symbolum Apostolicum was developed, which forms the rallying point of all who are adherents of Christianity. Heretical tendencies afterwards compelled the Church to formulate the great creeds — the Nicene, the Niceno Constantinopolitan, and the so-called Athanasian in which the marks of orthodoxy were determined and made prominent; and, in addition to the foregoing so called ecumenical symbols, other minor creeds and confessions were called into being by the force of events from time to time.

The rise of Protestantism furnished a new class of symbols, which were intended to serve as marks of distinction between the old papal and the new evangelical churches. Of these the first was the Augsburg Confession (q.v.) of 1530, and the supplementary symbolical books of the Lutheran Church, closing with the Book of Concord in 1580. The Reformed churches framed distinct symbols of their own-the Zwinglian, the Tetrapolitana, etc. Of this class the Thirty-nine Articles of the Church of England, the Heidelberg Catechism, and the second Helvetic Confession (see the respective articles) acquired especial prominence. The Romish Church, for its part, was obliged, by the rise of Protestantism, to formulate its faith anew with a view to marking the features peculiar to its teachings, which was done in the Professio Fidei Tridentina and the Catechismus Romanus (see the corresponding articles). The accumulation of this wealth of material has operated decisively upon symbolics, so that the term has come to denote the science, which is employed upon the doctrines that distinguish the several confessions of Christendom. Its method may be historical, statistical, polemical, or irenical; but the ground upon which it operates can only be that of comparison of dogmas.

Like the history of doctrines, to which it stands related, symbolics is a modern branch of theological science, but is possessed of so much individuality as to necessitate a separate treatment. The foundation for the science was laid in the preliminary works of'Walch, Semler, Planck, and others (see below, Literature), while its actual beginnings date to Winer and Marheineke. The former drew up tables in which he simply presented to view, side by side, the differences existing in the various confessions, while the latter sought to exhibit the internal unity of each separate confession. It is evident that the treatment of symbolics requires the use of both these methods, and will vary according as the writer occupies the  ground of one confession or another, or as he places himself above all confessions. It was because of this fact that Mohler's Symbolik, from the Roman Catholic point of view, drew forth the famous work of Baur from the Evangelical position (see below). The science speedily developed the necessity for examining its material, not simply in the letter of the symbolical books, but in the spirit of the confessions. Every detail has accordingly been made the subject of earnest study; and the ethical, social, political, and artistic bearings and differences of the various symbols have been examined. This fact gives rise to the question whether the term symbolics is adequate to the thing it is intended to represent; but all attempted substitutes have been so clumsy that they failed to win their way into favor. In Great Britain and America the subject is usually included under dogmatic theology (q.v.).

Literature. — Walch, Introd. in Libros Symb. Eccl. Luth. (Jen. 1732); Semler, Apparat. ad Libros Symb. Eccles. Luth. (Halle, 1775); Feuerlin: Bibl. Symbolica (Gött. 1752, 1768); Planck, Geseh. d. Entstehung, d. Verdnderungen, u. d. Bildung des prot. Lehrbegriffs (Leips. 17911800); id. Hist. u. vergleichende Darstellung d. verschiednene Dogm. — Systeme, etc. (Gott. 1796; 3rd ed. 1822); Winer, Comparative Darst. d. Lehrbegr. d. verschiedenen Kirchenparteien, etc. (Leips. 1824, etc. 4to); Marheineke, Symbolik (Heidelb. 1810, etc.); id. Inst. Symbolicae Doctrinarum, etc. (Berl. 1812, etc.); Marsh, Comp. View of the Churches of England and Rome (Lond. 1841, 8vo); Möhler, Symbolik (Mayence, 6th ed. 1843); Baur, Gegensatz d. Katholicismus u. Protestantismus, etc. (Tub. 1834).

See in connection therewith Sack, Nitzsch, etc.; Kollner, Symballer christl. Conf. (Hamb. 1837; 1844, 2 vols.); Guericke, Allgem. christl. Symbol. [Lutheran] (Leips. 1839); Rudelbach, Reformation, Lutherthun und Union (ibid. 1839); Gobel, Lutherische u. ref. Kirche (Bonn, 1837); Schneckenburger, Lutherisch. u. ref. Lehrbegriffe (Stuttg. 1855, posthumous); Thiersch, Kathol. u. Protestantismus [lectures] (Erl. 1848, 2nd ed.);

Schenkel, Wesen d. Protestantismus (Schaffhausen, 184652, etc.). See especially Schaff, Creeds of Christendom (N. Y. 1877, 3 vols. 8vo). — Herzog, Real-Encyklop. s.v. SEE SYMBOLICAL BOOKS.

## Symbolism[[@Headword:Symbolism]]

             is that system which represents moral or intellectual qualities by external signs or symbols. It is characteristic of the earlier and ruder stages of development, when the mind and moral nature have not yet grown to the age, which takes direct cognizance of mental and moral qualities, or takes cognizance of them only through external signs that bear a real or a conventional resemblance to them. The Old Test. is full of symbolism; the Jewish Temple, like the Tabernacle which it superseded, though no image of the Deity was permitted in it, was itself a symbol of the soul of man, in which God abides, if it be holy and ready to receive him; and all its utensils, as well as all its services, were symbolical. SEE TYPE, and the various articles on the Old-Test. ceremonials and sacred objects. Symbolism was also naturally characteristic of the Church of the Middle Ages, which undertook to carry home to the eyes, minds, and hearts of the people spiritual truths through external symbols. The origin of some of these it is now difficult to discover. Many naturally suggest the correlative truth to the mind; others make the suggestion through historical or scriptural association. The following is a partial list of some of the principal symbols in use in the Christian churches, for a fuller account of which the reader is referred to Clements [Mrs.], Handbook of Legendary and Mythological Art. The glory, aureole, and nimbus all represent light or lightness, and are symbols of sanctity. The nimbus surrounds the head; the aureole the body; the glory unites the two. The nimbus attaches in Roman Catholic art to all saints; the aureole and glory only to the persons of the Godhead and to the Virgin Mary. The fish is an emblem of Christ. SEE ICHTHYS.

The cross, in its various forms, is also an emblem both of Christ and his passion. SEE CROSS; SEE CRUCIFIX; SEE LABARUM.

The lamb is a common symbol of Christ. It derives its significance from the fact that it was one of the chief sacrifices of the Jewish Temple, and from the words of John the Baptist, “Behold the lamb of God, which taketh away the sin of the world” (Joh 1:29). The lamb is often represented in art bearing a cross. The lion is another symbol of Christ, who in Scripture is called “the Lion of the tribe of Judah” (Rev 5:5). The pelican, which is said to bare open her breast to feed her young with blood, is an emblem of redemption. The dove is a symbol of the Holy

Spirit (Mat 3:16) issuing from the mouth of the dying, it is an emblem of the soul. The olive-branch is an emblem of peace (Gen 8:11); the palm, of martyrdom (Rev 7:9). The lily represents chastity; the lamp, piety (Mat 25:1-12); fire, zeal or the sufferings of martyrdom; the flaming heart, fervent piety and spiritual love; the peacock, immortality; the crow, victory on women, it signifies the bride of Christ. The sword, axe, lance, and club indicate martyrdom; the skull and scourge, penance; the chalice, faith; the ship, the Christian Church; the anchor, faith (Heb 6:19). Each color also has a symbolic meaning in art, for which SEE COLOR.

In Roman Catholic art, also, each apostle has his own symbol, as follows: Peter, the keys, or a fish; Andrew, the transverse cross which bears his name; James the Greater, the pilgrim's staff; John, the eagle, or the chalice with the serpent; Thomas, a builder's rule; James the Less, a club; Philip, a small cross on a staff, or crosier surmounted by a cross; Bartholomew, a knife; Matthew, a purse; Simon, a saw; Thaddeus, a halberd or lance; Matthias, a lance. The various monastic orders have also each its own symbol. See Jameson and Eastlake, History of Our Lord as Exemplified in Works of Art (Lond. 1864,2 vols.); Didron, Christian Iconography, or History of Christian Art in the Middle Ages (ibid. 1851, ed. Bohn).

## Symbolum[[@Headword:Symbolum]]

             (Σύμβολον), a Greek term for (1) the holy eucharist; (2) a creed; (3) a bell. SEE SYMBOL.

## Syme[[@Headword:Syme]]

             in Greek mythology, was a nymph, daughter of Ialymus and Dotis. She was beloved of the sea god Glaucus, who carried her off to an island near Rhodes, on the coast of Caria, which received its name from her (Athenaeus, 7:296). By Neptune she bore Chtholnius, who colonized the island from Lindus.

## Syme, Andrew, D.D[[@Headword:Syme, Andrew, D.D]]

             an Episcopal minister, was born in Lanarkshire, Scotland, in September 1764. He went to Petersburg, Virginia, before 1800, and remained till his death, October 26, 1845, being at the time: the oldest citizen in the town; and the oldest clergyman in the state. See Sturgh, Amer. Biog. Notes, page 386. (J.C.S.)

## Symeon The Stylite[[@Headword:Symeon The Stylite]]

             SEE SIMEON, ST.

## Symington, W., D.D[[@Headword:Symington, W., D.D]]

             a minister in the Reformed Presbyterian Church of Scotland, was born in 1795, and died at Glasgow, professor of theology in the seminary of his mother Church, January 28, 1862, in the forty-third year of his ministry. His works on the Atonement and Intercession of Christ, and on the Mediatorial Dominion of Christ, were the best known to the public. He was also the author of a volume of Sermons. See Appleton's Annual Cyclop. 1862, page 683.

## Symmachia[[@Headword:Symmachia]]

             in Greek mythology, was a surname of Venus at Mantinea, in Arcadia.

## Symmachians[[@Headword:Symmachians]]

             The term designates the members of a sect mentioned only by Philaster (Haer. 63). He describes them as adherents of Patricius, who taught that the human body was not created by God, but by the devil, and that it should be abused in every possible way, suicide even being regarded as allowable. The Symmachians asserted also that every vice and fleshly lust should command the obedience of mankind, and that there is no future judgment for the race. It is more probable, however, that the Symmachians were disciples of Symmachus (q.v.) of Samaria, a Jew who became a Christian, consorted with the Ebionites, and furnished a Greek version of the Old Test. which stands before that of Theodotion in the Polyglot, but is of more recent date than the latter. Petavius (in Notes on Epiphanius, 2, 400) endeavors to trace their origin to yet another Symmachus; and Valesius (on Euseb. 6. 17) says that a Jewish-Christian sect originated with the Ebionite Symmachus, of whom Ambrose states, in a commentary on the Epistle to the Galatians, that they descended from the Pharisees, kept the whole law, called themselves Christians, and followed Photinus in the belief that Christ was merely a man. The Manichaean Faustus (see Augustine, Contra Faust. 19:14), on the other hand, describes the Symmachiansl as Nazarenes, and Augustine adds (Contra Cresconium, 1, 31) that they were but few in number in his time, and that they practiced both Jewish circumcision and Christian baptism. See Fabricius [Joann.Alb.], Philastrii de Haeresibus Liber, cum Emend. et Notis (Hamb. 1725), p. 125.Herzog, Real-Encyklop. s.v.

## Symmachus[[@Headword:Symmachus]]

             pope from A.D. 498 to 514, is noted because of his conflicts with the civil power, and his endeavors to heighten the importance of the Roman see. At the time of his election by the Roman party, the imperial party had elected the archpresbyter Laurentius, who was pledged to sign the Henoticon (q.v.). The determination of the election was left with Theodoric, king of the Goths, and resulted in favor of Symmachus, because he was the: first to be anointed or was supported by a majority of votes. At a synod held at Rome in 499 it was thereupon enacted that no vote should be cast for the election of a new pope before the reigning pope had actually died, and that that candidate should be regarded as elected who was supported by all or a majority of the votes of the Roman clergy. At a synod at Rome in 502 Symmachus revoked the enactment of king Odoacer which prohibited the  incumbent of the papal chair from selling any portion of the property of the Church, and at the same time he ordained that all interference in the affairs of the Church of Rome should be forbidden to the laity. This provision contributed greatly to the development of the papal power, and has always remained a cardinal principle in the administration of the Romish Church. The party of Laurentius, after a time, brought heavy charges against Symmachus, and Theodoric deputed bishop Peter of Altinum to investigate the case; but, as he became a partisan of Laurentius, the king convoked a new synod at Rome, the Synodus Palmaris, in 503.

The life of Symmachus was endangered by the machinations of the Laurentines, and he submitted unconditionally to the decisions of the synod, in direct contradiction of his recently promulgated ordinance against the interference of laymen in ecclesiastical matters. He was acquitted without a trial. Bishop Ennodius of Ticinum, in his written defense of this synod, was the first to declare that God has reserved the judgment of the incumbent of the Roman see to himself, while other men must, according to his will, be judged by their fellows. At a synod held at Rome in 504, Symmachus promulgated detailed ordinances against all who should appropriate to themselves any of the possessions of the Church. It is worthy of note that the synods held under his pontificate addressed to him, by way of eminence, the title Papa. He appointed bishop Caesarius of Arles his vicar in Gaul. He banished the remaining Manichaeans from Rome and caused their books to be burned, but was himself branded as a Manichbean by the emperor Anastasius. Tradition attributes to him the introduction of the Gloria in Excelsis into the Sunday and feast-day services of the Church. He died, as is reported, July 19, 514. See Schröckh, Christl. Kirchengesch. 17:180, 195-211; Gieseler, Kirchengesch. I, 2, 398-405. —Herzog, Real-Encyklop. s.v.

## Symmachus (2)[[@Headword:Symmachus (2)]]

             a translator of the Old Test. into Greek, was born in Samaria during the latter half of the 2nd century. Originally a Jew, he became a Christian, but embraced the doctrine of the Ebionites. In spite of the high reputation enjoyed by the Alexandrian version, or Septuagint (q.v.), not only among the Hellenists outside of Palestine, but also within Palestine itself, at a later time it became an object of suspicion to the stricter Jews, owing to polemical reasons, so that, against the Christians, they denied its correctness, and set up another translation in opposition to it. The first who made a version for the use of the Jews was Aquila (q.v.); not much later  than Aquila, Theodotion (q.v.) prepared a second, and very soon afterwards another translation was made by Symmachus. From Epiphanius, De Ponderibus et Mensuris, c. 16 (whose accounts, however, Bleek pronounces fabulous), we learn that Symmachus was a Samaritan, Σύμμαχός τις Σαμαρείτης τῶν παῤ αὐτοῖς σοφῶν. νόησας φιλαρχίαν. προσηλυτεύει καὶ περιτέμνεται δεύτερον. With Epiphanius agree Athanasius (Synopsis), the Chronicon Paschale, and Euthymius Zigabenus, in Carpzov, Critica Sacra, p. 567. Eusebius (Hist. Eccles. 6:17; and Demonstr. Evang. 7:1) calls him Ε᾿βιωναῖος, an Ebionite, which is also the opinion of Jerome and modern critics. Fürst and Geiger call him a Jew, and a pupil of R. Meir (q.v.).

As to the time in which he lived, Epiphanius (loc. cit.) places him in the reign of king Severus. With this would agree the fact that Irenseus does not name him, while he mentions Aquila and, Theodotion, and that Origen already found his translation in existence. Bleek says that from Eusebius (loc. cit.) we may infer, “that the translation of Symmachus was little known before the time of Origen, and thatOrigen had obtained it from a certain woman Juliane, to whom it had come from Symmachus himself.” The passage in Eusebius runs thus: Ταῦτα δὲ ὁ ᾿Ωριγένης μετὰ καὶ ἄλλων εἰςγὰς γραφὰς ἑρμηνεῖων τοῦ Συμμάχου, σημαίνει παρὰ Ι᾿ουλιανῆς τινος εἰληφέναι ἣν καὶ φασὶ παῤ αὐτοῦ Συμμάχου τὰς βίβλους διαδέξασθαι.

As to the genius of the translation, Epiphanius tells us that he translated in opposition to the Samaritansa, πρὸς διαστροφὴν τῶν παρὰ Σαμαρείταις ἑρμηνεύσας. But this supposition is in bad taste, for, in the first place, in Genesis 5, Symmachus agrees with the Samaritan against the Sept.; in the second place, we cannot see how he should have made his translation in opposition to the Samaritans, who only accept the Pentateuch,; while Symmachus's version is on all the books of the Old Test.; and, in the third place, none of the other Church fathers knew anything of his opposition to the Samaritans. The probability is that his whole aim was directed towards a more elegant and finer version; for Symmachus, in his version, betrays the endeavor to satisfy the genius of the Greek language and to keep aloof from every influence pf Eastern ideas and the Hebrew original. Thus he forms periods where the original has simply co-ordinate sentences, e.g. 2 Kings 1, 2, דרשו לכו, ἀπελθόντες πύθεσθε; Job 34:29, ומי ירשע והזא ישקט, αὐτοῦ δὲ ἠρεμίαν  διδόντος τές κατακρινεῖ; Psa 9:4, בשוב איבי אחור, ἀναστραφέντων τῶν ἐχθρῶν μου. Where the Hebrew circumscribes an adverbial idea by a verb, Symmachus uses an adverb, as Gen 4:2, ותס ללדת, καὶ πάλιν ἔτεκεν; or he uses the adjective for the Hebrew nomen qualitatis, as Psalm 55:24, אנשי דמים ומרמה, μιαιφόνοι καὶ δόλιοι. He reduces the Hebrew tropes to the corresponding Greek, e.g. 1Sa 20:25, כפעם בפעם, éσπερ ἐιώθει; 1Sa 25:25, אתאּלבֹו אלאּנא ישים אדני, μὴ πρόσχῃς, ἀξιῶν; מות תמות; in Gen 2:17, becomes θνητὸς ἔσῃ. He uses additions for the sake of elegancy: thus, Job 21:13, וברגע שאול יחתו, καὶ τάχεως ἄνοσοι καὶ ἀβασάνιστοι εἰς ]δην κατέρχονται; Eze 16:31, לקלם אתנן, ἐν ἀξιοπιστι® συνάγουσα μισθώματα. Hebrew proper nouns are often translated etymologically, e.g. Deu 32:49, הר העברים, τὸ ὄρος τῶν διαβάσεων; Isa 19:18, עיר החרם, πόλις ἡλίου.

Taken all in all, Symmachus deserves the praise which has been bestowed on his translation, which was called versio perspicua, manifesta, admirabilis; aperta. Jerome, In Amo 3:11, speaks of Symmachus, “Non solet verborum κακοζηλαίν, se dintelligentiee ordinem sequi;” In Isaiah 5, 1, “Symmachus more suo manifestius.” Eusebius, In Psalm 21:31 sq., says, σαφέστερον ὁ Σύμμαχος, and σφόδρα θαυμαστῶς ὁ Σύμμαχος; In Psa 46:10, οὕτως ἡρμήνευσε θαυμαστῶς ὁ Σύμμαχος. Still we cannot characterize his style as being pure Greek or elegant; and Symmachus himself seems to have felt it, for he made a second edition of his translation, in which he corrected all such Hebraisms and harsh expressions as had crept in. Thus Jerome, In Jeremiah 32 says, “Symmachi prima editio et LXX et Theodotio solos (μόνοι) interpretati sunt; secunda quippe Symmachi vertit διόλου;” and In Nahum 3 he writes, “Symmachus ἀποτυμίας πλήρης, quod possumus dicere crudelitate vel severitate plena; in altera ejus editione reperi μελοκοπίας πλήρης, i.e. sectionibus carnium etfrustis'per membra concisis.” Whether his second edition embraced all the books of the Old Test. cannot be decided with certainty, since only a few fragments of the second edition on some of the books are extant.

For philological purposes, Symmachus is just as useful as the other Greek translators. Biblical criticism may also derive some advantage from the translation, of course, by exhibiting the greatest care. Thus Psalm 30:13, Symmachus reads as our text, כבוד, and so also the Chaldee, Jerome, Syriac, and Theodotion, against the כבודי of the Sept., Vulg., and Arab.; in 66, 13, our text has לרויה, but Symmachus, the Sept., Syr., and Chald. seem to have read לרוחה.

The fragments of Symmachus's version of the Old Test. are given by Flam. Nobilis in Vet. Test. sec. LXX Lat. Redditum, etc. (Rome,' 1587); Drusius, Veterum Interpretumn Grcecorum in Totum V. T. Fragmenta Collecta, etc. (Arnheim, 1622); Bos, V. T. ex Version. LXX Inteap. etc., nec non Fragmentis Versionum Aquilae, Symmachi et Theodotionis (Franek. 1709); Montfaucon, Hexaplorum Origenis quce Supersunt, etc. (Paris, 1713; in a later edition with notes by K. Bahrdt, Leips. and Libeck, 1769- 70). The fragments on single books were edited by Trendelenburg, Chrestomathia Hexaplaris (Lubeck and Leips, 1794); Spohn, Jeremias Vates e Versione Judceorum, etc. (Lips. 1794, 1824); Segaar, Daniel sec. LXX et Tetraplis Origenis, etc. (Trier, 1775); Scharfenberg, Animadversiones quibus Fragmenta Versionum V. T. Emendantur (Lips. 1776-81), spec. 1 et 2; Schieusner, Opuscula Critica ad Versiones Graecas V. T. (ibid. 1812).

Literature. — Eichhorn, Einleitung in das Alte Testament (4th ed.), 1, 531 sq.; Carpzov, Critica Sacra, p. 566 sq.; Keil, Introduction to the Old Testament, 2, 233 sq.; Herbst, Einleitung, 1, 160; Kaulen, Einleitung in die heilige Schrift (Freiburg, 1876), p. 79; Field, Origenis Hexaplorusm quce Supersunt, etc. (Oxonii, 1871), p. 34; Furst, Bibl. Jud. 3, 399 sq.; Thieme, Disputatio de Puritate Synmmachi (Lips. 1755); Geiger, Jüdische Zeitschrift (Breslau, 1862), 1, 39-64, and his Nachgelassene Schriften (Berl. 1877), 4:88 sq.; Theologisches Universal-Lexikon, s.v.; Heidenheim, Vierteljahrsschrift (1867), 3, 463 sq. SEE GREEK VERSIONS. (B. P.)

## Symmachus, Quintus Aurelius[[@Headword:Symmachus, Quintus Aurelius]]

             a prefect, pontiff, and augur of Rome in its declining age; remarkable for his eloquent appeal against the ruin threatened by the triumph of Christianity; he is the author of Epistles still extant. His zeal for the ancient faith of Rome exercised throughout life a marked influence upon his character. He was chosen by the senate to remonstrate with Gratian on the removal of the altar of victory (A.D. 382), from their council hall, and for curtailing the annual allowance to the Vestal Virgins. The emperor banished him from Rome, but in 384, having been appointed prefect of the  city, he urged in an epistle to Valentinianus the restoration of pagan deities. In this he was unsuccessful, but without personal loss, being appointed consul under Theodosius in 391.

## Symmes, William, D.D[[@Headword:Symmes, William, D.D]]

             a Unitarian clergyman, was born at Charlestown, Mass., in 1731, and graduated from Harvard College in 1750, where he was a tutor from 1755 to 1758. He began to preach in the North Parish in Andover, and was ordained its pastor Nov. 1, 1758, and continued in that relation until his death, May, 1807. Dr. Symmes was a good scholar, of extensive reading, arid an able divine. He published, Thanksgiving Sermon (1768): — Discourse on the Duty and Advantages of Singing Praises to God (1779): — Sermon at the General Election (1785). See Sprague, Annals of the Amer. Pulpit, 8:35.

## Symmes, Zachariah[[@Headword:Symmes, Zachariah]]

             a Congregational preacher, was born at Canterbury, England, April 5, 1599. He was educated at Cambridge, and after leaving the university was employed as tutor in several distinguished families. In 1621 he was appointed lecturer at Atholines, in London, and in September, 1625, he became rector of Dunstable. Embarrassed by his Nonconformity, he emigrated to New England, where he arrived in August, 1634. He was admitted to the fellowship of the Church in Charlestown, Mass., Dec. 6, and on the 22nd of the same month was elected and ordained teacher of the same Church, Rev. Thomas James being pastor. About a year afterwards he succeeded to the office of pastor, which he filled until his death, Feb. 4,1671. See Sprague, Annals of the Amer. Pulpit, 1, 47.

## Symmons, Charles, D.D[[@Headword:Symmons, Charles, D.D]]

             a Church of England divine, was born in 1749. He was educated at Westminster, at the University of Glasgow, and at Clare Hall, Cambridge, where he took the degree of B.D. in 1776; was presented to the rectory of Narberth by the king in 1778, and died at Bath, April 27,1826. His first publication was in 1788, an octavo volume of Sermons. In 1789 he published in quarto A Sermon for the Benefit of Decayed Clergymen in the Diocese of St. David's; and in 1790, The Consequence of the Character of the Individual, and the Influence of Education in Forming It; in 1797 he produced Inez, a dramatic poem; and in 1800 another called Constantia. In 1806 appeared his Life of Milton, prefixed to an edition of Milton's prose works, of which he was not the editor. In 1813 he published an octavo volume of poems, partly his own, and partly the compositions of his wondrously gifted, but. then deceased, daughter. Subsequently he amused. his leisure hours with writing A Rhymed Translation of the Eneaid, which was published in 1817. His last work was a sketch of Shakespeare's life. See (Lond.) Annual Register, 1826, page 247.

## Symnrthis[[@Headword:Symnrthis]]

             in Greek mythology, was a Trinacrian nymph, goddess of the river of the like name, beloved of Faunus, to whom she bore Acis.

## Sympathy[[@Headword:Sympathy]]

             (συμπάθεια, fellow-feeling) is the quality of being affected by another's affection. It was originally used, like pity and compassion, to signify our fellow-feeling with the sorrows of others, but now it is used to denote our fellow-feeling with any passion whatever. Sympathy with sorrow or suffering is compassion, with joy or prosperity is congratulation.

## Symphony[[@Headword:Symphony]]

             (συμφωνία) originally signified the union of several voices in a chant, but by modern musicians it is applied to an instrumental composition, generally  used as a kind of introductory movement to anthems and other pieces. Symphonies are introduced with good effect in the interval of the voices, and are called preludes when played before the psalmody, interludes when they mark the distinction of verses, and postludes when introduced at the close of the psalm.

## Symphorianus[[@Headword:Symphorianus]]

             a Gallic martyr at Autun in the reign of Aurelian. He was cited before the praefect Heraclius because he had refused to honor the statue of Berecynthia, and rejected the influence of appeals and scourgings. His mother supported him with her exhortations to fidelity. He was beheaded without the town walls and buried in a cell in the fields. His grave became so remarkable for cures and miracles that it compelled the reverence even of the heathen. The narrative in the Acta Beati Symph., as here outlined, seems to involve something of fact. The worship of Berecynthia among the Jedui is a historical fact. Gregory of Tours mentions Symphorianus and the miracles wrought by his relics (De Gloria Mart. c. 52). Later tradition says that a church was, in time, built over his grave. The story cannot, however, date further back than the days of Gregory, as is evident from the chosen and even pompous language and the legendary conclusion. The death of Symphorianus is variously fixed in A.D. 180 (the reign of Aurelius), 270, or 280 (Aurelian). He is commemorated on Aug. 22. See the Acta SS. s.v. — Herzog, Real-Encyklop. s.v.

## Symphorosa[[@Headword:Symphorosa]]

             the Christian widow of a martyred tribune. Hadrian had built a temple at Tibur (Tivoli), and was about to dedicate it with religious ceremonies when he learned that Symphorosa was a zealous Christian. He caused her, with her seven sons, to be summoned, and sought by persuasion to induce her to offer sacrifices. On her refusal, the emperor threatened her, and had her carried to the Temple of Hercules at Tivoli, wherea she was beaten with fists, hung up by the hair, and afterwards taken down and drowned. Her brother Eugene, a councilor of Tivoli, recovered the body and buried it in the suburbs. On the following day her sons were brought before the same temple and impaled in various modes, after which their bodies were thrown into a deep pit, which subsequently became known as the pit ad septem biothanatos. The persecution then rested for a year and a half, during which period the remains of the martyrs were interred on the Via Tiburtina  and honored as they deserved. The natalities of Symphorosa and her sons are observed on July 18 (see Ruinart, Acta Primorum Martyrum, p. 18). The legend exists in manuscript form among the writings falsely ascribed to Julius Africanus, and may have originated in the third century, though the contents do not harmonize well with the known ordinary conduct of Hadrian. Ruinart supposes the probable period of the occurrence to have been A.D. 120. See also the Acta SS. sub July 18. —Herzog, Real- Encyklop. s.v.

## Symposia[[@Headword:Symposia]]

             (συμπόσια, banquets) is a word occasionally used by ecclesiastical writers to describe the ancient agape (q.v.). These symposia were held at the graves of the martyrs; and the festival was designed to be, not only a memorial of the deceased, but, according to Origen, “an odor of a sweet smell in the sight of God;” for the poor and needy, the widows and orphans, met together, and were refreshed by the charity of the rich.

## Sympson, Cuthbert[[@Headword:Sympson, Cuthbert]]

             a layman and a deacon of the Congregational Church at Islington, of which Ruft (or Rough) was pastor. He was arrested Dec. 13,1557, and tortured, being racked three times to make him divulge the members of the Protestant Church of which he was deacon. He was eventually burned at Smithield, March 28, 1558. See Punchard, Hist. of Congregationalism, 2, 326, 347.

## Synagogue[[@Headword:Synagogue]]

             (συναγωγή; other equivalent terms are προσευχή or προσευκτήριον, i.e. chapel; Heb. אֵל מוֹעֵד, or assembly of God; Aramaic בי כנשתא, כנשתא), in the Jewish place of worship in post-Biblical and modern times. However obscure the origin of these establishments, they eventually became so important and characteristic as to furnish a designation of the Jewish Church itself in later literature.

It may be well to note at the outset the points of contact between the history and ritual of the synagogues of the Jews, and the facts to which the inquiries of the Biblical student are principally directed. 1. They meet us as the great characteristic institution of the later phase of Judaism. More even than the Temple and its services, in the time of which the New Test. treats,  they at once represented and determined the religious life of the people. 2. We cannot separate them from the most intimate connection with our Lord's life and ministry. In them he worshipped in his youth and in his manhood. Whatever we can learn of the ritual which then prevailed tells us of a worship which he recognized and sanctioned; which for that reason, if for no other, though, like the statelier services of the Temple, it was destined to pass away, is worthy of our respect and honor. They were the scenes, too, of no small portion of his work. In them were wrought some of his mightiest works of healing (Mat 12:9; Mark 23; Luk 13:11). In them were spoken some of the most glorious of his recorded words (4:16; Joh 6:59); many more, beyond all reckoning, which are sot recorded (Mat 4:23; Mat 13:54; Joh 18:20, etc.). 3. There are the questions, leading us back to a remoter past. In what did the worship of the synagogue originate? What type was it intended to reproduce? What customs, alike in nature, if not in name, served as the starting-point for it? 4. The synagogue, with all that belonged to it, was connected with the future, as well as with the past. It was the order with which the first Christian believers were most familiar, from which they were most likely to take the outlines, or even the details, of the worship, organization, and government of their own society. Widely divergent as the two words and the things they represented afterwards became, the ecclesia had its starting- point in the synagogue.

I. Name and its Signification. — The word συναγωγή, which literally signifies a gathering, is not unknown in classical Greek (Thucyd. 2, 18; Plato, Republ. 526 D), but became prominent in that of the Hellenists. It appears in the Sept. as the translation of not less than twenty-one Hebrew words in which the idea of a gathering is implied (Tromm, Concordant. s.v.). But, although the word is there used to denote any kind of gathering, heap, mass, or assemblage, such as a gathering of fruits (for the Heb. אס, אסי, Exo 23:16; Exo 34:22), of water (מקום, מקוה, Gen 1:9; Lev 11:36), a heap of stones (גל, Job 8:17), a band of singers (מחול, Jer 31:4; Jer 31:13), a mass or multitude of people or soldiers (אספה, חיל, Isa 24:22; Eze 37:10), a tribe or family (בית, 1Ki 12:21), etc., yet its predominant usage in this version is to denote an appointed meeting of people either for civil or religious purposes, thus being synonymous with ἐκκλησία. This is evident from the fact that the Sept. uses συνάγωγή 130 times for the  Hebrew עֵדָה, and twenty-five times for קָהָל, which in seventy instances is rendered in the same version by ἐκκλησία. The synonymous usage in the Sept. of these two expressions is also seen in Pro 5:14, where ἐκκησία and συναγωγή stand in juxtaposition for the Hebrew קהל and עדה.

In the books of the Apocrypha, the word, as in those of the Old Test., retains its general meaning, and is not used specifically for any recognized place of worship. For this the received phrase seems to be τόπος προσευχῆς (1Ma 3:46; 3Ma 7:20). In the New Test., however, we find συναγωγή, like ἐκκλησία, used metonymically, more especially for an appointed and recognized Jewish place of worship (Mat 4:23; Mat 6:2; Mat 6:5; Mat 9:35, etc.). Sometimes the word is applied to the tribunal which was connected with or sat in the synagogue in the narrower sense (Mat 10:17; Mat 23:34; Mar 13:9; Luk 21:12; Luk 12:11). Within the limits of the Jewish Church it perhaps kept its ground as denoting the place, of meeting of the Christian brethren (James 2, 2). It seems to have been claimed by some of thepseudo-Judaizing, half-Gnostic sects of the ‘Asiatic churches for their meetings (Revelation 2, 9). It was not altogether obsolete, as applied to Christian meetings, in the time of Ignatius (Fp. ad Trall. c.v; ad Polyc. c. 3). Even in Clement of Alexandria the two words appear united as they had done in the Sept. (ἐπὶ τὴν συναγωγὴν ἐκκλησίας, Strom. 6:633). Afterwards, when the chasm between Judaism and Christianity became wider, Christian writers were fond of dwelling on the meanings of the two words which practically represented them, and showing how far the synagogue was excelled by the ecclesia (August. Enarr. in Psalms 80; Trench, Synonyms of N.T. § 1). The cognate word, however, σύναξις, was formed or adopted in its place, and applied to the highest act of worship and communion for which Christians met (Suicer, Thesaur. s.v.).

More definite than the Greek term synagogue is the ancient Hebrew name, beth tephillah (בֵּית תְּפַלָּה, τόπος προσευχῆς, or simply προσευχή) = house of prayer (Act 16:13, for which the Syriac rightly has ביה צלותא; Josephus, Life, 54), which is now obsolete, or beth hak-keneseth (בֵּית הִכְּנֵסֵת) = house of assembly, which has superseded it. This definite local signification of the term synagogue among the Jews has necessitated the use of another expression for the members constituting the assembly, which is כנישתאor צבור, to express our secondary sense of the word ἐκκλησία.

II. History of the Origin and Development of the Synagogue.

1. According to tradition, the patriarchs Abraham, Isaac, and Jacob instituted the prayers three times a day (Berakoth, 26 b), and had places of worship (comp. the Chaldee paraphrases of Onkelos, Jonathan ben-Uzziel, and the Jerusalem Targum on Gen 24:62-63; Gen 25:27). We are informed that there were synagogues, in the time of the pious king Hezekiah (Sanhedrin, 94 b); that the great house (בית גדול) was a stupendous synagogue; that the many houses of Jerusalem (בתי ירושלים) which Nebuchadnezzar burned (2Ki 25:9) were the celebrated 480 synagogues that existed in Jerusalem (Jerusalem Megillah, 3, 1), and that in Babylon the synagogue was to be seen in which Daniel used to pray (Erubin, 21 a). We have thetestimony of Benjamin of Tudela, the celebrated traveler of the Middle Ages, that he himself saw-the synagogues built by Moses, David, Obadiah; Nahum, and Ezra (Itinerary, 1, 90, 91, 92, 106, 153, ed. Ascher [London, 1840]). It is in harmony with this tradition that James declares “Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day” (Act 15:21; comp. Philo, 2. 167, 630; Josephus, Apion, 2, 18; Baba Kama, 82 a; Jerusalem Megillah, 4,1). But these are simply traditions, which love to invest everything with the halo of the remotest antiquity.

2. In the Old Test. itself we find no trace of meetings for worship in synagogues. On the one hand, it is probable that if new moons and Sabbaths were observed at all, they must have been attended by some celebration apart from, as well as at, the tabernacle or the Temple (1Sa 20:5; 2Ki 4:23). On the other, so far as we find traces of such local worship, it seems to have fallen too readily into a fetich religion, sacrifices to ephods and teraphim (Jdg 8:27; Jdg 17:5) in groves and on high-places, offering nothing but a contrast to the “reasonable service,” the prayers, psalms, instruction in the law, of the later synagogue. The special mission of the priests and Levites under Jehoshaphat (2Ch 12:7-9) shows that there was no regular provision for reading the “book of the law of the Lord” to the people, and makes it probable that even the rule which prescribed that it should be read once every seven years at the Feast of Tabernacles had fallen into disuse (Deu 31:10). With the rise of the prophetic order we trace a more distinct though still a partial approximation. Wherever there was a company of such prophets, there must have been a life analogous in many of its features to that of the later  Essenes and Therapeutse, to that of the coenobia and monasteries of Christendom. In the abnormal state of the polity of Israel under Samuel, they appear to have aimed at purifying the worship of the high-places from idolatrous associations, and met on fixed days for sacrifice and psalmody (1Sa 9:12; 1Sa 10:5).

The scene in 1Sa 19:20-24 indicates that the meetings were open to any worshippers who might choose to come, as well as to “the sons of the prophet,” the brothers of the order themselves. The only pre-exilian instance which seems to indicate, that the devout in Israel were in the habit of resorting to pious leaders for blessings and instruction on stated occasions is to be found in 2Ki 4:23, where the Shunammite's husband asks, “Wherefore wilt thou go to him (Elisha) today? It is neither new moon nor Sabbath.” Yet 2Ki 22:8, etc.; 2Ch 34:14, etc., testify undoubtedly against the existence of places of worship under the monarchy. The date of Psalms 24 is too uncertain for us to draw any inference as to the nature of the “synagogues of God” (מוֹעֲדֵי אֵל, meeting-places of God), which the invaders are represented as destroying (Psa 24:8). It ‘may have belonged to the time of the Assyrian or Chaldaean invasion (Vitringa, De Synag, p. 396-405). It has been referred to that of the Maccabees (De Wette, Psalmen, ad loc.), or to an intermediate period when Jerusalem was taken and the land laid waste by the army of Bagoses, under Artaxerxes II (Ewald, Poet. Biich. 2, 358). The, “assembly of the elders,” in Psalms 107, 32, leaves us in like uncertainty.

3. During the Exile, in the abeyance of the Temple worship, the meetings of devout Jews probably became more systematic (Vitringa, De Synag. p. 413-429; Jost, Judenthum, 1, 168; Bornitius, De Synagog. in Ugolino, Thesaur. 21), and must have helped forward the change which appears so conspicuously at the time of the Return. The repeated mention of gatherings of the elders of Israel, sitting before the prophet Ezekiel and hearing his word (Eze 8:1; Eze 14:1; Eze 20:1; Eze 33:31), implies the transfer to the-land of the Captivity of the custom that had originated in the schools of the prophets. One remarkable passage may possibly contain a more distinct reference to them. Those who still remained in Jerusalem taunted the prophet and his companions with their exile, as outcasts from the blessings of the sanctuary. “Get ye far from the Lord; unto us is this land; given in a possession.” The prophet's answer is that it was not so. Jehovah was as truly with them in their “little sanctuary” as he had been in the Temple at Jerusalem. His presence, not the outward glory, was itself the sanctuary  (11, 15, 16). The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings (Ezr 8:15, Neh 8:2; Neh 9:1; Zec 7:5). To that period, accordingly, we may attribute the revival, if not the institution, of synagogues, or at least of the systematic meetings on fasts for devotion and instruction (Zec 8:19). Religious meetings were also held on Sabbaths and fasts to instruct the exiles in the divine law, and to admonish them to obey the divine precepts (Ezr 10:1-9; Neh 8:1; Neh 8:3; Neh 9:1-3; Neh 13:1-3). These meetings, held near the Temple and in other localities, were the origin of the synagogue, and the place in which the people assembled was denominated הכנסת בית, the house of assembly; hence, also, the synagogue in the Temple, itself. The elders of this synagogue handed the law to the high-priest (Mishna, Yoma, 7:1; Sotah, 7:7, 8), aided in the sacrifices (Tamid, 5, 5), took charge of the palms used at the Feast of Tabernacles (Sukkah, 4:4), accompanied the pilgrims who brought their first-fruits (Tosiphta Bikkurim, 2), officiated as judges (Makkloth, 3, 12), and superintended the infantschools (Sabbath, 1, 3). Assuming Ewald's theory as to the date and occasion of Psalms 124, there must, at some subsequent period, have been a great destruction of the buildings, and a consequent suspension of the services. It is, at any rate, striking that they are not in any way prominent in the Maccabean history, either as objects of attack or rallying-points of defense, unless we are to see in the gathering of the persecuted Jews at Maspha (Mizpal), as at a “place where they prayed aforetime in Israel” (1Ma 3:46), not only a reminiscence of its old glory as a holy place, but the continuance of a more recent custom. When that struggle was over, there appears to have been a freer development of what may be called the synagogue parochial system among the Jews of Palestine and other countries. The influence of John Hyrcanus, the growing power of the Pharisees, the authority of the Scribes, the example, probably, of the Jews of the “dispersion” (Vitringa, De Synag. p. 426), would all tend in the same direction. Well-nigh every town or village had its one or more synagogues. Where the Jews were not in sufficient numbers to be able to erect and fill a building, there was the προσευχή, or place of prayer, sometimes open, sometimes covered in, commonly by a running stream or on the sea-shore, in which devout Jews and proselytes met to worship, and, perhaps, to read (Act 16:13; Josephus, Ant. 14:10, 23; Juvenal, Sat. 3,. 296). Sometimes the term προσευχή (= בֵּית תְּפַלָּה) was applied even to an actual synagogue (Josephus, Life, § 54). Eventually we find the Jews  possessing synagogues in the different cities of Syria, Asia Minor, Greece, Egypt, and wherever they resided. We hearof the apostles frequenting the synagogues in Damas-cus, Antioch, Iconium, Thessalonica, Berea, Athens, Corinth, Ephesus, etc. (Act 9:2; Act 9:20; Act 13:14; Act 14:1; Act 17:1; Act 10:17; Act 18:4; Act 18:19; Act 19:8). There were numerous synagogues in Palestine: in Nazareth (Mat 13:54, Mar 6:2; Luk 4:16), Capernaum (Mat 12:9; Mar 1:21; Luk 7:5; Joh 6:59), etc.; and in Jerusalem alone there were 480 (Jerusalem Megillah,. 3, 1; Jerusalem Kethuboth, 13) to accommodate the Jews from foreign lands who visited the Temple. There were synagogues of the Libertines, Cyrenians, Alexandrians, Cilicians, and of the Asiatics (Act 6:9; comp. Tosiphta Megillah, 2; Babylon Megillah, 26 a). When it is remembered that more than 2,500,000 Jewscame together to the metropolis from all countries§ to celebrate the Passover (Josephus, Ant. 6:9, 3; Pesachim, 64 a), this number of synagogues in Jerusalem. will not appear at all exaggerated. An idea may be formed of the large number of Jews at the time of Christ, when it is borne in mind that in Egypt alone, from the Mediterranean to the border of Ethiopia, there resided nearly a million of Jews (Philo, Against Flaccus, 2, 523), and that in Syria, especially in the metropolis, Antioch, the Jews constituted a large portion of the population (Gratz [2nd ed.] 3, 282).

III. Site, Structure, Internal Arrangement, Use, and Sanctity of the Synagogue. —

1. Taking the Temple as the prototype, and following the traditional explanation of the passages in Pro 1:21 and Ezr 9:9, which were taken to mean that the voice of prayer is to be raised on heights (בראש תקרא), and that the sanctuary was therefore erected on a summit (בית אלהיכ לרומם את), the Jewish canons decreed that synagogues are to be built upon the most elevated ground in the neighborhood, and that no house is to be allowed to overtop them (Tosiphta Megillah,3; Maimonides, lad Ha-Chezaka Hilchoth Tephila, 11:2). So essential was this law deemed, and so strictly was it observed in Persia, even after the destruction of the Temple, that Rab (A.D. 165-247) prophesied a speedy ruin of those cities in which houses were permitted to tower above the synagogue, while rabbi Ashi declared that the protection of Sora was owing to the elevated site of its synagogues (Sabbath, 11 a). Lieut. Kitchener, however, states (Quar. Statement of the “Pal. Explor. Fund,” July, 1878, p. 123 sq.) that the ruins of the fourteen specimens of ancient synagogues extant in  Palestine (all in Galilee) do not correspond to these Talamudical requirements as to location, nor yet to those below as to position; for they are frequently in rather a low site, and face the south if possible. Failing of a commanding site, a tall pole rose from the roof to render it conspicuous (Leyrer, in Herzog's Real-Encyklop. s.v.).

The riverside outside the city was also deemed a suitable spot for building the synagogue, because, being removed from the noise of the city, the people could worship God without distraction, and, at the same time, have the use of pure water for immersions and other religious exercises (Act 16:13; Josephus, Ant. 14:10, 23; Juvenal, Sat. 3, 12, etc.; see also the Chaldee versions on Gen 24:62). SEE PROSEUOHA.

The building was commonly erected at the cost of the district, whether by a church-rate levied for the purpose, or by free gifts, must remain uncertain (Vitringa, De Synagog. p. 229). Sometimes it was built by a rich Jew, or even, as in Luk 7:5; by a friendly proselyte. In the later stages of Eastern Judaism it was often erected, like the mosques of Mohammedans, in the tombs of famous rabbins or holy men.

2. The size of a synagogue, like that of a church or chapel, varied with the population. We have no reason for believing that there were any fixed laws of proportion for its dimensions, like those, which are traced in the tabernacle and the Temple. The building itself was generally in the form of a theatre; the door was usually on: the west, so that, on entering, the worshippers might at once face the front, which was turned towards Jerusalem, since the law is that “all the worshippers in Israel are to have their faces turned to that part of the world where Jerusalem, the Temple, and the Holy of Holies are” (Berakoth, 30 a). This law, which is deduced from 1Ki 8:29; Psa 28:2, and the allegorical interpretation of Son 4:4, also obtained among the early Christians (Origen, Hom. 5. 1 Nurn. in Opp. 2, 284) and the Mohammedans (Koran, c. 2). SEE KEBLAH.

Hence all the windows are said to have been generally in the eastern wall, so that the worshippers might look towards the holy city, in accordance with Dan 6:10.  Like the Temple, the synagogue was frequently without a roof, as may be seen from the following remark of Epiphanius: “There were anciently places of prayer without the city, both among the Jews and the Samaritatas; there was a place of prayer at Sichem, now called Neapolis, without the city in the fields, in the form of a theater, open to the air, and without covering, built by the Samaritans, who in all things imitated the Jews” (Contr. Hceres. lib. 3, Haer. 80). It was this, coupled with the fact that the Jews had no images, which gave rise to the satirical remark of Juvenal —

“Nil prseter nubes et cceli nume adorant.” (Sat. 14:98.)

In some places there were temporary summer and winter synagogues; they were pulled down and re-erected at the beginning of each season, so that the style of building might be according to the period of the year (Baba Bathra, 3 b).

3. In. the internal arrangement of the synagogue we trace an obvious analogy, mutatis mutandis, to the type of the tabernacle. At the wall opposite the entrance, or at the Jerusalem end, stood the wooden chest or ark (תֵּבָה) containing the scrolls of the law. It stood on a raised base with. several steps ( בֵבְסֵל= subsellium, דִּרְגָּא, Jerusalem Megillah, 3, 1), which the priests mounted when they pronounced the benediction (Num 6:24-26) upon the congregation. Hence the phrase עלה לדוכן, which was retained after the destruction of the Temple to describe the act of giving the benediction to the people by the priests (Raosh Ha- Shandh, 31 b; Sabbath, 118 b). It is necessary to bear in mind that the ancient name for this ark is תֵּבָה(comp. Mishna, Berakoth, 5, 3, 4; Taanith, 2, 1, 2; Megillah, 4:4, etc.), the name afterwards given to it (אָרוֹן) being reserved for the ark-of-the-covenant table, which was wanting in the second Temple. There was a canopy (כַּילָה) spread over the ark, under which were kept the vestments used during the service (Jerusalem fegillah, 3). In some places the ark or chest had two compartments, the upper one containing the scrolls of the law, and the lower the synagogical garments of the officers of the community. The ark was not fastened to the wall, but was free so that it might easily be taken outside the door of the synagogue in case a death occurred in the place of worship, in order that the priests should be able to attend the service; or be removed into the streets when fasts and lays of humiliation were kept  (Mishna, Taanith, 2, 1). SEE FAST.

In later times, however, a recess was made in the wall, and the ark was kept there. This recess was called the Sanctuary (קֹדשׁ הֵיכָל). The same thought was sometimes developed still further in the name of Kophereth, or Mercy-seat, given to the lid or door of the chest, and in the veil which hung before it (Vitringa, p. 181). On certain occasions the ark was removed from the recess and placed on the rostrum ( בַּימָה= βῆμα) in the middle of the synagogue (Tosiphta MIegillah, 3; Mainsonides, lad Ha-Chezaka Hilchoth Lulab, 7:23). SEE TABERNACLES, FEAST OF. Within the ark, as above stated, were the rolls of the sacred books. The rollers round which they were wound were often elaborately decorated, the cases for them embroidered or enameled, according to their material. Such cases were customary offerings from the rich when they brought their infant children on the first anniversary of their birthday to be blessed by the rabbi of the synagogue.

In front of the ark was the desk of the leader of the divine worship; and as the place of the ark was amphitheatral, the desk was sometimes lower and sometimes higher than the level of the room. Hence the interchangeable phrases “he who descends before the ark” (היורד לפני התיבה) and “he who ascends before the ark” (העובר לפני התיבה) used to designate the leader of divine worship 3 the synagogue (Mishna, Taanith, 2, 2; Berakoth, 5, 4; Rosh Ha-Shanah, 4:7; Meaillah, 4:3, 5, 7, etc.).

The next important piece of furniture was the rostrum or platform (מַגְדִּל עֵוֹ, בֵּימָה= βῆμα, בּוּרְסְיָא), capable of containing several persons (Neh 8:4; Neh 9:4; Josephus, Ait. 4:8,12)., On this platform the lessons from the law and the prophets were read, discourses delivered, etc. (Mishna, Sotah, 8:8; Babylon Sukkah, 51b; Megillah, 26 b). 8. EHAPHTARAH. There were no arrangements made at first for laying down the law while reading, and the one upon whom it devoted to read a portion of the pericope had to hold the roll in his hand till the second one came up to read, and relieved him of it. Afterwards, however, there was a reading-desk ( אֲנַלַיגָין= ἀναλογεῖον) on this platform, and the roll of the law was laid down during pauses, or when the methurgeman ( מתורגמן= bürterpreter) was reciting in the vernaciuiar of the country the portion read (Yoma, 68 b: Megillah, 26 b; Jerusalem Megillah, 3). The reading-desk  was covered with a cloth (פַּרָסָא), which varied in costliness ac-cording to the circumstances of the congregation (Megillah, 26 b). When the edifice was large this platform was generally in the center, as was the case in the synagogue at Alexandria (Sukkah, 51 b).

There were also arm chairs ( קָתֵדנְרָאוֹת קָתֵדַרַין= καθέδραι, קְלַטּוֹרַן = κλιντῆρες), or seats of honor (πρωτοκαθεδρίαι), for the elders of the synagogue, the doctors of the law, etc. (Mat 23:2; Mat 23:6; Mar 12:39; Lukexi, 43; Sukkah, 51 b; Maimonides, Ill choth Tephila, 10, 4), to which the wealthy and honored worshipper was invited (Jam 2:2-3). They were placed in front of the ark containing the law, or at the Jerusalem end, in the uppermost part of the synagogue, and these distinguished persons ‘sat' with their faces to the people, while the congregation stood facing both these honorable ones and the ark (Tosiphta Megillah, 3). In the synagogue at Alexandria there were seventy-one golden chairs, according to the number of the members of the Great Sanhedrim (Sukkah, 51 b). SEE SANHEDRIM. In the synagogue of Bagdad “the ascent to the holy ark was composed of ten marble steps, on the upper-most of which were the stalls set apart for the prince of the Captivity and the other princes of the house of David” (Benjamin of Tudela, Itinerary, 1, 105, ed. Ascher, Lond. 1840).

There was, moreover, a perpetual light (ניר תמיד), which was evidently in imitation of the Temple light (Exo 28:20). This sacred light was religiously fed by the people, and in case of any special mercy vouchsafed to an individual, or of threatening danger, a certain quantity of oil was vowed for the perpetual lamp. This light was the symbol of the human soul (Pro 20:27), of the divine law (Pro 6:23), and of the manifestation of God (Eze 43:2). It must, however, be remarked that though the perpetual lamp forms an essential part of the synagogical furniture to the present day, and has obtained among the Indians, Greeks, Romans, arid other nations of antiquity (Rosenmüller, Mogenland, 2, 156), yet there is no mention made of it in the Talmud. Other lamps, brought by devout worshippers, were lighted at the beginning of the Sabbath, i.e. on Friday evening (Vitringa, p. 198).

As part of the fittings, we have also to note

(1) another chest for the Haphtaroth, or rolls of the prophets;

(2) Alms-boxes at or near the door, after the pattern of those at the Temple, one for the poor of Jerusalem, the other for local charities;

(3) Notice-boards, on which, were written the names of offenders who had been “put out of the synagogue;”

(4) A chest for trumpets and other musical instruments, used at the New-Years, Sabbaths, and other festivals (Vitringa, Leyrer, loc. cit.).

The congregation was divided, men on one side, women on the other, a low partition, five or six feet high, running between them (Philo, De Vit. Contempl. 2, 476). The arrangements of modern synagogues, for many centuries, have made the separation more complete by placing the women in low side-galleries, screened off by lattice-work (Leo of Modena, in Picart, Cerem. Relig. 1).

4. Besides meetings for worship, the synagogues, or, snore properly, the rooms connected with them, were also used as courts of justice for the local Sanhedrim (Targum Jonathan on Amo 5:12; Amo 5:15; Jerusalem Sanhedrin, 1, 1; Jerusalem Baba Metsia, 2, 8; Babylon Kethuboth, 5 a; Sabbath, 150 a) and in it the beadle of the synagogue administered the forty stripes save one to those who were sentenced to be beaten (Mishna, Makkoth, 3, 12; comp. Mat 10:17; Mat 23:34). Travelers, too, found an asylum in the synagogue; meals were eaten in it (Pesachim, 101; Bereshith Rabba, 100. 45), and children were instructed therein (Kiddushin, 30 a; Baba Bathra, 21 a; Taanith, 24 b; Berakoth, 17 a; Yebamoth, 65 b). This, however, did not detract from its sanctity; for the synagogue once used for the divine worship was only allowed to be sold on certain conditions (Mishna, Megillah, 3, 1, 2). When the building was finished, it was set apart, as the Temple had been, by a special prayer of dedication. From that time it had a consecrated character. The common acts of life, such as reckoning up accounts, were forbidden in it. No one was to pass through it as a short cut. Even if it ceased to be used, the building was not to be applied to any base purpose — might not be turned, e.g., into a bath, a laundry, or a tannery. A scraper stood outside the door that men might rid themselves, before they entered, of anything that would be defiling (Leyrer, loc. cit., and Vitringa).

IV. The Officers and Government of the Synaggogue. The synagogues of the respective towns were governed by the elders (זְקָנַם, πρεσβύτεροι, Luk 7:3), who constituted the local Sanhedrim, consisting either of the  twenty-three senators or the three senators assisted by four principal members of the congregation (fegillah, 27; Josephus, Ant. 4:8,14; War, 2, 20, 5; Act 7:5; Act 21:8), as this depended upon the, size and population of the place. SEE SANHEDRIM.

Hence these authorized administrators of the law were alternately denominated shepherds ( פִּרְנְסַים= ποιμένες, Jerusalem Peah, 8; Babylon Chagigah, 60; Sabbath, 17 a; Act 20:28; Eph 4:11), the rulers of the synagogue, and the chiefs ( ראֹשֵׁי הִכְּנֶסֶת= ἀρχισυνάγωγοι, ἄρχοντες, Mat 9:18; Mat 9:23; Mar 5:22; Luk 8:41; Act 13:15) and overseers ( ממונים=προεστῶτες, Mishna, Tamid, 5, 1).

The president of the Sanhedrim was ex officio the head or chief of the synagogue, and was therefore, κατ᾿ ἐξοχήν, the ruler of the synagogue (Mishna, Yoma, 7:1; Sofah, 7:7), while the other members of this body, according to their various gifts, discharged the different functions in the synagogue (1Ti 5:17), as will be seen from the following classification. SEE HIGH-PRIEST.

1. The Ruler of the Synagogue ( ראֹשׁ הִכְּנֶסֶת= ἀρχισυνάγωγος) and his two Associates. — Though the supreme official, like the two other members of the local court, had to be duly examined by delegates from the Great Sanhedrim, who certified that he possessed all the necessary qualifications for his office (Maimonides, lad Ha-Chezaka Hilchoth Sanhedrin, 2, 8), yet his election entirely depended upon the suffrages of the members of the synagogue. The Talmud distinctly declares that “no ruler (פִּרַנֵס=ποιμήν) is appointed over a congregation, unless the congregation is consulted” (Berakoth, 55 a). But, once elected, the ruler was the third in order of precedence in the Temple synagogue i.e. first came the high-priest, then the chief of the priests (סָגָן), and then the ruler of the synagogue (Mishna, Yoma, 7:1; Sotah, 7:7), while in the provincial synagogues the respective rulers were supreme, and had the principal voice in the decision and distribution of the other offices. His two judicial colleagues aided him in the administration of the law. SEE ARCH- SYNAGOGUES.

2. The Three Amoners ( גּבָּאי צַדנְקָה= διακόνοι; Php 1:1; 1Ti 3:8; 1Ti 3:12; 1Ti 4:6). The office of aflmoner was both very responsible and difficult; as the poor-taxes were of a double nature; and in periodically collecting and distributing the alms the almoner had to exercise  great discretion from whom to demand them and to whom to give them. There were, first, the alms of the dish (תִּמְחוּי), consisting of articles of food which had to be collected by the officials daily, and distributed every evening, and to which every one had to contribute who resided thirty days in one place; and there were, secondly, the alms of the box (קוּפָה), consisting of money which was collected every Friday, was distributed weekly, and to which every one had to contribute who resided, ninety days in one place. Two authorized persons had to collect the former and three the latter. They were obliged to keep together, and were not allowed, to put into their pockets any money thus received, but were to throw it into the poor-box. The almoners had the power of exempting from these poor rates such people as they believed to be unable to pay, and to enforce the tax on such as pretended not to be in a position to contribute. They had also the power to refuse alms to any whom they deemed unworthy of them. All the three almoners had to be present at the distribution of the alms. The greatest care was taken by the rulers of the synagogue and the congregation that those elected to this office should be “men of honesty, wisdom, justice, and have the confidence of the people” (Baba Bathra, 8; Aboda Sara, 18; Taanith, 24; Maimonides, lad Ha-Chezaka Hilchoth Mathenath Anyim, 9). Brothers were ineligible to this office; the almoners (פרנסין גכאי צדקה) were not allowed to be near relations, and had to be elected by the unanimous voice of the people (Jerusalem Peah, 8).

3. The Legate of the Congregation, or the Leader of Divine Worship ( שָׁלַיחִ צַבּוּר= ἄγγελος ἐκκλησίας, ἀπόστολος). — To give unity and harmony to the worship, as well as to enable the congregation to take part in the responses, it was absolutely necessary to have one who should lead the worship. Hence, as soon as the legal number required for public worship had assembled (מנין), the ruler of the synagogue ( פרנס= ποιμήν), or, in his absence, the elders ( זקנים= πρεσβύτεροι), delegated one of the congregation to go up before the ark to conduct divine service. The function of the apostle of the ecclesia (שליח צבור) was not permanently vested in any single individual ordained for this purpose, but was alternately conferred upon any lay member who was supposed to possess the qualifications necessary for offering up prayer in the name of the congregation.

This is evident from the reiterated declarations both in the Mishna and the Talmud. Thus we are told that any one who is not under thirteen years of age, and whose garments are not in rags, may  officiate before the ark (Mishna, Megillah, 4:6); that “if one is before the ark = ministers for the congregation], and makes a mistake [in the prayer], another one is to minister in his stead, and he is not to decline it on such an occasion” (Mishna, Berakoth, 5, 3). “The sages have transmitted that he who is asked to conduct public worship is to delay a little at first, saying that he is unworthy of it; and if he does not delay, he is like unto a dish wherein is no salt; and if he delays more than is necessary, he is like unto a dish which the salt has spoiled. How is he to do it? The first time he is asked, he is to decline; the second time, he is to stir; and the third time, he is to move his legs and ascend before the ark” (Berakoth, 34 b). Even on the most solemn occasions, when the whole congregation fasted and assemble with the president and vice-president of the Siedrim for national humiliation and prayer, no stated minister is spoken of; but it is said that one of the aged men present is to deliver a penitential address, and another is to offer up the solemn prayers (Mishna, Taanith, 2, 1-4). SEE FAST.

On ordinary occasions, however, the rabbins, who were the rulers of the synagogue, asked their disciples to act as officiating ministers before the ark (Berakoth, 34 a). But since the sages declared that “if the legate of the congregation ( שלית צבור= ἄγγελος ἐκκλησίας, ἀπόστολος) commits a mistake while officiating, it is a bad omen for the congregation who delegated him, because a man's deputy is like the man himself” (Mishna, Berakoth, 5, 5); and, moreover, since it was felt that he who conducts public worship should both be able to sympathize with the wants of the people and possess all the moral qualifications befitting so holy a mission, it was afterwards ordained that “even if an elder ( זקן= πρεσβύτερος) or sage is present in the congregation, he is not to be asked to officiate before the ark; but that man is to be delegated who is apt to officiate, who has children, whose family are free from vice, who has a proper beard, whose garments are decent, who is acceptable to the people, who has a good and amiable voice, who and understands how to read the law, the prophets, and the Hagiographa, who is versed in the homiletic, legal, and traditional exegesis, and who knows all the benedictions of the service” (Mishna., Taanith, 2, 2; Gemara, ibid. 16 a, b; Maimonides, fad Ha-Chezaka Hilchoth Tephila, 8:11, 12; comp. Timothy 3:1-7; Tit 1:1-9). As the legate of the people, the most sacred portions of the liturgy (e.g. עננו, ברכת כהניס, קדושה, קדיש), which could only be offered up in the presence of the legal number, were assigned to him (Berakoth, 21 b, and Rashi, ad loc.), and he was not only the mouthpiece of those who were  present in the congregation on the most solemn feasts, as on the Great Day of Atonement and New Year, but he was the surrogate of those who, by illness or otherwise, were prevented from attending the place of worship (Rosh Ha-Shanah, 35; Maimonides, lad Ha-Chezaka Hilchoth Tephila, 8:10).

4. The Interpreter, or Maethurgeman (תּוּרְגְּמָן, מְתוּרְגַּמָן). — After the Babylonian captivity, when the Hebrew language was rapidly disappearing from among the common people, it became the custom to have an interpreter at the reading-desk (בימה) by the side of those who were alternately called up to read the several sections of the lessons from the law and the prophets. SEE HAPHTARAH.

This methurgeman had to interpret into Chaldee or into any other vernacular of the country a verse at a time when the lesson from the law was read, as the reader was obliged to pause as soon as he finished the reading of a verse in Hebrew, and was not allowed to begin the next verse till the methurgeman had translated it; while in the lesson from the prophets three verses were read and interpreted at a time (Mishna, Megillah, 4:4). The reader and the interpreter had to read in the same tone of voice, and the one was not allowed to be louder than the other (Berakoth, 45 a). The interpreter was not allowed to look at the law while interpreting, lest it should be thought that the paraphrase was written down. The office of interpreter, like that of conducting public worship, was not permanently vested in any single individual. Any one of the congregation who was capable of interpreting was asked to do so. Even a minor, i.e. one under thirteen years of age, or one whose garments were in such a ragged condition that he was disqualified for reading the lesson from the law, or a blind man, could be asked to go up to the reading-desk and explain the lesson (Mishna, Megillah, 4:5; Maimonides, lad HaChezaka Hilchoth Tephila, 12:10-14).

5. The Chazzan, or Attendant on the Synagogue ( חִזִּן הִכְּנֶסֶת= ὑπηρετής), was the lowest servant, and was more like the sexton or the beadle in our churches. He had the care of the furniture, to open the doors, to clean the synagogue, to light the lamps, to get the building ready for service, to summon the people to worship, to call out (יעמוד) the names of such persons as were selected by the ruler of the synagogue to come up to the platform to read a section from the law and the prophets, to hand the law to ordinary readers, or to the ruler of the synagogue when it had to be given to the high-priest, in which case the ἀρχισυνάγωγος took the law  from the chazan, gave it to the chief priest, who handed it to the high- priest (Mishna, Yoma, 8:1; Sotah, 7:7); he had to take it back after reading (Luk 4:17-20), etc. Nothing, therefore, can be more clear than the position which this menial servant occupied in the synagogue in the time of Christ and a few centuries after. The Talmud distinctly declares that the chazan is the beadle or the sexton of the congregation, and not the legate or the angel of the church (חזן הוא שמש של הקהל ואינו שליח צבור; comp. Tosiphta Yoma, 68 b; and Mishna, Berakoth, 7:1, for the meaning of שמש).

The notion that his office resembled that “of the Christian deacon,” as well as the assertion that, “like the legatus and the elders, he was appointed by the imposition of hands,” has evidently arisen from a confusion of the chazan in the days of. Christ with the chazan five centuries after Christ. Besides, not only was this menial servant not appointed by the imposition of hands, but the legatus himself, as we have seen, had no laying-on of hands. It was about A.D. 520, when the knowledge of the Hebrew language disappeared from among the people at large, that alterations had to be introduced into the synagogical service which involved a change in the office of the chazan. As the ancient practice of asking any member to step before the ark and conduct the divine service could not be continued, it was determined that the chazan, who was generally also the schoolmaster of the infant school, should be the regular reader of the liturgy, which he had to recite with intonation (Masecheth Sopherim, 10:7; 11:4; 14:9,14; Gratz, Gesch. der Juden, 5, 26). 6. The Ten Batlanin, or Men of Leisure (בִּטְלָנַין).

No place was denominated a town, and hence no synagogue would legally be built in it, which had not ten independent men who could be permanently in the synagogue to constitute the legal congregation whenever [required (Mishna, Megillah, 1, 3; Maimonides, lad Bachezaka Hilchoth Tephila, 11:1). These men of leisure were either independent of business because they had private means, or were stipendiaries of the congregation, if the place had not ten men who could entirely devote themselves to this purpose (Rashi, On Megillah, 5 a). They; had to be men of piety and integrity (Baba Bathra, 28 a; Jerusalem Megillah, 1, 4). By some (Lightfoot, Hor. Heb. in Mat 4:23, and, in part, Vitringa, p. 532) they have been identified with the above officials, with the addition of the alms-collectors. Rhenferd, however (Ugolino, Thesaur. vol. 21), sees in them simply a body of men, permanently on duty, making up a congregation (ten being the minimum number), so that there might be no delay in beginning the service at the proper hours, and that no  single worshipper might go away disappointed. The latter hypothesis is supported by the fact that there was a like body of men, the Stationarii or Viri Stationis of Jewish archaeologists, appointed to act as permanent representatives of the congregation in the services of the Temple (Jost, Gesch. des Judenth. 1, 168-172). It is of course possible that in many cases the same persons may have united both characters, and been, e.g., at once otiosi and alms-collectors. In the Middle Ages these ten Batlanin consisted of those who discharged the public duties of the synagogue, and were identical with the rulers of the synagogue described above. Thus Benjamin of Tudela tells us that the ten presidents of the ten colleges at Bagdad were called the Batlanin, the leisure men, because their occupation consisted in the discharge of public business. During every day of the week they, dispensed justice to all the Jewish inhabitants of the country, except on Monday, which was set aside for assemblies under the presidency of R. Samuel, master of the college denominated Gaon Jacob, who on that day dispensed justice to every applicant, and who was assisted therein by the said ten Batlanin, presidents of the colleges (Itinerary, 1, 101, ed. Ascher, Lond. 1840). This seems to favor the opinion of Herzfeld that the ten Batlanin are the same as the ten judges or rulers of the synagogue mentioned in Aboth, 3, 10, according to the reading of Bartenora (Haorayoth, 3 b, etc.; comp. Gesch. des Volkes Israel, 1, 392).

V. Worship. —

1. Its Time. — As the Bible prescribes no special hour for worship, but simply records that the Psalmist prayed three times a day (Psalm Iv, 18), and that: Daniel followed the same example (Dan 7:11), the men of the Great Synagogue decreed that the worship of the synagogue should correspond to that of the Temple. To this end they ordained that every Israelite is to offer either public or private worship to his Creator at stated hours three times a day (a) in the morning (שחרית) at the third hour = 9 A.M., being the time when the daily morning sacrifice was offered; (b) in the afternoon or evening (מנחה) at the ninth hour and a half = 3:30 P.M., when the daily evening sacrifice was offered; and (c) in the evening (מעריב), or from the time that the pieces and the fat of the sacrifices, whose blood was sprinkled before sunset, began to be burned till this process of burning, was finished. As this process of burning, however, sometimes lasted nearly all night, the third prayer could be offered at any time between dark and dawn (Mishna, Berakoth, 4:1; Gemara, ibid. 26 b;  Pesachim, 58 a; Jerusalem Berakioth, 4:1; Josephus, Ant. 14:4, 3).

It is this fixed time of worship which accounts for the disciples assembling together at the third hour of the day (i.e. 9 A.M.) for morning prayer (שחרית) on the Day of Pentecost (Act 2:1-15), and for Peter and John's going up to the Temple at the ninth hour (i.e. 3 P.M.) for (מעריב) evening prayer (Act 3:1), as well as for Cornelius's prayer at the same hour (10:30). The statement in Act 10:9, that Peter went up upon the house-top to pray about the sixth hour (=12 M.), has led some of our best expositors to believe that the hour mentioned in Act 3:11; Act 10:30 is the time when the third prayer was offered. The two passages, however, and the two different hours refer to one and the same prayer, as may be seen from the following canon: “We have already stated that the time for the evening prayer (מנחה) was fixed according to that of the daily evening sacrifice, and since this daily evening sacrifice was offered at the ninth hour and a half (=3.30 P.M.), the time of prayer was also fixed for the ninth hour and a half (=3.30 P.M.), and this was called the Lesser Minchah (קטנה מנחה).

But as the daily evening sacrifice was offered on the fourteenth of Nisan (ערב פסח) at the sixth hour and a half (=12.30 P.M.), when this day happened to be on a Friday (ערב שבת), SEE PASSOVER, it was enacted that he who offers his evening prayer after the sixth hour and a half (=12.30 P.M.) discharges his duty properly. Hence, as soon as this hour arrives, the time of obligation has come, and it is called the Great Minchah: (מנחה גדולה; Maimonides, lad HaChezaka Hilchoth Tephila, 3, 2; Berakoth, 26 b). This mistake is all the more to be regretted, since the accuracy in such minute- matters on the part of the sacred writers-shows how great is the trustworthiness of their records, and how closely and strictly the apostles conformed to the Jewish practices. The prayers three times a day were not absolutely required to be offered in public worship in the synagogue every day. The times of public worship were (a) Monday and Thursday, which were the two market-days in the week, when the villagers brought their produce into the neighboring town and their matters of dispute before the local Sanhedrim, which held its court in the synagogue (Jerusalem Megillaah, 5, 1, Baba Kama, 32 a), and on which the pious Jews fasted (Mar 2:18; Luk 5:33; Luk 18:12; Act 10:30); (b) the weekly Sabbath; and (c) feasts and fasts. But though not obligatory, yet it was deemed specially acceptable if the prayers were offered even privately in the synagogue, since it was inferred from  Mal 3:16 that the Shechinah is present where two or three are gathered together.

2. The Legal Congregation. — Though it was the duty of every Israelite to pray privately three times a day, yet, as we have already seen, it was only on stated occasions that the people: assembled for public worship in the legally constituted congregation, and recited those portions of the liturgy which could not be uttered is private devotion. Ten men, at least, who had passed the thirteenth year of their age (בר מצוה) were required to constitute a legitimate congregation (מנין) for the performance of public worship. This number, which evidently owes its origin to the completeness of the ten digits, is deduced from the expression עדה, in Num 14:27, where it is said “how long shall I bear with this (עדה) congregation?” referring to the spies. As Joshua and Caleb are to be deducted from the twelve, hence the appellation congregation remains for the ten, and this number is therefore regarded as forming the legal quorum (Mishna, Sanhedrim, 1, 6; Maimonides, lad Haa-Chezaka ‘Hilchoth Tephila, 11:1). “The Shema (שמע) must not be solemnly recited, nor must one go before the ark to conduct public worship, nor must the priests raise their hands to pronounce the benediction, nor must the lessons from the law or the prophets be read... unless there are ten persons present” (Mishna, Megillah, 4:3).

3. Ritual. — The most important features in the institutions of the synagogue are the liturgy, the reading of the law and the prophets, and the homilies. To know the exact words of-the prayers which our Savior and his apostles recited when they frequented the synagogue is to us of the utmost interest. That the Jews in the time of Christ had a liturgical service is certain; but it is equally certain that the present liturgy of the synagogue embodies a large admixture of prayers, which were compiled after the destruction of the second Temple. Though the poetic genius of the psalmists had vanished and the Temple music was, hushed, yet numerous fervent and devout spirits were still unquenched in Israel. These earnest spirits made themselves audible in the synagogue in most devout and touching prayers, embodying the new anxieties, the novel modes of persecution and oppression which the Jews had to endure from the children of Christianity the religion newly born and brought up in the lap of Judaism who deemed it their sacred duty to heap unparalleled sufferings upon their elder brothers. These prayers, formed after the model of the Psalms, not  only ask the God of Israel to pity the sufferers, to give them patience to endure, and in his own time to confound their enemies and free them from all their troubles, but embody the teachings of the sages and the sentiments propounded by the Haggadists in the Sabbatic homilies. Hence, in describing the ritual of the synagogue, it is most essential to separate the later element from the earlier portions. As it is beyond the limits of this article to trace the rise, progress, and development of all the component parts of the liturgy in its present order, we shall simply detail those portions which are, undoubtedly, the ancient nucleus, which, beyond a question, were used by our Savior and his disciples, and around which the new pieces- were grouped in the course of time.

(1.) The Hymnal Group (פְּסוּקֵי זְמַירוֹת). — Just as the Temple building was the prototype for the synagogue edifice, so the Temple service was the model for the ritual of the synagogue. Hence, just as the Temple service consisted of the priests reciting the ten commandments, pronouncing the benediction upon the people (Num 6:24-27), the offering of the daily morning and evening sacrifice, the Levites chanting Psalms 115, 116; 1Ch 16:8-22 (הוֹדוּ) during the morning sacrifice, and Psalms 116; 1Ch 16:23-36 (שַׁירוּ) during the evening sacrifice, so the ritual of the synagogue consisted of the same benediction, the chanting of the sacrificial psalms-as the sacrifices themselves could not be offered except in the Temple — and sundry additions made by Ezra and the men of the Great Synagogue. It is for this reason that the ritual began with the Temple psalms. These were followed by the group consisting of Psalms 100 — [19, 34, 91, 135, 136, 33, 92], 93, 145-150 — those enclosed in brackets being: omitted on the Sabbath — 1Ch 29:10-13; Neh 9:6-12; Exodus 14:30-15, 18, and sundry sentences not found in the Bible, denominated the order of the Hymnal Sentences or musical periods. The use of this hymnal group as part of both the Temple and the synagogue service is of great antiquity, as is attested by the Seder Olam, 14 and Masecheth Sopherim; see also Sabbath, 118 b, where we are told that הודו was ordained by David, and שירוby the Sopherim, or scribes.

(2.) The Shema, or Keriath Shema (קַרַיאִת שְׁמִע). This celebrated part of the service was preceded by two benedictions, respectively denominated “the Creator of Light” (יוצר אור) and “Great Love” (אהבה רבה), and  followed by one called “Truth” (אמת, now expanded into אמת ויציב). The two introductory benedictions were as follows:

(a.) “Blessed art thou, O Lord our God, King of the universe, who createst light and formest darkness, who makest peace and createst all things! He in mercy causes the light to shine upon the earth and the inhabitants thereof, and in goodness renews every day the work of creation. Blessed art thou, the Creator of light!”

(b.) “With great love hast thou loved us, O Lord our God; thou hast shown us great and abundant mercy, O our Father and King, for the sake of our forefathers who trusted in thee! Thou who didst teach them the love of life, have mercy upon us, and teach us also to praise and to acknowledge thy unity in love. Blessed art thou, O Lord, who in love hast chosen thy people!” (Mishna, Tamid, 5, 1; Berakoth, 11 b). Thereupon the ten commandments were recited, which, however, ceased at a very early period, because the Sadducees declared that this was done to show that this was the most essential portion of the revealed law (Mishna, Tamid, 5, 1, with Berakoth, 14 b). Then came the Shema proper, consisting of Deu 6:4-9; Deu 11:13-21; Num 15:37-41; which was concluded with benediction

(c), entitled “True and Established” (אמת ויציב), as follows: “It is true and firmly established that thou art the Lord our God and the God of our forefathers; there is no God besides thee. Blessed art thou, O Lord, the redeemer of Israel!” (Mishna, Berakoth, 1, 4; Gemara, ibid. 13 a; Mishna, Tamid, 5, 1. Gemara, ibid. 32 b). There is evidently an allusion to the reading of the Shema in the reply which our Savior gave to the lawyer who asked him, “Master, what must I do to inherit eternal life?” when the lawyer forthwith recited the first sentence of the Shema (Luk 10:26). SEE SHEMA.

(3.) The third portion which constituted the ancient liturgy embraces the “Eighteen”. Benedictions (עשרה שמונה), called, κατ᾿ ἐξοχήν, the Prayer (תפלה). They are as follows:

a. (ברו)ִ “Blessed art thou, O Lord our God, the God of our fathers Abraham, Isaac, and Jacob; great, omnipotent, fearful, and most high God, who bountifully showest mercy, who art the possessor of all things, who rememberest the pious deeds of our fathers, and sendest the Redeemer to  their children's children, for his mercy's sake is love, O our King, Defender, Savior, and Shield! Blessed art thou, O Lord, the shield of Abraham!”

b. (אתה גבור) “Thou art powerful, O Lord, world without end; thou bringest the dead to life in great compassion, thou holdest up the falling, healest the sick, loosest the chained, and showest thy faithfulness to those that sleep in the dust. Who is like unto thee, Lord of might, and who resembles thee (a Sovereign killing and bringing to life again, and causing salvation to flourish)? Arid thou art sure to raise the dead. Blessed art thou, O Lord, who raisest the dead!”

c. (אתה קדוש) “Thou art holy, and thy name is holy, and' the holy ones praise thee every day continually. Blessed art thou, 0 Lord, the holy God!”

d. (אתה חונן) “Thou mercifully bestowest knowledge upon men and teachest the mortal prudence. Mercifully bestow upon us, from thyself, knowledge, wisdom, and understanding. Blessed art thou, O Lord, who mercifully bestowest knowledge!”

e. (השיבנו) “Our Father, lead us back to thy law; bring us very near, O our King, to thy service, and cause us to return in sincere penitence into thy presence! Blessed art thou, O Lord, who delightest in repentance!”

f. (סלח) “Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed; for thou art forgiving and pardoning. Blessed art thou, O Lord, merciful and plenteous in forgiveness!”

g. (ראה) “Look at our misery, contend our cause, and deliver us speedily, for thy name's sake, for thou art a mighty deliverer, blessed art thou, O Lord, the deliverer of Israel!”

h. (רפאנו) “Heal us, O Lord, and we shall be healed; save us, and we shall be saved; for thou art our boast. Grant us a perfect cure for all our wounds; for thou, O Lord our King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel!”

i. (ברו ִעלינו) “Bless to us, O Lord our God, for good this year, and all its kinds of produce; send thy blessing upon the face of the earth; satisfy us with thy goodness, and bless this year as the years bygone. Blessed art thou, O Lord, who'blessest the seasons!”

j. (תקע) “Cause the great trumpet to proclaim our liberty; raise the standard for the gathering of our captives, and bring us together from the four corners of the earth. Blessed art thou, O Lord, who gatherest together the dispersed of Israel!”

k. (השיבה) “Reinstate our judges as of old, and our councillors as of yore; remove from us sorrow and sighing; and do thou alone, O Lord, reign over us in mercy and love, and judge us in righteousness and justice. Blessed art thou, O Lord the King, who lovest righteousness and justice!”

l. (ולמלשינים) “Let the apostates have no hope, and let those who perpetrate wickedness speedily perish; let them all be suddenly cut off; let the proud speedily be uprooted, broken, crushed, and humbled speedily in our days. Blessed art thou, O Lord, who breakest down the enemy and humblest the proud!”

m. (על הצדיקים) “On the righteous, on the pious, on the elders of thy people, the house of Israel, on the remnant of the scribes, on the pious: proselytes, and on us, bestow, O Lord our God, thy mercy; give ample: reward to all who trust in thy name in sincerity, make our portion with them forever, and let us not be ashamed, for we trust in thee! Blessed art thou, O Lord, the support and refuge of the righteous!”

n. (ולירושלים) “To Jerusalem thy city in mercy return, and dwell in it according to thy promise; make it speedily in our day an everlasting building, and soon establish therein the throne of David. Blessed art thou, O Lord, who buildest Jerusalem!” (צמח את) “The branch of David, thy servant, speedily cause to flourish, and exalt his horn with thy help, for we look to thy help all day.” Blessed art thou O Lord, who causest to flourish the horn of David!”

o. (קולנו שמע) “Hear our voice, O Lord our God; have pity and compassion on us, and receive with mercy and acceptance our prayers, for thou art a God hearing prayer and supplications. Our King, do not send us empty away from thy presence, for thou hearest the prayers of thy people Israel in mercy! Blessed art thou, O Lord, who hearest prayer!”

p. (רצה) “Be favorable, O Lord our God, to thy people Israel, and to their prayer; restore the worship to thy sanctuary, receive lovingly the burnt- sacrifice of Israel and their prayer, and let the service of Israel thy people  be always well-pleasing to thee. May our eyes see thee return to Zion in love. Blessed art thou, O Lord, who restorest thy Shechinah to Zion!”

q. (מודים) “We thankfully confess before thee that thou art-the Lord our God, and the God of our fathers, world without end, and that thou art the shepherd of our life and the rock of our salvation from generation to generation; we render thanks unto thee and celebrate thy praises. Blessed art thou, O Lord, whose name is goodness, and whom it becomes to praise!”

r. (שים שלום) “Bestow peace, happiness, blessing, grace, mercy, and compassion upon us and upon the whole of Israel, thy people. Our Father, bless us all unitedly with the light of thy countenance, for in the light of thy countenance didst thou give to us, O Lord bur God, the law of life, loving- kindness, justice, blessing, compassion, life, and peace. May it please thee to bless thy people Israel at all times, and in every moment, with peace. Blessed art thou, O Lord, who blessest thy people Israel with peace!”

These eighteen (really nineteen) benedictions are mentioned in the Mishna, Rosh Hashanah, 4; Berakoth, 4:3; Tosiptta Berakoth, 3; Jerusalem Berakoth, 2; Meillah, 17 a. We are distinctly told that they were orlained by the one hundred and twenty elders of the Great Synagogue (Megillah, 17 b; Berakoth, 33 a; Siphre on Deu 33:2), and we know that the representatives of the people (אנשי מעמד) recited them in the Temple every day (Sabbath, 24 b), that the priests pronounced three of them upon the people every morning in the Hall of Squares (לשכת הגזית) in the Temple-court, and that the high-priest prayed the sixteenth (רצה) and the seventeenth (מודים) sections of this litany on the Great Day of Atonement (Yoma, 68 b). There can therefore be no doubt that our Savior and his apostles joined in these prayers when they resorted to the synagogue, and that when the apostles went on the top of the house to pray at the stated hour (Act 1:13; Act 10:9) these benedictions formed part of their devotions. It must, however, be remarked that the first three and the last three benedictions are the oldest; that benedictions d. to m. were compiled during the Maccabean struggles and the Roman ascendency in Palestine; and benediction n. was most probably compiled after the destruction of the second Temple.  But though these three groups (viz. the hymnal group, the Shema, and the eighteen benedictions) constituted the liturgy of the Jews when engaged in public or private devotion during the period of the second Temple, yet there were other prayers which could only be recited at public worship when the legal number (מנין) were properly assembled.

4. The order of the public worship in the synagogue was as follows:

(1.) Morning Service. — The congregation having washed their hands outside the synagogue, and being properly assembled, delegated one of their number to go before the ark and conduct public worship. This legate of the congregation (צַבּוֹר), who, like the rest of the congregation, was arrayed in his fringed garment, and with the phylacteries on his head and left arm, SEE FRINGE; SEE PHYLACTERY, began with reciting the Kadish (קָדַישׁ), the people responding to certain parts, as follows: “Exalted and hallowed be his great name in the world which he created according to his will; let his kingdom come in your lifetime and in the lifetime of the whole house of Israel very speedily. [Legate and congregation] Amen. Blessed be his great name, world without end. [Legate alone] Blessed and praised, celebrated and exalted, extolled and adorned, magnified and worshipped, be thy holy name blessed be he far above all benedictions, hymns, thanks, praises, and consolations which have been uttered in the world. [Legate and congregation] Amen. [Legate alone] May the prayers and supplications of all Israel be graciously received before their Father in heaven. [Legate and congregation] Amen. [Legate alone] May perfect peace descend from heaven, and life upon us and all Israel. [Legate and congregation] Amen. [Legate alone] May he who makes peace in his heaven confer peace upon us and all Israel. [Legate and congregation] Amen.” The similarity between this very ancient Kadish and the Lord's Prayer needs hardly to be pointed out. After this the legate recited in a loud voice the first sentence of the Shema, the rest being recited quietly by him and the congregation. Then followed the eighteen benedictions, for the third of which the Kedushah (קדושה) was substituted in public worship. It is as follows: “Hallowed be thy name on earth as it is hallowed in heaven above, as it is written by the prophet, and one calls to the other and says [Congregation], Holy, holy, holy, is the Lord God of Sebaoth; the whole earth is filled with his glory! [Legate] Those who are opposite them respond: [Congregation] Blessed be the glory of the Eternal, each one in his station. [Legate] And in thy Holy  Word it is written, thus saying: [Congregation] The Lord shall reign forever, thy God, O Zion, from generation to generation. Halleluiah! [Legate] From generation to generation we will disclose thy greatness, and forever and ever celebrate thy holiness; and thy praise shall not cease in our mouth, world without end, for thou, O Lord, art a great and holy King. Blessed art thou, holy God and King!” On Monday, Thursday, Sabbath, feasts and fasts, lessons from the law and prophets were read, and (with the exception of Monday and Thursday) discourses delivered by the rabbins. The service concluded with the priests pronouncing the benediction (Num 6:24-27).

(2.) The Afternoon and Evening Prayer. — Some of the psalms in the hymnal group were omitted, otherwise the service was similar to that of the morning. The public worship of the feasts and fasts is described in the articles on the respective festivals, and in the article HAPHTARAH SEE HAPHTARAH . The other prayers which precede and follow the three ancient groups in the present liturgy of the synagogue are not described in this article because they are of later origin. SEE LITURGY.

VI. Judicial Authority. —

1. As the officers of the synagogue were also the administrators of justice, the authority which each assembly possessed extended to both civil and religious questions. The rabbi's, or the heads of the synagogue, as it is to the present day, were both the teachers of religion and the judges of their communities. Hence the tribunals were held in the synagogue (Luk 12:11; Luk 21:12), and the chazzan, or beadle, who attended to the divine service had also to administer the stripes to offenders (Luk 4:17-20; comp. Mishna, Makkoth, 3, 12; and Mat 10:17; Mat 23:34; Mar 13:9; Act 22:19; Act 26:11). The rabbins who had diplomas from the Sanhedrim, and, after the Sanhedrim ceased, from the Gaonim of the respective colleges at Sora and Pumbaditha (q.v.), and who were chosen by the different congregations to be their spiritual heads with the consent of the assembly, selected such of the members as were best qualified to aid them in the administration of the communal affairs. These constituted a local self-governing and independent college; they issued all the legal instruments, such as marriage contracts, letters of divorce, bills of exchange, business contracts, receipts, etc. They had the power of inflicting corporal punishment on any offender, or to put him out of the synagogues (=excommunicate) altogether (Mat 18:15-17; Joh 9:22; Joh 12:42; Joh 16:2). The punishment of excommunication, however, was very seldom resorted to, as may be seen from the fact that though Christ arid his apostles opposed and contradicted the heads of the synagogue, yet they were not put out of the synagogue. In some cases they exercised the right even outside the limits of Palestine, of seizing the persons of the accused and sending them in chains to take their trial before the Supreme Council at Jerusalem (Act 1:2; Act 22:5).

2. It is not quite so easy, however, to define the nature of the tribunal and the precise limits of its jurisdiction. In two of the passages referred to (Mat 10:17; Mar 13:9) they are carefully distinguished from the συνέδρια, or councils, yet both appear as instruments by which the spirit- of religious persecution might fasten on its victims. The explanation commonly given that the council sat in the synagogue, and was thus identified with it, is hardly satisfactory (Leyrer, in Herzog's Real-Encyklop s.v. “Synedrien”). It seems more probable that the council was the larger tribunal of twenty-three, which sat in every city, SEE COUNCIL, identical with that of the seven, with two Levites: as assessors to each, which Josephus describes as acting in the smaller provincial towns (Ant. 4:8,14; War, 2, 20, 5); and that under the term synagogue we are to understand a smaller court, probably that of the ten judges mentioned in the Talmud C. (Gem. Hieros. Sanhedr. loc. cit.), consisting either of the elders, the chazzan, and the legate, or otherwise (as Herzfeld conjectures, 1, 392) of the ten Batlanin, or otiosi (see above, IV, 6).

VII. Relations of the Jewish Synagogue to the Christian Church. — It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabean struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. The people were now in no danger of forgetting the law, and the external ordinances that hedged it round. If pilgrimages were still made to Jerusalem at the great feasts, the habitual religion of the Jews in, and yet more out of, Palestine was connected much more intimately with the synagogue than with the Temple. Its simple, edifying devotion, in which mind and heart could alike enter, attracted the heathen proselytes who might have been repelled by the bloody sacrifices of the Temple, or would certainly have been driven from it unless they could make up their minds to submit to circumcision (Act 21:28). SEE PROSELYTE. Here, too, as in the cognate order of the scribes, there was an influence tending  to diminish and ultimately almost to destroy the authority of the hereditary priesthood. The services of the synagogue required no sons of Aaron; gave them nothing more than a complimentary precedence.

SEE PRIEST; SEE SCRIBE. The way was silently prepared for a new and higher order, which should rise in “the fullness of time” out of the decay and abolition of both the priesthood aid the Temple. In another way, too, the synagogues everywhere prepared the way for that order. Not “Moses” only, but “the prophets” were read in them every Sabbath day; and thus the Messianic hopes of Israel, the expectation of a kingdom of heaven, were universally diffused.

1. It will be seen at once how closely the organization of the synagogue was reproduced in that of the Ecclesia. Here also there was the single presbyter bishop, SEE BISHOP, in small towns, a council of presbyters under one head'in large cities. The legatus of the synagogue appears in the ἄγγελος (Rev 1:20; Rev 2:1), perhaps also in the ἀπόστολος, of the Christian Church. To the elders as such is given the name of Shepherds (Eph 4:11; 1Pe 5:1). They are known also as ἡγούμενοι (Heb 13:7). Even the transfer to the Christian proselytes of the once distinctively sacerdotal name of ἱερεύς, foreign as it was to the feelings of the Christians of the apostolic age, was not without its parallel in the history, of the synagogue; Sceva, the exorcist Jew of Ephesus, was probably a “chief priest” in this sense (Act 19:14). In the edicts of the later Roman emperors, the terms ἀρχιερεύς and ἱερεύς are repeatedly applied to the rulers of synagogues (Cod. Theodos. De Jud., quoted by Vitringa, De Decem Otiosis, in Ugolino, Thes. 21). Possibly, however, this may have been, in part, owing to the presence of the scattered priests, after the destruction of the Temple, as the rabbins or elders of what was now left to them as their only sanctuary. To them, at any rate, a certain precedence was given in the synagogue services. They were invited first to read the lessons for the day. The benediction of Num 6:22 was reserved for them alone.

2. In the magisterial functions of the synagogue also, we may trace the outline of a Christian institution. The ἐκκλησία, either by itself or by appointed delegates, was to act as a court of arbitration in all disputes among its members. The elders of the Church were not, however, to descend to the trivial disputes of daily life (τὰ βιωτικά). For these any men of common sense and fairness, however destitute of official honor and  position (οἱ ἐξουθενημένοι), would be enough (1Co 6:1-8). For the elders, as for those of the synagogue, were reserved the graver offences against religion and morals. In such cases they had power to excommunicate, to “put out of” the Ecclesia, which had taken the place of the synagogue, sometimes by their own authority, sometimes with the consent of the whole society (1Co 5:4). It is worth mentioning that Hammond and other commentators have seen a reference to these judicial functions in Jam 2:2-4. The special sin of those who fawned upon the rich was, on this view, that they were “judges of evil thoughts,” carrying respect of persons into their administration of justice. The interpretation, however, though ingenious, is hardly sufficiently supported.

3. The ritual of the synagogue was to a large extent the reproduction (here also, as with the fabric, with many inevitable changes) of the statelier liturgy of the Temple. It will be enough, in this place, to notice in what way the ritual, no less than the organization, was connected with the facts of the New Test, history, and with the life and order of the Christian Church. Here too, we meet with multiplied coincidences. It would hardly be an. exaggeration to say that the worship of the Church was identical with that of the synagogue, modified

(a) by the new truths, (b) by the news institution of the supper of the Lord, (c) by the spiritual charismata.

(1.) From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. They had asked their Master to give them a distinctive one, and he had complied with their request (Luk 11:1), as the Baptist had done before for his disciples, as every rabbi did for his. The forms might be, and were, abused. The Pharisee might in synagogues, or, when the synagogues were c1osed, in the open street, recite aloud the devotions appointed for hours of prayer, might gabble through the Shema (“Hear, O Israel,” etc., from Deu 6:4), his Kadish, his Shenmneh Esreh, the eighteen Berakoth, or blessings, with the “vain repetition” which has reappeared in Christian worship. But for the disciples this was, as yet, the true pattern of devotion, and their Master sanctioned it. To their minds there would seem nothing inconsistent with true heart-worship in the recurrence of a fixed order (κατὰ τάξιν, 1Co 14:40), of the same prayers, hymns, doxologies, such as all liturgical study leads us to think of as existing in the  apostolic age. If the gifts of utterance which characterized the first period of that age led for a time to greater freedom, to unpremeditated prayer if that was in its turn succeeded by the renewed predominance of a formal fixed order, the alternation and the struggle which have reappeared in so many periods of the history of the Church were not without their parallel in that of Judaism. There also was a protest against the rigidity of an unbending form. Eliezer of Lydda, a contemporary of the second Gamaliel (cir. A.D. 80-115), taught that the legate of the synagogue should discard even the Shemoneh Esreh, the eighteen fixed prayers and benedictions of the daily and Sabbath services, and should pray as his heart prompted him. The offense against the formalism into which Judaism stiffened was apparently too great to be forgiven. He was excommunicated (not, indeed, avowedly on this ground), and died at Caesarea (Jost, Gesch. des Judenth. 2. 36,45).

(2.) The large admixture of a didactic element in Christian worship, that by which it was distinguished from all Gentile forms of adoration, was derived from the older order. “Moses” was read in the synagogues every Sabbath day” (Act 15:21), the whole law being read consecutively, so as to be completed, according to one cycle, in three years, according to that which ultimately prevailed and determined the existing divisions of the Hebrew text (Leyrer, loc. cit.), 2 the fifty-two weeks of a single year. SEE BIBLE. The writings of the prophets were read as second lessons in a corresponding order. They were followed by the Lerash, the λόγος παρακλήσεως (Act 13:15), the exposition, the sermon of the synagogue. The first Christian synagogues, we must believe, followed this order with but little deviation. It remained for them before long to add “the other Scriptures” which they had learned to recognize as more precious even than the law itself, the “prophetic word” of the New Test., which, not less truly than that of the Old, came, in epistle or in narrative, from: the same Spirit. SEE SCRIPTURE.

(3.) To the ritual of the synagogue we may probably trace a practice, which has sometimes been a stumbling-block to the student of Christian antiquity, the subject-matter of fierce debate among Christian controversialists. Whatever account may be given of it, it is certain that Prayers for the Dead appear in the Church's worship as soon as we have any trace of it after the immediate records of the apostolic age. It has been well described by a writer whom no one can suspect of Romish tendencies as an “immemorial practice.” Though “Scripture is silent, yet antiquity plainly speaks.” The  prayers “have found a place in every early liturgy of the world.” (Ellicott, Destiny of the Creature, serm. 6). How, indeed, we may ask, could it have been otherwise? The strong feeling shown in the time of the Maccabees, that it was not “superfluous and vain” to pray for the dead (2 Macc. 12, 44), was sure, under the influence of the dominant Pharisaic scribes, to show itself in the devotions of the synagogue. So far as we trace back these devotions, we may say that there also the practice is “immemorial,” as old, at least, as the traditions of the Rabbinic fathers (Buxtorf, De Synagog. p. 709, 710; M'Caul, Old Paths, ch. 38). The writer already quoted sees a probable reference to them in 2Ti 1:18 (Ellicott, Past. Epistles, ad loc.). But it is by no means certain that Onesiphorus was at that time dead. SEE DEAD, PRAYERS FOR THE.

(4.) The conformity extends, also, to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were, in the times of the New Test. (Act 3:1; Act 10:3; Act 10:9), and had been, probably, for some time before (Psa 55:17; Dan 6:10), the fixed times of devotion, known then, and still known, respectively as the Shacharith, the Minchah, and the Arabith; they had not only the prestige of an authoritative tradition, but were connected respectively with: the names of Abraham, Isaac, and Jacob, to whom, as to the first originators, their institution was ascribed (Buxtorf; De Synagog. p.280). The same hours, it is well known, were recognized, in the Church of the second, probably also in that of the first century (Clem. A Strom. loc. cit.; Tertull. De Orat. c. 25). The sacred days belonging to the two systems seem, at first, to present a contrast rather than a resemblance; but here, too, there is a symmetry which points to an original connection. The solemn days of the synagogue were the second, the fifth, and the seventh; the last, or Sabbath, being the conclusion of the whole. In whatever way the change was brought about, the transfer of the sanctity of the Sabbath to the Lord's day involved a corresponding change in the order of the week, and the first; the fourth, and the sixth became to the Christian society what the other days had been to the Jewish.

The following suggestion as to the mode in which this transfer was effected involves, it is believed, fewer arbitrary assumptions than any other, SEE SABBATH, and connects itself with another interesting custom, common to the Church and the synagogue. It was a Jewish custom to end the Sabbath with a feast, in which they did honor to it as to a parting king. The feast was held in the synagogue. A cup of wine, over which a special blessing  had been spoken, was handed rounds (Jost, Gesch. des Judenth. 1, 180). It is obvious that, so long as the apostles and their followers continued to use the Jewish mode of reckoning — so long, i.e., as they fraternized with their brethren of the stock of Abraham this would coincide in point of time with their δεῖπνον on the first day of the week. A supper on what we should call Sunday evening would have been to them on, the second. By degrees, SEE LORDS SUPPER the time became later, passed on to midnight, to the early dawn of the next day. So the Lord's sipper ceased to be a supper really. So, as the Church rose out of Judaism, the supper gave its holiness to the coming, instead of deriving it from the parting day. The day came to be κυριακή, because it began with the δεῖπνον κυριακόν. Gradually the Sabbath ceased as such to be observed at all. The practice of observing both, as in the Church of Rome up to the fifth century, gives us a trace of the transition period. SEE SUNDAY.

(5.) From the synagogue, lastly, came many less conspicuous practices, which meet us in the liturgical life of the first three centuries. Ablution, entire or partial, before entering the place of meeting (Heb 10:22; Joh 13:1-15; Tertull. De Orat. 100. 11); standing and not kneeling, as the attitude of prayer (Luk 18:11; Tertull. ibid. 100. 23); the arms stretched out (Tertull. ibid. c. 13); the face turned towards the Keblah of the east (Clem. Al. Strom. loc. cit.); the responsive Amen of the congregation to the prayers and benedictions of the elders (1Co 14:16). In one strange exception at custom of the Church of Alexandria we trace the wilder type of Jewish, of Oriental devotion. There, in the closing responsive chorus of the prayer, the worshippers not only stretched out their necks and lifted up their hands, but leaped with wild gestures (τούς τε πόδας ἐπεγείρομεν), as if they would fain rise with their prayers to heaven itself (Clem. —Ad. Strom. 7,40). This, too, reproduced a custom of the synagogue. — Three times did the whole body of worshippers leap up simultaneouslyas they repeated the greater sanctus hymn of Isaiah 6 (Vitringa, p. 1100 sq.; Buxtorf, ch. 10).

VIII. Literature. — Jerusalem Megillah, c. 3; Maimonides, lad Ha- Chezakailchoth Tephila; Vitringa,. De Syngoga Vetere (Weissenfels, 1726); Zulz, Diegottesdienstlichen Vortrdge der Juden (Berlin, 1832), p. 366 sq.; id. Die Ritus des synagogalen Gottesdienstes (ibid. 1859); Edelmann, Higajon Leb (Kinigsb. 1845); Herzfeld, Geschichte des Volces Israel (Nordhausen, 1855-1857), 1, 24-30, 127, 391-394; 2, 129-134, 183-  223; Jost,. Geschichte des Judenthums (Leipsic, 1857-58), 1, 38 sq., 168 sq., 262 sq.; Duschak, Illustrite Monatsschrift ü für die gesammten Intersessen des Judenthums (Lond. 1865), 1, 83 sq., 174 sq., 409 sq. See also Burmann, Exercitt. Acad. 2, 3 sq.; Reland, Anti. Sacr. 1, 10; Carpzov- Appar. p. 307 sq.; Hartmann, Verbind. des A.T. mit d. Neuen, p. 225 sq.; Brown, Antiquities of the Jews, 1, 590 sq.; Allen, Modern Judaism, ch. 19; the monographs of Bornitz, De Vet. Synagogis (Vitemb. 1650); Leovardic, De Synagoga et Ecclesia (s. 1. et an.); Rhenferd, De Otiosis Synagogce (Franec. 1686); id. Archisynagogus Otiosus (ibid. 1688); Tentzel, De Proseuchis Samar. (Vitemb. 1682); and the dissertations cited by Darling, Cyclop. Bibliog. col. 1811. SEE WORSHIP.

## Synagogue, The Great[[@Headword:Synagogue, The Great]]

             (post-Biblical Hebrew, כְּנֶסֶת הִגְּדוֹלָה; Aramaic, כנשתא רבתא; late Greek and Latin, συναγωγὴ μεγάλη, Synagoga Magna), the Great Assembly, or the Great Synod, according to Jewish tradition, denotes the council first appointed after the return of the Jews from the Babylonian captivity to reorganize the religious life, institutions, and literature of the people. Our information on the subject is chiefly from Rabbinical sources.

I. Name and its Signification. — Though the verb. כָּנֵס, to gather, to assemble, occurs in the Old Test. (Est 4:16; 1Ch 22:2; Eze 22:21; Eze 39:28; Psa 147:2), yet the noun כַּנֶסֵת, assembly, synagogue, does not occur in Biblical Hebrew. In the Hebrew Scriptures the terms קְחַלָּה, קָהָל, and אָסוּפָהare used for congregation, assembly, SEE ECCLESIASTES, and there can be but little doubt that the non- Biblical כְּנֶסֶתis designedly employed to distinguish this assembly from all other gatherings. SEE SYNAGOGUE. This is also the reason why the article is prefixed to the adjective alone, and not also to the noun viz.

הִגְּדוֹלָה כְּנֶסֶת, the Great Synagogue-inasmuch as this singles it out from the other synagogues, provincial or local, both great and small, which obtained at the same time, and which were designed for different objects. When Ewald asserts that “in the Mishnic language the substantive and the adjective never have the article together (Lehrbuch, § 293 a, note), we need only refer to Sabbath, 17:4; Yoma, 4:3; Taanith, 3, 7; Kethuboth, 6:7; Nedarim, 3, 11; Nazir, 8:1; Baba Bathra, 4:3; and to innumerable other passages, in refutation of this assertion. According to the most ancient tradition, this assembly or synagogue was styled great because of the great  work it effected in restoring the divine law to its former greatness, and because of the great authority and reputation which it enjoyed (Jerusalem Megillah, 3, 7; Babylon Megillah, 13 b; Yoma, 69 b; Erubin, 13 b; Zebachim, 102; Sanhedrin, 14 a). The enactments of the Great Synagogue are often quoted in the name of אִנְשֵׁי כְּנֶסֶת הִגְּדוֹלָה, the men of the Great Assembly, or those who successively constituted its members during the long period of its existence. The abbreviated forms of these two names to be met with in Jewish literature are כה = הגדולה כנסת and אכ ה, אכהג= אנשי כנסת הגדולה. Sometimes this assembly is also designated the 120 elders (מאה ועשרים זקנים, Megillah, 17 b, 18 b).

II. Origin, Date, and Development of the Great Synagogue. — It is supposed by many that Ezra was the founder of the Great Synagogue, and that he, in fact, was its president. Gritz, however, has adduced the following arguments to prove that Nehemiah originated it after the death of Ezra 1. The very name of Ezra is lot even mentioned in the Biblical register of the representatives (Nehemiah 9; Ezra 5), and it is inconceivable to suppose that the originator would have been omitted; and, 2. Nehemiah, as is well known, went twice from Shushan to Jerusalem to restore order viz. in the twentieth year of Artaxerxes's reign (B.C. 446), and considerably after the thirty-second year of his reign (B.C. cir. 410). On his second arrival he found Jerusalem in a most deplorable condition: the chiefs of the families had formed alliances with Sanballat the Horonite and Tobiah the Ammonite, enemies of the Jews; the Sabbath was desecrated, and the law of God in of the sanctuary were disregarded (Neh 13:6-31). Now the convention of the Great Synagogue was held expressly for the removal of these very evils; and since the representatives distinctly bound themselves by a most solemn oath to abstain from mixed marriages, to keep the Sabbath holy, and to attend sacredly to the sanctuary and its requirements, there can be no doubt that the synod was convened by Nehemiah after his second visit to Jerusalem to devise means in order to meet these perplexing points, and that because these evils disturbed the order of the community, therefore they were made the principal and express objects of the first synod. It is the position of ch. 10 recording the convention of the Great Synagogue which has caused this error. But it is well known that the book of Nehemiah is not put together in chronological order. Gratz has shown a position of the different chapters in accordance with the above view (Frankel, Monatsschrift, 6:62). SEE EZRA. It is  obvious, however, that Nehemiah acted in perfect concert with Ezra, and hence there is no substantial error hi attributing the Great Synagogue to the latter.

As to its date, the convention of this Great Synagogue was most probably one of Nehemiah's last acts, and it must have taken place after the death of Artaxerxes, else Nehemiah could not have remained in Jerusalem, since even the second permission to visit that city was granted to him on condition that he should return to Shushan. It could not therefore have taken place before B.C. 424. The Great Synagogue was most probably held a few years after the above date of Nehemiah's second visit. Ezra was doubtless then dead, and this is the reason why his name does not occur in the register of the representatives. The whole period of the Great Synagogue embraces about 104 years (B.C. 404-300), or from the latter days of Nehemiah to the death of Simon the Just (q.v.), who was the last link of the chain constituting the synod (Aboth, 1, 2). It then passed into the Sanhedrim, when the whole of its constitution was changed. SEE SANHEDRIM.

The existence of the Great Synagogue, which is attested by the unanimous voice of Jewish tradition, was first questioned by Richard Simon (Hist. Crit. du Vieux Test. lib. 1, cap. 8). Jacob Alting, with more boldness, rejected it altogether as one of the inventions of tradition (“Synagoga magna enim nec uno tempore nec uno loco vixit, eoque synagoga non fuit, rerum commentum n est traditionariorum, qui nullum alioquin nexum παραδόσεως reperire potuerunt,” Opp. 5, 382). He was followed by — Rau (Diatribe de Synag. Magna [Ultraj. 1726], p. 66, etc.) and Aurivillius (De Synag. vulgo dicta Magna [ed. J. D. Michaelis, Götting. 1790]). De Wette (Einleitung in das A.T. § 14) contemptuously dismisses it as “a tradition which vanishes as soon as the passages are looked at whereon it is based, and as not even being a subject for refutation.” Those who condescend to argue the matter reject this tradition because it is not mentioned in the Apocrypha, Josephus, Philo, or the Seder Olam, and because the earliest record of it is in the tract of the Mishna entitled A both, which belongs to the 1st or 2nd century of our sera, but probably represents an earlier age. But surely this argument from the silence of a few writers cannot set aside the express and positive testimony of the Mishna, the Talmud, and the earliest Jewish works. In like manner, the book of Ecclesiasticus, in its catalogue of Jewish heroes (ch. 1), does not mention Ezra: Josephus never alludes to the tribunal of twenty-three members, and  the earliest patristic literature of the Jews does not breathe a syllable about the Maccabeean heroes. Would it be fair to conclude from this silence that Ezra, the tribunal, and the Maccabees are a myth? In confirmation of the records in the Talmudic literature about the Great Synagogue, the following circumstantial evidence is to be adduced: The errors of the Samaritans became rampant after the death of Nehemiah, while of the high- priests between Eliashib and Onias I some were insignificant men and others were reprobates. Judaism, moreover, has no record whatever of any distinguished persons during this period. We should therefore have expected the religion of the people to be at the lowest ebb. But instead of declining, we find Judaism-rapidly rising. No trace is to be found in the whole of this period of the disturbances, misconceptions, and errors, which prevailed in the time of Ezra, Nehemiah, and Zerubbabel. The law and the precepts were pre-eminently revered. The ancient collection of Ben- Sirach's sayings, which reflects the spirit of the people in the pre-Simonic age, breathes a fervent enthusiasm for the inspired law (comp. Sir 2:16; Sir 7:29; Sir 9:15; Sir 10:19; Sir 15:1; Sir 19:17; Sir 21:11; Sir 23:27, and especially ch. 24). Who, then, has kindled and sustained such an enthusiasm and religious spirit, if not an assembly similar to that convened by Nehemiah?” (Gratz, in Frankel's Monatsschrift, 16, 63, etc.).

III. Number of Members and their Classification. — We are told that Nehemiah organized the Great Synagogue (comp. Neh 10:1-10 with Midrash Ruth, c. 3; Jerusalem Shebiith, 5, 1), and that it consisted of 120 nmembers (Jerusalem Berakoth, 2, 4; Jerusalem Megillah, 1; Babylon Megillah, 17 b). In looking at the register of the Great Assembly recorded in Nehemiah (10, 18), it will be seen: that-a Only sixteen out of the twenty- four chiefs of the priests (1Ch 24:7-18) are enumerated, and that for the eight that are wanting four private persons are given, viz. Zidkijah, Daniel, Baruch, and Meshullam. b. Of the six or seven chief Levites-viz. Jeshua, Bani, Kadmiel, Hodijah, Sherebiah, Hashabniah who returned with Zerubbabel and Ezra (Neh 9:4-5; Ezra 5:18,19, 24), Bani is omitted, and twelve private individuals are mentioned who were undoubtedly the doctors of the law (מבינים; Neh 8:7; Neh 9:3). c. Of the forty-five chiefs of the people (הע ראשי) only half are known as heads of families, and the rest are again distinguished private individuals. Here the families of David and Joab (comp. Ezr 8:2; Ezr 8:9) are missing. d. Of the representatives of the cities there are only two mentioned — viz. Anathoth and Nebowhich plainly shows that others are omitted, since these  two places did not at all distinguish themselves to be thus singled out. Now, in looking at the peculiar position if which they are placed among the heads of the people in the register of the exiles, it will be seen that the family of Hariph (Joseh) stand first; then follow the names of thirteen cities (viz. Gibeon, Bethlehem, Netophah, Anathoth, Beth-azmaveth, Kirjath jearim, Chephirah, Beeroth, Ramah; Gaba, Michmas, Beth-el, and Ai); Nebo concludes the catalogue of the cities, and the family of Magbish follows upon it (Ezr 2:18-30; Neh 7:24-33), which exactly corresponds with the order in the register of the Great Synagogue; Hariph begins, then come cities, i.e. Anathoth; Nebai comes last, and then again Magbish (Neh 10:19-20). It has been supposed, therefore, that the above-named cities are to be inserted between Hariph and Anathoth. If we add to these fifteen cities the other five specified in the register (viz. Lod, Hadid, Ono, Jericho, and Tekoa — 7, 36, 37), which were represented by this synod, we have in all twenty cities. Uinder this view, eight divisions of the priests are wanting-the family of Bani is missing from the Levites, seven families of the heads of the people have disappeared and thirteen of the representatives of the cities have dropped out. Now, if we supply those which seem to have been dropped, and add them up with the private individuals mentioned in the register, we obtain the following representatives in the Great Synagogue: twenty-eight priests, consisting of the twenty-four divisions and the four private individuals; nineteen Levites, being the seven families and the twelve private persons; fifty Israelites, twenty-nine being chiefs of the people and twenty-one private persons- making in all ninety-seven, with Nehemiah ninety-eight, while the remaining twenty-two are the deputations of the cities. We may thus obtain the 120 members of the Great Synagogue mentioned by the unanimous voice of tradition. It will also be seen from the above that these 120 members represented five classes, viz.

1. The chiefs of thepriestly divisions (ראשי בית אב);

2. The chiefs of the Levitical families (ראשי הלויים);

3. The heads of the Israelite families (ראשי העם);

4. Representatives of cities, or the elders. (זקנים; πρεσβύτεροι);

5. The doctors of the law (סופרים מבינים; γραμματεῖς), from all grades.

This number, however, if thus made up, was most probably restricted to the time of Nehemiah, as there can be no doubt that the assemblies which  were, afterwards held consisted of a smaller number, since, at the time when the Great Synagogue is held to have passed over into the Great Sanhedrim, the representatives consisted of seventy, which became the fixed rule for the Sanhedrim (q.v.).

IV. The Work of the Great Synagogue. — At its first organization under Nehemiah, if the above be its true origin, the representatives bound themselves by a most solemn oath (באלה ובשבועה) to carry out the following six decisions, which were deemed most essential for the stability of the newly reconstructed State:

1. Not to intermarry with heathens;

2. To keep the Sabbath holy;

3. To observe the sabbatical year;

4. Every one to pay annually a third of a shekel to the Temple;

5. To supply wood for the altar;

6. Regularly to pay the priestly dues (Neh 10:28-39).

The foundation for the reorganization and reconstruction- of the State and the Temple-service being thus laid at the first meeting of this synod, the obtaining of the necessary materials for the successful rearing-up of the superstructure and the completion of the edifice demanded that the synod should occasionally reassemble to devise and adopt such measures as should secure the accomplishment of the plan and the permanent maintenance of the sanctuary. To this end the members of the Great Synagogue are believed to have collected the canonical Scriptures. This was called forth by the effects of the first decision, which involved the expulsion of Manasseh, son of the high-priest Joiada, by Nehemiah and the synod for refusing compliance with that decision i.e. to be separated from his heathen wife, the daughter of Sanballat (Neh 13:23-29). In consequence of this his father-in-law, Sanballat, obtained permission to build an opposition temple on Mount Gerizim, in which Manasseh became high-priest, and whither he was followed by many of the Jews who sympathized with him. This proceeding, however, compelled them to deny the prophets, because their repeated declarations about the sanctity of Jerusalem did not favor the erection of a temple out of the ancient metropolis. To erect a wall of partition between the Jews and these apostates, and to show to the people which of the ancient prophetical books were sacred, the Sopherim and the men of the Great Synagogue compiled the canon of the prophets. As the early prophets and the great prophets i.e. Isaiah, Jeremiah, and Ezekiel —  like the Pentateuch, were already regarded, as sacred, it only remained for the Great Synagogue to complete the prophetical canon by inserting into it the twelve minor prophets, which this synod accordingly did, as may be seen from Baba Bathra, 15; Aboth di Rabbi Nathan, c. 1; 2Ma 12:13. Although some of these authorities are no longer clear about the books inserted into the canon, yet they all testify to the fact that the members of the Great Synagogue were engaged in collecting the canonical books of the prophets. The Hagiographa were not as yet made up, as is evident from the fact that the younger Sirach did not even know the expression כְּתוּבַים, but used the general term τὰ ἄλλα to denote them (Preface to Ecclus.), and that in Alexandria additions were made to the book of Esther, and other books were inserted in what we now call the Hagiographa, as well as from the circumstance that the canonicity of some of the Hagiographa continued to be a point of difference between the schools of Shammai and Hillel, which could not have been the case if the canon of the Hagiographab had been definitely made up. They also compiled the ritual for private and public worship, SEE SYNAGOGUE; and, finally, they introduced schools for the study of the divine law (בית ועד), and defined the precepts of Holy Writ. The whole of this is indicated in the epitome of the three grand maxims transmitted to us in the laconic style of the Mishna: “The prophets transmitted the divine law to the men of the Great Synagogue, who propounded the three maxims be cautious in judging, get many disciples, and make a hedge about the law” (Aboth, 1, 1). The other work of the men of the Greek synagogue which has come down to us in the name of the Sopherinm is given in the article SCRIBE SEE SCRIBE .

V. Literature. — Wassermann, in Jost's Israelitische Annalen (Frankfort- on-the-Main, 1840), 2, 163 sq.; Sachs, in Frankel's Zeitschrift für die religiosen Interessen des Judenthums (Berlin, 1845), 2, 301 sq.; Krochmal, More Neboche Ha-Seman (Leopoli, 1851), p. 52 sq., 102 sq., 166 sq.; Herzfeld, Geschichte des Volkes Israel (Nordhausen, 1855-57), 1, 22 sq., 380 sq.; 2, 53, 244 sq., 264 sq.; Jost, Gesehichte des Judentumns, 1, 35 sq., 95 sq., 270 sq.; Low, Ben Chananja (Segedin, 1858), 1, 102 sq., 193 sq., 292 sq., 338 sq.; and especially the elaborate essay of Gratz, in Frankel's Monatssehrift fiair Geschichte und Wissenschaft des Judenthums (Leipsic, 1857), 6:31 sq., 61 sq.; also Furst, Gesch. des Kanons, p. 22, note. SEE CANON SYNAGOGUE AND CHURCH. The Jewish Church is, in the catacombs, represented as a woman of majestic presence in flowing robes; but in medieval examples, as on the doorway at  Rochester Cathedral, with her eyes bandaged, the tables of the law falling from one hand, and a broken staff in the other (Jer 5:16-17). The Church is crowned and sceptred, and holds a church and a cross.

## Synallaxis[[@Headword:Synallaxis]]

             in Greek mythology, was one of the Ionids, nymphs skilled in medicine, living on the Cytherus, a river of Elis.

## Synapte[[@Headword:Synapte]]

             (συναπτή) is a Greek term for the Greek Collect in the Liturgy of St. Mark, resembling the ectene in that of St. James and of St. Chrysostom. It is used, also, to designate the Holy Communion.

## Synaxarium[[@Headword:Synaxarium]]

             (συναξάριον) is a term for an abridged form of the Greek menology (record of months), an account of the festival being celebrated.

## Synaxis[[@Headword:Synaxis]]

             (σύναξις), an Eastern term signifying, respectively,

1. A collect or short prayer;

2. The holy eucharist, or the Christian sacrifice;

3. An assembly for worship; and,

4. The joint commemoration of saints.

## Syncellus[[@Headword:Syncellus]]

             (from συγκέλλω, to join) was an ancient officer attached to the patriarchs or prelates of the Oriental Church as witnesses to their conversation and conduct. Others acted as clerks and stewards. It eventually became a mere title of honor.

## Syncellus, Georgius[[@Headword:Syncellus, Georgius]]

             a Byzantine author and an ecclesiastical dignitary of Constantinople, who lived at the close of the 8th and the beginning of the 9th century after Christ. He has left a Chronography, or chronological record of events, extending from the creation to the accession of the emperor Diocletian. He  began with Adam, and intended to bring down his compilation to his own time, but death anticipated the completion of his task.

I. Name. — He is called Georgius Abbas and Georgius Monachus, and has sometimes been erroneously identified with Georgius Hamartolus, whose works remain still, for the most part, unpublished. The designation of Syncellus, which has been given to the chronographer as a distinctive appellation, is no persoinal namet, but a title of dignity. It is derived from his ecclesiastical office in the hierarchy of the metropolitan Churchi of the Eastern Empire. The syncellus was originally the companion, room-mate, occupant of the same cell with the patriarch-cohabita for, cellaneus, concellaneus. He was to be the constant witness of the purity of the patriarch's life and the propriety of his conduct and conversation, on the same principle as that which requires members of the Jesuit Order to be always accompanied by one of the fraternity. Sometimes one syncellus was appointed, sometimes two, and sometimes more. Frequently the designation was bestowed as an honorary and honorable title. At times the office was employed as a mode of placing spies around the patriarch. The popes of Rome had their syncelli down to the time of Gregory the Great, at least, as has been proved by Ducanige, who has discussed the subject with his; usual exuberant learning (Gloss. Med. et Infim. Latin. s.v.). They were attached, also, to other prelates. The relation was naturally one of great intimacy and confidence, and consequently became one of influence and high distinction. Hence the syncellus seems frequently to have acted as coadjutor to the patriarch, and to have been for a long time regarded as in the legitimate line of succession to the patriarchate. The practice, however, of elevating the syncellus to the patriarchal throne on the death of the, metropolitan appears to have never been habitual, and to have been abandoned before the end of the 9th century (Zonaras, XVI, 13:25; Gretser et Goar, Comm. in Codin. p. 105). The emperor Romanus Lecapenus made his youngest son, Theophylact, syncellus, evidently with a view to the succession to the highest place in the hierarchy (Zonaras, XVI, 18). The special functions of the office seem to have been gradually abandoned, but the name and dignity were still retained when Codinus prepared his Court-roll of the Imperial Officials (see Goar, Praef. ad Syncellum, 2, 56).

II. Life. — George the Chronographer was syncellus; to the patriarch Tarasius, who died in 806. He may have been one of those imposed on that  eminent functionary by the emperor Nicephorus as a spy. We know nothing of him except from his name and his title, and from his commemoration by his friend and continuator Theophanes. The testimony of Theophanes amounts to very little. It is simply that George, the abbot and syncellus, was a distinguished and very learned man who faithfully and laboriously chronicled the events of the world from Adam, and diligently recorded their chronological succession; that life failed him when he had brought his chronicle down only to the accession of Diocletian; that on the approach of death, he requested and urged his friend Theophanes to complete his design, and that Theophanes reluctantly undertook and executed this commission. Of George the Chronographer nothing more is reported. After this brief apparition on the stage of history he vanishes into thick darkness, leaving his unfinished work behind him.

III. Works. — The only work of George Syncellus which we possess, or know to have been written by him, is his Chronography, or Universal Chronicles, which comes down, as has been said, to the reign of Diocletian. Had life and health been spared, he would probably, like his continuator, Theophanes, and like the general tribe of mediaeval chroniclers, have been fuller, more original, and more instructive in the treatment of contemporaneous events. These events were, in all likelihood, well known to him, from his social and official position, and from the diligent studies, which obtained for him the reputation of extraordinary knowledge (πολυμαθέστατος).

As he died when he had proceeded no further than the accession of Diocletian, nothing can be expected from him but fidelity of compilation and discernment in the selection and use of authorities. Faithfulness and industry may be readily conceded to him. Discretion and sagacity are scarcely among his characteristics. He is exceedingly curt, harsh, dry, jejune, and often confused. His temperament, his vocation, and his times inclined him to credulity and superstition. He introduces his multitudinous extracts in a crude and undigested form, and accepts without hesitation whatever he finds in his texts. Yet his work has a very high value, and largely from this total absence of critical discrimination. It is the most extensive of the Greek chronicles that have come down to us, with the exception of the Sicilian, Alexandrine, or Paschal chronicle. The latter and the chronicle of Eusebius are the only two important chronological treatises that preceded lit which have been preserved.

Eusebius was sadly mu1tilated and fragmentary, and was in part restored by the aid of Syncellus. Scaliger, the restorer of Eusebius,  contemplated the abandonment of his undertaking when he despaired of obtaining the assistance of Syncellus, which he deemed indispensable. The restoration was, indeed, impracticable without such aid, till the discovery of the complete work, in recent years, in an Armenian MS., which was published at Milan, in 1818, by Mai and Zohrab. The Chronography of Syncellus has thus rendered important service. It has other sources of interest. It is throughout a compilation, but a compilation which usually retains the ipsissima verba of the authors from whom it borrows, and which records its obligations. Thus have been preserved remnants, more or less extensive, of many writers who would otherwise have perished utterly. The citations from Eusebius have already been referred to.

We owe, besides, to Syncellus nearly all that survives of Julius Africanus, most of the fragments of Manetho, and much of the little that is left of Berosus, who strangely illustrates the Book of Genesis, and corroborates the remarkable discoveries of the late George Smith. Among the shattered remnants imbedded in the chronicle of Syncellus like broken columns, ruined architraves, dismembered friezes, and mutilated statues in medieval walls and fortalices may be found passages from books of various kinds, including many from partially or wholly lost Apocrypha. There are extracts from the Life of Adam, the Book of Enoch, the History of Judith, Hermes, Zosimus the philosopher, etc. Some of these excerpts are very curious, and perpetuate the memory of remarkable superstitions and of quaint legends of the antique world, It would be misplaced labor to investigate here the chronological accuracy of Syncellus, or to comment upon his chronological statements. The service has been rendered laboriously, if not altogether satisfactorily, by the Dominican Goar, who added a Canon Chronographicus to the editio princeps of the work. The history of the MS used by Goar is curious. It was preserved in the library of the patriarch at Constantinople. It reappeared in the Royal Library of France. A notice, in Greek, appended to the MS states that it was purchased at Corinth, for four pieces of gold (χρυσινοῦς), by John Abrami (or Abrams), in the month of November, 1507, or mundane year 7016 (of the sera of Constantinople). It was probably one of the many waifs from the Ottoman capture of Constantinople. For some time it was believed to have been lost from the Royal Library. It reached Scaliger's hands. It was, in time, restored to the royal repository, where it still remains, if it did not perish in the fires of the Commune. The supposed date of this MS is 1021. It is somewhat mutilated, and one leaf is lost; but it is the most complete MS. of this author. Dindorf regards as of much higher mark another Parisian  MS, which he also employed in his recension of the text for the Bonn series of the Byzantine Historians. This has lost many leaves in the middle, and, like Coleridge's Christabel, has neither beginning nor end.

IV. Literature — Georg. Syncelli Chronographia, Ed. J. Goar (Par. 1652). This edition is accompanied with copious emendations and annotations, with an instructive preface, and with a full chronographical canon. Georg. Syncellus et Nicephorus C. P. ex recensione Guilelmi Dindorfii (Bonnse, 1829, 2, vols. 8vo). Dindorf republishes the apparatus literarius of Goar, and adds a reprint of Bedovii Dissertatio de Georgii Syncelli Chronographia. (G. F. H.)

## Syncretism[[@Headword:Syncretism]]

             (συγκρητισμός, union). This term is employed in Church history to designate the movement to promote union among the various evangelical parties of Germany in the 17th century. The word occurs in Plutarch (2, 490 B; ed. Reiske, 7:910) perhaps the only instance among the writers of antiquity-and is there illustrated by the idea that the Cretans, though frequently at war among themselves, were accustomed to unite their powers against the attacks of any foreign foe (καὶ τοῦτο ην ὁ καλούμενος ὑπ᾿ αὐτῶν συγκρητισμος). Erasmus adopted the word into the Adagia (chil. 1, cent. 1, No. 11, p. 24), and defined it to signify the union of parties who have need of each other or who desire to make head against a common foe, though they may not be influenced to form such union because they are one at heart. Both the word and the idea came into common use soon afterwards. Zwingli, for example, in a letter to Caeolampadius of the year 1525, recommends such a syncretism (Opp. ed. Schuler et Schulthess, 7:390); Bucer employs the term frequently in connection with his efforts towards union after the publication of the Augsburg Confession (Opp. 8:577), as does also Melancthon with reference to the same business (Corp. Ref. 2, 485 sq.; 1, 917; Opp. Mel. ed. Vitemb. 4:813). The apostate Staphylus (q.v.) charges the Reformers with being simply Babel-builders, and in setting forth his proofs represents the Lutherans as being Syncretizantes (Calov. Syncret. Hist. 1, 2). Zach. Ursinus (q.v.) also employs the term in an unfavorable sense (Opp. Ursini [Neustadt, 1589], 2, 305 on Isa 9:6). Syncretism is thus shown to have been a current term with all persons of humanistic culture in the 16th century, and to have been employed, according to circumstances, with a favorable or unfavorable meaning to designate an alliance of dissenting  parties in despite of all dissent.

The twofold use of syncretism as a term of commendation or censure continued throughout the 17th century, but with a gradual predominance of the latter idea, arising from the increased importance which came to be attached to every variation of doctrinal beliefs. In 1603 the Romish theologian Windeck wrote against the Protestants a Prognosticon Futuri Status Ecclesiae, in which he advised the Romanists to cultivate greater harmony, in the words “Si saperent Catholici, et ipsis cara esset reipublicae Christianme salus, syncretismum colerent.” The Heidelberg theologian David Pareus (q.v.) responded in his Irenicum, sive de Unione Evangel. Concilianda, with an appeal to both wings of the Protestant Church for an alliance against their common foe; but Leonhard Hutter rejected the idea of such an alliance as preposterous (Ε᾿ξέτασις Ε᾿λεγκτική, etc. [Wittenb. 1614]), and a Jesuit, Adam Contzen, followed in a polemic of eight hundred and sixty-one pages, entitled De Pace Germaniae Lihri II (Mayence, 1616, 8vo), whose principal purpose was a demonstration of the impossibility of any union between the Lutheran and Reformed parties of the Protestant Church. The tendency, scarcely interrupted by the raging of the Thirty Years War, of Lutheran and Romanist zealots to magnify existing differences of opinion and intensify their influence drew forth the protest of Calixtus (q.v.). He stigmatized it as shameful, and urged the making of distinctions between doctrines of greater and inferior importance; and, while he wished the further development of doctrinal matters to be relegated to the schools he also urged that a practical sympathy and fellowship be cultivated between the churches. This brought on him a storm of obloquy. The Wittenberg faculty issued two opinions, warning against such “syncretismus diversarum religionum,” and deprecating the Sandomir Consensus (q.v.); and in the same year (1645) a Jesuit, Veit Erbermann wrote a work entitled Εἰρηνικόν Catholicum, etc., that deserves notice as being the probable source of a new interpretation of the word syncretism, by which it came to denote, not, as aforetime, the practical association of religionists holding divergent views upon some questions, but an intermixing of the religions themselves. The new rendering of the word furnished the opponents of Calixtus with additional weapons, of which they were not slow to avail themselves. See Dannhauer, Mysterium Syncretismi, etc. (Strasb. 1648), where the idea of syncretism is made to include every form of hurtful association or intermixture, e.g. of Eve with the serpent, of the chemical or mechanical intermixture of heterogeneous elements in nature, etc. With Calovius (q.v.) begins emphatically the use of the term syncretism as  denoting an improper and unallowable approximation of Lutheran and Reformed Christians towards each other. This view underlies the phrase Syncretistic Controversies (q.v.) as used in ecclesiastical history. The more benevolent meaning was gradually laid aside, and even Calixtus was constrained to refuse his consent to the application of the term to his position. The perversion has retained its hold upon the popular usage until now, and, has doubtless contributed towards the unauthorized assumption of a derivation of syncretism from συγκεράννυμι. —Herzog, Real- Encyklop. s.v.

## Syncretistic Controversies[[@Headword:Syncretistic Controversies]]

             The title applies in ordinary practice to such disputes only as originated in connection with efforts made in the second half of the 17th century to promote union and fellowship between the Protestant churches of Germany. These disputes raged less between Reformed and Lutheran theologians than between the strict and the liberal wing of the Lutheran Church itself. The progress of controversy, moreover, generally resulted in the interweaving of extraneous and foreign matters with the direct question at issue; and in this way the syncretistic controversies became also disputes with reference to the degree of freedom to be allowed theological schools and theological science, the disputants being known as Gnesiolutherani and Moderatiores. The term syncretism (q.v.) is not broad enough to cover all these several disputes, but is in practice so employed by all parties. Everything prior to the transactions of the year 1645 must be regarded as preliminary to the syncretistic controversies proper. From that date we may distinguish three periods to the death of Calovius and the practical end of the dispute.

1. From the Colloquy of Thorn to the Death of George Calixtus (1645- 56). — Calovius had succeeded in preventing the selection of Calixtus as the delegate of Dantzic to the Colloquy of Thorn; and when the latter was appointed to serve for Konigsberg instead, Calovius caused him to be deprived of all opportunity to co-operate with the Lutheran delegates. Calixtus thereupon associated and counseled with the Reformed theologians, and thereby gave opportunity for his opponents to fasten on him the charge of an unwarrantable combining of diverse religions a charge persistently urged, though he publicly and in writing rejected the Reformed Confession of Thorn. The next measure was a union of all the Saxon theologians, led by Weller, the superintendent of Brunswick, in a censure  of the University of Helmstadt, which favored Calixtus, on the alleged ground that it had made innovations in doctrine and had departed from the generally received Consensus Formula et Catechesis Rudiorum. To this Calixtus responded with a denial under date of Feb. 26, 1647; but with no other result than that of increasing the eagerness with which every peculiarity in the teaching of Helmstadt was scanned for the discovery of error. In Prussia, the appointment of the Calixtines Chr. Dreier and Johann Latermann to the faculty of Konigsberg excited similar disputes, which called forth numerous volumes in defense of either side; and Calovius, who had been superseded by Dreier, continued to fan the flame from a distance, even after Myslenta, its originator, had died (in 1653).

The increasing prominence of the electors palatine and Brandenburg was in this period regarded with anxiety by the electoral court of Saxony, and the representatives of the latter, in the Peace Congress of Westphalia, had standing instructions, accordingly, to prevent, if possible, the concession of rights to the Reformed churches equal to those enjoyed by the Lutheran; but the endeavor failed altogether. The class of Lutheran theologians ‘which approved the action of the congress in this regard was accordingly not in favor in electoral Saxony; and as early as Jan. 21, 1648, the theologians of Wittenberg and Leipsic were commanded to investigate the errors of the Helmstadt theologians, and state them “article by article.” In the following year the elector addressed to the dukes of Brunswick a paper in which he rehearsed all the objections of his theologians against Calixtus and Helmstadt, and requested that the latter, as disturbers of the Church and State, should be forbidden to write against the Saxon divines. In November, 1650, Calovius, the redoubtable defender of Lutheran orthodoxy, was called to the faculty of Wittenberg. An immense quantity of controversial writings preceded and followed this event. The dukes of Brunswick refused to accede to the request to silence their theologians, and caused a defense of their position to be written by Horneius, and a reply to the elector by Calixtus himself; and they also rejected the proposition to convene a diet of theologians, as tending rather to increase than diminish the troubles of the Church. They proposed instead a convention of “political councilors who love peace and are acquainted with affairs; but this was rejected by Saxony. On Jan. 9,1654, twenty-four accredited representatives of evangelical powers united in a renewed proposition to submit the questions in dispute to a body of peacefully inclined theologians and statesmen for discussion; but the elector of  Saxony, acting under the advice of, his theologians, would not entertain the project. The Saxons now pursued the plan of dismissing the party of Helmstadt from the Lutheran Church more zealously than before, and in the course of their labors produced a work which was expected to serve as the confession of faith of all who would continue in the purified Church-the Consensus Repetitus Fidei vere Lutherance. To secure the largest possible number of supporters, a mass of writings in harmony with its teachings was issued; but it became speedily apparent that but few were ready to adopt the new confession, and this fact, coupled with the death of George Calixtus in the spring of 1656, caused a cessation of the strife.

Five years of almost total quiet ensued, interrupted only by slight agitations in Brandenburg, where the Lutheran preacher Samuel Pomarius (q.v.) was suspended for preaching against the Reformed and the syncretists. This period was followed, however, by Renewed Conflicts (1661-69). — The immediate occasion of strife was found in the measures taken by the landgrave of Hesse-Cassel, William VI, to secure a religious constitution for his land which should be sufficiently broad and generous to comprehend both Lutherans and Reformed under its operation. His endeavors culminated in a convention, which met at Cassel consisting of two members of the (Reformed) University of Marburg and two theologians belonging to the (Lutheran) faculty of Rinteln. A declaration was drawn up which recognized existing divergences of opinion between the parties, but at the same-time showed an agreement between them on all essential matters, and on the ground of such consent urged the exercise of brotherly love and the recognition of both parties as belonging to one Church, sharing in a common faith and looking towards a common heaven. The appearance of this declaration roused the Wittenbergers to action. They issued a circular asking the support of all good Lutherans against the Cassel colloquy, and induced the faculties of Jena and Leipsic to unite with them in admonishing the theologians of Rinteln concerning the lapse of which they had been guilty. A fusilade of papers in Latin and German, aimed at both the learned world and the public, was now kept up until after the death of William VI, in 1666, when the zeal of Rinteln became much cooler in consequence of benefits conferred, on the Reformed at the expense of the Lutheran party.

The renewal of the dispute in Hesse soon, reacted upon Brandenburg, whose duke was brother-in-law to the landgrave, and thoroughly in sympathy with his plans. The government issued a manifesto deprecating  the custom of discussing points of controversy in the pulpit and before mixed audiences, and soon afterwards (Aug. 21, 1663) a colloquy was summoned to Berlin for the purpose of “inaugurating a state of fraternal unity.” The Lutherans, however, proved unyielding, the poet Paul Gerhardt (q.v.) in particular being fixed in his opposition to any compromise, and the colloquy ended without result. Various orders now followed in quick succession, by which preachers were forbidden to apply opprobrious names to their opponents in the pulpit, and also to attribute to them doctrines inferred from their principles, but not avowed by them. The Lutherans refused to sign a pledge of obedience to these edicts, this being in their eyes tantamount to a formal abandonment of their position. The government eventually compelled them to yield, though many chose deposition from office and exile rather than submission.

A new phase of the dispute began in 1664 with the publication of a great collection of Consilia Theologica Witebergensia, which included a multitude of judgments against Calixtus and the syncretists, and also the Consensus Repetitus Fidei vere Lutherance. The exclusion of the syncretists was now less aimed at than the rallying of all strict Lutherans about the Consensus as a new confession of faith. The terms of the Consensus, however, implicitly condemned Calixtus and his adherents as non-Lutheran and heretical; and the new movement accordingly drew out the son of Calixtus, Frederick Ulric, who from this time made it the object of his life to resist the persistent attacks of Calovius on his father's character and work. Both were extremists, and could not substantiate all the assertions they put forth; but the party of Calovius triumphed over Calixtus for a time through the efforts of a new combatant whom they had gained to their support-the youthful Strauch, professor of history and assessor in theology at Wittenberg. The University of Helmstadt, on the other hand, enlisted the services of Herman Conring (q.v.), a scholar and statesman of European fame, and he succeeded in so presenting to view the danger to the peace of the Church and to the liberty of teaching which grew out of the attempt to force the Consensus upon the Church as a confession of faith, that universities and princes were alarmed, and a period of quiet was secured, 1669.

3. Final Confiict. — Calovius reopened the war in 1675 with accustomed energy; and, although the temper of the time was changing, and disgust with the interminable quarrel began to be manifested, he was able, by 1679, to compel the entire University of Jena to disavow all sympathy with  syncretism. This, however, proved to be his last victory. His aged patron, the elector Johann Georg II of Saxony, died in the following year, and the new ruler was not so fond of controversy as the old one had been. In 1682 the Historia-Syncr., which Calovius had made a storehouse of the details of his life-long contest, and published anonymously to evade the law forbidding such publications, was bought up and prevented from circulating among the people by the government. He died of apoplexy Feb. 21, 1686. No considerable features in connection with the syncretistic controversy appear after the death of Calovius. Lutherans and members of the Reformed Church in Germany neither desired nor sought fraternity with each other during more than another century. When the Revocation of the Edict of Nantes occurred, in 1685, only the Reformed population in Germany welcomed the fugitive Protestants from France. The end of the controversy-a peaceful separation between theology and religion, the regulation of the boundaries intervening between Church and school, between confession and science, between that which is and that which is not, obligatory upon all Christians was not attained. Calovius held pure doctrine to be the one thing needful, and regarded that as fixed and settled, so that every soul is required to simply accept it as the truth. Calixtus did not believe the acceptance of doctrine to be, upon the whole, the essential thing in Christianity, nor that all doctrine has equal importance; and he held that the points of belief which a Christian absolutely must receive are but few. He was thus able to overlook minor differences and desire fraternity among all Protestant Christians.

The literature of the controversy is vast. See especially Calovius, Hist. Syncret.; Walch, Streitigkeiten d. luth. Kirche, pt. 1 and 4; Tholuck, Akad. Leben d. 17ten Jahrh. (1854), pt. 2; id. Lebenszeugen d. luth. Kirche (Berl. 1859); id. Kirchl. Leben d. 17ten Jahrh. (ibid. 1861) Gass, Gesch. d.prot. Dogmatik (ibid. 1857), vol. 2; and the works mentioned s.v. “Calixtus, George.” — Herzog, Real-Encyklop. s.v.

## Syncretists[[@Headword:Syncretists]]

             (συγκρητισταί, unionists), persons; who advocate a system of union and harmony which was attempted to be introduced into the Lutheran Church in the 17th century. It originated with Calixtus, professor of divinity at Helmstadt, who, in examining the doctrines professed by the different bodies of Christians, discovered that, notwithstanding there were many things to be reprobated, there was so much important truth held by them in  common that they ought to banish their animosities, and live together as disciples of one common Master. His object was to, heal the divisions and terminate the contests, which prevailed. Like most men of a pacific spirit, he became the butt of all parties. He was accused of Calvinism, Roman Catholicism, Arianism, Socinianism, Judaism, and even Atheism. His bitterest opponent was Buscher, a Hanoverian clergyman, whopuiblished a book against him entitled Crypto-Papismus Novae Theologic Helmstadiensis. The subject was taken up by the Conference held at Thorn in the year 1645, to which Calixtus had been sent by the elector of Brandenburg; and the whole force of the Saxon clergy was turned against him, as an apostate from the strict and pure principles of Lutheranism. This great man continued, however, with consummate ability, to defend his views and repel the attacks of his enemies till his death, in 1656. But this event did not put a stop to the controversy. It continued to rage with greater or less violence till near the close of the century, by' which time most of those who took part in it had died. To such a length was the opposition to Calixtus at one time carried that, in a dramatic piece at Wittenberg, he was represented as a fiend with horns and claws. Those who sided with him were called Calixtines or Syncretists. SEE SYNCRETISM.

## Syndics[[@Headword:Syndics]]

             (σύνδικοι), or DEFENSOSRES, were officers whose duty it was to watch over the rights of the poor and of the Church, to act as superintendents of the Copiatce (q.v.), and to see that all clerks attended the celebration of morning and evening service in the church. See Bingham, Christ. Antiq. bk. 3, ch. 2.

## Synecdemi[[@Headword:Synecdemi]]

             (συνεκδημοι, fellow pilyriuss), a name given by the Paulicians in the 9th century to their teachers, because they were all equal in rank, and were distinguished from laymen by no rights, prerogatives, or insignia.

## Synedrians[[@Headword:Synedrians]]

             (from σύνεδρος, a sitting together), a name given by the Novatians to orthodox Christians, because they charitably decreed in their synods to receive apostates and such as went to the Capitol to sacrifice into their communion again upon their sincere repentance.

## Synergism[[@Headword:Synergism]]

             (συνεργέω, to work-together) is the doctrine that the human will co- operates with divine grace in the work of conversion, as it was advanced by Erasmus in his controversy with Luther, and afterwards represented by Melancthon and his school. Luther taught that sin had absolutely ruined man, making of his reason a ravenous beast and of his will a slave, so that it is impossible for him to contribute in any way towards his conversion; and in the first edition of his Loci Communes Melancthon's teaching is in entire harmony with Luther's view. Such a view necessarily resulted in the doctrine of predestination, and both Luther and Melancthon traced everything back to God as the first cause, the sin of Judas no less than the conversion of Paul. It was, however, an unnatural view for Melancthon to hold, and he receded from it into the dualistic idea that human liberty must be recognized as a factor in conversion by the side of the divine necessity. In the third edition of the Loci sin is derived from the will of the devil and of man, instead of that of God; not everything, consequently, is to be ascribed to the divine causality, and there is a realm of contingencies by the side of the realm of necessity which is founded on the freedom of the human will. A certain measure of volitional freedom to perform outward works of obedience to the divine law remains to man even after the Fall; but he cannot, without the aid of the Holy Spirit, quantitatively and qualitatively fulfill that law, and accordingly in every good action three causes work together (συνεργοῦσι) the Word of God, the Holy Spirit, and the human will, which does not resist the Word of God, and is at times described directly as facultas sese applicanci ad gratiam.

The doctrine of predestination fell, of course, so soon as man came to be regarded as other than a volitionless statue. This synergistic theory of Melancthon's was admitted into the Leipsic Interim (q.v.) in the words “God does not operate on man as on a block, but draws him in such a way that his will co- operates.” It was also advocated in a polemical address by Johann Pfeffinger, professor and pastor at Leipsic (1555), against whom Amsdorff (q.v.) contended, in 1558, that “it is presumptuous to hold that man could, in the exercise of his natural powers, prepare and fit himself to receive grace.” Pfeffinger had said, however, that the Holy Spirit must first arouse the will, after which the latter is required to do its part in conversion. From this personal stage the question was lifted into the schools by Flacius (q.v.). He denied all participation of the will in the work of conversion, because it is dead to all good, wanting in all powers for good, and inclined to evil  constantly. Tod, therefore, is the sole agent in conversion, and man is not only passive, but also unwilling. To the defense of such postulates Flacius devoted two days in a disputation at Jena, which latter university now became the center of strict Lutheranism as against Wittenberg, where the spirit of Melancthon ruled. The next measure of this Lutheran champion was the publication of the Weimar Book of Confutations, which committed the duke of Saxony to the defense of orthodoxy, and served, at the same time, to refute all the errors of the time.

It likewise occasioned the overthrow of Strigel (q.v.), who had been forced to aid in making a first draft of the book, but was unwilling to admit into it any of the improvements suggested by Flacius, and wrote against it in the form in which it was given to the world. He was seized and imprisoned on Easterday, 1559, but was soon afterwards liberated in deference to the censure with which public opinion everywhere visited that act of violence; and a colloquy was ordered to be held at Weimar in August, 1560, with a view to settling the dispute. On this occasion Flacius inconsiderately asserted that original sin is not an accident, but part of the substance of man, and obstinately refused to retract the statement. The favor of the court now began to wane, and in exactly the same degree did the Flacianist divines rage against all who refused to sustain their opinions. Punishment naturally followed, and reached its culmination in the dismissal from office of Flacius and his clique, Dec. 10, 1561. Strigel, on the other hand, was induced to draw up a Declaration of his views, and was thereupon reinstated, which event was followed by an explanatory Super declaration from the hand of superintendent Stiossel, designed to conciliate the opposite party (Cothurnus Stoesselii, in Salig, 3, 891). Strigel, however, refused to accept the interpretation of hisviews given by Stossel, and took refuge from the machinations of false brethren in Leipsic. The Lutherans who rejected Stossel's compromise were banished, to the number of forty. The accession of John William to the throne of ducal Saxony (1567) restored the Flacianists, Flacius himself excepted, to power; a futile colloquy was held for the purpose of giving peace to the Church at Altenburg, Oct. 21,1568; and the duke was eventually constrained to order the forming of the Corpus Doctrinae Thuringicum (Jena, 1571) with a view to the protection of assailed orthodoxy. The Formula of Concord gave the finishing stroke to the conflict, and settled it substantially in harmony with the Flacian view. See Salig, Hist. d. Augqsb. Conf. 1, 648; Walch, Religionsstreitigkeiten innerhalb d. luth. Kirche, 1, 60; 4:86; Planck, Gesch. d. prot. Lehrbegriffs, 4, 553; Schlüsselberg, Catalogi  Haeret. 5; Galle, Melancthon, p. 326; Thomasius, Bekenntniss d. luth. Kirche, etc., p. 119; Dillinger, Reformation, 3, 437; Schmid, in Zeitschr. f hist. Theol. 1849, p. 13; Preger, Mf. Flacius Illyricus, etc., 2, 104-227. — Herzog, Real-Encyklop. s.v.

## Synesius[[@Headword:Synesius]]

             bishop of Ptolemais, was first a pagan, then a Christian, and always a rhetorician. He lived at the close of the 4th and the beginning of the 5th century of our era. He was a late representative of the rhetorical declaimers of the Hellenic schools, and of the Neo-Platonic philosophers. He was also a pagan and a Christian poet, an elegant gentleman of leisure, and a bishop of the African Church. Contrasts were combined and reconciled in the man and in his career. He lived in an age of transitions; and he is, in his writings and in his fortunes, typical of the age in which he lived. The biography and the literary remains of Synesius are much more interesting and instructive for the light which they sheds upon the social, intellectual, and religious condition of provincial life in the Roman empire during the first period of its manifest dissolution than for any influence exercised by him on the literature, the philosophy, the paganism, or the Christianity of his times, or on the sentiments, convictions, or chiurater of subsequent generations. — He was designated by Casaubon “the sweetest of philosophers and the delight of the pious muses” (“suavissimus philosophus et piarum delicium musarum,” Preef. Ep. Greg. Nyssen.); yet few authors have excited so much admiration and been so seldom read. Few have been so often quoted by the few who were acquainted with him, and been so inaccessible for many generations, even to professed scholars. The attractions of Synesius are so special in their character that they address themselves to a very limited class of students. The period which he illustrates is so obscure, so disheartening, and so little considered, that only the frequenters of the by ways of history are likely to turn their regards to it. More than two centuries intervened between two editions of his works. After this long interval, three complete editions have been published within the last twenty years. One is only a Latin version, another is a French translation, and the third is no more than a reprint of the Greek text and Latin rendering from the edition of 1640, with some slight corrections. The writings of Synesius, in prose or verse, inspired by pagan or by Christian influences, are much less notable for literary charm, for vigorous thought, or for philosophical reflection than as a presentation of the feelings; the aspirations, the  struggles, the difficulties, the hazards, the gratifications, the annoyances, the occupations, and the associations of a cultivated country gentleman, de provincia, under the reign of Arcadius and Honorius, when all parts of the empire were falling to pieces. They, accordingly, interpret the times for us, and require to be interpreted by them.

I. Character and Circumstances of the Age. — The life of Synesius was cast in a stormy period; and the storms were not limited to his own province, but swept over the whole empire. It was the age of general dissolution, political, social, intellectual, and religious; an age of usurpations and civil discords; of crimes in the palace and treacheries in the State; of barbarian invasions; of permanent dismemberments; of strife between pagans and Christians; of controversies, heresies, and schisms in the Christian Church; of social depravation and decay; of universal disintegration, and of rapid material decline. The date of the birth of Synesius is undetermined. If he was born in 370, it occurred only seven years after the death of the pagan emperor and the failure of his attempt to restore paganism. When Synesius died, if he died in 431 Genseric and his Vandals had seized a large part of Africa; Britain, Gaul, and Spain had been cut off from the Roman dominion. During his lifetime usurper had sprung up after usurper; Asia Minor and Greece and Italy had been ravaged by the Goths; Constantinople had been threatened and Rome thrice captured by them, and Alaric had led his wild hosts from the Alps to Scylla and Charybdis. While Synesius was still a child in the cradle, Firmus had revolted in Egypt, and the insurrection had been revived after the lapse of a few years, to be crushed out in the Gildonic war. Strangely enough, to none of these portentous events is any distinct allusion made in the remains of this author, except to the Gothic insurrection in Phrygia. There is a possible reference to the Gildonic war (Catastasis, 2, 1).

In the early oration delivered before the emperor Arcadius there is a clear exposition of the fearful perils from the Northern hordes impending over the empire (De Regno, c. 21-24). Was his mind so engrossed by literary labors, by philosophical speculations, and by troubles nearer home that the great calamities of the time occurred without attracting his attention? Or was his pen arrested by despair, even in his candid communications to his friends? Yet the invasions and the mutilations of the empire in the gloomy chasm between the birth and the death of Synesius were not the most grievous calamities of those years. Even more grievous was the social condition, which invited the invasions, and rendered resistance impracticable. There  was no cohesion or concert between the provinces; no devotion to emperor or empire; nothing but division, isolation, misery everywhere as a consequence, in part at least, of imperial rule and imperial administration. The organization of the government was impotent for defense, or for that vigorous attack which is often the best means of defense. It was ingeniously devised for inflicting needless and paralyzing restraint, and for extorting revenue from penury and wide-spread distress. Lands were left uncultivated and almost without inhabitants. Wide tracts relapsed into forest or marsh. The people were ground by taxes and the ruinous modes of collecting them. Movement and enterprise were prevented in order to facilitate fiscal arrangements. Bridges were broken down by time and neglect. Roads were left without repair, and became impassable. Communication was rendered difficult.

Commerce, manufactures, and industry of all kinds were harassed and impeded in many ways. In numerous extensive regions banditti lurked in the woods, infested the highways, and ransacked villages. So great was the wretchedness which had driven these outcasts into nefarious courses that a presbyter nearly contemporary with Synesius undertook their exculpation. One book of the Theodosian Code, whose compilation falls within this age, is occupied with defining and enforcing the liabilities to municipal and other public burdens, and with regulating and restricting the exemptions from them, which were often arbitrarily and capriciously accorded. The hard struggle for bare life engrossed nearly all thoughts; and irregular, treacherous, and violent proceedings became familiar, while unrestrained license was common whenever opportunities of indulgence presented themselves. The general demoralization and the social disintegration were aggravated by divisions in the Christian Church, which weakened the authority of the new religion, and by the great contention between Christianity, often sadly corrupted, and the expiring paganism, which was cognizant of its disease, but not of its approaching dissolution. All the bonds of government, law, morals, and religion were fearfully enfeebled. Full and indisputable information in regard to these sorrowful generations is contained in the De Civitate Dei of Augustine and the De GubernationeDei of Saivian of Marseilles. Yet, despite all interruptions and apprehensions, philosophy and literature continued to be cultivated. Philosophy lost itself in NeoPlatonic fantasies and Oriental mysticism. Literature was, in large part, made up of pedantic epistles and rhetorical affectations. It was the era of Libanius, Themistius, and Symmachus. No severer censure of it need be sought thanis contained in the productions of Synesius. It was, however, also the era of the great  Christian orators and fathers, who contended earnestly against vice in high places, oppression and wrong wherever they were found, and the manifold distresses of the people; Ambrose, Basil, Augustine, John Chrysostom, Jerome, and the two Gregories illustrated the Christian Church in that age, and attracted the admiration of pagans as well as of the followers of their own creed. To none of them does Synesius make any reference. These, then, were' the varied, and in many respects alarming, aspects of the years which measured the career of Synesius, and by them its anomalies are rendered intelligible.

II. Life. — Synesius was probably born about the year 370. Some authorities say in 375. His birthplace was Cyrene, the capital of Cyrenaica, the tract which stretches along the African coast westward from Egypt. Cyrene was a Dorian colony of the mythical ages; and Synesius claimed for himself the most illustrious Laconian descent. In his denunciation of Andronicus, hecontrasts the splendor of his own lineage with the meanh extraction of the imperial governor. “I default of other merit,” says he, “I descend from Eurysthenesfrom ancestors whose names, from Eurysthenes, who led the Dorians into Laconia, down to my father, are inscribed in the public registers” (Epist. 57; comp. Catastasis, 2, 5). This deduces his line from the royal house of Sparta, though he has blundered in his statement of' the ancient legend. His family was opulent (Epistl. 133). He had a city house, and country estates in which he took unceasing delight. Nevertheless, he diligently sought exemption from civic and fiscal burdens. His love of letters and philosophy must have been manifested early, for his tastes were already decided and, much accomplishment attained when he proceeded to Alexandria (394) to attend the Neo-Platonic and other courses in that tumultuous city. Here he became acquainted with the beautiful, brilliant, and unfortunate Hypatia. He enrolled himself among her disciples. He secured her esteem and regard, and always retained the warmest admiration for her.

Seven of his letters are addressed to her. On returning from Egypt, he went to Athens, to complete his education at that old center of learning and refinement, whence had issued, in the preceding generation, the emperor Julian and& many of his distinguished contemporaries, pagan and; Christian. He was utterly disenchanted by his visit, and made no long stay (Epist. 54, 135). After deserting Athens, he paid a second visit to Alexandria, as is shown by a graphic and humorous letter (ibid. 4), describing the hazards of shipwreck to which he was exposed on his return. (Druon, p. 587-589, discusses the calculations of  Petavius and Tillemont, and assigns this voyage to 397.) Soon after his return, he was sent by his fellow-citizens to Constantinople, to present their petitions and a golden crown to the young emperor Areadius (De Regno, c. 2). He was a youthful ambassador. He appears to have discharged his mission with ability, acceptance, and some degree of-success.

The emperor was still under tutelage. Everything was in confusion. The court was distracted by bitter rivalries. Alaric had recently ravaged Greece and threatened Athens. During his stay the insurrection of the Goths in Phrygia occurred. It was no wonder that he experienced frequent inattention and disheartening procrastinations, and that he was at times reduced almost to destitution and despair. He had the honor of delivering a public harangue before the emperor. He gained influential friends, established a reputation for literary talent, and acquired elegant correspondents, who would display and eulogize his epistles at Constantinople, while he would pay the same compliment to theirs at Cyrerie. One thing he accomplished for himself- immunity from public dues. An earthquake hastened and excused his departure from the capital of the Eastern- Empire. On reaching home he found his country desolated by barbarian war, an affliction's from which it had seldom been entirely free for five centuries. The nomads from the edges of the Libyan desert were making frightful irruptions, plundering, destroying, murdering, and meeting with little and only ineffectual resistance (Epist. 104, 113, 124).

The governor and officials were more studious of pillaging than of repelling other pillagers. Synesius, calling to mind his Laconian descent and the example of Leonidas, and having apparently had some military training himself in his youth, roused his neighbors to action, and led them against the spoilers. This war with the nomads, which was renewed from time to time, is mentioned in many of his letters, and forms the subject of a special strict. These productions exhibit the weakness and wretchedness of the province — the neglect, imbecility, cowardice, and rapacity of the imperial authorities, and the disgust of Synesius at the conduct of both the people and the officials. After the war was over, or, rather, in the intervals of partial or local repose, he enjoyed an elegant and learned retreat in his country residences, finding occupation in study, literary production, and rural pursuits, and relaxation in hunting, many sports, and an active correspondence. Two years and more after the close of his embassy he revisited Alexandria. It was during this visit that he married. He received his wife from the hands of the patriarch; and to her and to his children he remained always tenderly attached. His marriage was his first visible contact with Christianity. It was, perhaps, decisive. It is no  violent presumption to suppose that his wife was Christian, as he received her from the Christian bishop of Alexandria (Epist. 105). “The unbelieving husband may have been sanctified by the believing wife;” or the wife may have been chosen with a prevenient disposition to believe. There is no evidence, no intimation of this. The Dion was written about this time. It is pagan. The treatise On Dreams was composed after his marriage.

It is mystical and Neo-Platonic, and accords with Christianity as little as Cicero's dialogue De Divinatione. After an abode at Alexandria of more than two years, and the birth of a son, he came back to Cyrene, which was shortly afterwards besieged by the barbarians. During the succeeding years he must have inclined more and more to Christianity, but without renouncing his philosophical dogmas. The date of his conversion cannot be ascertained. He must have been reputed a Christian, or “almost a Christian,” when elected bishop of Ptolemais (409,410). The episcopate was a very different function then from what it has been in serener and more settled periods. The bishop was the guide, the advocate, the protector, the support, and often the judge of the Christian flock. His civil attributes were of the utmost importance to the daily life of his [People. Character was of more immediate concern to them than doctrine. Synesius had gained and deserved the esteem and confidence of his countrymen. The metropolitan Church of Ptolemais demanded him for its bishop. He was unwilling to incur the solemn responsibilities of the position. He declined, he protested, he urged objections which might be deemed insuperable. He could not put away the wife to whom he was devoted; he was unwilling to forego the pleasures of the chase, the other recreations of the country, and the literary and philosophical ease, which had been the charm of his life. He had neither relish nor aptitude, he thought, for the multifarious and exacting business, which would devolve upon him. He could not surrender the NeoPlatonic convictions, which he had approved, expounded, and still believed; yet he recognized that they were at variance with Christian doctrine. In an elaborate letter to his brother he presents earnestly the grounds of his hesitation and reluctance. He begs him to lay his views before the patriarch Theophilus, whose decision he agrees to receive as the decree of God (Epist. 105).

The patriarch must have recommended his acceptance of the sacred honor, notwithstanding his Nolo episcopari. He was consecrated at Alexandria by Theophilus. Seven months afterwards, being still in that city, he declared that “he would have preferred many deaths to the episcopate” (Epist. 95). Did he separate from his wife? Druon thinks that he did. It has been more frequently supposed that the separation  was not required of him. Did he yield his convictions in regard to the pre- existence of souls, the non-resurrection of the body, and the incompatibility of Christian doctrine with revealed truth? M. Druon again confidently concludes that he did. Other inquirers, ancient and modern, believe, with more probability, that he continued to entertain them, for some time at least, after his elevation. He may have acted on the convenient principle of Sesevola and Varro, which he avowed in the letter to his brother, that many things in religion are allegorical, which it is expedient to inculcate upon the vulgar, who are unable to receive truth in its purity. At any rate, he discharged with energy, resolution, integrity, and skill the administrative and other external offices of the episcopate. He boldly assailed the tyranny and rapacity of the governor of the province, and succeeded in relieving the provincials of his rule. His denunciation of Andronicus survives. Another incident of his episcopal aptitudes is preserved. He effected an amicable and satisfactory settlement between two of his suffragans for the possession of a dismantled fortress on the border of their respective dioceses. There was ample occasion for the display of his sagacity and fortitude.

The ravages of the nomads were renewed. The Ausurians besieged Ptolemais. The resistance of the inhabitants was sustained by the courage of their bishop, who continued zealous in seeking protection for the province, and has transmitted to our days the record of its woes. How much longer he guided his diocese we do not know. The date usually assigned for his death (430, 431) is founded on a dubious conjecture. In this date M. Druon does not concur. He considers a letter to Hypatia, written from a sick-bed, and ascribed to 413, to be his latest epistolary or other production (Epist. 16) (Druon, p. 551); and believes that he escaped, by an earlier death, the affliction of knowing the tragic fate of “his teacher, mother, sister, friend.” It would be strange, had he known it, that no mention of her murder occurs in letter or other treatise. A fantastic legend, two centuries after his death, attributed to him a miracle for the proof of the resurrection. The greatest of all miracles, in his case, was that, being, or having been, a Neo-Platonist, he became a bishop of the Christian Church without the full renunciation of his views; that, being a provincial of an African province, he acquired eminence in diplomacy, in philosophy, and in poetry; that, living amid the turbulences, vices, and meannesses of the 5th century, he maintained the reputation of an innocent, sincere, and gallant man.

III. Works. —The works of Synesius, usually brief for the Dion is one of the longest — are numerous and varied. They are of great interest. We may concede to Synesius grace of expression; we may admit the exuberance of his fancy and the propriety of his reflections; we may enjoy the freshness and simplicity of many of his letters, and the unalloyed purity of his sentiments; tout these merits may easily be exaggerated, and do not constitute his chief claim to enduring consideration. It is the striking portraiture of the manifold phases of an unhappy period, when civilization was sinking under a mortal agony that gives a value to his remains far transcending their literary and philosophical excellences. These excellences were, indeed, counterbalanced by very grave defects. The style of Synesius is too often characterized by affectations, strained fancies, and a conscious craving for display. His philosophy is without, originality. Yet even his philosophy merits attention, as illustrating the fine gradations by which pagan speculation melted into the semblance of Christianity without divesting itself of its pagan phrase and spirit.

The works of Synesius which survive (for his juvenile poem, the Cynegetica, or, On Hunting, has been lost) are, an Address to Paeonius, with the Gift of an Astrolabe, invented or improved by himself, in which he encouraged his friend to prosecute the study of astronomy an Oration on Government, delivered at Constantinople before the emperor Arcadius; it is somewhat commonplace, but is remarkable for the boldness and freedom of its utterance and for its sound sense. Dion, which is so called in honor of Dion Chrysostom, his exemplar in style and habit of thought. This treats of the training of a philosopher, or, rather, of what had been the aim and the result of his own education in philosophy. It is, in some sort, a semi-pagan anticipation of the Religio Medici of Sir Thomas Browne. The treatise is at times transcendental, but abounds in high fancies and generous aspirations. The Encomium on Baldness is a rhetorical extravaganza, a counterpart and reply to Dion Chrysostom's Eulogy of Hair. The speculation On Dreams is simply a specimen of superstition and Neo-Platonic mysticism. It was honored or loaded with a commentary by Nicephorus Gregoras. The Catastasis, or Catastases for the production consists of two distinct parts- is chiefly a mournful recitation of the miseries of Cyrenaica, induced by chronic misgovernment and oppression, and by the reiterated invasions of the nomads. It is, perhaps, the strongest testimony to the weakness, impoverishment, and disorganization of the provinces of the empire that he ascribes the calamities which he specially deplores to only one thousand  Ausurians, and says that they were defeated and scattered by forty imperial troopers, Unnigardae. The second Catastasis is a eulogy of Anysius, the leader of these Unnigardae, and the military chief of the province. These Catastases resemble the overwrought declamations of the professional rhetoricians. In the same strain, also, is the declamation Against Andronicus. A fable, entitled The Egyptian, or On Providence, is a regret for the deposition and a laud for the restoration of his friend and correspondent Aurelian, the praetorian praefect. A couple of brief Homilies are entitled to no special notice.

The most important and the most interesting of the remains of Synesius are his Letters, 157 or 159 in number, according as the Denunciation of Andronicus is excluded from or is included in the series of Epistles, and ten Hymns. The letters are of diverse style, and on the most dissimilar occasions. Some are formal letters of civility; others are written to be paraded by his correspondents among their acquaintances. These are strained, rhapsodical, and ostentatious, and are more notable for literary filigree than for their contents. Other Letters are friendly communications or earnest expositions. They are simple, fresh, natural, earnest, and modern in their cast. His correspondence with his brother is direct and affectionate, and is rendered attractive by the revelation of his disposition, feelings, and circumstances. The family and serious letters make a favorable contrast to the redundant epistolography of Libanius and Symmachus, and afford in an equal degree pleasure and instruction.

There is much variance of opinion in regard to both the character and the dates of the Hymns of Synesius. Druon has endeavored to fix their chronology, but hardly secures confidence in his conclusions. The first two were, almost certainly, the earliest. They are thoroughly Neo-Platonic, and probably pagan. The rest may be Christian, with a diminishing Neo- Platonic complexion. The only one entirely free from this philosophical characteristic is the short one numbered the tenth. Druon assigns seven of the hymns to the years preceding his conversion. This conclusion is not apt to win assent. The third hymn is Neo-Platonic, but it is as Christian as the ninth. The later Neo-Platonism apes so closely and so habitually the language and sentiments of Christianity, and the Christianity of Alexandria is often so deeply imbued with Neo-Platonism, that exact discrimination between pagan and Christian utterances is not always possible. The convictions of men were then in a transition stage in everything, and paganism and Christianity frequently lapsed into each other. There is a  passage in the third hymn (ver. 210-230), which may be simply Neo- Platonic, but it bears a striking resemblance, in thought and expression, to parts of the Athanasian Creed. As the conversion of Synesius cannot be fixed to any certain date, and as he avowed his inability to renounce his philosophic opinions when chosen bishop, all the hymns may have been composed under Christian influences, and all but the last may retain Neo- Platonic tendencies, without being thereby rendered pagan. But these questions cannot be discussed here. The hymns of Synesius exhibit no eminent poetic merit. Their attraction lies in their philosophy, in their ease of expression and facility of versification. It was a strange adaptation of Anacreontic meter to fit it to philosophical and theological songs. Yet it may well be asked what meaning should be attached to the claim of Synesius, in the opening of the seventh hymn, to have been the first to tune his lyre in honor of Jesus.

IV. Literature. — Synesii Opern, ed. Turnebi (ed. princep., Paris, 1553, fol.); id. ed. Morell. (ibid. 1612, fol.; corr. et aucta, 1640, 1653); id. apud Cursum Patrologiae, etc., ed. Mignie (Latin, ibid. 1859, 8vo; Greek and Latin, ibid. 1864, 8vo); Druon, (Euvres de Synesius, trad. en Francais (ibid. 1878, 8vo); Synesii Hymni, ed. Boissonade, apud Poet. Gr. Sylloge (ibid. 1824-32);

Synesii Hymni Metrici, ed. Flack (Tub. 1875); Synesii Epistolae, ed. Herscher, apud Epistologr. Gr. (Paris, 1873); Chladni, Theologumena Synesii (Wittenb. 1713, 4to); Boysen, Philosophunzena Synesii (Halle, 1714, 4to); Clausen, De Synesio Philosopho (Hafin. 1831); Krauss, Obss. Crit. in Synesii Cyren. Epistolas (Ratisbon, 1863); Ellies Dupin, Nouveau Bibliotheque des Auteurs Ecclesiastiques; Tillemont, Histoire Ecclesiastique, 12:499-544; Ceillier, Hist. des Auteurs Sacres, 10:14, 961- 517; Villemain, L'Eloquence Chretienne au J Ve Siecle (Paris). (G. F. H.)

## Synge, Edward[[@Headword:Synge, Edward]]

             an Irish prelate, was born at Inishonane, April 6, 1659, and was the second son of Edward, bishop of Cork. He was educated at the grammar-school at Cork, and at Christ Church, Oxford, finishing his studies in the University of Dublin. His first preferment was to two small parishes in the dioces3 of Meath, which he exchanged for the vicarage of Christ Church, Cork, where he served for over twenty years. In 1699 he was offered the deanery of Derry, but declined it for his mother's sake. He was chosen proctor for the  chapter in the Convocation of 1703, and soon after was presented with the crown's title td the deaneryof St. Patrick's, Dublin. The title being thought defective, the chancellorship was presented to Mr. Synge, which gave him the care of St. Werburgll's, Dublin. In 1713 he was chosen proctor for the chapterof St. Patrick's, and on Dr. Sterne's promotion to the see of Dromore, the archbishop of Dublin appointed Dr. Stnge his vicargeneral, in which office he continued until he was appointed bishop of Raphoe, in 1714. He was made archbishop of Tuam in 1716, over which see he presided until his death, July 21, 1741. He published many sermons and religious tracts, of which a collective edition, under the title of Works (Lond. 1740, 4 vols. 12mo; 1744, 1759), was issued. The best- known of his works is The Gentleman's Religion.His Treatise on the Holy Conmmunions was published at Philadelphia in 1849, 32mo. See Allibone, Dict. of. Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Syniodales Testes[[@Headword:Syniodales Testes]]

             were persons anciently summoned out of every parish in order to appear at the episcopal synods, and there attest or make preferment. of the disorders of the clergy and people. In aftertimes they were a kind of empanelled jury, consisting of two, three, or more persons in every parish, who were, upon oath, to present all heretics and other irregular persons. These, in process of time, became standing officers in several places, especially in great cities, and hence were called SYDESMEN SEE SYDESMEN (q.v.). They were also called Questmen, from the nature of their office in making inquiry concerning offenses. But this latter duty devolved mostly upon the church-wardens.

## Synisactse[[@Headword:Synisactse]]

             (συνείσακται), a Greek term for priests concubines. SEE SUBINTRODUCTAE.

## Synistameni[[@Headword:Synistameni]]

             (συνιστάμενοι, standing together), a name given in the Eastern Church to the fourth order of penitents, called in the Latin Church consistentes. They were so called from their having liberty (after the other penitents were dismissed) to stand with the faithful at the altar, and join in the common prayers and see the oblation offered. Still they could not yet make their own oblations, nor partake of the eucharist. See Bingham, Christ. Antiq. bk. 18 ch. 2.

## Synnada, Council of[[@Headword:Synnada, Council of]]

             (Conilium Synnadense), was held about 230, or, according to some, in 256, upon the subject of Cataphrygian baptism. Baptism received out of the Church was declared to be null and void. See Mansi, Concil. 1, 760.

## Synod[[@Headword:Synod]]

             (from σύνοδος, a gathering), a meeting or assembly of ecclesiastical persons to consult on matters of religion. (See the monographs cited in Volbeding, Index Programmatum, p. 165.) Of these there are four kinds, viz. —

1. General, where bishops, etc., meet from all nations. These were first called by the emperors; afterwards by Christian princes; till, in later ages, the pope usurped to himself the greatest share in this business, and by his legates presided in them when called. See AECUMENICAL.

2. National, where those of one nation only come together to determine any point of doctrine or discipline. The first of this sort, which we read of, in England, was that of Herudford, or Hertford, in 673; and the last was held by cardinal Pole in 1-555. SEE COUNCIL.

3. Provincial, where those only of one province meet, now called the convocation (q.v.).

4. Diocesan, where those of but one diocese meet to enforce canons made by general councils or national and provincial synods, and to consult and agree upon rules of discipline for themselves. These were not wholly laid aside till, by the act of submission (25 Hen. VIII, art. 19), it was made unlawful for any synod to meet but by royal authority. SEE SYNODS.

Synod is also used to signify a Presbyterian Church court, composed of ministers and elders from the different presbyteries within its bounds, and is only subordinate to the General Assembly (q.v.).

## Synod, Associate[[@Headword:Synod, Associate]]

             the highest ecclesiastical court among the united Presbyterian Dissenters in Scotland, the powers of which are, in a great measure, analogous to those of the General Assembly in the established kirk. SEE SCOTLAND, CHURCHES IN.

## Synod, Holy[[@Headword:Synod, Holy]]

             the highest court of the Russo-Greek Church, established by the czar Peter in 1723, and meeting now at St. Petersburg. Each diocese sends in a half- yearly report of its churches and schools. The members composing it are two metropolitans and as many bishops, with procurators, attorneys, and other 4ay officials. SEE RUSSIAN CHURCH.

## Synod, Holy Governing[[@Headword:Synod, Holy Governing]]

             is the highest court of the Greek Church, established in Greece after the recovery of its independence. It met first at Syra in 1833, and in 1844 was recognized by the constitution, which also enacted that the king should be  a member of the established Church. The members of synod were at first appointed by the king, but: are now chosen by the clergy, the bishop of Attica being perpetual president. In 1850 it was formally recognized by the patriarch of Constantinople, through the mediation of Russia, but on the condition that it should always receive the holy oil from the mother Church. SEE GREEK CHURCH.

## Synod, Reformed[[@Headword:Synod, Reformed]]

             SEE COVENANTERS; SEE PRESBYTERIAN CHURCHES.

## Synod, Relief[[@Headword:Synod, Relief]]

             SEE SCOTLAND, CHURCHES IN.

## Synodals[[@Headword:Synodals]]

             was a term applied to (1) provincial constitutions or canons read after the synods in parish churches; (2) to procurations, so called because the bishop held his synod and visitation together; (3) to the payments made a bishop by his clergy in virtue of his holding a synod. SEE SYNODATICUMSEE SEE SYNODATICUM .

## Synodatcum[[@Headword:Synodatcum]]

             or CATHEDRATICUM, is the annual tribute paid by incumbents of benefices in the Church of Rome to the bishop of the diocese, in token of subjection to the episcopal cathedra. It is generally paid at the time of the convening of the diocesan synod. The earliest direct mention of this impost  occurs in the transactions of the second Synod of Braga, A.D. 572 (sess. 2, Song of Solomon 2, in c. 1, cans. 10:qu. 3), where various extortions on the part of Spanish bishops are forbidden, and they are permitted only in connection with the visitations of their districts “honorem cathedra suae id estsduos solidos per ecclesias tollere.” The same synod forbids the payment of an impost by candidates for ordination, which is also termed cathedraticum, but must not be confounded with the synodaticum, The seventh Council of Toledo, A.D. 646 confirmed the action of Braga; and Charles the Bald, in 844, directed the payment of two solidi, or an equivalent in kind (Pertz, Monum. Germanice, 3, 378), and devolved this collection for the bishops on the archpresbyters. Pope Alexander III conceded to bishops who should obtain a church from the hands of the laity the right to impose on it the cathedraticum (c. 9, X, De Censibus, 3, 39); and both Innocent III (c. 20, X, De Censibus) and Honorius III (c. 16, X, De Officio Judicis Ordinarii, 1, 31) expressed themselves in favor of its being rendered. Other references may be found in Du Fresne, s.v. “Cathedraticum” and “Synodus;” Benedict XIV, De Synod. Dimceesana,lib. 5, c. 6:1 and 2; Richter, Kirchenrecht (5th ed.), § 233, note 4, etc.; Gudenus, Cod. Diplomat. 1, No. 93, p. 260.

The Council of Trent discontinued the payment of many heavy impositions connected with visitations (sess. 24:Song of Solomon 3, De Reform.); but various declarations of the Congregatio pro. Interpret. Conc. Trident have left the cathedraticum in force (see Ferraris, Bibl. Canon, s.v. “Cathedraticum;” Thomassin,. Vet. ac Nov. Eccl. Discipl. II, 2, 32, 34; Benedict XIV, ut sup. 6 and 7; Declarationes 18-26 in the edition of Trent by Richter and Schulte, loc. cit.). This impost is termed cathedsaticum “in honorem cathedrae,” and synodaticum as being collected during the session of synod; but it has in practice been paid at other times as well and is exacted even where no synod is held, unless a custom recognized in law forbids (Benedict XIV, ut sup. etc.). A tax expressive of subordination is required in any case, amounting generally to two solidi. It must be paid by all churches and benefices and their incumbents, and also by seminaries with which benefices are incorporated, and lay unions having a church of their own. Regulars are exempt with reference to convents and convent churches in which they personally minister. The Order of St. John of Jerusalem is likewise exempt. In practice, however, it has not always been possible to collect these taxes. Austria ceased to pay them under imperial rescripts of 1783 and 1802, and in many other districts of Germany they were quietly discontinued. Their validity was decreed in Bavaria, on the  other hand, so late as 1841 (see Permaneder, Handb. d. Kirchenrechts, 3rd ed., p. 319, note). —Herzog, Real-Encyklop. s.v.

## Synodicae[[@Headword:Synodicae]]

             (συνοδικαί) were letters written by a new bishop informing other bishops of his promotion, and to testify his desire to hold communion with them. A neglect to write such letters was interpreted as a refusal to hold such communion and a virtual charge of heresy upon his fellows. Circular letters summoning the bishops to a provincial synod were also called Synodicae.

## Synoditee[[@Headword:Synoditee]]

             (from σύνοδος, a community) were monks who lived in communities or convents, differing in this respect from the Anchorets.

## Synods[[@Headword:Synods]]

             form a noticeable feature in the history of the general Church. Particular synods have served to indicate particular stages in the progress or retrogression of the life of the Church, as respects the development of knowledge and teaching, the formation of the worship and the constitution of the Church itself; and all synods serve, more clearly than other institutions, to reveal the ruling spirit, the measure of strength, or the type of disease, in any given period. The breadth of the field covered by this title will appear from the fact that Mansi's (q.v.) collection of the acts, etc., of councils, extending only into the 15th century, embraces 31 volumes folio.

With respect to the origin of synods opinions differ. Some authors hold them to have been divinely instituted through the agency of the apostles (Acts 15 especially Act 15:28, “It seemed good to the Holy Ghost, and to us”), while others concede to them a merely accidental rise. The council in Acts 15 must certainly be considered a synod, though it does not appear that it was designed to introduce a permanent institution. On the other hand, the situation of the Church and the progress of events furnished the providential conditions by which ecclesiastical assemblies became necessary, so that- the theory of a merely human origin for them cannot be accepted. The history of our subject, excluding the period since the Reformation, admits of being divided into five periods.

I. The Beginnings of the Institution of Synods as Furnished by Provincial Synods (to A.D. 325). — The earliest of such synods of which mention is  made are one alleged to have been held in Sicily in A.D. 125 against the gnostic Heracleon (q.v.), and one at Rome under bishop Telesphorus (d. 139); but there is not the slightest evidence that either of them was held. The earliest of which we have authentic information were held in Asia Minor against the Montanists (Eusebius, Hist. Eccl. 5, 16), probably not before A.D. 150. Soon afterwards various synods were held to discuss the celebration of Easter (ibid. 5, 23) and other questions; so that Tertullian speaks (De Jejuniis, c. 13) of the convening of such bodies as a custom among the Greeks, and thereby at the same time implies that such assemblies were not known in his own (African) Church.

Such conferences promoted Christian unity and laid the foundation for a government of the churches by superior authority. By the middle of the 3rd century synods were regularly held in each year, and were attended by bishops and elders, so that they had already become a fixed and periodically recurring institution, in which the different churches shared in the persons of their appropriate representatives (see Firmilian's letter to Cyprian, Epp. No. 75). The earliest synods in the West were held in Africa about A.D. 215, and soon such assemblies became frequent. The next stage in the development of synods appears in the extension of their jurisdiction over larger areas than a single district or province, by which the inauguration of ecumenical councils was prepared for. At Iconium in 256, representatives were present from Galatia, Cilicia, etc. Every part of Spain was represented at Elvira; and the Synod of Aries, in 314, was attended by bishops from Gaul, Britain, Germany, Spain, North Africa, and Italy.

II. A.D. 325 to 869. —The ecumenical synods of the Greek Church, beginning with that of Nicaea (q.v.) and closing with the fourth Council of Constantinople (q.v.).

III. A.D. 869 to 1311. —Councils of the Western Church under the direction of the papacy, including a great number of provincial and national synods whose proceedings indicated both the utmost devotion and the most decided opposition to the rule of the popes-ending with the general Council of Vienne in Gaul (q.v. severally).

IV. A.D. 1311 to 1517. —Councils ostensibly aiming to secure reform “in head and members” Pisa, Constance, and Basle (q.v. severally).

V. A.D. 1517 to' 1563. —The Reformation and the reactionary Synod of Trent (q.v.).

For an enumeration and characterization of the more important synods see the article COUNCILS SEE COUNCILS , to which we also refer for a list of sources. —Herzog, Real-Encyklop. s.v.

## Synodus[[@Headword:Synodus]]

             (σύνοδος), a term applied in the early Church to the building (church) in which the synod was held. It was simply transferred fromn the assembly to denote the place of assembly, as was done with the word ecclesia.

## Synthronus[[@Headword:Synthronus]]

             (σύνθρονος), a Greek term to signify the seats of a bishop and his clergy in the bema of an Oriental Church.

## Syntyche[[@Headword:Syntyche]]

             (Συντύχη, with Fate), a female member of the Church of Philippi; mentioned (Php 4:2-3) along with another named Euodias (or rather Euodia). A.D. 57. To what has been said under the latter head the following may be added: The apostle's injunction to these two women is that they should live in harmony with each other, from which we infer that they had, more or less, failed in this respect. Such harmony was doubly important if they held office as deaconesses in the Church, and it is highly probable that this was the case. They had afforded to Paul active co- operation under difficult circumstances (ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, Php 4:3), and perhaps there were at Philippi other women of the same class (αἵτινες, ibid.). At all events, this passage is an illustration of what the Gospel did for women, and women for the Gospel, in the apos-' tolic times; and it is the more interesting as having reference to that Church which was the first founded by Paul in Europe, and the first member of which was Lydia. Some thoughts on this subject will be found in Rilliet, Comm. sur l'Epitre aux Philipp. p. 311-314.

## Synusiastme[[@Headword:Synusiastme]]

             (συνουσιασταί) were those who held that the incarnation of our Lord was effected by a blending or commixture of the Divine substance with the substance of the human flesh. The name is taken from the statement of the  doctrine συνουσίωσιν γεγενῆσθαι καὶ κρᾶσιν τῆς θεότητος (Theod. Her. Fab. 4:9). Theodoret calls this sect Polemians, one of the Apollinarist sects; and Apollinaris himself, in the latter part of his life, added to his distinguishing heresy regarding the soul of our Lord either this heresy or one closely akin to it. At the Lateran Council in A.D. 649 were quoted two extracts from Polemon's works, from which it appears that the Synusiastue retained the heresy regarding the soul of our Lord, denying him a human will, and asserting that he was to himself a rational soul. They seem to have been led to the adoption of the heresy in this manner. At the outbreak of the controversies regarding. the incarnation, some asserted the conversion of the substance of the Godhead into the substance of flesh, others that the Divine nature supplied in Christ the place of the human soul. The attempt to hold these two tenets together resulted in a denial of an ἐνανθρώπησις altogether. To avoid this denial, it was allowed that the flesh of man was assumed, but so blended with the Divine substance as to eliminate that tendency to sin which it was alleged could not but be resident in human nature. Diodorus of Tarsus and Theodotus of Antioch wrote against this heresy. See Cave, Hist. Lit.; Blunt, Dict. of Sects, etc., s.v.

## Syracuse[[@Headword:Syracuse]]

             (Συρακοῦσαι; Lat. Syracusce), a celebrated city on the eastern coast of Sicily, whither Paul arrived in an Alexandrian ship from Melita, on his voyage to Rome (Act 28:12). It had a fine prospect from every entrance both by sea and land. Its port, which had the ‘sea on both sides of it, was almost all of it environed with beautiful buildings, and all that part of it which was without the city was on both sides banked up and sustained with very fair walls of marble. The city itself, while in its splendor, was the largest and richest that the Greeks possessed in any part of the world. For (according to Strabo) it was twenty-two miles in circumference, and both Plutarch and Livy inform us that the spoil of it was equal to that of Carthage. It was the oldest of the Greek colonies, being founded by Corinthians, and in a manner consisted of our cities united into one; or, as others express it, it was called quadruplex, as being divided into four parts, Acradina, Tyche, Neapolis, and the island of Ortygia. The first of these contained the famous Temple of Jupiter, the second the Temple of Fortune, the third a large amphitheatre, and a wonderful statue of Apollo in the midst of a spacious square, and the fourth the two temples of Diana and  Minerva, and the renowned fountain of Arethusa. For about two hundred and fifty years the city made little noise in the world; but in the next two hundred and eighty it became conspicuous in war, in sea trade, and in wealth, under its kings Gelon, Dionysius, elder and younger, Dion, Agathocles, and Hiero.

About B.C. 210 this city was taken and sacked by Marcellus, the Roman general, and, in storming the place, Archimedes, the great mathematician, who is esteemed the first inventor of the sphere (and who, during the siege, had sorely galled the Romans with astonishing military engines of his own invention), was slain by a common soldier while intent upon his studies. After it was thus destroyed by Marcellus, Augustus rebuilt that part of it which stood upon the island, and in time it so far recovered as to have three walls, three castles, and a marble gate, and to be able to send out twelve thousand horse soldiers and four hundred. ships. In A.D. 675 the Saracens seized on it, but in 1090 it was taken from them by Roger, duke of Apulia. It yet exists under its original name (Ital. Siracasa),. and is still much frequented on account of its commodious harbor. Paul stayed here three days as he went prisoner to Rome (Act 27:12); here also Christianity was early planted, and still, at least in name, continues; but the city has lost its ancient splendor, though it is a bishop's see.

The magnificence which Cicero describes as still remaining in his time was no doubt greatly impaired when Paul visited it. The whole of the resources of Sicily had been exhausted in the civil wars of Caesar and Pompey, and the piratical warfare which Sextus Pomleius, the youngest son of the latter, subsequently carried on against the triumvir Octavius. Augustus restored Syracuse, as also Catana and Centoripa, which last had contributed much to the successful issue of his struggle with Sextus Pompeius. Yet the island Ortygia and a very small portion of the mainland adjoining sufficed for the new colonists and the remnant of the former population. But the site of Syracuse rendered it a convenient place for the African corn ships to touch at, for the harbor was an excellent one, and the fountain Arethusa in the island furnished an unfailing supply of excellent water. The prevalent wind in this part of the Mediterranean is the W.N.W. This would carry the vessels from the corn region lying eastward of Cape Bon, round the southern point of Sicily, Cape Pachynus, to the eastern shore of the island. Creeping up under the shelter of this, they would lie either in the harbor of Messana or at Rhegium, until the wind changed to a southern point and enabled them to fetch the Campanian harbor Puteoli or Gaeta, or to  proceed as far as Ostia. In crossing from Africa to Sicily, if the wind was excessive, or varied two or three points to the northward, they would naturally bear up for Malta; and this had probably been the case with the “Twins,” the ship in which Paul found a passage after his shipwreck on the coast of that island. Arrived in. Malta, they watched for the opportunity of a wind to take them westward, and with such a one they readily made Syracuse. To proceed farther while it continued blowing would have exposed them to the dangers of a lee-shore, and accordingly they remained “three days.” They then, the wind having probably shifted into a westerly quarter so as to give them smooth water, coasted the shore and made (περιελθόντες κατηντήσαμεν εἰς) Rhegium. After one day there, the wind got round still more and blew from the south; they therefore weighed, and arrived at Puteoli in the course of the second day of the run (Act 28:12-14).

In the time of Paul's voyage, Sicily did not supply the Romans with corn to the extent it had done in the time of king Hiero, and in a less degree as late as the time of Cicero. It is an error, however, to suppose that the soil was exhausted; for Strabo expressly says that for corn and some other productions, Sicily even surpassed Italy. But the country had become depopulated by the long series of wars, and when it passed into the hands of Rome, her great nobles turned vast tracts into pasture. In the time of Augustus the whole of the center of the island was occupied in this manner, and among its exports (except from the neighborhood of the volcanic region, where excellent wine was produced), fat stock, hides, and wool appear to have been the prominent articles. These grazing and horse- breeding farms were kept up by slave labor; and this was the reason that the whole island was in a chronic state of disturbance, owing to the slaves continually running away and forming bands of brigands. Sometimes these became so formidable as to require the aid of regular military operations to put them down; a circumstance of which Tiberius Gracchus made use as an argument in favor of his measure of an Agrarian law (Appian, B. C. 1, 9), which would have reconverted the spacious grasslands into small arable farms cultivated by Roman freemen. In the time of Paul there were only five Roman colonies in Sicily, of which Syracuse was one. The others were Catana, Tauromenium, Thermae, and Tyndaris. Messana too, although not a colony, was a town filled with a Roman population. Probably its  inhabitants were merchants connected with the wine-trade of the neighborhood, of which Messana was the shipping port. Syracuse and Panormus were important as strategical points, and a Roman force was kept up at each. Sicilians, Sicanians, Morgetians, and Iberians (aboriginal inhabitants of the island, or very early settlers), still existed in the interior, in what exact political condition it is impossible to say; but most likely in that of villains. Some few towns are mentioned by Pliny as having the Latins franchise, and some as paying a fixed tribute; but, with the exception of the five colonies, the owners of the soil of the island were mainly great absentee proprietors, and almost all its produce came to Rome (Strabo, 6:2; Appian, B. C. 4:84 sq.; 5, 15-118; Cicero, Verr. 4:53; Pliny, H. rN. 3, 8). For a full account of ancient Syracuse, see Smith's Dict. of Geog. s.v., and the, literature there cited; also Goller, De Situ et Or. qine Syracusarum (Lips. 1818); for the modern city, Badeker, Southern Italy, p. 308 sq. SEE SICILY.

## Syria[[@Headword:Syria]]

             a province and kingdom of Western Asia, the name, extent, and boundaries of which have been subjects of no little difficulty to both sacred and classical geographers. As including Palestine, it is of intense interest in Bible geography.

I. Name. —

1. The word Syria does not occur in Hebrew; but in the A. V. it is the usual, though not the uniform, rendering of the word Aram (אֲרָם). Thus in Gen 10:22, Aram, the youngest son of Shem, is mentioned as the founder of the Aramsean nation, from whom the whole country colonized by his descendants took its name. The country is therefore rightly calledu “Aram” in Num 23:7; but the very same Hebrew word is rendered Mesopotamia in Jdg 3:10, and Syria in 10:6.

Aram was a wide region. It extended from the Mediterranean to the Tigris, and from Canaan to Mount Taurus. It was subdivided into five principalities:

1. Aram-Dammesek (called in the A.V. “Syria of Damascus”);

2. Aram-Maachah;

3. Aram-Beth-Recaob;

4. Aram-Zobah; and

5. Aram-Naharaim (Mesopotamia in the A. V.).

These have already been described. SEE ARAM. When the kingdom of Damascus attained to great power under the warlike line of Hadad, it was called by way of distinction Anram, which unfortunately is rendered “Syria” in the A. V. (2Sa 8:5; 2Sa 8:12; 1Ki 10:29; 1Ki 15:18; 2Ki 5:1; 2Ki 24:2, etc.). This lax method of translation was borrowed from the Sept. and Vulg. versions. The Targums retain Aram; and it would tend much to geographical accuracy and distinctness were the Hebrew proper names uniformly retained in the A.V.

The region comprehended by the Hebrews under the name Aram was not identical with that which the Greek writers and the authors of the iNew Test. included under Syria. It embraced all Mesopotamia and Assyria, while it excluded Phoenicia and the whole territory colonized by the Canaanites. SEE CANAAN.

In the New Test. the name Syria (Συρία) is not employed with great definiteness. In fact, it is doubtful if ever the Greek geographers were agreed as to the exact boundaries of the country so called. Matthew, after mentioning the mighty works and wondrous teachings of our Lord in Galilee, says: “His fame went throughout all Syria,” alluding apparently to' the country adjoining Galilee on the north (Mat 4:24). Luke applies the name to the Roman province of which Cyrenius was governor, and which did not include Palestine (Mat 2:2). In the same restricted sense the word is used in Act 15:23. The apostles in Jerusalem wrote 4unto the brethren of the Gentiles in Antioch, and Syria, and Cilicia;” and afterwards it is said that Paul, setting out from Antioch, “went through Syria and Cilicia” (Act 15:41; comp. Gal 1:21). A wider signification seems to be attached to the name in other passages. It is said of Paul, when going to Jerusalem, “that he sailed thence (from Greece) into Syria” giving this general name to Palestine as well as the country north of it (Act 18:18; Act 20:3). In one passage taken from the Sept. the name is employed as an equivalent of the Hebrew Aram (Luk 4:27; comp. 2Ki 5:20).

2. The origin of the word is not quite certain. Some make it a contraction or corruption of Assyria (Scylax, Peripl. p. 80; Dionys. Perieg. 970-975;  Eustath. Comment. ad loc., etc.). Herodotus says, “The people whom the Greeks call Syrians are called Assyrians by the barbarians” (7, 63); and these names were frequently confounded by the later Greek writers (Xenoph. Cyyr. 6:2, 19; 8:3, 24); and apparently also by some of the Latins (Pliny, H. N. 5, 13). A much more probable etymology is that which derives Syria from Tsur (צוּר), the Hebrew name of the ancient city of “Tyre. The distinction between Syria and Assyria is very great in Hebrew. The Greek form of the name derived from Tsur would be Tsuria; but as this could not be expressed by Greek letters, it was softened down to Συρία, Assyria is in Hebrew אִשּׁוּר, and in Greek Α᾿σσυρία, and sometimes Α᾿τουρία. “A still greater distinction between the names is found in the Assyrian inscriptions, where Assyria is called As-sur, while the Tyrians are the Tsur-ra-ya, the characters used being entirely different” (Rawlinson, Herod. 1, 63, note). Tyre was the most important city along the Mediterranean coast. With it and its enterprising merchants the Greeks soon became familiar; and they gave to the country around it the general name Syria — that is, “region of Tyre.”

It is interesting to observe that the connection between Syria and Aram is noticed by Strabo when commenting on a stanza of Pindar: “Others understand Syrians by the Arimi, who are now called Aramcei” (13, 626, and 16:785); and again, “Those whom we call Syrians (Σύρους) are by the Syrians themselves called Armenians and Arammaeans” (Α᾿ραμμαίους, 2, 34).

The name Syria was thus of foreign origin. It was never adopted or acknowledged by the people themselves; nor was it ever employed by native authors except when writing in Greek for Greeks. At the present day it is unknown in the country. It has been seen that in ancient times the name Aram was specially applied to Damascus and its kingdom. There is something analogous to this in modern usage. Esh-Sham is the name now commonly given to both city and country, though in more correct language the former is styled Dimishk esh-Sham.

II. Extent and Boundaries. —

1. Ancient geographers do not agree as to the extent of Syria. Herodotus makes it reach to the Black Sea on the north (1, 6); to Paphlagonia and the Mediterranean on the west (1, 72; 2, 12, 116); to Egypt on the south (2, 158,159); and to Media and Persia on the east (7, 63). He confounded  Syria and Assyria, and hence arose the error into which he fell regarding the extent of the former. The same view is taken by Xenophon (Anab. 1, 4,11-19). Even Strabo states in one place that “the name Syria seems to extend from Babylonia as far as the bay of Issus, and anciently from this bay to the Euxine. Both tribes of the Cappadocians-those near the Taurus, and those near the Pontus are called to this day Leuco-Syrians.” It is clear, however, from a subsequent sentence, that he in this place fell into the error of Herodotus; for he thus remarks, “When the historians of the Syrian empire say that the Medes were conquered by the Persians, and the Syrians by the Medes, they mean no other Syrians than those who built the royal palaces of Babylon and Nineveh; and Ninus who built Nineveh in Aturia was one of these Syrians” (16, 737). It is evident that for Syrians the name Assyrians should here be substituted. The great similarity of the names, no doubt, tended to create this confusion.

When writing directly of the country of Syria, Strabo is more accurate. He describes its extent, boundaries, and divisions with great minuteness. “Syria is bounded on the north by Cilicia [comp. Act 15:23] and Mount Amanus; on the east by the Euphrates and the Arabian Scenitee, who live on this side [west] of the Euphrates; on the south by Arabia Felix and Egypt; on the west by the Egyptian and Syrian seas, as far as Issus” (16, 749). Pliny gives substantially the same boundaries. He says, however, that some geographers divide the country into four provinces: Idumaea, Judaea, Phoenicia, and Syria (H. N. 5, 13; comp. Josephus, Ant. 10:6, 1).

Ptolemy confines Syria within the same limits on the north, west, and east; but he marks its southern boundary by a line running from Dor, at the base of Carmel, by Scythopolis and Philadelphia, to Alsadamus Mons (Jebel Hauran). He thus includes Phoenicia, Galilee, and a portion of Persea, but excludes Judaea and Idumaea (5, 15).

2. In this article the name Syria is confined to what appears to be its more strict New Test. signification. Its boundaries may be given as follows: Palestine on the south; the Mediterranean on the west; Cilicia and Mount Amanus on the north; and the Euphrates and desert of Palmyra on the east. Its length, from the mouth of the Litany on the south to the bay of Iskanderun on the north, is 250 miles, and its breadth averages about 130 miles. Its area may thus be estimated at 32,500 square miles. It lies between lat. 330 13' and 36° 42' N., and long. 350 45' and 380 E.

3. Physical Geography. —Syria, like Palestine, is divided into a series of belts, extending in parallel lines from north to south.

(1.) A narrow belted plain along the seaboard. It embraces the plains of Issus, now Iskanderun, on the north, extending as far as the bold promontory of Ras el-Khanztr. South of the promontory is the fertile plain of Seleucia, now Suweidlyeh, at the mouth of the Orontes. Then follows the peak of Casius, which dips into the sea; and from its southern base down to the mouth of the Litany stretches the plain of Phoenicia, varying in breadth from ten miles at Ladiklyeh to half a mile at Sidon. It is nearly all fertile; and some portions of it at Sidon, Beirut, and Tripoli are among the richest and most beautiful in Syria.

(2.) A belt of mountains, the backbone of the country. It commences with the ridge of Amanus on the north; then follows Bargylus in the center, and Lebanon on the south.

(3.) The great valley of Caele-Syria, and its northern extension the valley of the Orontes, form the next belt, and constitute one of the most remarkable features of the country.

(4.) The mountain chain of Antilebanon, though broken by the plain of Hamath, finds a natural prolongation in the ridge which rises in the parallel ‘of the city of Hamath and runs northward beyond Aleppo.

(5.) Along the whole eastern border from north to south extends an arid plateau, bleak and desolate, the home of the roving Bedawin.

1. Plains. — The plains of Phoenicia have already been noticed under that head.

By far the most important part of Syria, and, on the whole, its most striking feature, is the great valley which reaches from the plain of Umk, near Antioch, to the narrow gorge on which the Litany enters in about lat. 33° 30'. This valley, which runs nearly parallel with the Syrian coast, extends the length of 230 miles, and has a width varying from 6 or 8 to 15 or 20 miles. The more southern portion of it was known to the ancients as Coele-Syria, or “the Hollow Syria,” and has already been described. SEE COELE-SYRIA. In length this portion is rather more than 100 miles, terminating with a screen of hills a little south of Hums, at which point the north-eastern direction of the valley also ceases, and it begins to bend to the north-west.  The plain of Hamath is very extensive. It joins Coele-Syria on the south, and extends northward on both sides of the Orontes as far as Apamea, about seventy miles; while its breadth from the base of Lebanon to the desert is nearly thirty. Its surface is almost perfectly flat, its soil generally a rich black mould; water is abundant. Upon it once stood the large cities of Riblab, Laodicea ad Libanum, Emesa, Arethusa, Larissa, Hamath, and Apamea; all of which, with the exception of Hamath and Emesa (now Hums), are either in ruins or have dwindled down to poor villages.

The plain of Damascus and its continuation towards Haurn on the south are exceedingly fertile. SEE DAMASCUS.

The little plain of Issus between the mountains and the bay is now a pestilential marsh, on the borders of which stands the miserable village of Iskanderun, the only seaport of Antioch and Aleppo.

The plain of Suweidlyeh, at the mouth of the Orontes, is still a lovely spot, in part covered with orchards and mulberry plantations. On its northern border lie the ruins of Seleucia, the port from.which Paul embarked on his first missionary journey (Act 13:2-4), and once so celebrated for its docks and fortifications (Polybius, bk. 5).

2. Mountains. —

(1.) The parallel ranges of Lebanon and Antilebanon have already been noticed under their own titles. At the southern end of the former is the pass called in Scripture “the entrance of Hamath” (q.v.).

(2.) Beyond this, in a line with Lebanon, rises the range of Bargylus, which extends to Antioch. It is a rugged limestone ridge, rent and torn by wild ravines, thinly peopled, and sparsely covered with oaks. Its elevation is much inferior to Lebanon, and does not average more than 4000 feet.' In the parallel of Antioch the chain meets the Orontes, and there sweeps round in a sharp angle to the south-west, and terminates in the lofty peak of Casius (now Jebel Akra), which rises abruptly from the sea to a height of 5700 feet, forming one of the most conspicuous landmarks along the coast of Syria. The Bargylus range has received the name Jebel en- Nusairlyeh, from the mysterious and warlike tribe of Nusairlyeh, who form the great bulk of its inhabitants.

At the northern extremity of the range, on the green bank of the rapid Orontes, stand the crumbling walls and towers of Syria's ancient capital,  Antioch (q.v.), now dwindled down to a poor town of some 6000 inhabitants. A few miles west of it, in a secluded: mountain glen, are the fountains and ruins of Beit el-Ma, which mark the site of the once celebrated Daphne (Murray, Handbook for Syr. and Pal. p. 602)

(3.) Beyond the valley through which the Orontes breaks narrow and wild, rises steeply another mountain range, which runs northward till it joins the Taurus, and has an average elevation of nearly 6000 feet. The scenery of this range is very grand-deep ravines shut in by cliffs of naked rock, conical peaks clothed with the dark foliage of the prickly oak, and foaming torrents fringed with dense copses of myrtle and oleander. On the west it sends out the lofty promontory of Ras el-Khanzir, which shuts in the plain of Suweidiyeh; and farther north the curve of the bay of Iskanderun sweeps so close to the rocky base of the range as to leave a pass only a few feet broad between the cliff and the sea. Here are the ruins of an ancient arch marking the site of the celebrated Syrian Gates; to the north of it is the battle-field of Issus. The southern section of. this range was anciently called Pieria, and gave its distinguishing name to the city (Seleucia Pieria) at its base; the northern sectioi as called Amanus. The whole ridge is now usually called Jawar Dagh, though the southern portion is perhaps more commonly known as Ras el-Khanzir.

(4.) On the eastern bank of the Orontes, near the ruins of Apamea, rises another but much lower range of hills, which runs northward, not in a regularly formed ridge, but rather in detached clumps, to the parallel of Aleppo. The hills are mainly calcareous, well wooded in places, and intersected at intervals by fertile plains and vales. They are interesting to the traveler and antiquarian as containing some of the most remarkable ruins in Syria (Murray, Handbook, p. 615 sq.). The southern section is called Jebel Riha, the central Jebel el-Ala, and the northern Jebel Siman, from its having been the home of St. Simeon Stylites.

3. The Northern Highlands. — Northern Syria, especially the district called Commagene, between Taurus and the Euphrates, is still very insufficiently explored. It seems to be altogether an elevated tract, consisting of twisted spurs from Taurus and Amanus, with narrow valleys between them, which open out into bare and sterile plains The valleys themselves are not very fertile. They are watered by small streams, producing often abundant fish, and, for the most part, flowing into the Orontes or the Euphrates. A certain number of the more central ones, however, unite and constitute the river of  Aleppo,” which, unable to reach either of the oceanic streams, forms (as we have seen) a lake or marsh, wherein its waters evaporate. Along the course of the Euphrates there are rich land and abundant vegetation; but the character of the country thence to the valley of the Orontes is bare and woodless, except in the vicinity of the towns, where, fruit-trees are cultivated, and orchards and gardens make an agreeable appearance. Most of this region is a mere sheep-walk, which grows more and more harsh and repulsive as we approach the south, where it gradually mingles with the desert. The highest elevation of the plateau between the two rivers is 1500 feet; and this height is reached soon after leaving the Euphrates, while towards the west the decline is gradual..

4. The Eastern Desert. — East of the inner mountain chain, and south of the cultivable ground about Aleppo, is the great Syrian, desert, an “elevated dry upland, for the most part of gypsum and marls, producing nothing but a few spare bushes of wormwood, and the usual aromatic plants of the wilderness,” Here and there bare and stony ridges of no great height cross this arid region, but fail to draw water from the sky, and have, consequently, no streams flowing from them. A few wells supply the nomad population with a brackish fluid. The region is traversed with difficulty, and has never been accurately surveyed. The most remarkable oasis is at Palmyra, where there are several small streams and abundant palm-trees. SEE TADMOR. Towards the more western part of the region along the foot of the mountain-range which there bounds it, is likewise a good deal of tolerably fertile country, watered by the stream§ which flow eastward from the range, and after a longer or a shorter course are lost in the desert. The best-known and the most productive of these tracts, which seem stolen from the desert, is the famous plain of Damascus-the el- Ghuitah and el-Merj of the Arabs already described in the account given of that city. SEE DAMASCUS. No rival to this “earthly paradise” is to be found along the rest of the chain, since no other stream flows down from it at all comparable to the Barada; but wherever the eastern side of the chain has been visited, a certain amount of cultivable territory has been found at its foot; corn is grown in places, and olive-trees are abundant (Burckhardt, Travels in Syria, p. 124-129; Pococke, Description of the East, 2, 146). Farther from the hills, all is bare and repulsive; a dry, hard, desert-like, that of the Sinaitic peninsulua, with a soil of marl and gravel, only rarely diversified with sand.

5. Rivers. —

(1.) The Orontes is the largest river in Syria. It is now called el-'Asy (“The Rebellious”), and also el-Makllb (“The Inverted”), from the fact of its running, as is thought, in a wrong direction. Its highest source: is in the plain of Buka'a (Caele-Syria), at the base of Antilebanon, beside the ruins of the ancient city of Lybo. It runs north-west across the plain to the foot of Lebanon, where its volume is more than trebled by the great fountain of Ain el-Asy. Hence it winds along the plain of Hamath, passing Riblah, Hums, Hamath, and Apamea. At Antioch it sweeps round to the west through a magnificent pass, and falls into the Mediterranean at Seleucia. Its scenery is in general tame and uninteresting. Its volume above Hamath is less than that of the Jordan, but lower down it receives several tributaries which greatly increase it. Its total length is about 154 miles.

(2.) The Litany is the next river in magnitude. Its principal sources are in the valley of Buka'a, at Baalbek, Zahleh, and Anjar (the ancient Chalcis). After winding down the Buka'a to its southern end, it, forces its way through a: sublime glen, which completely intersects Lebanon, and falls into the sea a few miles north of Tyre.

(4.) The rivers Eleutherus, Lycus and Adonis have been noticed in the article LEBANON, and the Abana and Pharpar under DAMASCUS.

(5.) A small stream called Nahr Koweik rises near the village of Aintab, flows southward through a narrow glen to Aleppo, waters the town and its gardens, and empties itself in winter into a marsh some twenty miles farther south. It seems to be the Chalus of Xenophon (Anab. 1, 4, 9).

(6.) The Sajur risesa little farther to the north, in the mountains north of Aintab. Its course for the first twenty-five miles is south-east, after which it runs east for fifteen or twenty miles, finally resuming its first direction, and flowing by the town of Sajur into the Euphrates. It is a larger river than the Koweik, though its course is scarcely so long.

6. Lakes. — There are only two lakes of any importance in Syria.

(1.) One lies some miles north of Antinch, and is called Bahr el-Abiad, “White Lake.” It is about twenty-five miles in circuit, but has a broad margin of marsh, which is flooded after heavy rains.

(2.) The other lake is on the Orontes, west of Hums, and is called Bahr Kades. It is about six miles long by from two to three broad, and is in a great measure, if not entirely, artificial. It is formed by a dam built across  the valley. The water is thus raised to an elevati0n sufficient to supply the town and irrigate the surrounding plain (Porter, Damascus, 2, 344).

(3.) The Sabakhah is a salt lake, into which only insignificant streams flow, and which has no outlet. It lies midway between Balls and Aleppo, the route between these places passing along its northern shore. It is longer than the Lake of Antioch, but narrower, being about thirteen miles from east to west, and four miles only from north to south, even where it is widest.

(4.) The Bahr el-Merj, like the piece of water in which the Koweik, or river-of Aleppo, ends, scarcely deserves to be called a lake, since it is little better than a large marsh. The length, according to colonel Chesney, is nine miles, and the breadth two miles (Euphrat. Exp. 1, 503); but the size seems to vary with the sea sops, and with the extent to which irrigation is used along the course of the Barada. A recent traveler, who traced the Barada to its termination, found it divide a few miles below Damascus, and observed that each branch terminated in a marsh of its own; while a neighboring stream, the Awaj, commonly regarded as a tributary of the Barada, also lost itself in a third marsh separate from the other two (Porter, in Geograph. Journ. 26:43-46).

7. Cities. — The principal cities and towns of Syria are the following: Damascus, pop. 150,000; Aleppo, pop. 70,000; Beirut, pop. 80,000; Hamath,ῥpop. 30,000; Hums, pop., 20,000; Tripoli, pop. 13,000; Antioch, Sidon, and Ladiklyeh. Besides these, which occupy ancient sites, there were in former times Palmyra, in the eastern desert; Abila, on the river Abana; Chalcis, Heliopolis, and Lybo, in the valley of Caele-Syria; Laodicea ad Libanum, Arethusa, and Apamea, in the valley of the Orontes; Seleucia, Aradus, and Byblos, SEE GEBAL, on the seacoast, and many others of less importance.

IV. Political Geography. — Syria has passed through many changes. Its ancient divisions were numerous, and constantly varying. The provinces of the Biblical Aram have already been noticed. SEE ARAM. Phoenicia was generally regarded as a distinct principality, SEE PHOENICIA, and the warlike tribes of Lebanon appear to have remained almost in a state of independence from the earliest ages. SEE LEBANON. The political divisions, as enumerated by Greek and Roman geographers, are indefinite and almost unintelligible. Strabo mentions five great provinces:

1. Commagene, a small territory in the extreme north, with Samosata: for capital, situated on the Euphrates.

2. Seleucia, lying south of the former, was subdivided into four districts according to the number of its chief cities:

(1) Antioch Epidaphne;

(2) Seleucia, in Pieria;

(3) Apamea; and

(4) Laodicea.

In the district of Antioch was another subdivision, situated near the Euphrates, and called Cyrrhestice, from the town Cyrrhestis, which contained a celebrated temple of Diana. Southward were two subdivisions (apparently) of Apamea, called Parapotamia and Chalcidice, bordering on the Euphrates, and inhabited by Scenitme. The territory of Laodicea extended south to the river Eleutherus, where it bordered on Phoenicia and Coele-Syria.

3. Cale-Syria, comprising Laodicea ad Libanum, Chalcis, Abilelie, Damascis, Itursea, and others-farther south, included in Palestine.

4. Phoenicia.

5. Itursea (Geogr. 16:748, sq.).

Pliny's divisions are still more numerous than those of Strabo. It appears that each city on rising to importance gave its name to a surrounding territory, larger or smaller, and this in time assumed the rank of a province (Pliny, If. Nouv, 14-21).

Ptolemy mentions thirteen provinces: Commagene, Pieria, Cyrrhestica, Seleucis, Casiotis, Chalibonitis, Chalcis, Apamene, Laodicene, Phoenicia, Coele-Syria, Palmyrene, and Batanea, and he gives a long list of the cities contained in them. He excludes Palestine altogether (Geogr. 5, 15).

Under the Romans Syria became a province of the empire. Some portions of it were permitted to remain for a time under the rule of petty princes, dependent on the imperial government. Gradually, however, all these were incorporated, and Antioch was the capital. Under Hadrian the province was divided into two parts: Syria Malor on the north, and Syria-Phanice on the south. Towards the close of the 4th century another partition of Syria was made, and formed the, basis of its ecclesiastical government: 1.  Syria Prima, with Antioch as capital; 2. S. Secunda, with Apamea as capital;: 3. Phaenicia Prina, including the greater part of ancient Phoenicia-Tyre was its capital; 4. Phenicia Secunada, also called Phoenicia ad Libanum, with Damascus for capital (“Cara St. Paul,” Geog. Sac. p. 287).

At the present time Syria forms a portion of three pashalics-Aleppo, Damascus, and Sidon.

V. Climate, Inhabitants, etc. —

1. The temperature of Syria greatly resembles that of Palestine. The summits of Hermon and Lebanon are crowned with perpetual snow, and the high altitudes along these ranges are as cool as the south of England; but, on the other hand, the low marshy plains of the interior are very hot. The seaboard, being much exposed to the sun's rays, and sheltered by the mountains behind, is generally sultry and subject to fevers; but there are a few places such as Sidon, Beiruit, and Suweidveh — where the soil is dry and the air pure. Rain is more abundant than in Palestine, and even during summer light showers occasionally fall in the mountains.

2. The present population of Syria is estimated at 1,880,000. Arabic is their vernacular. They consist of Mohammedans, Yezidees, Druses, Romanists, Jews, and Greek Christians. The Mohammedans, who probably comprise three fourths of the whole, are seldom associated with the progress of arts or industry, and, though possessing the influence, which belongs to the ruling authorities, are rarely instrumental in the creation of capital or the diffusion of civilization. Most of the commercial establishments are either in the hands of the Christian or Jewish population. The agricultural produce of Syria is far less than might be expected from the extensive tracts of fertile lands and the favorable state of the climate. Regions of the highest fertility remain fallow, and the want of population for the purposes of cultivation is most deplorable. The commerce of Syria is in an equally low state. Volney but faithfully depicted Syria when he described it as “a land of almost unparalleled natural resources, comprising within its limits every estimable variety of climate and of soil.” Yet Syria, under the execrable Mussulman rule is almost the lowest in the scale of nations; but even in the present state of things she produces silk, cotton, and wool- three staple articles of demand. A change has been brought about during the last few years in the external features of Oriental dress, and in Syria  more especially, which, with the decline of their own manufactures, has tended to introduce the cheaper fabrics of Europe. The issue of the recent Turko-Russian war has-been to place Syria under the nominal protectorate of Great Britain, with promises of social-reform, which, however, the Turks are slow in bringing about. SEE TURKEY.

VI. History. —

1. The first occupants of Syria appear to have been of Hamitic descent. The Canaanitish races, the Hittites, Jebusites, Amorites, etc., are connected in Scripture with Egypt and Ethiopia, Cush and Mizraim (Gen 10:6; Gen 10:15-18); and, even independently of the evidence, there seems to be sufficient reason for believing-that the races in question stood in close ethnic connection with the Cushitic stock (Rawlinson, Herod. 4:243-245). These tribes occupied not Palestine only, but also Lower Syria, in very early times, as we may gather from the fact that Hamath is assigned to them in Genesis (Gen 10:18). Afterwards they seem to have become possessed of Upper Syria also, for when the Assyrians first push their conquests beyond the Euphrates, they find the Hittites (Khatti) established in strength on the right bank of the great river. After a while the first comers, who were still to a great extent nomads, received a Shemitic infusion, which most probably came to them from the south-east. The family of Abraham, whose original domicile was in Lower Babylonia, may, perhaps be best regarded as furnishing us with a specimen of the migratory movements of the period. Another example is that of Chedorlaomer with his confederate kings, of whom one at least-Amraphelrmulist have been a Shemite.

The movement may have begun before the time of Abraham, and hence, perhaps, the Shemitic names of many of the inhabitants when Abraham first comes into the country, as Abimelech, Melchizedek, Eliezer, etc. The only Syrian town whose existence we find distinctly marked at this time isῥ Damascus (Gen 14:15; Gen 15:2), which appears to have been already a place of some importance. Indeed, in one tradition Abraham is said to have been king of Damascus for a time (Nic. Dam. Fragm. 30); but this is quite unworthy of credit. Next to Damascus must be placed Hamath which is mentioned by Moses as a well known place (Num 13:21; Num 34:8), and appears in Egyptian papyri of the time of the eighteenth dynasty (Cambridge Essays, 1858, p. 268). Syria at this time, and for many centuries afterwards, seems to have been broken up among a number of petty kingdoms. Several of these are mentioned in Scripture, as Damascus,  Rehob, Maachah, Zobah, Geshur, etc. We also hear occasionally of “the kings of Syria and of the Hittites” (1Ki 10:29; 2Ki 7:6) — an expression indicative of that extensive subdivision of the tract among numerous petty chiefs which is exhibited to us very clearly in the early Assyrian inscriptions. At various times different states had the pre- eminence, but none was ever strong enough to establish an authority over the others.

2. The Jews first come into hostile contact with the Syrians, under that name, in the time of David. The wars of-Joshua, however, must have often been with Syrian chiefs, with whom he disputed the possession of the tract about Lebanon and Hermon (Jos 11:2-18). After his time the Syrians were apparently undisturbed, until David began his aggressive wars upon them. Claiming the frontier of the Euphrates, which God had promised to Abraham (Gen 15:18), David made war on Hadadezer, king of Zobah whom he defeated in a great battle, killing 18,000 of his men, and taking from him 1000 chariots, 700 horsemen, and 20,000 footmen (2Sa 8:3-4; 2Sa 8:13). The Damascene Syrians, having endeavored to succor their kinsmen, were likewise defeated with great loss (2Sa 8:5); and the blow so weakened them that they shortly afterwards submitted and became David's subjects (2Sa 8:6). Zobah, however, was far from being, subdued: as yet. When, a- few years later, the Amnonites determined on engaging in a war with David, and applied-to the Syrians for aid, Zobah, together with Beth-Rehob, sent them 20,000 footmen, and two other Syrian kingdoms furnished 13,000 (Gen 10:6). This army, being completely defeated by Joab, Hadadezer obtained aid from Mesopotamia (Gen 10:16), and tried the chance of a third battle, which likewise went against him, and produced the general submission of Syria to the Jewish monarch. The submission thus begun continued under the reign of Solomon, who “reigned over all the kingdoms from the river [Euphrates] unto the land of the Philistines and unto the border of Egypt; they brought presents and served Solomon all the days of his life” (1Ki 4:21). The only part of Syriam which Solomon lost seems to have been Damascus, where an independent kingdom was set up by Rezon, a native of Zobah (11, 23-25). On the separation of the two kingdoms, soon after the accession of Rehoboam, the remainder of Syria no doubt shook off the yoke. Damascus now became decidedly the leading state, Hamath being second to it, and the northern Hittites, whose capital was Carchemish, near Barnbuk, third. SEE CARCHEIMISH.

The wars of this  period fall most properly into the history of Damascus, and have already been described in the account given of that city. SEE DAMASCUS. Their result was to attach Syria to the great Assyrian empire, from which it passed to the Babylonians, after a short attempt on the part of Egypt to hold possession of it, which was frustrated by Nebuchadnezzar. From the Babylonians Syria passed to the Persians, under whom it formed a satrapy in conjunction with Judaea, Phoenicia, and Cyprus (Herod. in, 91). Its resources were still great, and probably it was his confidence in them that encouraged the Syrian satrap Megabazus to raise the standard of revolt against Artaxerxes Longimanus (B.Q. 447). After this we hear little of Syria till the; year of the battle of Issus (B.C. g33), when it submitted to Alexander without a struggle.

3. Upon the death of Alexander, Syria became, for the first time, the head of a great kingdom. On the division of the provinces among his generals (B.C. 321), Soeucus Nicator received Mesopotamia and Syria, and though, in the twenty years of struggle which followed, this country was lost and won repeatedly, it remained finally, with the exception of Caele-Syria, in the hands of the prince to whom it was originally assigned. That prince, whose dominions reached from the Mediterranean to the Indus, and from the Oxus to the Southern Ocean, having, as he believed, been exposed-to great dangers on account of the distance from Greece of his original capital, Babylon, resolved, immediately upon his victory of Ipsus (B.C. 301), to fix his metropolis in the West, and settled upon Syria as the fittest place for it. Antioch was begun in B.C. 300, and, being finished in a few years, was made the capital of Seleucus's kingdom.

The whole realm was thenceforth ruled from this center, and Syria, which had long been the prey of stronger countries, and had been exhausted by their exactions, grew rich with the wealth, which now flowed into it on all sides. The luxury and magnificence of Antioch were extraordinary. Broad straight streets, with colonnades from end to end, temples, statues, arches, bridges, a royal palace, and various other public buildings dispersed throughout it made the Syrian capital by far the most splendid of all the cities of the East. At the same time, in the provinces, other towns of large size were growing up. Seleucia in Pieria, Apamea, and both Laodiceast were foundations of the Seleucidae, as their names sufficiently indicate. Weak and indolent as were many of these monarchs, it would seem that they had a hereditary taste for building; and so each aimed at outdoing his predecessors in the number, beauty, and magnificence of his constructions. As the history of Syria  under the Seleucid princes has been already given in detail in the articles treating of each monarch, SEE ANTIOCHUS; SEE DEMETRIUS; SEE SELEUCUS, etc.], it will be unnecessary here to do more than sum it up generally. The most flourishing period was the reign of the founder, Nicator. The empire was then almost as large as that of the Achaemenian Persians, for it at one time included Asia Minor, and thus reached from the Egean to India.

It was organized into satrapies, of which the number was seventy-two. Trade flourished greatly, old lines of traffic being restored and new ones opened. The reign of Nicator's son, Antiochtus I, called Soter, was the beginning of the decline, which was progressive from his date with only one or two slight interruptions. Soter lost territory to the kingdom of Pergamus, and failed in an attempt to subject Bithynia. He was also unsuccessful against Egypt. Under his son. Antiochus II, called Θεός, or “the God,” who ascended the throne in B.C. 261, the disintegration of the empire proceeded more rapidly. The revolt of Parthia in B.C. 256, followed by that of Bactria in B.C. 254, deprived the Syrian kingdom of some of its best provinces, and gave it a new enemy which shortly became a rival and finally a superior. At the same time, the war with Egypt was prosecuted without either advantage or glory. Fresh losses were suffered in the reign of Seleucus II (Callinicus), Antiochus II's successor.

While Callinicus was engaged in Egypt against Ptolemy Euergetes, Eumenes of Pergamus obtained possession of a great part of Asia Minor (B.C. 242); and about the same time Arsaces II, king of Parthia, conquered Hyrcania and annexed it to his dominions. An attempt to recover this latter province cost Callinicus his crown, as he was defeated and made prisoner by the Parthians (B.C. 226). In the next reign, that of Seleucus III (Ceraunus), a slight reaction set in. Most of Asia Minor was recovered for Ceraunus by his wife's nephew, Achseus (B.C. 224), and he was preparing to invade Pergamus when he died poisoned. His successor and brother, Antiochus III, though he gained the surname of Great from the grandeur of his expeditions and the partial success of some of them, can scarcely be said to have really done anything towards raising the empire from its declining condition, since his conquests on the side of Egypt, consisting of Caele- Syria, Phoenicia, and Palestine, formed no sufficient compensation for the loss of Asia Minor, which he was forced to cede to Rome for the aggrandizement of the rival kingdom of Pergamus (B.C. 190). Even had the territorial balance been kept more even, the ill policy of making Rome an enemy of the Syrian kingdom, with which Antiochus tile Great is taxable, would have necessitated our placing him among the princes to  whom its ultimate ruin was mainly owing.

Towards the east, indeed, he did something, if not to thrust back the Parthians, at any rate to protect his empire from their aggressions. But the exhaustion consequent upon his constant wars and signal defeats more especially those of Raphia and Magnesia-left Syria far more feeble at his death than she had been at any former period. The almost eventless reign of Seleucus IV (Philopator), his son and successor (B.C. 187175), is sufficient proof of this feebleness. It was not till twenty years of peace had recruited the resources of Syria in men and money that Antioch us IV (Epiphanes), brother of Philopator, ventured on engaging in a great war (B.C. 171) a war for the conquest of Egypt. At first it seemed as if the attempt would succeed. Egypt was on the point of yielding to her foe of so many years, when Rome, following out her traditions of hostility to Syrian power and influence, interposed her mediation, and deprived Epiphanes of all the fruits of his victories (B.C. 168). A greater injury was about the same time (B.C. 167) inflicted on Syria by the folly of Epiphanes himself. Not content with replenishing his treasury by the plunder of the Jewish Temple, he madly ordered the desecration of the Holy of Holies, and thus caused the revolt of the Jews, which proved a permanent loss to the empire and an aggravation of its weakness.

After the death of Epiphanes the empire rapidly verged to its fall The regal power fell into the hands of an infant, Antiochtis V (Eupator), son of Epiphanes (B.C. 164); the nobles contended for the regency; a pretender to the crown started up in the person of Demetrius, son of Seleucus IV; Rome put in a claim to administer- the government; and amid the troubles thus caused the Parthians, under Mithridates I, overran the eastern provinces (B.C. 164), conquered Media, Persia, Susiana, Babylonia, etc., and advanced their frontier to the Euphrates. It was in vain that Demetrius II (Nicator) made an attempt (B.C. 142) to recover the lost territory; his boldness cost him his liberty; while a similar attempt on the part of his successor, Antiochus VII (Sidetes), cost that monarch his life (B.C. 128). Meanwhile, in the shorn Syrian kingdom, disorders of every kind were on the increase; Commagene revolted and established her independence; civil wars, murders, mutinies of the troops, rapidly succeeded one another; the despised Jews were called in by both sides in the various struggles; and Syria, in the space of about ninety years, from B.C. 154 to B.C. 64, had no fewer than ten sovereigns. All the wealth of the country had been by this time dissipated-much had flowed Romewards in the shape of bribes; more, probably, had been spent on the wars; and still more had been wasted by: the, kings, in luxury of every kind. Under these  circumstances, the Romans showed no eagerness to occupy the exhausted region, which passed under the power of Tigranes, king of Armenia, in B.C. 83, and was not made a province of the Roman Empire till after Pompey's complete defeat of Mithridates and his ally Tigranes in B.C. 64. The chronology of this period has been well worked out by Clinton (Fast. Hell. 3, 308-346), from whom the following table of the kings, with the dates of their accession, is taken:

4. As Syria holds an important place, not only in the Old Test., but in the New, some account of its condition under the Romans must now be given. That condition was somewhat peculiar. While the country generally was formed into a Roman province, under governors who were at first proprietors or questors, then proconsuls, and finally legates, there were exempted from the direct rule of the governor, in the first place, a number of “free cities,” which retained the administration of their own affairs, subject to a tribute levied according to the Roman principles of taxation; and, secondly, a number of tracts which were assigned to petty princes, commonly natives; to be ruled at their pleasure, subject to the same obligations with the free cities as to taxation (Appian, Syr. 50). The free cities were Antioch, Seleucia, Apamea, Epiphaneia, Tripolis, Sidon, and Tyre; the principalities, Commagene, Chalcis ad Belum (near Baalbek), Arethusa, Abila or Abilene, Palmyra, and Damascus. The principalities were sometimes called kingdoms, sometimes tetrarchies. They were established where it was thought that the natives were so inveterately wedded to their own customs, and so well disposed for revolt, that it was necessary to consult their feelings, to flatter the national vanity, and to give them the semblance without the substance of freedom.

(a.) Commagene was a kingdom (regnum). It had broken off from Syria during the later troubles, and become a separate state under the government of a branch of the Seleucidae, who affected the names of Antiochus and Mithridates. The Romans allowed this condition of things to continue till A.D. 17, when, upon the death of Antiochus III, they made Commagene into a province; in which condition it continued till A.D. 38, when Caligula gave the crown to Antiochus IV (Epiphanes), the son of Antiochus III. Antiochus IV continued king till A.D. 72, when he was deposed by Vespasian, and Commagene was finally absorbed into the empire. He had a son, called also Antiochus and Epiphanes who was  betrothed to Drusilla, the sister of “king Agrippa,” and afterwards the wife of Felix, the procurator of Judaea.

(b.) Chalcis “ad Belum” was not the city so called near Aleppo, which gave name to the district of Chalcidice, but a town of less importance near Heliopolis (Baalbek), whence probably the suffix “ad Belum.” It is mentioned in this connection by Strabo (16, 2, 10), and Josephus says that it was under Lebanon (Ant. 14:7, 4), so that there cannot be much doubt as to its position. It must have been in the “Hollow Syria” the modern Buka'a, to the south of Baalbek (Josephus, War, 1, 9, 2), and therefore probably at Anjar, where there are large ruins (Robinson, Bibl. Res. 3, 496, 497). This, too, was generally, or perhaps always, a “kingdom.” Pompey found it under a certain Ptolemy, “the son of Mennaeus,” and allowed him to retain possession of it, together with certain adjacent districts. From him-it passed to his son, Lysanias, who was put to death by Antony at the instigation of Cleopatra (about B.C. 34), after which we find its revenues farmed by Lysanias's steward, Zenodorus, the royalty being in abeyance (Josephus, Ant. 15:10,1). In B.C. 22 Chalcis was added by Augustus to the dominions of Herod the Great, at whose death it probably passed to his son Philip (ibid. 17:11, 4). Philip died A.D. 34; and then we lose sight of Chalcis, until Claudius, in his first year (A.D. 41), bestowed it on a Herod, the brother of; Herod Agrippa I. still as a “kingdom.” From this Herod it passed (A.D. 49) to his nephew, Herod Agrippa II, who held it only three or four years, being promoted from it to a better government (ibid. 20:7, 1). Chalcis then fell to Agrippa's cousin, Aristobulus, son of the first Herodian king, under whom it remained till A.D. 73 (Josephus, War. 7:7, 1). About this time, or soon after, it ceased to be a distinct government, being finally absorbed into the Roman province of Syria.

(c.) Arethusa (now Restun) was for a time separated from Syria, and governed by phylarchs. The city lay on the right bank of the Orontes, between Hamah and Hums, rather nearer to the former. In the government were included the Emiseni, or people of Hums (Emesa), so that we may regard it as comprising the Orontes valley from the jebel Erbayn, at least as high as the Bahr el-Kades, or Baheiret-Hums, the lake of Hums. Only two governors are known-Sampsiceramus. and Jamblichus, his son (Strabo, 16:2, 10). Probably this principality was one of the first absorbed.

(d.) Abilene, so called from its capital Abila, was a “tetrarchy.” It was situated to the east of Antilibanus, on the route between Baalbek and  Damascus (Itin. Anf.). Ruins and inscriptions mark the site of the capital (Robinson, Bibl. Res. 3; 479-482), which was at the village called el-Suk, on the river Barada, just where it breaks forth from the mountains. The limits of the territory are uncertain. We first hear of this tetrarchy in Luke's gospel (Luk 3:1), where it is said to have been in the possession of a certain Lysanias at the commencement of John's ministry, which was probably A.D. 25. Of this Lysanias nothing more is known; he certainly cannot be the Lysanias who once held Chalcis, since that Lysanias died above sixty years previousiy. Thirteen years after the date mentioned by Luke (A.D. 38), the heir of Caligula bestowed “the tetrarchy of Lysanias,” by which Abilene is no doubt intended, on the elder Agrippa (Josephus, Ant. 18:6, 10), and four years later Claudius confirmed the same prince in the possession of the “Abila of Lysanias” (ibid. 19:5, 1). Fifially, in A.D. 53, Claudius,.amongother grants, conferred on the younger Agrippa “Abila, which had been the tetrarchy of Lysanias” (ibid. 20:7, 1). Abila was taken by Placidus, one of the generals of Vespasian, in B.C. 69 (Josephus, War, 4:7, 6), and then6eforth was annexed to Syria.

(e.) Palmyra appears to have occupied a different position from the rest of the Syrian principalities. It was in no sense dependent upon Rome (Pliny, H. N. 5, 25), but, relying on its position, claimed and exercised the right of self government from the breaking-up of the Syrian kingdom to the reign of Trajan. Antony made an attempt against it in B.C. 41, but failed. It was not till Trajan's successes against the Parthians, between A.D. 114 and A.D. 116, that Palmyra was added to the empire.

(f.) Damascus is the last of the principalities, which it is necessary to notice here. It appears to have been left by Pompey in the hands of an Arabian prince, Aretas, who, however, was to pay a tribute for it, and to allow the Romans to occupy it at their pleasure with a garrison (Josephus, Ant. 14:4, 5; 5, 1; 11, 7). This state of things continued most likely to the settlement of the empire by Augustus, when Damascus was attached to the province of Syria. During the rest of Augustus's reign, and during the entire reign of Tiberius, this arrangement was in force; but it seems probable that Caligula, on his accession, separated Damascus from Syria and gave it to another Aretas, who was king of Petra, and a relation (son?) of the former. SEE ARETTAS.

Hence the fact noted by Paul (2Co 11:32), that at the time of his conversion Damascus was held by an “ethnarch of king Aretas.” The semi-independence of Damascus is thought to have continued through the reigns of Caligula and Claudius (from A.D. 37 to A.D. 54), but  to have come to an end under Nero, when the district was probably reattached to Syria.

The list of the governors of Syria, from its conquest by the Romans to the destruction of Jerusalem, has been made out with a near approach to accuracy, and is as shown in the adjoining table.

The general history of Syria during this period may be summed up in a few words. Down to the battle of Pharsalia, Syria was fairly tranquil, the only troubles being with the Arabs, who occasionally attacked the eastern frontier. The Roman: governors labored hard to raise the condition of the province, taking great pains to restore the cities, which had gone to decay under the later Seleucidae. Gabinius, proconsul in the years B.C. 56 and 55, made himself particularly conspicuous in works of this kind. After Pharsalia (B.C. 46) the troubles of Syria were renewed. Julius Caesar gave the province to' his relative Sextus in B.C. 47; but Pompey's party was still so strong in the East that in the next year one of his adherents, Cecilius Bassus, put Sextus to death, and established himself in the government so firmly that he was able to resist for three years three proconsuls appointed by the Senate to dispossess him, and only finally yielded upon terms which he himself offered to his antagonists. Many of the petty princes of Syria sided with him, and some of the nomadic Arabs took his pay and fought under his banner (Strabo, 16:2, 10).

Bassus had but just made his submission, when, upon the assassination of Caesar, Syria was disputed between Cassius and Dolabella, the friend of Antony, a dispute terminated bys the suicide of Dolabella, B.C. 43, at Laodicea, where he was besieged by Cassius. The next year Cassius left his province and went to Philippi, where, after the first unsuccessful engagement, he, too, committed suicide. Syria then fell to Antony, who appointed as his legate L. Decidius Saxa, in B.C. 41. The troubles of the empire now tempted the Parthians to seek a further extension of their dot minions at the expense of Rome, and Pacorus, the crown prince, son of Arsaces XIV, assisted by the Roman refugee Labienus, overran Syria and Asia Minor, defeating Antony's generals, and threatening Rome with the loss of all her Asiatic possessions (B.C. 40-39). Ventidius, however, in B.C. 38, defeated the Parthians, slew Pacorus, and recovered for Rome her former boundary.

A quiet time followed. From B.C. 38 to B.C. 31 Syria was governed peaceably by the legates of Antony, and, after his defeat at Actium and death at Alexandria in that year, by those of Augustus. In B.C. 27 ‘took place that formal division of the provinces between Augustus and the Senate from which the  imperial administrative system dates; and Syria, being from its exposed situation among the prosvinciae principis, contiinued to be ruled by legates, who were of consular rank (consulares), and bore severally the full title of “Legatus Augusti pro praetore.” During the whole of this period the province enlarged or contracted its limits according as it pleased the reigning emperor to bestow tracts of land on the native princes, or to resume them and place them under his legate. Judaea, when attached in this way to Syria, occupied a peculiar position. Partly, perhaps, on account of its remoteness from the Syrian capital, Antioch, partly, no doubt, because of the peculiar character of its people, it was thought best to make it, in a, certain sense, a separate government. A special procurator was therefore appointed to rule it, who was subordinate to the governor of Syria, but within his own province had the power of a legatus. SEE JUDAEA. Syria continued without serious disturbance from the expulsion of the Parthians (B.C. 38) to the breaking out of the Jewish war (A.D. 66). In B.C. 19 it was visited by Augustus, and in A.D. 18-19 by Germanicus, who died at Antioch in the last-named year. In A.D. 44-47 it was the scene of a severe famine. SEE AGABUS.

5. A little earlier Christianity had begun to spread into it, partly by means of those who “were scattered” at the time of Stephen's persecution (Act 11:19), partly by the exertions of Paul (Gal 1:21). The Syrian Church soon grew to be one of the most flourishing (Act 13:1; Act 15:23; Act 15:35; Act 15:41, etc.). Here the name of “Christian” first arose at the outset no doubt a gibe, but thenceforth a glory and a boast. Antioch, the capital, became, as early probably as A.D. 44, the see of a bishop, and was soon recognized as a patriarchate. The Syrian Church is accused of laxity both in faith and morals (Newman, Arians, p. 10); but, if it must admit the disgrace of having given birth to Lucian and Paul of Samosata, it can claim, on the other hand, the glory of such names as Ignatius, Theophilus, Ephraem, and Babylas. It suffered many grievous persecutions without shrinking; and it helped to make that emphatic protest against worldliness and luxuriousness of living at which monasticism, according to its original conception, must be considered to have aimed. The Syrian monks were among the most earnest and most self-denying; and the names of Hilarion and Simeon Stylites are enough to prove that a most important part was played by Syria in the ascetic movement of the 4th and 5th centuries.

6. The country remained under Roman and Byzantine rule till A.D. 634, when it was overrun by tie Mohammedans under Khaled. Sixteen years later Damascus was made the capital of the Mohammedan empire. In the 11th century the Crusaders entered it, captured its principal cities, with the exception of Damascus, and retained possession of them about a hundred years. For more than two centuries after the expulsion of the Crusaders, Syria was the theatre of fierce contests between the warlike hordes of Tartary and the Mameluke rulers of Egypt. At length, in A.D. 1517, it was captured by the Turks under sultan Selim I, and became a portion of the Ottoman Empire.

In 1798 Bonaparte landed in Egypt with a powerful army, and, having subjected that country to the arms of France, marched into Syria, affecting the utmost respect for the Mohammedan doctrine and worship, and claiming a divine commission as regenerator of the East. He laid siege to Acre; but, the Turkish garrison being animated by the presence of 300 British sailors under sir Sidney Smith, at the expiration of sixty days the French general was compelled to retire, after the sacrifice of a large number of his most gallant soldiers. A powerful army of Turks, who had advanced from Damascus to raise the siege of Acre, were next attacked by Napoleon at the base of Mount Tabor, and routed with great slaughter, thousands being driven into the Jordan. Jaffa (Joppa) fell into his hands, and, contrary to the usages of war, 1200 prisoners were shot or dispatched with the bayonet. But the French campaign in Syria was of short duration. On June 15, 1799, the army under Bonaparte-arrived at Cairo, having traversed the Great Desert; and after the battle of Aboukir, in the following month, when 18,000 Turks perished on the field, the general deputed the command to Kleber, and sailed for France.

Syria remained under the Turks till 1830, when Mohammed Ali, pasha of Egypt, declaring war with his sovereign, the sultan, sent an army into Palestine, under the command of his son Ibrahim, which speedily captured Acre, Tripoli, Aleppo, and Damascus, and, defeating the Turks in various battles, crossed the Taurus, and prepared to march on Constantinople itself. The sultan was obliged to invoke the aid of Russia against the conqueror of Syria; and 20,000 Russians, under count Orloff, hastily landed on the Asiatic territory encamping between Ibrahim and the Bosphorus. The sultan then entered into negotiation with the Egyptian general, and solemnly confirmed to Mohammed Ali the viceroyalty of the whole territory from Adana on the frontiers of Asia Minor, to the Nile. The  Syrians soon discovered that their new masters were not a whit less rapacious than the Turks, and several insurrections took place in Mount Lebanon and various districts of Syria in 1834. The presence of Mohammed Ali himself, with large reinforcements, suppressed for a moment the spirit of disaffection, and in the following year the Druses and Christians of Lebanon were disarmed. Ground down, however, by the utmost tyranny, the Syrians again revolted in 1837; they were chastised by Ibrahim, and again reduced to subjection. In 1840, in consequence of a treaty between England, Russia, Austria, and Prussia, the seaport towns of Syria were bombarded by a British squadron; and, the Egyptians being compelled to evacuate the whole of Syria, the supremacy of the Turks was once more established over the country which they have ever since held.

VII. Literature. See, in general, Smith, Dict. of Class. Geog. s.v.; M'Cullough, Geog. Dict. s.v. On the geography, see Pococke, Description of the East, 2, 88-209; Burckhardt, Travels in Syria and the Holy ILatnd, p. 1-309; Robinson, Later Biblical Researches, p. 419-625; Stanley, Sinai and Palestine, p. 403-414; Porter, Five Years in Damascus; Ainsworth, Travels in the Track of the Ten Thousand, p. 57-70; Researches, etc., p. 290 sq.; Wortabet, The Syrians (Lond. 1856); Chesney, Euphrates Expedition; Thomson, in the Bibliotheca Sacra, vol. 5; Burton and Drake, Unexplored Syria (Lond. 1872).. 0n the history under the Seleucidae, see (besides the original sources) Clinton, Fasti Hellenici, vol. 3, Appendix 3, p. 308-346; Gardner, Seleucid Coins (Lond. 1878); Vaillant, In7periunm Seleucidarum (Par. 1681); Frolich, Annales Rerum et Regunm Syrice (Vien. 1744); and Flathe, Gesch. Macedon. (Leips. 1834). On the history under the Romans, see Norisius, Cenotaphia Pisana, in Opp. 3, 424-531; Gibbon, Decline and Fall, etc. On the modern history and condition, see Castille, La Syrie sous Mehemet Ali; Bowring, Report on Syria; Ritter, Syrien und Palast.; Murray and Badeker, Syria and Palest.

## Syria, Missions In[[@Headword:Syria, Missions In]]

             The origin of the Syrian mission dates back as far as 1823. When the two American missionaries Bird and Goodell arrived in that year, the civil and the social condition of Jerusalem and Palestine were such that these gentlemen were advised to make Beirut the center of their operations. Soon: several English missionaries were added to the Protestant force at that time, and the papal Church became thoroughly alarmed. Letters were addressed from Rome to the different patriarchs to render, if possible, the  undertaking of the missionaries ineffectual. The letters were answered by the anathemas against the “Bible men;” yet, notwithstanding all this, the missionaries took a hopeful view of their prospects, and commenced schools in 1824 at Beirut. The first was a mere class of six Arab children, taught daily by the wives of the missionaries. Soon an Arab teacher was engaged, and before the year ended the pupils had increased to fifty. In 1827 they had already 600 children in thirteen schools, and more than 100 of these pupils were girls. That the Romish ecclesiastics were hostile to these schools need not be mentioned.

The troubles which commenced in 1826 with the invasion of the Greeks, and the constant apprehension of an approaching war, made it necessary to suspend the mission; for a time, which happened in the year 1828. and thus the first period in the Syrian mission closed., The second period commences with the year 1830, when the station at Beirut was resumed. In 1834 an Arabic press arrived at Beirut, which proved a great help in the mission work, especially in the controversy which Mr. Bird had with the papal bishop of Beirut. In 1835 a high-school was commenced, but missionary work was impeded by the wars of Lebanon. These troubles lasted till the year 1842. In the year 1844 the missionaries held a convention, the result of which was that it was recognized as a fact of fundamental importance that the people within the bounds of the mission were Arabs, whether called Greeks, Greek Catholics, Druses, or Maronites, and that the divers religious sects really constituted one race. It was also agreed upon that wherever small companies were ready to make a credible profession of piety, they were entitled to be recognized as churches and had a right to such a native ministry as could be given them. About that time a call for preaching came from Hasbeiya, a village of four or five thousand inhabitants, situated at the foot of Mount Hermon, and about lifts miles south-east of Beirut. A considerable body of Hasbeiyans had seceded from the Greek Church, declared themselves Protestants, and made a formal application to the mission for religious instruction. Seventy-six of these people were added to the Church of Christ.

A persecution against the Protestants now ensued, who fled to Abeih, where the high-school was revived under the charge of Mr. Calhoun. A chapel for public worship was fitted up, and here, as also at Beirut, there was preaching every Sabbath in the Arabic language, with an interesting Sabbath-school between the services. In the spring of the year 1845 war broke out afresh between the Druses and Maronites, and Lebanon was again purged by fire. The consequence was that the schools in the mountains were broken up; but in the following year, when Dr. Van  Dyck was ordained to the work of the Gospel ministry, there were ten schools in the charge of the station at Abeih, with 436 pupils. Connected with the Beirut station were four schools for boys and girls, and one for girls alone. In Sulk el-Ghurb, a village four miles from Abeih, a Protestant secession from the Greek Church was in progress, embracing fourteen families, and religious services were held with them every Sabbath. At Bhamduin, the summer residence for the brethren of the Beirut station, there were a number of decided Protestants, and even in Zahleh, the hot- bed of fanaticism, there were men who openly argued from the Gospel against the prevailing errors. Missionary work had now so increased that in the year 1847 an earnest and eloquent appeal from the missionaries for an increase to their number was made to the Prudential Committee. The appeal was published, but it continued painfully true that the harvest was plenteous, while the laborers were few. In the same year the Protestants of Hasbeiya sent one of their number to Constantinople to lay their grievances before the sultan. The appeal was successful, and the principle of tolerating and acknowledging the Protestants as a Christian sect was recognized, in spite of the bull of excommunication of the Greek patriarch.

The most important event, however, in the year. 1848 was the formation of a purely native Church at Beirut, and the beginning of translating the Scriptures into Arabic, which was committed to Mr. Eli Smith, who was assisted by Butrus el-Bistany and Nasif el-Yasiji. In the same year Aleppo was made a missionary station, but it was left in 1855 to be cultivated by the Armenian mission, the language in that region being chiefly the Turkish. At that time the Gospel was preached statedly at sixteen places. At four of these — Beirut, Abeih, Sidon, and Hasbeiya, churches had been organized. The anathemas of the Maronite clergy, once so terrific, had lost their power, and the most influential inhabitants were on friendly terms with the mission, and in favor of education and good morals. Things had changed in the last fifteen years for the better in a most remarkable way. We have now arrived at the year 1857, which opened with the death of Dr. Eli Smith, the translator of the Bible into Arabic. He had departed at Beirut, Sabbath morning, January 11, and was succeeded in the work of translation by Dr. Van Dyck, who had been removed for that purpose from Sidon to Beirut. In the year 1859 the translation of the New Test. was completed and published under the care of Dr. Van Dyck, who then proceeded with the translation and publication of the Old Test., which was completed Aug. 22, 1.864. The British and Foreign Bible Society requested permission to adopt this version, instead of the one formerly issued by them. The result  of a friendly negotiation was that the American and the British and Foreign Bible Society agreed to publish the version conjointly from electrotype plates furnished by the former.

The civil war which broke out in Syria in 1860, and which was noted for savage massacres on Lebanon, at Hasbeiya, Damascus, and elsewhere, although doubtless injurious to the missionary work in its direct effects, was the means of an interesting development of the missionary spirit. Not less than six different missionary societies were formed, embracing nearly all the Protestants of the various towns and villages, and a commendable degree of liberality was shown by the natives in collecting and contributing. The number of converts increased, churches and stations were multiplied and provided with native preachers and, pastors, and a proposal was made for a Protestant college. The demand for the Scriptures and other religious works was so great that the press was unable to meet it. In 1862 the printing alone amounted to 8000 volumes and 9000 tracts, making an aggregate of 6,869,000 pages. Besides the Protestant college, which was proposed in 1861 and incorporated in 1863, in accordance with the laws of the state of New York, a theological seminary was commenced at Abeih in May, 1869, which opened with seven students. In the year 1870 the Syrian mission was transferred from the American Board to the Presbyterian Board of Missions, under whose care it is still carried on.

Beirut is one of the missionary centers for the revival of Bible Christianity in Bible lands. Among the chief instrumentalities for the development of this city are the benevolent and literary institutions founded by foreign missionary zeal. First among them are the American Protestant institutions under the care of the Presbyterian Board of Foreign Missions in New York. They are manned by a noble band of Christian scholars, as Drs. H. H. Jessup, D. Bliss, C.V. A. Van Dyck, G. E. Post and Profs. James S. Dennis, E. R. Lewis, and Hall. In the year 1877, when Dr. Philip Schaff visited Beirut, a new mission chapel, with a native pastor, had just been opened in. the eastern part of the city.: There are the American Female Seminary and the printing-press and Bible depository, which sent forth in 1876 no less than 38,450 volumes (or 13,786,980 pages) of Bibles, tracts, and other books, including a series of text-books and juvenile works.

There is the “Syrian Protestant College,” which is independent of the mission, but grew out of it, and promotes its interest. In 1877 it numbered over 100 pupils of different creeds and nationalities. The college embraces, besides the literary department Arabic language and literature, mathematics, the  natural sciences, the modern languages, and Turkish law and jurisprudence a medical school, under the management of Dr. Post; an observatory, under Dr. Van Dyck, who sends daily by telegraph meteorological observations to the observatory of Constantinople; a library, and a museum of natural curiosities. The entire Syrian mission of the American Presbyterian Board embraces, according to the statistics of 1879, 29 American missionaries (12 men and 17 women), 3 native pastors, 112 teachers, 15 licensed preachers, 10 other helpers— total force, 140; 12 churches, 716 communicants, 115 received on profession; 66 preaching places, and 45 Sunday-schools with 1895 pupils. The principal stations outside of Beirut are Tripoli, Abeih, Sidon, and Zahleh. Besides these flourishing Presbyterian institutions, the schools of Mrs. M. Mott, Miss Jessie Taylor, and the deaconesses of Kaiserswerth deserve most honorable mention. The Jesuits are also very active in Beirut in the interest of the Roman Catholic Church. They are just now issuing a new Arabic translation of the Bible, evidently in opposition to Dr. Van Dyck's translation, which is widely circulated in the East. From Dr. Schaff's work, Through Bible Lands, we subjoin the following statistics concerning the

Besides Beirut, we may mention Damascus, the hot-bed of Mohammedan fanaticism. A daily diligence connects this place with Beirut. “It seems a hopeless task,” says Dr. Schaff, “to plant Protestant Christianity in such a place as Damascus. Nevertheless, the tiling has been done, and not altogether without result.” Since 1843 the United Presbyterian Church of America and the Presbyterian Church of Ireland have maintained jointly a mission, with a church for converts from Jews and Greek Christians, and with schools. The buildings were burned during the massacre of 1860, but have been substantially rebuilt. The Protestant community there is now larger than before the massacre. Worship is conducted twice every Sunday in Arabic, and occasionally in English. Besides this Presbyterian mission, there is all Episcopal mission, with a chapel built by the London Society for Promoting Christianity among the Jews. Adjoining the chapel are several fine schoolrooms for boys and girls. Altogether this society employs there a missionary staff of five persons. Connected with this society is also a depot, where Bibles and other books, such as the Pilgrim's Progress, are for sale. The missionary operations at Damascus are but small beginnings;  but the time is not far distant when, as Abd-elKader prophesied, “the mosques of Damascus will be turned into Christian churches.”

From the work recently published by Dr. Schaff, Through Bible Lands, we extract the following table.

In conclusion, we will mention the fact that the last mission year has been signalized by the establishment of a British protectorate over Syria and all Asiatic Turkey, and by a new departure in the Syrian Protestant College, in the adoption of the English language as the common medium of instruction. See Anderson, History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches (Boston, 1872-73, 2 vols.); Schaff, Through Bible Lands (N., 1879); besides the annual reports of the different societies. Some of the publications from the Jesuit press at Beirut are mentioned in Literarischer Handweiser, 1864, p. 209 sq. (B. P.)

Among the most notable missionary efforts in Palestine are the German colonies at Haifa and Jaffa. They belong to a religious society known as “The Temple,” which originated among the Pietists of Würtemberg, who accept Bengel's theory of the prophecies of the book of Revelation as set forth in his Gnomon of the N.T. In 1867 an expedition of twelve men, sent out from the parent society at Kirschenhardthof, established a themselves at Semfmeh, near Nazareth, but soon died of malarial fever. On Aug. 6, 1868, another company set out, and, arriving in Palestine in October, separated into two colonies, one settling at Haifa, under the presidency of G. D. Hardegg, and the other at Jaffa, under Christopher Hoffmann. Their object was a religious one, to prepare the Holy Land for Christ's personal coming in the Millennial reign. They purchased land, built houses, and have addressed themselves at once to agriculture. At Jaffa they have two settlements — one called Sarova, about two and a half miles north of the town, consisting in 1872 of ten houses; the second, near the walls of Jaffa, was bought from the surviving members of an American colony which came to grief (for this last see Ridgaway, Lord's Land, p. 485), and this settlement included thirteen houses, with a school and a hotel. The Jaffa colony in all numbered in 1872 one hundred men, seventy women, and thirty five children; two of the colonists were doctors, and some twenty were mechanics, the rest being farmers. The Haifa colony in 1875  numbered 311, having been lately reinforced by new arrivals from Germany. Both colonies are well established, having neat and comfortable houses, and signs of external prosperity, being engaged in various trades and manufactures, as well as farming. They have little influence, however, over the native population and small security for permanence, although for the present fully tolerated by the Turkish authorities and highly respected by their neighbors (see Conder, Tent-Work in Palest. 2, 301 sq.).

At Jaffa there has lately been likewise established an agricultural colony of Jews from Germany, who have a small but flourishing establishment just outside the city.

Besides the episcopal mission in Jerusalem, SEE PALESTINE, MISSIONS IN, the Church of England has mission stations at Nablus and various other points in Palestine, where religious services are held with more or less regularity. At Nazareth is an elegant Protestant church founded by the English Missionary Society in connection with the Anglo-Prussian bishopric of Jerusalem, where an ordained clergyman (formerly Rev. J. Zeller, now Rev. F. Bellamy) officiates, assisted by a native catechist. In the same town is a hospital founded by the Edinburgh Medical Missionary Society, which dispenses medical aid to all applicants; and likewise an orphanage, established by the Ladies Society for Promoting Female Education in the East, Which educates and cares for about forty girls, chiefly of Christian parentage. SEE TURKEY.

Missionary work has thus a foothold in Syria, but owing to. the severe Moslem laws against proselytism, it accomplishes as yet but little direct spiritual results (see Collins, Miss. Enterprise in the East, Lond. 1873).

## Syria-maachah[[@Headword:Syria-maachah]]

             (1Ch 19:6). SEE MAACHAH.

## Syriac[[@Headword:Syriac]]

             (Dan 2:4), or SYRIAN TONGUE (Ezr 4:7) or LANGUAGE (2Ki 18:26; [Isa 37:11), is the rendering in the A.V. of the Hebrew אֲרָמַית, Aramlith, which is the fem. of, אֲרָמַי, Aramaean, used adverbially l.q. Anamaziae, in Aramaic. SEE ARAMIEAN.

## Syriac (AModern) Version Of The Scriptures[[@Headword:Syriac (AModern) Version Of The Scriptures]]

             The modern Syriac language, written in Nestorian characters, and spoken by the, Christians of the latter name, is a very corrupt dialect of the ancient  Svriac, abounding in Persian, Turkish, and Kurdish words, and pronounced very harshly. Mr. Perrkins, of the American Board of Missions, commenced, in 1836, a translation of the Scriptures from the ancient or ecclesiastical language into the vernacular now in use among the people. The gospels were soon issued from the press at Oroomiah, and later the entire Bible. See Bible of Every Land, page 46.

## Syriac (Peshito) Version, Relation Of, To The Septuagint[[@Headword:Syriac (Peshito) Version, Relation Of, To The Septuagint]]

## Syriac Language[[@Headword:Syriac Language]]

             This represents the Western dialect of that branch of the Shemitic or Syro- Arabian languages usually termed the Aramaean (q.v.), the Eastern being  represented by the Challee (q.v.). The affinity between the Chaldee and Syriac is indeed so close that but for a few orthographical changes, and especially the difference in written character, they would scarcely be distinguishable. In speech they could' hardly have differed more than the several dialects of the Greek (e.g. the Doric, Eolic, Attic) from each other. While the Chaldee is written in the square character, now usually called the Hebrew, the Syriac is written in a very different and more cursive hand, and exhibits (in addition to the peculiar forms for final letters, as usual in all the Shemitic group) a method of combining certain letters or running them together in writing, similar to the practice in Arabic. There are also two forms of the characters (which correspond precisely to the Hebrew in number and power); the ordinary or light-stroke form now generally used in printing, and an older form called the Estrangelo, of heavier strokes and more uncouth shape.

The vowel-points also (of which there are five, corresponding in general to the modern vowels a, e, i, o, and u, as pronounced in Italian) differ entirely from the Hebrew (and Chaldee), and, moreover, vary in these two methods of writing; with the ordinary letters they consist of modified forms of the Greek vowels (α, ε, ι, ο, υ), while in the Estrangelo they are denoted by two dots in various positions. Other orthographical peculiarities of the Syriac as compared with the Hebrew and Chaldee are the use of a small line (linea occultins.) beneath silent letters, the suppression altogether of the Sheva when silent, the disuse of the Dagesh (some writers, however, employing a dot above a Begad Kephath letter, called Kushoi, i.e. “hardness,” to remove the aspiration, and a dot beneath it, called Rukok, i.e. “softness,” to retain the aspiration), and the indication of the plural (when identical in form with the singular) by two horizontal dots placed above it, called Ribbui, i.e. “increase.” For the leading differences in the formation and construction of words in Syriac, which are throughout analogous with the Chaldee, SEE ARAMIEAN LANGUAGE.

The ancient or proper Syriac is believed to be now wholly a dead language, and is used only in the old liturgies and sacred books. The modern Syriac, which is used almost solely by the Nestorian Christians of Persia, and to some extent by their Koordish neighbors, differs considerably from the old Syriac, or that of literature. The principal value of a knowledge of the latter is its use in the elucidation of rare words in the Old Test. and the comparison with the Heb. roots; and it is also of much importance from the fact that the oldest and best version of the New Test. (the Peshito) is in this language. SEE SYRIAC VERSIONS. The principal literature of the Syriac, besides this and the inferior version of the Old  Test., consists of certain historical works of the Early and Middle Ages, particularly the writings of Ephrem Syrus (q.v.), and a number of religious poems and hymns (see Select Hymns and Homilies [Lond. 1853], translated from the Syriac by Rev. H. Burgess).

General treatises on the Syriac language and literature, many of them in connection with the Hebrew, but exclusive of those that treat likewise of the Chaldee, are by the following: Lysius (Regiom. 1726), Michaelis [J.B.] (Hal. 1756), Michaelis. [J. D.] (Gött. 1768, etc.), Agrell (Upsal, 1791; Lond. 1816), Svanborg (Upsal, 1795), Lengerke (Regiom. 1836), Larsow, (Berol. 1841).

See the Jour. of Sac. Lit. Oct. 1862; an art. on the Syro-Arubian Languages and Literature, in the Christ. Rev. 17:393 sq.; on Syriac Biblical Literature, in the Church Rev. 5, 36 sq.; on Syriac Philology, in the Biblioth. Sacra, 8:554 sq.; and the list in Uhlemann's Syr. Grammar, p. 22 sq.

Grammars on the Syriac, exclusively are those of Dilherr (2nd ed. Hal. 1646), Opitius: (Leips. 1691), Leusden (Ultraj. 1658), Beveridge (Lond. 1658), Michaelis [C. B.] (Hal. 1741), Michaelis [J. D.] (Gött. 1784), Adler (Alton. 1784), Zel (Lemgo, 1788), Tyschen (Rost. 1793), Yates (Lond. 1821), Ewald (Erlang. 1826), Hoffmann, (Hal. 1827), Uhlemann (Berl. 1829; N. Y. 1855), Tullberg (Lond. 1827), Phillips (2nd ed. ibid. 1845), Cowper (ibid. 1860), Merx (Halle, 1867). A Grammar of the Modern Syriac Language, by Rev. D. T. Stoddard, is printed in the Jour. of the Amer. Oriental Society (N. Y. 1855), vol. 5, No. 1. Lexicons have been executed by Gutbir (Hamb. 1667; new ed. by Henderson, Lond. 1836) and Schaaf (Lugd. Bat. 1708); the abstract of the Syriac part of Castell's Heptaglot Lex. by Michaelis [J. D.] (Gött. 1788); Smith, Thesaurus (Lond. 1858). It is a new and extensive Syriac lexicon was undertaken by Prof. Bernstein of Germany. Syriac chrestomathies are those of Kirsch (Leips. 1789), Grimm (Lemgo, 1795), Knaes (Gött. 1807), Hahn and Sieffert (Leips. 1825), Oberleitner (Vien. 1826), Ddpke (Gött. 1829), Wenig (Innsbr. 1865), and Rodiger (2nd ed. Halle, 1868). The most convenient reading-book for beginners is the Syrirc New Test., published by Bagster (Lond.), and containing a brief lexicon edited by Dr. Henderson. SEE SHEMITIC LANGUAGES.

## Syriac Literature[[@Headword:Syriac Literature]]

             The Syriac literature is preeminently religious. The oldest monument is the Syrica version of the Bible, called the Peshitha or Peshito, for which SEE SYRIAC VERSIONS.

Like the Jews, the Syrians treated their Bible in Maasoretic manner which may be seen from the superscriptions added to some books. Thus we read.at the end of Job, דאיוב צדיקא טביבא איתבה פתגמא מ8ננג8 שלם כתבא, i.e. “Here ends the book of the just and noble Job; it contains 2553 verses.” The result of critical care for the Peshito is contained in a- work speaking of the variety of single readings, of the correct reading of difficult words, and in which the pronunciation of proper names according to the Greek mode is taught. The title of this collection is קרפיתא כורסא דשמהא ודקריתא דעתיקתא ודחדתא אי ִמשלמניתא, i.e. “Book of the names and readings of the Old and New Test. according to the Karkaphic recension.” The latter expression denotes that the work was prepared in the Jacobitic monastery Karkaph, which by a mistake lent the name and idea of a Karkaphic ora Karkaphensian recension (see Martin, Tradition Karckaphienne, ou la Massore chez les Syriens [Paris, 1870]).

After this, all notices concerning a Karkaphensian version, which are found in the introductions to and cyclopedias and dictionaries of the Bible, must disappear once for all. The same French writer also called attention to the fact that, like the Jews, who have an Eastern and Western, a Babylonian and Palestinian, Masorah, so likewise we must distinguish between an Eastern and Western, a Nestorian and Jacobitian, Masorah among the Syrians; and this he laid down in his Syriens Orientaux et Occidentaux (ibid. 1872): “Essai sur les deux principaux dialectes Arameens;” to which we may add a third essay by the same author: Histoire de la Ponctuation ou de la Massore chez les Syriens (ibid. 1875). These three essays are very important for the reading and understanding of the Syriac version. Passing over the other versions, which will be treated in the art. SYRIAC VERSIONS, we must state that the deuterocanonical books, which are not found in Lee's edition of the Peshito, were already translated before the 4th century, for Ephlemn the Syrian already quotes them. Thus under the formula of γέγραπται he cites Sirach 3, 6, 7, 9, 12, 13 (Opp. Graec. 1, 85); 11:5 (ibid. p. 92); 4:7 (ibid. p. 101); with καθὼς γέγραπται he quotes Wis 4:7; Wis 8:1-17 (ibid. p. 241); 3, 1; 4:15 (ibid. p. 256); 7:16 (ibid. 2, 28); Sirach 2, 1 he introduces with ὡς ἡ γραφή φησι (ibid. 2, 327), etc. In 861 Lagarde published the  apocryphal books of the Old Test. under the title Libri Apocryphi V. T. Syriace a Ceriani, in his Monsumenta Sacra et. Prqofna, tom. 1, published the apocalypse of Baruch and the epistle of Jeremiah; in the 5th vol. the 4th book of Esdras; and in the 7th vol. (Mediol. 1874) he published the Wisdom of Solomon and Ecclesiasticus.

The apocryphal literature of the New Test., as far as it has been published, is given by Renan, Fragments du Livre Gnostique institut. Apocal. d ‘Adam ou Penitence ou Testament d'Adam, publig d'apres deux versions Syr., in the Jour. As. ser. 5, tom. 2, p. 427; by Lagarde, in Didascalia Apostoolarum Syriace. (Lips. 1854); by Cureton, in his Ancient Documents, and Lagarde's Reliquice Jusris Eccles. Antiquissimae Syriace, 1856; by H. Cowper, in, the Apocr. Gospels and other Documents, etc. (2nd ed. Lond. 1867); and by Wright, Contributions to the Apocryphal Literature of the New Test., collected and edited from Syriai MSS. in the British Museum (ibid. 1865).

Between the translation of the Scriptures and the classic period of Syriac literature there existed a gap covering about three hundred years, which is now filled through. Curetol's Ancient Syriac Documents relative to the Etarliest Establishment of Christianity in Edessa (Lond. 1864). Eusebius, in his Church History, tells us that he translated the correspondence: between Christ arid king Abgar of Edessa, together with the narrative of the healing and conversion of that king by Thaddaeus, one of the seventy disciples, from the archives of Edessa. A part of this report has been found in Nitrian MSS. of the 5th and 6th centuries, under the title The Doctrine. of Addai (lately published, with an English translation by Philipps, Lond. 1876). From this we learn that Addai, one of the seventy, converted not only the king Abgar Ukkama, but also a great many of the people, and built churches in and about Edessa. Addai was succeeded by Aggaeus, who was murdered. Besides Aggaeus, a good many others suffered martyrdom, for which comp. Acta Martyroruns Orient. et Occident. (Rom. 1748, 2 tom, ed. Assemani).

I. Orthodox Writers. — Towards the middle of the 4th century begins the golden cera of, Syriac literature, aid under this head we mention Jacob, bishop: of Nisibis (q.v.). Although later MSS. contain something under his name, yet no genuine works are now extant. Contemporary with Jacob was Aphraat or Farhad, surnamed the “Persian sage,” the author of homilies written between 337 and 345, and published by Antonelli in the Arrenian,  with a Latin paraphrase, in 1756, but of late in the original Syriac by Wright (Lond. 1869). Prof. Bickell translated eight of these homilies into German (in the Bibliothek der Kirchenvafer [Kempten, 1874], No. 102,103). On Aphraat see Sasse, Prolegomena in Aphraatis Sapientis Perse Seraones Homileticos (Lips. 1878), and Schonfelder, in the Tübingen theolog. Quartalschrift, 1878, p. 195-256.

Of greater renown was Ephrem. (q.v.), who died in A.D. 373, and whose writings were translated not only into Latin and Greek, but also into the Armenian, Coptic, Arabic, Abyssinian, and Slavonic. Besides Ephrem, we mention Gregory, abbot in Cyprus about 390, author of epistles; Baleus, whose hymns are given by Overbeck in his S. Ephremi Syri, BabvuZe, Balcei aliorumgue Opera Selecta (Oxford, 1865); by Wenig, in his Schola Syriaca (Innsbruck, 1866); and in a German translation by Bickell, in Ausgewihlte Gedichte der syrischen Kirchenviter (Kempten, 1872). Balaeus's contemporary was Cyrillonas, whose hymns were also translated by Bickell (loc. cit.).

Towards the end of the 4th and beginning of the 5th century lived and wrote Marilthas, bishop of Tagrit, author of a martyrology (printed in Assemani's Bibliotheca) and hymns. The canons of the Synod of Seleucia (410) concerning, Church discipline, and bearing his name and that of Isaac, bishop of Seleucia, have been published after a Paris MS. by Lamy: Conciliumn Seleucice et Ctesiphonti-habitum anno 410, ed. vert. illustr. (Louvain, 1869); Rabula, bishop of Edessa (died435), author of epistles, canons, and hymns, for which comp. Overbeck (loc. cit.); and Bickell; In the year 460 died Isaac the Great (q.v.), presbyter of Antioch. His hymns are translated by Zingerle, in the Tübingen theolog. Quartalschriff, 1870, and by Bickell, in the Kemptzner Bibliothek der Kirchenvdfer, 1872, No. 44. The latter has also published S. Isaaci Antiocheni, Doctoris Syrorum, Opera omnia, ex omnibus, quotquot extant, Codicibus Manuscriptis cum varia lectione Syriace Arabiceque primus edidit, Latine vertit, Prolegomenis. et Glossario auxit (Giessen, 1873-77, 2 vols.); see also Zingerle, Monumenta Syriaca ex Ronanlis Codicibus Collecta (Eniponti, 1869), 1, 13-20. Contemporary with Isaac was the monk Dada, who wrote about three hundred works on Biblical, homiliacal, and hagiographical matter. About the same time lived Cosmas, the biographer of Simeon the Stylite (see Biblioth. Orient. and Acta A Martyrorun Oriental.). Towards the end of the 5th and beginning of the 6th century lived Joshua the Stylite of Edessa, author of a chronicle covering the years 495-507, which has  been edited by Martin, Chronique de Josug le Stylite, ecrite verss l'an 515. Texte et Traduction (Leips. 1876), and Jacob, bishop of Sarug (q.v.). In the work by Abbelfus, De Vita et Scriptis S. Jacobi Batnarum Sarugi in Mesopotamnia Episcopi (Louvain, 1867), three biographies of Sarug are given. More recent is Martin's Eveque-Pobte au Vet au Vie Siecles, ou Jacques de Saroug, sa Vie, son Temps, ses I.uvres, ses Croyances, in the Revue des Sciences Ecclesiastiques, Oct. and Nov. 1876, p. 309-352, 385419. According to Martin, Sarug was a heretic, for he says, “Jacob was born, lived, and died in heresy; he loved everything which the Church condemned, and condemned everything that the Church loved at that time.” His hymns Bickell published in a German translation in the Ausgewahlte; Gedichte syrischer Kircheanvter. Of Sarug's writings, some were published in the Monumenta Syiriaca, 1, 21-96; 2, 52-63; 76-166; in Assemani's Acta Martyr. 2, 230; Cureton, Ancient Documents, p. 86 sq.; Wenig, Schola Syr. p. 155; by Zingerle, in the Zeitschrift der, deutsch. morgenl. Gesellsch. 1858, p. 115; 1859, p. 44; 1860, p. 679; 1864, p. 751; 1866, p. 511; by the same author, six homilies were published at Bonn in 1867. Martin published in the Zeitschrift der deutsch. morgenl. Gesellsch. 1875, p. 107-137, Discours de Jacques de Saroug sur la Chute des Idoles; and ibid. 1876, p. 217-275, Lettres de Jacques de Saroug aux moins du Convent de Mar Bassus et a Paul d'Edesse, relevges et traduits; Dr. K. Schrfter, ibid. 1877, p. 360, the Consolatory Epistle to the Hinmyaritic Christians, in the original Syriac, with notes. In the 6th century also lived John Saba, a monk, a native of Nineveh, author of sermons and epistles, published in Greek (Leips. 1770), and Isaac of Nineveh (q.v.) (see Monumenta Syriaca, 1, 97-101), author of an ascetic work in seven books, and known in the Greek translation, made by Fabricius and Abraham, and given under the title Libri de Contemptu Mundi, in the 11th vol. of the Maga Bibliotheca Patrum, where they are erroneously ascribed to Isaac of Antioch. With Isaac of Nineveh the list of orthodox writers is closed, and we come now to:

II. Heterodox Writers. —

1. The Nesforians. — Without entering upon the history of these Christians, we will only remark that the catalogue of Ebedjesu on Nestorian writers was first published by Abraham Ecchellensis (Rome, 1653), but more correctly by Assemani in the 3rd vol. of his Biblioth. Orient.' Besides, we find many literary and historical notices in Assemani's  catalogue of the Oriental MSS. of the Vatican Library, or in the Bibliothecae Apoatol. Vatic. Codicum MSS. Catalogus S. E. et J. S. Ass. recensuerunt Tom. II, complectens Libros Chald. sive Syros (ibid. 1758), and in the Appendix by Cardinal Mai, in the Catal. Codd. Bibl. Vatic. Arabb. etc. item ejus paitis Hebrr. et Syriacc. quarn. Assemani in editione praetermiserunt (ibid. 1831). SEE NESTORIANS.

The earliest writers among the Nestorians were Barsuma (q.v.), bishop of Nisibis and author of epistles; Narses (d. 496), surnamed “the Harp of the Spirit,” author of commentaries on the Old Test., three hundred and sixty orations, a liturgy, a treatise on the sacrament of baptism, another on evil morals, various interpretations, paracletic sermons, and hymns (see Schonfelder; Hymnen, Proklamationen u. Martyrergesdnge des Nestorian Breviers, in the Tübingen theolog. Quartalschrift, 1866, p. 177 sq.); Mar Abba (d. 552), who wrote a commentary on the Old Test. and a translation of the Old Test. from the Sept., the latter not extant; Abraham of Kashkar, author of epistles and a commentary on the dialectics of Aristotle; Paul of Nisibis, an exegetical writer; Babseus or Babi, surnamed “the Great,” archimandrite of Nisibis in 563, a voluminous writer and author of On the Incarnation, an exposition of the ascetical treatise of Evagrius of Pontus, a history of the Nestorians, hymns for worship through the circle of the year, an exposition of the sacred text, monastic rules, etc.; Iba, Kuma, and Proba, doctors of Edessa, who translated in the 5th century the commentaries of Theodore of Mopsuestia and the writings of Aristotle into Syriac; Hanana of Adiabene, an exegetical writer; Joseph the Huzite, a mystic; John Saba, author of epistles; John of Apamea, author of ascetical treatises. Famous as grammarians and lexicographers were Honain Ibn- Ishak (d. 876), Bar-Ali (about 885), Bar-Bahlul (about 963), and Elias bar- Shinaja (d. 1049).

Of the writers whose works were published, at least in parts, we mention Jesujabh of Adiabene, patriarch about 660, and author of Da-Huphok Chusobee, or On the Conversion or Change of Opinions, an exhortation to certain disciples, and a ritual; Thomas Margensis, about the middle of the 9th century, author of a history of the monastery of Beth-Abe, published by Assemani; John bar-Algora, patriarch about 900, and author of, canons, Church questions, and decisions, in part given by Assemanui; George, metropolitan of Arbela and Mossil, author of an explanation of the liturgy, by Assemani; and Timothy II, patriarch about 1318, author of a treatise on the sacraments, also given by Assemani. The ethical work, The Book of the  Bee, by Solomon, bishop of Bassora (about 1222), has lately been published with a Latin translation by Schfelder, Salomonis Ep. Bassorensis Liber Apis, Syriacumn Arabicunmque textum Latine vertit (Bamberg, 1866); George Varda, two of whose hymns are given in an English translation by Badger, in his The Nestorians and their Rituals (Lond. 1852), 2, 51, 83, 95; Chamis bar-Kardache, whose hymn on the incarnation is also given by Badger (loc.cit. p. 39). The latest writer among the Nestorians was Ebedjesu (q.v.), metropolitan of Saba (d. 1318).

After the 16th century, a great part of the Nestorians returned to the Church of Rome. From their midst a number of polemical writings in the Syriac language were published against the errors of their countrymen, as the Three Discourses on Faith, about the year 1600, by the archimandrite Adam (afterwards as bishop of Amida, called Timothy). These discourses are given by P. Strozza, in his De Dogmatibus Chaldceorum Disput. (Rom. 1617), and in Synodalia Chaldceorum (ibid.), where also the synodical letter of the patriarch Elias to Paul V, in a Latin translation, and the hymn of the patriarch Ebedjesu in honor of Pius IV, in the Syriac, is given. About, 1700 the patriarch Joseph II wrote the Clear Mirror, parts of which are given by Assemanii and in our days the Chaldean priest Jos. Guriel published at Rome (1858) his Lectiones Dogmatt. de Divini Incarnatione quas in Perside habebat.

2. The Monophysites. — Of this class of writers we mention John, bishop of Tella, whose canons were published by Lamy in De Syrorum Fide in Re Eucharistie. — p. 62-97 (see also Land, Anecdota Syriaca, 2. 169, and Cod. AMus. Brit. add. 12,174, fol. 152); Paul, bishop, of Callinicum, the first translator of Severus's writings; Xenajas or Philoxenus (q.v.), bishop. of Hieraplis (Mabug), the author of a Bible translation, commentaries De Trinitate et Incaarnatione and De Uno ex: Trinitate Incarnato et Passo (Jacob of Edessa calls Xelajas one of the four classic. writers of Syria); Simeon, bishop of Betharsam (d. 525), author of epistles, given by Assemani in the Bibl. Orient. 1, 346,361; Peter of Callinicuim (578-591), author of polemical works and hymns (see Cod. Mus. Brit. add. 14,591, p. 69); John of Ephesus (q.v.), author of an ecclesiastical history; Jacob of Edessa (q.v.), auth6r of a recension of the Syro-Hexaplaric translation, fragments of which are given by Ceriani in the 2nd and 5th vols. of his Monumenta Eascra; besides, he wrote commentaries and scholia on the Holy Scriptures (published by Philipps, Scholia on Passages of the Old Test. [Lond. 1864]), epistles (given in the Bibl. Orient. 1, 479, and by  Wright, in the Jour. of Sac. Lit. Jan. 1867), canons (given by Lagarde, in Religuiae Juris Eccles. Syr. p. 117, and by Lamy, in De Syrorum Fide in Re Eucharistica, p. 98); his essay on the Shekem Hammephorash was published by Nestle in the Zeitschrif, der deutsch. mogenl. Gesellschaft, 1878, 3, 465 sq.; he also introduced a more correct vocalization (see Martin, Jacques d'Edesse et les Voyelles Syriennes [Paris, 1870]); George, bishop of the Arabs, in the beginning of the 8th century (see Lagarde, Analecta, I. 108-134); Dionysius, patriarch of Telmachar, who, perusing the works of Eusebius, Socrates, and Josli of Ephesus, wrote annals from the Creation to A.D. 1775, the-first book of which was published by F. Tullberg, Dionysii Tetahrensis (Upsala, 1850), lib. 1; John of Dara (q.v.), author of four books on the resurrection of the body (extant), two books on the ecclesiastical and celestial hierarchies, four books on the priesthood, and a liturgy (see Zingerle. in the Tübingen theolog. Quartalschritf, 1867, p. 183-205; 1868, p. 267-285; Monumenta Syriaca ex Rom. Collecta, 1, 105 sq., and Overbeck, loc. cit. p. 409); Moses bar-Cephas (q.v.), author of a commentary on the Paradise (published by'Masius in a Latin translation at Antwerp ini1569); besides, he wrote on the hexaemeron, an exposition of the Old and New Test., tracts on the liturgy, and seven homilies: Masius's Mosis Barceph. 3. Libri Comment. de Paradiso ad Igsnat. Lat. redd. is also found in the Bibl. Patr. Lugdun. 17:456; Dionysius bar-Calib (d. 1171), commentator; of his commentaries only those on the four gospels are extant: he also wrote on the incarnation and sacraments (not extant), against certain heresies (not extant), and an oration and tracts on ordination, schism, and confession (extant); John of Mardin (d. 1165) (see the Bibl. Orient. 2, 217 sq.); Jacob of Maiperkin, author of a dogmatical work, The Book of Treasures, mentioned by Assemani, and an address to such as are to be ordained (given in part in a Latin translation by Denzinger in his Ritus Orientalium in Administrfiidis Sacram. [Würzburg. 1863], 2, 106 sq.). The series of monophysitic writers is closed by a man who surpassed all his predecessors, namely, Gregory Abulfaraj bar-Hebraeus. As the literature given under the art. ABULFARAJ SEE ABULFARAJ (q.v.) is very deficient, and has of late greatly increased, we give it here by way of supplement. As a historian, Bar-Hebrmeus proved himself in his chronicle, which is now complete in the edition by Abbelus and Lamy, Gregorii bar-Hebrai Chronicon Ecclesiasticum quod e Codiae Musei Britannici Descriptum Conjuncta Opera Ediderunt, Latinitate Donarunt Annotationibusque Theologicis, Historicis, Geographicis et Archcologicis Illustrarunt (Louvain, 1872,  1874, 1877, 3 vols.); that part of the chronicle which traits of the crusade of king Richard I of England is given in the original with an English translation in the Syritac Reading Lessons, published by Bagster and Sons (Lond.). Of his dogmatical works, we mention, Menoorath Kudsai, i.e. “the lamp of the sanctuary,” a body of theology extant in Arabic written in the Syrian character; Kotholt Dazelfie, i e., “the, book of rays,” a compendium of theology, extensively described by Assemani. He also wrote Kothobo da-Dubori. i.e. “the book of morals,” a compendium of ethics, chiefly deduced from the fathers and ascetical writers, and Kothobo da-Tunoye Maphreg'isi, “the book of pleasant narratives,” a collection of anecdotes, stories, and sentiments from Persian, Indian, Hebrew, Mohammedan, and Christian writers, in twenty chapters (see Adler, Brevis Linguae Syriarc Institutio [Altona, 1784]). The ecclesiastical and civil law he treats in his Kothobo da-Hudoye i.e. “the book of directions,” published in a Latin translation by Mai in the 10th vol. of his Scriptorum Veteruzm Nova Collectio (Rom. 1838). His Autsar Rozi, or “treasury of mysteries” his greatest exegetical work is a commentary on the Holy Scriptures, and has elicited many monographs. Larsow's intention to publish a new edition has not been realized. Of monographs, we mention the general Paroanion and the Scholia on Job, in Kirsch Chrestoma. Syr. (Leips. 1832, ed. Bernstein), p. 143, 186; Rhode, Abulpharagii Scholia in Psalms 5 et 18 (Breslaui, 1832); Winkler, Carmen Deborce cur Scholiis Barhebreaanis (ibid. 1839); Tullberg, Scholia in Jesajam et in Psalmos Scholiorum Specimen (Proaem. et Scholia in Psalms 1, 2, 22 [Upsala, 1842]); Knobloch, Greg. B. 1. Scholia in. Psalms 68 primums ed. eti. (Breslarr, 1 852; Korsenarid Wellberg, Greg. B.H. Scholia in Jerem. (Upsala, 1852); id.,Geq. Scholia in Psalm 8:40, 41, 50 (Breslau. 1857. ed. R.S.F. Schrster); id. Scholia in Genesis 49:50; —Exodus 32-34; Judges 5, in Zeitschrift der deutsch. moygenl. Gesellsch. 24:495 sq.; id. Scholia on Psalms 3, in 6:7, 9-15. 23:53 (together with bar-Hebraeus's preface to the New Test. in the same review, 29:247303); id. Greg. B.H. B Scholia in Jobi (Breslau, 1858, B4 Bernstein) Schwarz, Gregorii bar-Ebhraya in vangelium Johannis Commentarins. E Thesauro Mysteriorum Desumptum, edidit (Gött. 1878); Klamroth, Gregorii Abulal agii bar- Ebhraya in Actus Apostolorum et Epistulcas Catholicas Adnotationes, Syricae (ibid. 1878). He was also not only distinguished as a poet and grammarian, but combined also both qualities in that of a grammatical poet. His short grammar in meter was published by Bertheau, Greg BH. Granamm. Linguae Syr. in Metro Ephrcemeo (Gött. 1843), while Martin  published the (Etuves Grammticales d'Abou faradj dit bar-Hebraeus (Paris, 1872, 2 vols.). Of his poems, Wolff published a Specimen Carminumor. ed. vert. in. (Lips. 1834), and Lengerke, Ab. Carmns. Syrr. aliquot. adhuc inedita ed. ert. in. (Konigsberg, 1836-38); but lately they have been published by. A. Scebabi, Gregorii bar-Hebräer Carmina Corrsecta, ac ab eodem Lexicon Adjunctum (Rom. 1877). SEE MONOPHYSITES.

3. Monothelitic Writers. —The only writer who certainly belonged to this sect was homas of Haran, bishop of Kapharlab, who in 1089 sent an apology of the monothelitic doctrine to the patriarch John of Antioch. But there is a controversy where the patriarch of Antioch, John Maro, was a Catholic, monothelite, or a mystical person, and whether the Maronites were already orthodox before the crusades. The writings, which go under his name, the Metul Kohunotha, a treatise on the priesthood, and, a commentary on the liturgy, are not his — the former belongs to John of Dara, the latter to Dionysius bar-Calib. But there is no reason to deny him the authorship of the treatise on the faith of the Church against the Monophysites and Nestorians, which is preserved in a MS. dated 1392, and written in Syriac with an Arabic translation.

III. Translations. — The translations made from the Greek into Syriac are very numerous, especially of the writings of the apostolic fathers. The Syrians had both epistles of Clement of Rome to the Corinthians (see Lagarde, Clementis Romani Recognitiones Syriace [Lips. 1861]; id. Clementina [ibid. 1865]; Funk, Die yrische Uebersetzung der Clemensbrieft, in the Theolog. (Quartalschrift, 1877, p. 477; and Hilgenfeld, Die Brief des romischen Clemens undihre syrische Uebersetzung, in the Zeitschrift für wissensch. Theol. 1877, 20 pt. 4). On the seven epistles of Ignatius of Antioch, see, as for the controversy, the art. SEE IGNATIUS OF ANTIOCH , and add Lipsius, Ueber das Verhiltniss der 3 syr. Briefj des Ignatius zu den übrisqen Recenss. der ignat. Literatur (ibid. 1859), and Merx, Meletemata Ignatiana (Breslau, 1861).

A somewhat peculiar work is the Gnonmology mentioned by Origen, and ascribed to Sixtus I (in the beginning of the 2nd century), published in Latin by Hillesemius in 1574 and by Siber in 1725. Lagarde has published it in the Syriac according to Nitrial MSS. in his Analecta. Very important also are the contributions of the Syrian Church to the apologetic literature  of the 2nd century. In Cureton's Spicilegium we find an oration of Melito of Sardes, written about A.D. 160 to Iarc Aurel, in which he tries to show the folly of polytheism and seeks to gain him for the Christian faith. A German translation of this oration was made by Wette, in the Tübingen Quarfalschrift, 1862. Besides this oration, Cureton also gives some fragments from Melito's writings on the body and soul, on the cross and faith. In the same Spicilegium we find another apologetic work, which is otherwise mentioned as the “oration to the Greeks” by Justin. The Syrian text ascribes it to Ambrose, a Greek. Fragments of a Syrian translation of Irenaeus are given by Pitra in the Spicilegium Solesnmense (Paris, 1852), 1, 3, 6.

The Nitrian MSS. also contain much material pertaining to the works of Hippolytus, the author of the Philosophumena. Lagarde, who published a Greek edition of Hippolytus (ilippolyti Romanoi quae feruntur tannia Greece [Lips. 1858]), has collected the Syriani fragments in his Analecta, 1). 79-91; and in his Appendix ad Analecta sua Syriaca (ibid. 1858), he gives Arabic fragments of Hippolytus's commentary on the Apocalypse. As for the Syriac fragments, they contain in extract of Hippolytus's commentary on Daniel. Chapters 8 and 11 he refers to Persia, Alexaunder, and Antiochus Epiphanes; the four kingdoms (ch. 2 and 7) are the Babylonian, Persian, Macedonian, and Ronan; the ten horns (ch. 7) he refers to ten kingdoms growing out of the Roman empire, three of which Egypt, Ethiopia, and Libya-will be annihilated by the antichrist. Besides the commentary on Daniel, these fragments also contain a scholium on the authors division, collection, and order of the Psalms, fragments of a commentary on the Song of Songs, also fragments of a treatise on the resurrection (in which the deacon Nicolaus is designated as the author of the Nicolaitans) addressed to the empress Mammaea, on the Passover, the Jur animals by Ezekiel, and the genealogy of Jesus Christ.

In Lagarde's Reliquie Juris Eccles. Antiquissimae Syriace (Lips. 1856), we also have the minutes of the Carthagenian Synod of 256, together with Cyprian's epistles and the Epistola Canonica of Peter of Alexandria in the Syrian version, while the Analecta by the same author contain Syriac writings and fragments of Gregory Thaumaturgus. A fragment of an epistle of pope Felix I to Maximus of Alexandria is contained in Zingerle's Monumenta Syriaca. This much for the ante-Nicene period. As to the post- Nicene period, we mention two works of Harris' Cowper, Analecta Nicana ( Lond. 1857), fragments relating to the Council of Nice, and  Syriac Miscellanies (ibid. 1861), or extracts relating to the first and second general councils, and various quotations. In these two works we have Constantiae's inmvitatory address to the bishops of the Nicene Council, his decree against Arius, and the episcopal signatures to councils of the 4th century.

A great favorite with the Syrian translators was Eusebius of Caesarea, whose ecclesiastical history is preserved for the greatest part in London and St. Petersburg MSS. of the 5th and 6th centuries. Specimens of the Syriac translation were given by Cureton in the Corpus Ignatianum, in the Spicilegium and Ancient Documents, while Wright is preparing a Syriac edition, who also edited and translated in the Jour. of Sac. Lit. July, Oct., 1866, a treatise On the Star, ascribed to Eusebius, and which is found in a MS. of the 6th century. The Theophany (θεοφανεία), long lost, was discovered by Tattam in a Nitrian monastery, and was edited, under the title Eusebius on the Theophania or Divine Manifestation of Jesus Christ, by Lee (Lond. 1842), who also translated the same into English (ibid. 1843). The MS. is now in the British Muselum, and Lee assigns it to A.D. 411. The Theophania has the same object in view as the ἀπόδειξις εὐαγγελική, the Demontstratio Evangelica. It speaks in the first book of the Logos, the mediator between God and the world, and the prototype of the divine ideas expressed in the Creation, refuting at the same time atheism, polytheism, pantheism, and materialism. The second book treats of the fall and sin, and of the necessity of a divine intervention for the conversion and sanctification of mankind; the third speaks of the incarnation of the divine Logos, his redeeming death, resurrection, etc., the fourth speaks of the fulfillment of the prophecies of Christ concerning the extension of his kingdom, the destruction of Jerusalem, the Temple, etc.; the fifth book refutes the objections made to Christ's miracles as being magical humbug or invented by his disciples.

Of greater import are the Festal Letters of Athanasillus, long lost in the Greek original, but found in a Nitrian MS., from which they were edited by Cureton in 1846, who also published an English translation in 1848; another English a translation is given by Burgess and Williams in the Library of the Fathers (Oxform, 1854); they were translated into German and annotated by Larsow (Leips. 1852), while the original, with a Latin translation, is given by Mai in the Nova Patrum Bibliotheca (Rom. 1853), 6:1-168.  Besides the writers already mentioned, we must name Titus, bishop of Bostra, who wrote four books against the Manihieans, imperfect in the Greek, but complete in the Syriac translation, and edited by Lagarde, Tifi Bostreni contra Manichceos Libri IV Syriace (Berl. 1859); Cyril of Alexandria, whose commentary on Luke has been edited by Payne Smith, S. Cyrilli Alex. Archiep. Commentarii in Lucce Evangelium (Oxford, 1858). Of the translations of Gregory of Nyssa and Chrysostom only a few fragments have been published (see Zingerle, Monumenta Syriaca, 1, 111, 117). The Physiologus, erronieously ascribed to Basil, was published (1795) by Tyschen, Physiologus Syrus, seu Hist. Animalium 32 in Sacra Scriptura Memoratorum. A part of the Paradise, an account of the acts and discourses of the most eminent Egyptian monks, erroneously ascribed to Palladius and Jerome, has been published by Dietrich, Codd. Syriacorum Specimina, quae ad Illustrandam Dogmatis de Cesna Sacra, nee non Scripturae Syr. Historiam facerent (Marburg, 1855).

After the 5th century, the translations — from Greek Church fathers gradually cease, because the Syrians from that time on either belong to the Nestorians or Monophysites. The Nestorians translated the writings of Diodorus and Theodore of Mopsuestia for excerpts from their writings (see Lagarde, Analecta), while Theodore's commentary on Genesis has lately been published by Sachau, Theodori thopsuesteni Fragmenta Syriaca, edidit aftgue in Latf. seran. vertit (Lips. 1869); the Monophysites translated Severus's writings, whose homilies were translated at the same time by Paul of Callinicum, and later by Jacob of Edessa. Four visitation discourses of Severus are translated into Latin from the Syriac by Mai in Script. Veterum, Nova Coll. 9:742 sq. Some fragments from Jacob's translation of Severus's homilies are published by Martin, who also published Jacob's epistle to George, bishop of Sarug, concerning Syriac orthography (see Jacobi Episc. Edesseni Epistola ad Georgium Episc. Sarugensem de Orthographia Syriaca; subsequntur ejusdem Jacobi necnon Thomsa Diaconi Tractatus de Punctis aliaque Documenta in eandem materiam (Paris, 1869), to which must be added Phillips, A Letter by Mar Jacob on Syriac Orthography, also a Tract by the same author, and a Discourse by Gregorius bar-Hebr. on Syriac Accents (Lond. 1869), to which are added appendices. In fine, we mention the translation of the epistles of pope Julius I, which is given by Lagarde in his Analecta, p. 67- 79, while the original Greek is contained in Mai's SS. Vett. Nova Coll. 7:165, and in the Appendix to Lagarde's Titi Bostreni. Of translations from  other languages besides the Greek, little is to be said, unless we mention the-works into modern Syriac issued from the press at Urumiah, as the translation of the Bible, of Baxter's Rest of the Saints, Bunvan's Pilgrim's Progress, etc.

IV. Liturgies. — The Syrian churches are rich in sacramental liturgies. The Eastern Syrians use a liturgical form, which has been transmitted to them by the apostles of Edessa and Seleucia, Addai and Maris, while the Western Syrians use the liturgy of James, which has become the basis for the liturgical service throughout the Orient. The works which treat on the Oriental liturgies are Assemani's Codex Liturg. (Rom. 1749-66); Renaudot, Liturgiarum Orientt. Collectio (Par. 1716); Daniel, Cod. Lit. (Lips. 1853), tom. 4; Neale, History of the Holy Eastern Church (Lond. 1850); Neale and Littledale, The Liturgies of SS. Mark, James, Clement, Chrysostom, and Basil, and the Church of Malabar (2nd ed. ibid. 1869), translated with introduction and appendices.

The liturgical service (Kurbono, “the oblation or access;” also Kudsho, “the holy ritual”) of all the Syrian churches consists of two principal parts, the first being performed in the public congregation, composed alike of the faithful and the general hearers, but the second available only to the baptized, or believers. This latter part is called anaphora, or “the uplifting,” a term referring both to the presentation of the eucharistic materials on the altar and to the devotional elevation of the mind in the communicants. Of these anaphoras, a few are the productions of Syrian fathers; the rest are versions or adaptations from the Greek. The oldest anaphora is that of James, which is the basis of that great number of anaphoras which are used among the Jacobites and Maronites. The lesser liturgy of James is an abridgment of the former by Gregory bar-Hebraeus. This is used on comparatively private occasions, as baptisms and matrimony. To Peter, chief of the apostles, are ascribed the Jacobitic anaphoras, found by Retaudot and by Howard in his Christians of St. Thomas and their Liturgies from Syriac MSS. (Oxf. and Load. 1864). The Liturgy of the Twelve Apostles, compiled by Luke, is found by Renaudot, Howard, Neale, and Littledale. There are also liturgies ascribed to John, Mark, Clement of Rome, Dionysius of Athens, Ignatius of Antioch, Matthew the pastor, Xystus and Julius (bishops of Rome), and Celestine, whose liturgy Wright published (The Liturgy of St. Celestine, Bishop of Rome) in the Jour. of Sac. Lit. April, 1867, p. 332. To orthodox Greek  fathers are ascribed the anaphoras of Eustathius of Antioch, Basil; Gregory of Nazianzum, Chrysostom, and Cyril of Alexandria. To orthodox Syrians are ascribed the anaphoras of Maruthas, Jacob of Sarug, and Simeon the Persian. To Greek heretics belong the anaphoras of Severus of Antioch and Dioscurus of Alexandria.

All these anaphoras are either spurious or very dubious, while those prepared by the bishops, especially the patriarchs of the Syrian Jacobites, have more historical foundation in their favor. Of such we mention Philoxenus, Jacob Bardaeus, Thomas of Charchel, John of Bassora, Jacob of Edessa, Eleazar bar-Sabetha of Babylon (also called “Philoxenus of Bagdad” in the 9th century), Moses Barcepha, John bar-Shushan (d. 1073), John of Haran and Mardin (d. 1165; in Catholic missals erroneously called “Chrysostom”), Dionysius bar-Calib, the patriarchs Michael the Elder, John Scriba or the Lesser (towards the beginning of the 13th century), John Ibn- Maadani (d. 1263), Gregory bar-Hebraeus, Dioscorls of Kardu (at the end of the 13th century), and Ignatius Ibi-Wahib (d. 1332).

All the anaphoras which we have mentioned are published either in the original or in a translation, but there are some which are extant only in MS. or known from incidental quotations. Altogether there are about sixty anaphoras belonging to the family of Syro-Jacobitic liturgies.

From the West-Syrian liturgies we come now to East-Syrians, who, as we have already stated, used a liturgical form transmitted to them from Addai and Maris, which is the Norma normans, while sometimes the anaphoras of Theodore of Mopsuestia and Nestorius is used. The latter was, according to Ebedjesu, translated by Thomas of Edessa and Marabbau.The anaphoras of Narses, Barsumas, and Diodore of Tarsus, mentioned by Ebedjesu, are lost. The liturgy of the apostles, together with the Gospels and Epistles, is found in Syriac in the Missale Cherldaicum ex Decreto S. Congreg. de Propaganda Fide editum (Rom. 1767); Ordo Chaldaicus Missal ‘Beatorum app. juxta Ritum Eccles. Malabar. (ibid. 1774) Ordo Chaldaicus Rituum et Lectionum juxta Moremn Eccl. Malachi (ibid. 1775); Tukhse we Kejane da Chedata wa de Attiketha akh Tekhsa Kaldaja de Malabar (ibid. 1844) (comp. also Renaudot, Neale, and Littledale [loc. cit.]).

V. Ritual — the main work on this subject is Denzinger's Ritus Orientaliun Copo, Copm, Syrorum et Armenorum in Administrandis  Sacramentis (Würzburg 1863-64, 2 vols.), who collected his material from Assemani, Codex Liturg. Ecclesice Universae in XV libr. distributus (Rom. 1749-66), and perused that left by the late Renaudot, as well as the documents copied for that purpose by Zingerle from MSS. at Rome. The ritual for “baptism” among the Nestorians, said to be used by the apostles Addai and Maris, and fixed by Jesaujab of Adiabene in the 7th century, is found in the Cod. Lit., by Badger in his Nestorians, and Denzinger. The Jacobites have many baptismal rituals, one of which is ascribed to James, the brother of the Lord; while another, transmitted by Christ to the apostles, and instituted by Severus, is, according to a Florentine MS., said to have been translated into Syriac by Jacob of Edessa (comp. Assemani, Bibliothecae Medicece, Laurentiance et Palatinc Codicum Manuscript. Orient. Catalogus [Flor. 1742], p. 83). The same Severus is said to have prepared two other baptismal rituals; besides, there is one by Philoxenus for cases of emergency. In three forms (for a boy, a girl, and many candidates) we have an order of baptism ascribed to Jacob of Edessa; another, called after St. Basil, is said to be of Melchitic origin, although the Jacobites use it. All these orders are found by Assemani and Denzinger. The Maronites also use the formulas of the apostles James and Jacob of Edessa; besides, they have one by Jacob of Sarug, an anonymous one, and one named after St. Basil. The latter two are only found by Deenzinger, tie first also by Assemani. The distribution of the “eucharist” is described in the liturgies. The “penitential rite” as prescribed by the Nestorian Jesljab of Adiabene, together with that of the Jacobite Dionysius bar-Calib and other Jacobitic documents, are given by Denzinger, who also gives the Nestorian and Maronitic rite of “ordination,” on which also see Lee, The Validity of the Holy Orders of the Church of England (Lond. 1869). The order for “matrimony” according to the Nestorian and Jacobitic rite is also given by Denzinger. The sacrament of “extreme unction” has gradually disappeared among the Nestorians, although there is no doubt that it existed at an early time, as may be seen from several allusions made to it by Ephrem (see also Codl. Vat. Syr. 119, p. 127-128). The Jacobitic Ordo Lamnpadis (as this sacrament is called by the Western Syrians), Denzinger gives after Trombellii Tractatus III de Extrema Unctione (Bologna, 1776). In conclusion, we only add that the extensive Nestorian ritual for the burial of a priest is given, in English by Badger (loc. cit. 2, p. 282 sq.), and in the Officium Defunctorum, ad Usum Maronitarumn Gregorii XIII Impensa Chaldaicis Characteribus Impressum (Rom. 1585), we find the ritual for the dead, both clerical and lay.

VI. The Breviary. — On this subject see, besides the breviaries, Badger (loc. cit. 2, 16-25), Dietrich (Commentatio de-Psalterii Usu Publico et Divisione in Ecclesia Syriaca [ Marburg, 1862]), and the art SEE BREVITARY in this Cyclopaedia. The Nestorian office in its present form may be traced back to the 5th century. As early as the 5th century Theodul wrote on the mode of the recitation of the psalms in the office (q.v.). Narses wrote proclamations and hymns for the same, and Micha and Abraham of Bethrabban treat of the Kathismatal (q.v.) of the nocturn. In the 6th century, Marabba instituted antiphons (canons) for all psalms, while Babeus arranged the hymns for the days of the saints and other festivals. In the 7th century, according to the testimony of Thomas Margensis, the Proprium de Tempore (chudra) was arranged by Jesujab of Adiabene, which occasionally was altered by the insertion of new prayers and hymns, until it received its final revision about 1250 in the monastery of Deir Ellaitha at Miosul.

For better understanding, it is necessary to know the division of the Psalter among the Nestorians, which almost corresponds to that of the Greek Church. The book of Psalms is divided into twenty hullalas, to which is added as the twenty-first the song of Exodus 16 and Deuteronomy 32. The hullalas are again subdivided into fifty-seven (inclusive of Exodus 16 and Deuteronomy 32:60) marmithas. Each marmitha is preceded by a prayer and succeeded by the Gloria Patri. Each psalm has an antiphon (canon) after the first verse, which serves very often to impress the whole with a specific Christian character. The psalms thus arranged were printed at Mosul in 1866 and twice at Rome, Psalterium Chaldaicum in Usum Nationis Chald. editum (1842), and Breviarium G. Chald. in Usum Nat. Chald. a Jos. Guriel, secundo editumn (1865). As it is not the object of this article to give a description of the breviary, we here mention only, for such as are interested, Dietrich, Morgengebete der alten Kirche des Orients für die Festzeiten (Leips. 1864); Tatkhsa de teshmeshatha itainjatha de jaumatha shechine ve da star ve methida Kethaba dakdam vadebathar (Mosutl, 1866); Schinfelder, in the Tübingen Quartalschrift, 1866, p. 179 sq.

The Western Syriac or Jacobitic office, with which the Maronitic corresponds for the greater part, is distinguished not only from the Eastern Syriac but also from all others, in not having the psalms as its main substance. The Jacobitic office is found in Breviariumn Feriale Syriacum ,  SS. Ephraemi et. Jacobi Syrorum juxta Ritum ejusdem Nationis, quod incipit a Feria II usaue ad Sabbatum inclusive; addifis variis Hymnis ac Benedictionibus. Ab Athan. Saphar Episcopo Mardin (Rom. 1696). The Sunday office may be found in Officium Feriale juxta Ritlum Ecclesiae Syrorum (ibid. 1851). The office for the Passion week was published by Clodius from a Leipsic MS. in 1720, Liturgice Syriacae Septimanae Passionis Dom. N. I. Chr. excerptume Cod. MS. Biblioth. Lips. ed. ac notis illustr.

The Maronitic festival office is found in Officia Sanctorum juxta Ritum Ecclesice Macaronitarum (Rom. 1666, 2 vols. fol.), and in Breviarium Syriacum, Officium Feriale jurt. Rit. Eccl. Syr. Maron. Innocentii X Pont. Max. Jussu Editum, Denuo Typis Excusum (5th ed. ibid. 1863), with an appendix containing the Officium Defunctorum and other prayers. An edition of the office was published on Mount Lebanon in 1855, Be shem abba va bera va ructia de Kudsha alaha sharira tabeinan shechimeth akh ejada de ifa de Maronaje.

It may not be out of order to speak here of the Syrian Church lectionary. The MSS. of the Syriac New Test., are strangers to the modern division of the books into chapters and verses, instead of which they divide the several books (except the Apocalypse) into reading lessons of different lengths, but averaging about fifteen of our verses. Thus the first lesson (Mat 1:1-17) is for the Sunday before Christmas; the second (Mat 1:18-25) is entitled the revelation to Joseph; the third (Mat 2:1-12), vespers of Christmas; the fourth (Mat 2:13-18), matins of slaughter of the infants, etc. The four Gospels contain 248 lessons, of which seven are unappropriated or serve for any day, and the remaining 241 serve for 252 different occasions. The Acts and the Epistles (which are collectively called the Apostles) contain 242 lessons, of which twenty are unappropriated, and the remaining 222 serve for 241 occasions. On most of the occasions there was one lesson appointed from the Gospels, and one also from the Apostles. A tabular view of these lessons is given in the first appendix to Murdock's New Test. from the Syriac Peshito version (N.Y. 1869).

VII. Hymnology. — According to Hahn, the first hymnologist of the Syrians was the celebrated Gnostic Bardesanes, who flourished in the second half of the 2nd century. In this he is in some degree supported by Ephrem in his Fifty-third Homily against Heretics (2, 553), where, although he does not actually assert that Bardesanes was the inventor of  measures, yet he speaks of him in terms which show that he not only wrote hymns, but also imply that at least he revived and brought into fashion a taste for hymnology:

“For these things Bardesanes Uttered in his writings. He composed odes, And mingled them with music. He harmonized psalms And introduced measures By-measures and balances He divided words. He has concealed for the simple The bitter with the sweet; For the sickly do not prefer Food which is wholesome. He sought to imitate David, To adorn himself with his beauty So that he might be praised by the likeness. He therefore set in order Psalms one hundred and fifty, But he deserted the truth of David, And only imitated his numbers.”

It is to be regretted that of the hymns of Bardesanes which, it appears, in consequence, of their high poetic merit, exercised an extensive influence over the religions opinions of the age in which he lived, and gave so much strength and popularity to his Gnostic errors a very few fragments only remain. These fragments are to be found scattered through the works of Ephrem. For Bardesanes, see the excellent monograph by Hahn, Bardesanus Gnosticus Syrorum Primus Hymnologus (Lips. 1819), who makes the following beautiful remark: “Gnosticism itself is poetry; it is not therefore wonderful that among its votaries true poets should have been found. Tertullian mentions the psalms of Valentinus; and Marcus, his disciple, a contemporary of Bardesanes, inculcated his Gnosticism in a song, in which he introduced the Eons conversing” (loc. cit. p. 28). Harmonins, the son of Bardesanes, stands next in the history of this subject, both chronologically and for his successful cultivation of sacred poetry. He was educated in the language and wisdom of Greece, and there can be no question that he would make his knowledge of the exquisite metrical compositions of that literature bear on the improvement of his own. This is said on the presumption that the accounts of the ecclesiastical  historians Sozomen and Theodoret are credible.

The former states, in his Life of Ephrem, lib. 3 c. 16, that “Harmonius, the son of Bardesanes, having been well educated in Grecian literature was the first who subjected his native language to meters and musical laws (πρῶτον μέτροις καὶ νόμοις μουσικοῖς τὴν πάτριον φωνὴν ὑπαγαγεῖν) and adapted it to choirs of singers, as the Syrians now commonly chant not, indeed, using the Writings of Harmonius, but his numbers (τοῖς μέλεσι); for, not being altogether free from his father's heresy and the things which the Grecian philosophers boasted of concerning the soul, the body, and regeneration (παλιγγενεσίας), having set these to music he mixed them with his own writings.” The notice of Theodoret is yet more brief. He says (lib. 4 c. 29): “And since Harmonius, the son of Bardesanes, had formerly composed certain songs, and, mingling his impiety with the sweetness of music, enticed his hearers and allured them to destruction, having taken from him metrical harmony (τὴν ἁρμονίαν τοῦ μέλους), Ephrem mixed godliness with it,” etc.

This statement is not confirmed by Ephrem, who attributes to the father what the Greek historians ascribe to the son. Hahn admits, without any expressed hesitation, the testimony of the Greek historians, their mistake as to the invention of the meters excepted, and ingeniously traces to Harmonius certain features of the Syriac poetry (Ueber den Gesansge in der syrischen Kirche, p. 61). Assemani, in his Bibliotheca Orientalis, 1, 61, makes an incidental allusion to Harmonius, intimating that in the later transcriptions of Syriac literature his name and influence were acknowledged, since both he and his father, Bardesanes, are mentioned in MSS. as the inventors of meters.

Until we come to Ephrem, there is one more name which has historical or traditionary importance in Syriac metrical literature — that is Balseus, or more properly Balai, who, as Hahn says (Bardesanus, p. 47), “gave his name to the pentasyllabic meter, because the orthodox Syriais entertained a horror of Bardesanes.” Before Ephrem, according to the catalogue of Ebedjesu, lived Simeon, bishop of Seleucia, who suffered martyrdom about the year 296. Two of his hymns are, according to Assemaui, to be found in the sacred offices of the Chaldaeans. The greatest of all hymn-writers whose works are extant, and whose hymns have been translated into.German as well as into English (see Burgess, Aetrical Hymns and Homilies [Lond. 1853]), was Ephrem Syrus (q.v.). Besides these writers, the following are mentioned by Ebedjesu Paulona, a disciple of Ephrem; Marutha, bishop of Maiphercata; Narses of Edessa, surnamed “the harp of  the spirit,” who used the hexasyllabic meter; Jacob of Edessa; Babi bar- Nisibone about A.D. 720; Jacob, bishop of Chalatia, about A.D. 740; Shalita, bishop of Rashana, about A.D. 740; Saliba of Mesopotamia, about A.D. 781; Chabib-Jesu bar-Nun of Bethabara, about A.D. 820; Jesujahab bar-Malkun of Nisibis, about A.D. 1222; Chamisius bar-Kardachi; George Varda, about 1538; Simeon, bishop of Amiola, about 1616; and Gabriel Hesna.

VIII. Literature. —Assemani, Bibliotheca Orient. Clementino-Vatic. (Rom. 1719-28, 3 vols.; abridged by Pfeiffer, Erlangen, 1776, 2 vols.); Assemani [S. E. and J. S.], Bibliothecae Apostol. Vatic. Codic. MSS. Castal. (Rom. 1785 sq.); Mai, Catal. Codd. Bibl. Vatic. Arab. etc., item ejus partis. Hebr. et Syriaci quam Assemani in editione sua protermiserunt (ibid. 1831); Rosen, Catal. Codd. MSS. Orientalium qui in Museo Britannico asservantur (Lond. 1838 sq.); Wiseman, Hore Syriace (Rom. 1829); Wenrich, De Auctorum Graec. Versionibus et Commentariis Syriscis (Lips. 1842). Besides the works already mentioned in this article, see the article “Syrische Sprache u. Literatur” in the Regensburger Allgemeine Real-Encyklop.; Etheridge, The Syrian Churches and Gospels (Lond.,1846); Bickell, “Syrisches fur deutsche Theolbgen” in the Liter. Band weiser, No. 77, 78, 79, 80, 82, 86, 88, 91, 92; id. Conspectus Rei Syrorum Literarice Additis Notis Bibliographicis et Excerptis Anecdotis (Milner, 1871); Hermann, Bibliotheca Orientalis et Linguistica (Halle, 1870); and Friederici, Bibliotheca Orientalis (Lond. 1876, 1877, 1878). (B.P.).

## Syriac Liturgy[[@Headword:Syriac Liturgy]]

             SEE JAMES, ST., LITURGY OF; SEE SYRIAC LITERATURE.

## Syriac Versions[[@Headword:Syriac Versions]]

             The following account of the translations of the Holy Scriptures in the ancient Syriac language is sufficiently copious on the general subject. SEE VEISIONS.

I. The Old Testament. — There are two Syriac translations of this part of the Bible, one made directly from the original, and the other from an ancient Greek version.

A. From the Hebrew. —

1. Name. — In the early times of Syrian Christianity there was executed a version of the Old Test. from the original Hebrew, the use of which must have been as widely extended as was the Christian profession among that people. Ephrem the Syrian, in the latter half of the 4th century, gives abundant proof of its use in general by his countrymen. When he calls it “our version,” it does not appear to be in opposition to any other Syriac translation (for no other can be proved to have then existed), but in contrast with the original Hebrew text, or with those in other languages (Ephrem, Opera Syr. 1, 380, on 1Sa 24:4). At a later period this Syriac translation was designated Peshito, a term in Syriac which signifies simple or single, and which is thought by some to have been applied to this version to mark its freedom from glosses and allegorical modes of interpretation (Havernick, hinleit. I, 2, 90). It is probable that this name was applied to the version after another had been formed from the Hexaplar Greek text. (See below.) In the translation made from Origen's revision of the Sept., the critical marks introduced by him were retained, and thus every page and every part was marked with asterisks and obeli, from which the translation from the Hebrew was free. It might, therefore, be but natural for a bare text to be thus designated, in contrast with the marks and the citations of the different Greek translators found in the version from the Hexaplar Greek.

2. Date. — This translation from the Hebrew has always been the ecclesiastical version of the Syrians; and when it is remembered how in the 5th century dissensions and divisions were introduced into the Syrian churches, and how from that time the Monophysites and those termed Nestorians have been in a state of unhealed opposition, it shows not only the antiquity of this version, but also the deep and abiding hold which it must have taken on the mind of the people, that this version was firmly held fast by both of these opposed parties, as well as by those who adhere to the Greek Church, and by the Maronites. Its existence and use prior to their divisions is sufficiently proved by, Ephrem alone. But how much older it is than that deacon of Edessa we have no evidence. From Bar-Hebraeus (in the 13th century) we learn that there were three opinions as to its age; some saying that the version was made in the reigns of Solomon and Hiram; some that it was translated by Asa, the priest who was sent by the king of Assyria to Samaria; and some that the version was made in the days of Addai the apostle and of Abgarus, king of Osrhoene (at which time, he adds, the Simple version of the New Test. was also made) (Wiseman,  Harae Syriacae, p. 90). The first of these opinions, of course, implies that the books written before that time were then translated; indeed, a limitation of somewhat the same kind would apply to the second. The ground of the first opinion seems to have been the belief that the Tyrian king was a convert to the profession of the true and revealed faith held by the Israelites; and that the possession of Holy Scripture in the Syriac tongue (which they identified with his own) was a necessary consequence of this adoption of the true belief. This opinion is mentioned as having been held by some of the Syrians in the 9th century. The second opinion (which does not appear to have been cited from any Syriac writer prior to Bar- Hebraeus) seems to have some connection with the formation of the Samaritan version of the Pentateuch. As that version is in an Aramaean dialect, any one who supposed that it was made immediately after the mission of the priest from Assyria might say that it was then first that an Aramsean translation was executed; and this might afterwards, in a sort of indefinite manner, have been connected with what the Syrians themselves used. James of Edessa (in the latter half of the 7th century) had held the third of the opinions mentioned by Bar-Hebraeus, who cites him in support of it, and accords with it.

It is highly improbable that any part of the Syriac version is older than the advent of our Lord, those who placed it under Abgarus, king of Edessa, seem to have argued on the theory that the Syrian people then received Christianity, and thus they supposed that a version of the Scriptures was a necessary accompaniment of such a conversion. All that the account shows clearly is, then, that it was believed to belong to the earliest period of the Christian faith among them; an opinion with which all that we know on the subject accords well. Thus Ephirem, in the 4th century not only shows that it was then current, but also gives the impression that this had even then been long the case. For in his commentaries he gives explanations of terms which were even then obscure. This might have been from age if so, the version was made comparatively long before his days; or it might be from its having been in a dialect different from that to which he was accustomed at Edessa. In this case, then, the translation was made in some other part of Syria; which would hardly have been done unless Christianity had at such a time been more diffused there than it was at Edessa. The dialect of that city is stated to have been the purest Syriac; if, then, the version was made for that place, it would no doubt have been a monument of such pourer dialect. Probably the origin of the Old Syriac version is to be compared  with that of the Old Latin, SEE VULGATE; and it probably differed as much from the polished language of Edessa as did the Old Latin, made in the African province, from the contemporary writers of Rome, such as Tacitus. Even though the traces of the origin of this version of the Old Test. be but few, yet it is of importance that they should be marked; for the Old Syriac has the peculiar value of being the first version from the Hebrew original made for Christian use, and, indeed, ‘the only translation' of the kind before that of Jerome which was made subsequently to the time when Ephrem wrote. This Syriac commentator may have termed it “our version” in contrast with all others then current (for the Targmums were hardly versions), which were merely reflections of' the Greek and not of the Hebrews original.

3. Origin. — The proof that this version was made from the Hebrew is twofold: we have the direct statements of Ephrem, who compares it in places with the Hebrew, and speaks of this origin as a fact; and who is confirmed (if that were needful) by later Syrian writers; we find the same thing evident from the internal examination of the version itself. Whatever internal change or revision it may have received, the Hebrew groundwork of the translation is unmistakable. Such indications of revision must be afterwards briefly specified.

From Ephrem having mentioned translators of this version, it has been concluded that it was the work of several: a thing probable enough in itself, but which could hardly be proved from the occurrence of a casual phrase, nor yet from variations in the rendering of the same Hebrew word; such variations being found in almost all translations, even when made by one person that of Jerome, for instance; and which it would be almost impossible to avoid, especially before the time when concordances and lexicons were at hand. Variations in general phraseology give a far surer ground for supposing several translators.

It has been much discussed whether this translation were a Jewish or a Christian work. Some, who have maintained that the translator was a Jew, have argued from his knowledge of Hebrew and his mode of rendering. But these considerations prove nothing. Indeed, it might well be doubted if in that age a Jew would have formed anything except a Chaldee Targum; and thus diffuseness of paraphrase might be expected instead of closeness of translation. There need be no reasonable objection made to the opinion  that it is a Christian work. Indeed it is difficult to suppose that, before the diffusion of Christianity in Syria, the version could have been needed.

4. History. — The first printed edition of this version was that which appeared in the Paris Polyglot of Le Jay in 1645; it is said that the editor, Gabriel Sionita, a Maronite, had only an imperfect MS., and that, besides errors, it was defective as to whole passages, and even as to entire books. This last charge seems to be so made as if it were to imply that books were omitted besides those of the Apocrypha, a part which Sionita confessedly had not. He is stated to have supplied the deficiencies by translating into Syriac from the Vulgate. It can hardly be supposect but that there is some exaggeration in these statements. Sionita may have filled up occasional hiatus in his MS.; but it requires very definite examination before we can fully credit that he thus supplied whole books. It seems needful to believe that the defective books were simply those in the Apocrypha, which he did not supply. The result, however, is, that the Paris edition is but an infirm groundwork for our speaking with confidence of the text of this version.

In Walton's Polyglot, 1657, the Paris text is reprinted, but with the addition of the apocryphal books which had been wanting. It was generally said that Walton had done much to amend the texts upon MS. authority; but the late Prof. Lee denies this stating that “the only addition made by Walton was some apocryphal books.” From Walton's Polyglot, Kirsch, in 1787, published a separate edition of the Pentateuch. Of the Syriac Psalter there have been many editions. The first of these, as mentioned by Eichhorn, appeared in 1610; it has by the side an Arabic version. In 1625 there were two editions; the one at Paris edited by Gabriel Sionita, and one at Leyden by Erpenius from two MSS. These have since been repeated; but anterior to them all, it is mentioned that the seven penitential Psalms appeared at Rome in 1584. An English Translation of the Psalms of David was made from the Peshito by A. Oliver (Bost. 1861).

In the punctuation given in the Polyglots, a system was introduced which was in part a peculiarity of Gabriel Sionita himself. This has to be borne in mind by those who use either the Paris Polyglot or that of Walton; for in many words there is a redundancy of vowels, and the form of some is thus exceedingly changed.

When the British and Foreign Bible Society proposed more than fifty years ago to issue the Syriac Old Test. for the first time in a separate volume, the  late Prof. Lee was employed to make such editorial preparations as could be connected with a mere revision of the text, without any specification of the authorities. Dr. Lee collated for the purpose six Syriac MSS. of the Old Test. in general, and a very ancient copy of the Pentateuch; he also used in part the commentaries of Ephrem and of Bar-Hebraeus (see the Class. Journal, 1821, p. 245 sq.). From these various sources he constructed his text, with the aid of that found already in the Polyglots. Of course the corrections depended on the editor's own judgment; and the want of a specification of the results of collations leaves the reader in doubt as to what the evidence may be in those places in which there is a departure from the Polyglot text. But though more information might be desired, we have in the edition of Lee (Londa 1823) a veritable Syriac text, from Syriac authorities, and free from the suspicion of having been formed in modern times by Gabriel Sionita's translating portions from the Latin.

But we now have in the MS. treasures brought from the Nitrian valleys the means of far more accurately editing this version. Even if the results should not appear to be striking, a thorough use of these MSS. would place this version on such a basis of diplomatic evidence as would show positively how this earliest Christian translation from the Hebrew was read in the 6th or 7th century, or possibly still earlier we could thus use the Syriac with a fuller degree of confidence in the criticism of the Hebrew text, just as we can the more ancient versions of the New Test. for the criticism of the Greek.

In the beginning of 1849 the Rev. John Rogers, canon of Exeter, published Reasons why a New Edition of the Peschito, or Ancient Syriac Version of the Old Testament, should be published. There was a strong hope expressed soon after the issue of Canon Rogers's appeal that the work would be formally placed in a proper manner in the hands of the Rev. Wm. Cureton, and thus be accomplished under his superintendence at the Oxford University press. Canon Rogers announced this in an Appendix to his pamphlet. This, however, has not been effected.

The only tolerable lexicon for the Old. Test. Peshito is Michaelis's enlarged reprint of Castell (Gött. 1878, 2 pts. 8vo), for Bernstein did not live to publish more than one part of his long-expected lexicon. SEE SYRIAC LANGUAGE.

5. Identity. — But, if the printed Syriac text rests on by no means a really satisfactory basis, it may be asked, How can it be said positively that what we have is the same version substantially that was used by Ephrem in the 4th century? Happily, we have the same means of identifying the Syriac with that anciently used as we have of showing that the modern Latin Vulgate is substantially the version executed by Jerome. We admit that the common printed Latin has suffered in various ways, and yet at the bottom and in its general texture it is undoubtedly the work of Jerome: so with the Peshito of the Old Test., whatever errors of judgment were committed by Gabriel Sionita, the first editor, and however little has been done by those who should have corrected these things on MS. authority, the identity of the version is too certain for it to be thus destroyed, or even (it may be said) materially obscured.

From the citations of Ephrem, and the single.words on which he makes remarks, we have sufficient proof of the identity of the version; even though at times he also furnishes proof that the copies as printed are not exactly as he read. (See the instances of accordance, mostly from the places given by Wiseman, Hor. Syr. p. 122, etc., in which Ephrem thinks it needful to explain a Syrian word in this version, or to discuss its meaning, either from its having become antiquated in his time, or from its being unused in the same sense by the Syrians of Edessa.)

The proof that the version which has come down to us is substantially thatused by the Syrians in the 4th century is, perhaps, more definite from the comparison of words than it womuld have been from the comparison of passages of greater length; because in longer citations there always might be some ground for thinking that perhaps the MS. of Ephrem might have been conformed to later Syriac copies of the sacred text; while, with regard to peculiar words, no such suspicion can have any vplace, since it is on such words still found in the Peshito that the remarks of Ephrem are based. Thee fact that he sometimes cites it differently from what we now read only shows a variation of copies, perhaps ancient, or perhaps such as is found merely in the printed text that we have.

6. Relations to other Texts. — It may be said that the Syriac in general supports the Hebrew text that we have how far arguments may be raised upon minute coincidences or variations cannot be certainly known until the ancient text of the version is better established. Occasionally, however, it is clear that the Syriac translator read one consonant for another in the  Hebrew, and translated accordingly; at times another vocalization of the Hebrew was followed.

A resemblance has been pointed out between the Syriac and the reading of some of the Chaldee Targums. If the Targum is the older, it is not unlikely that the Syriac translator, using every aid in his power to obtain an accurate knowledge of what he was rendering, examined the Targums in difficult passages. This is not the place for formally discussing the date and origin of the Targums (q.v.); but if (as seems almost certain) the Targums which have come down to us are almost without exception more recent than the Syriac version, still they are probably the successors of earlier Targums, which by amplification have reached their present shape. Thus, if existing Targums are more recent than the Syriac, it may happen that their coincidences arise from the use of a common source an earlier Targum.

But there is another point of inquiry of more importance; it is, how far has this version been affected by the Sept.? and to what are we to attribute this influence? It is possible that the influence of the Sept. is partly to be ascribed to copyists and revisers; while, in part, this belonged to the version as originally made. For, if a translator had access to another version while occupied in making his own, he might consult it in cases of difficulty; and thus he might unconsciously follow it in other parts. Even knowing the words of a particular translation may affect the mode of rendering in another translation or revision. Thus a tinge from the Sept. may easily have existed in this version from the first, even though in whole books it may not be found at all. But when the extensive use of the Sept. is remembered, and how soon it was superstitiously imagined to have been made by direct inspiration, so that it was deemed canonically authoritive, we cannot feel wonder that readings from the Sept. should have been, from time to time, introduced; this may have commenced probably before a Syriac version had been made from the Hexaplar Greek text; because in such revised text of the Sept. the additions, etc., in which that version differed from the Hebrew would be so marked that they would hardly seem to be the authoritative and genuine text. (See the article following.)

Some comparison with the Greek is probable even before the time of Ephrem; for, as to the apocryphal books, while he cites some of them (though not as Scripture), the apocryphal additions to Daniel and the books of Maccabees were not yet found in Syriac. Whoever translated any  of these books from the Greek may easily have also compared with it in some places the books previously translated from the Hebrew.

7. Recensions. — In the book of Psalms this version exhibits many peculiarities. Either the translation of the Psalter must be a work independent of the Peshito in general, or else it has been strangely revised and altered, not only from the Greek, but also from liturgical use. Perhaps, indeed, the Psalms are a different version; and that in this respect the practice of the Syrian churches is like that of the Roman Catholic' Church and the Church of England in using liturgically a different version of the book so much read ecclesiastically.

It is stated that, after the divisions of the Syrian Church, there were revisions of this one version by the Monophysites and by the Nestorians; probably it would be found; if the subject could be fully investigated, that there were in the hands of different parties copies in which the ordinary accidents of transcription had introduced variations.

The Karkaphensian recension mentioned by Bar-Hebraus was only known by name prior to the investigations of Wiseman; it is found in two: M-S.: in the Vatican. In this recension Job comes before Samuel; and immediately after Isaiah the Minor Prophets. The Proverbs succeed Daniel. The arrangement in the New. Test. is quite as singular. It begins with the Acts of the Apostles and ends with the four Gospels; while the epistles of James, Peter, and John come before the fourteen letters of Paul. This recension proceeded from the Monophysites. According to Assemani and Wiseman, the name signifies mountainous, because it originated with those living about Mount Sagara, where there was a monastery of Jacobite Syrians, or simply because it was used by them. There is a peculiarity in the punctuation introduced by a leaning towards the Greek; but it is, as to its substance, the Peshito version.

B. The Syriac Version from the Hexaplar Greek Text.

1. Origin and Character. — The only Syriac version of the Old Test. up to the 6th century was apparently the Peshito as above. The first definite intimation of a portion of the Old Test. translated from the Greek is through Moses Aghelaeus. This Syriac writer lived in the middle of the 6th century. He made a translation of the Glaphyra of Cyril of Alexandria from Greek into Syriac; and, in the prefixed epistle, he speaks of the versions of the New Test, and the Psalter, “which Polycarp (rest his soul!), the  chorepiscopus, made in Syriac for the faithful Xenaias, the teacher of Mabug, worthy of the memory of the good” (Assemani, Bibliotheca Orientalis, 2, 83). We thus see that a Syriac version of the Psalms had a similar origin to the Philoxniain Syriac New Test... We know that the date of the latter was A.D. 508; the Psalter, was probably a contemporaneous work. It is said that the Nestorian patriarch Marabba, A.D. 552, made a version from the Greek; it does not appear to be in existence, so that, if ever it was completely executed, it was probably superseded by the Hexaplar version of Paul of Tela; indeed; Paul may have used it as the basis of his work, adding marks of reference, etc.

This version of Paul of Tela, a Monophysite, was made in the beginning of the 7th century, for its basis he used the Hexaplar Greek text — that is, the Sept., with the corrections of Origen, the asterisks, obeli, etc., and with the references to the other Greek versions. The Greek text at its basis agrees, for the most part, with the Codex Alexandrinus. But it often leans to the Vatican, and not seldom to the Complutensian texts. At other times it departs from all.

The Syro-Hexaplar version was made on the principle of following the Greek, word for word, as exactly as possible. It contains the marks introduced by Origen, and the references to the versions of Aquila, Symmrachus, Theodotion, etc. In fact, it is from this Syriac version that we obtain our most accurate acquaintance with the results of the critical labors of Origen.

2. History. — Andreas Masius, in his edition of the book of Joshua (Antwerp, 1574), first used the results of this Syro-Hexaplar text; for, on the authority of a MS. in his possession, he revised the Greek; introducing asterisks and obeli, thus showing what Origen had done, how much he had inserted in the text, and what he had marked as not found in the Hebrew. The Syriac MS. used by Masius has long been lost; though in this day, after the recovery of the Codes Reuchlii of the Apocalypse (from which Erasmus first edited that book) by Prof. Delitzsch, it could hardly be a cause for surprise if this Syriac Codex should again be found.

It is from a MS. in the Ambrosian library at Milan that We possess accurate means of knowing this Syriac versions The MS. in question contains the Psalms, Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiastes, minor prophets, Jeremiah, Baruch, Daniel, Ezekiel, and  Isaiah. Norbeirg published, at Lund in 1787, the books of Jeremiah and Ezekiel from a transcript, which he had made of the MS. at Milan. In 1788 Bugati published at Milan the book of Daniel; he also edited the Psalms, the printing of which had been completed before his death in 1816; it was published in 1820. The rest of the contents of the Milan Codex (with the exception of the apocryphal books) was published at Berlin in 1835, by Middeldorpf, from the transcript made by Norberg; Middeldorpf also added the fourth (second) book of Kings from a MS. at Paris. Rordam issued Libri Judicum et Ruth secundum Versionemn Syriaco-Hexapalarem ex Codice Musei Britannici nunc porimum editi, Greec translati, Notisque illustrati (in two fasciculi, 1859, 1861, Copenhagen, 4to). A competent scholar has undertaken the task of editing the remainder — Dr. Antonio Ceriani, of Milan. In 1861 appeared his Monumenta Sacra et Projana (Milan, tom. 1. fascic. 1), containing, among other ancient documents, the Hexaplar-Syriac Baruch, Lamentations, and the Epistle of Jeremiah. In the preface the learned editor states his intention to publish, from the Ambrosian MS. and others, the entire version, even the books printed before, of whose inaccurate execution he speaks in just terms. A second part has since appeared. Besides these portions of this Syriac version, the MSS. from the Nitrian monasteries now in the British Museum would add a good deal more: among these there are six from which much might be drawn, so that part of the Pentateuch and other books may be recovered. These MSS. are like that at Milan, in having the marks of Origen in the text, the references to readings in the margin; and occasionally the Greek word itself is thus cited in Greek. The following is the notation of these MSS., and their contents and dates:

12,133 (Besides the Peshito Exisdus), Joshua (defective), cesit. 7. “Translated from a Greek MS. of the Hexapla, collated with one of the Tetrapla.”

12,134, Exodus. A.D. 697.

14,434, Psalms formed from two MSS cent. 8 (with the Song of the Three Children subjoined to the second). Both MSS. are defective. Subscription, “According to the Sept.”

14,437, Numbers and 1 Kings, defective (cent. 7 or 8). The subscription to 1 Kings says, that it was translated into Syriac at Alexandria in the year 927 (A.D. 616).  14,442, Genesis, defective (with 1 Samuel Peshito). “According to the Sept.” (cent. 6).

17,103, Judges and Ruth, defective (cent. 7 or 8). Subscription to Judges, “According to the Sept.;” to Ruth, “From the Tetrapla of the Sept.” Riordam issued at Copenhagen in 1859 the first portion of an edition of the MS. 17,103: another part has since been published. Some of these MSS. were written 3 the same century in which the version was made. They may probably be depended on as giving the text with general accuracy.

C. Other Texts. —The list of versions of the Old Test. into Syriac often appears to be very numerous; but on examination it is found that many translations, the names of which appear in a catalogue, are really either such as never had an actual existence, or else that they are either the version from the Hebrew or else that from the Hexaplar text of the Sept., under different names, or with some slight revision. To enumerate the supposed versions is needless. It is only requisite to mention that Thomas of Harkel, whose work in the revision of a translation of the New Test. will have to be mentioned, seems also to have made a translation from the Greek into Syriac of some of the apocryphal books at least, the subscriptions in certain MSS. state this.

II. The Syriac New-Testanment Versions. — These we may conveniently enumerate under five heads, including several recensions under some of them, but treating separately the notable “Curetonian text.”

A. The Peshito-Syriac New Test. (text of Widmanstadt, and Cureton's Gospels). —In whatever forms the Syriac New Test. may have existed prior to the time of Philoxenus (the beginning of the 6th century), Who caused a new translation to be made, it will be more convenient to consider all such most ancient translations or revisions together; even though there may be reasons afterwards assigned for not regarding the version of the earlier ages of Christianity as absolutely one.

1. Date. — It may stand as an admitted fact that a version of the New Test. in Syriac existed in the 2nd century; and to this we may refer the statement of Eusebius respecting Hegesippus, that he “made quotations from the Gospel according to the Hebrews and the Syriac,” ἔκ τε τοῦ καθ᾿ ῾Εβραίους εὐαγγελίου καὶ τοῦ Συριακοῦ (Hist. Eccl. 4:22). It seems equally certain that in the 4th century such aversion was as' ell known of the New Test. as of the Old. It was the companion of the Old Test.  translation made from the Hebrew, and as such was in habitual use in the Syriac churches. To the translation in common use among the Syrians, orthodox, Monophysite, or Nestorian, from the 5th century and onward, the name of Peshito has been as commonly applied in the New Test. as the Old. In the 7th century at least the version so current acquired the name of old, in contrast to that which was then formed and revised by the Monophysites.

Though we have no certain data as to the origin of this version, it is probable on every ground that a Syriac translation of the New Test. was an accompaniment of that of the Old; whatever therefore bears on the one, bears on the other also.

2. History. — There seem to be but few notices of the old Syriac version in early writers. Cosmas Indicopleustes, in the former half of the 6th century, incidentally informs us that the Syriac translation does not contain the Second Epistle of Peter, 2 and 3 John, and Jude. This was found to be correct when, a thousand years afterwards, this ancient translation became again known, to Western scholars. In 1552, Moses of Mardin came to Rome to pope Julius III, commissioned by Ignatius, the Jacobite (Monophysite) patriarch, to state his religious opinions, to effect (it is said) a union with the Romish Church, and to get the Syriac New Test. printed. In this last object Moses failed both at Rome and Venice. At Vienna he was, however, successful. Widmanstadt, the chancellor of the emperor Ferdinand I, had himself learned Syriac from Theseus Ambrosius many years previously; and through his influence the emperor undertook the charge of an edition which appeared in 1555, through the joint labors of Widmanstadt, Moses, and Postell. Some copies were afterwards issued with the date of 1562 on the back of the title.

In having only three Catholic epistles, this Syriac New Test. agreed with the description of Cosmas; the Apocalypse was also wanting, as well as the section Joh 8:1-11; this last omission, and some other points, were noticed in the list of errata. It also wants some words in Mat 10:8; Mat 27:35; two verses in Luke, Luk 22:17-18; and 1Jn 5:7, all which are absent from Syriac MSS. In 2 Corinthians 5, 8 it has in the leaven of purity, which is found in Nestorian sources alone; but it has the usual reading in Heb 2:9, not the Nestorian one χωρὶς θεοῦ. The editors appear to have followed their MSS. with great fidelity, so that the edition is justly valued. In subsequent editions endeavors were made conjecturally  to amend the text by introducing 1Jn 5:7 and other portions which do not belong to this translation. One of the principal editions is that of Leusden and Schaaf; in this the text is made as full as possible by supplying every lacuna from any source; in the punctuation there is a strange peculiarity, that in the former part Leusden chose to follow a sort of Chaldee analogy, while, on his death, Schaaf introduced a regular system of Syriac vocalization through all the rest of the volume. The Lexicon which accompanies this edition is of great value. This edition was first issued in 1708: more copies, however, have the date 1709; while some, have the false and dishonest statement on the title page, “Secinda editio amendis purgata,” and the date 1717. The late Prof. Lee published an edition in 1816, in which he corrected or altered the text on the authority of a few MSS. This is so far independent of that of Widmanstadt. It is, however, very far short of being really a critical edition. III 1892 the edition of Mr. William Greenfield (often reprinted from the stereotype plates), was published by; Messrs. Bagster; if this the text of Widmanstadt was followed (with the vowels fully expressed), and with certain supplements within brackets from Lee's edition For the collation with Lee's text Greenfield was not responsible. There are now in Europe excellent materials for the formation of a: critical edition of this version it may, houwever, be said that, as in its first publication the MSS. employed were honestly used, it is in the text of Widmanstadt in a far better condition than is the Peshito Old Test. The best lexicon, which also serves for a concordance, is Schaaf's (1709,4to). The Peshito has been translated into English by Eltherilge (1846, 1849, 2 vols. 12mo); and better by Murdock (in 1 vol. 8vo, N.Y. 1851).

3. Character. — This Syriac version has been variously estimated; some have thought that in it they bad a genuine and unaltered monument of the 2nd, or perhaps even of the 1st century. They thus naturally upheld it as almost co-ordinate in authority with the Greek text, and as being of a period anterior to any Greek copy extant. Others, finding in it indubitable marks of a later age, were inclined to deny that it had any claim to a very remote antiquity. Thus La Croze thought that the commonly printed Syriac New Test. is not the Peshito at all, but the Philoxenian executed in the beginning of the 6th century. The fact is, that this version as transmitted to us contains marks of antiquity and also traces of a later age. The two things are so blended that, if either class of phenomena alone were regarded, the most opposite opinions might be formed. The opinion of Wettstein was  one of the most perverse that could be devised; he found in this version readings which accord with the Latin; and then, acting on the strange system of criticism which he adopted in his later years, he asserted that any such accordance with the Latin was a proof of corruption from that version: so that with him the proofs of antiquity became the tokens of later origin, and he thus assigned the translation to the 7th century. With him the real indications of later readings were only the marks of the very reverse. Michaelis took very opposite ground to that of Wettstein; he upheld its antiquity and authority very strenuously.

The former point could be easily proved, if one class of readings alone: were considered; and this is confirmed by the contents of the version itself. But, on the other hand, there are difficulties, for very often readings of a much more recent kind appear; it was thus thought that it might be compared, with the Latin as found in the Codex Brixianus, in which there is an ancient groundwork, but also the work of a reviser is manifest. Thus the judgment formed by Griesbach seems to be certainly the correct one as to the peculiarity of the text of this version. He says (using the terms proper to his system of recensions): Nulli harum recensionum Syriaca versio, prout quidem typis excusa est, similis, verum necc ulli prorsus dissimilis est. In multis concinit cum A1exaldrina: recensione, in pluribus cum Occidentali, in nonnullis etiam cum Constantinopolitana, ita tamen ut quee in hanc posterioribus demum seculis invecta sunt, plerique repudiet. Diversis ergo temnporibus ad Graecos codices plane diversos iterum iterumque recognita esse videtur” (Nov. Test. Proleg. 75). In a note Griesbach introduced the comparison of the Codex Brixianus, “Illustrari hoc potest codicum nonnullorum Latinorum exemplo, qui priscam quidem versionem ad Occidentalem recensionem accommodatam representant, sed passim ad juniores libros Grsecos refictam. Ex hoc genere. est Brixianus Codex Latinus, quimmon raro a Graeco-Latinis et vetustioribus Latinis omnibus solus discedit, et in Graecorum partes transit.” Some proof that the text of the common printed Peshito has been re-wrought will appear when it is compared with the Curetonian Syriac Gospels.

4. Minor Recensions. —Whether the whole of this version proceeded from the same translator has been questioned. Not only may Michaelis be right in supposing a peculiar translator of the Epistle to the Hebrews, but also other parts may be from different hands; this opinion will become more general the more the version is studied. The revisions to which the version was subjected may have succeeded in part, but not wholly, in effacing the  indications of a plurality of translators. The Acts and Epistles seem to be either more recent than the Gospels, though far less revised; or else, if coeval, far more corrected by later Greek MSS.

There is no sufficient reason for supposing that this version ever contained the four catholic epistles and the Apocalypse, now absent from it, not only in the printed editions but also in the MSS.

Some variations in copies of the Peshito have been regarded as if they might be styled Monophysite and Nestorian recensions; but the designation would be far too definite, for the differences are not sufficient to warrant the classification.

The MSS. of the Karkaphensian recension (as it has been termed) of the Peshito Old Test. contain also the New with a similar character of text.

B. The Curetonian Syriac Gospels. — This, although in reality but a variety of the Peshito, exhibits such marked peculiarities that it may almost be called a distinct version.

1. History, Date, and Contents. — Among the MSS. brought from the Nitrian monasteries in 1842, Dr. Cureton noticed a copy of the Gospels differing greatly from the common text, and this is the form of text to which the name of “Curetonian Syriac” has been rightly applied. Every criterion, which proves the common Peshito not to exhibit a text of extreme antiquity, equally proves the early origin of this. The discovery is in fact that of the object, which was wanted, the want of which had been previously ascertained. Dr. Cureton considers that the MS. of the Gospels is of the fifth century, a point in which all competent judges are probably agreed. Some persons, indeed, have sought to depreciate the text, to point out its differences from the Peshito, to regard all such variations as corruptions and thus to stigmatize the Curetonian Syriac as a corrupt revision of the Peshito, barbarous in language and false in readings. This peremptory judgment is as reasonable as if the old Latin in the Codex Vercellensis were called an ignorant revision of the version of Jerome. The judgment that the Curetonian Syriac is older than the Peshito is not the peculiar opinion of Cureton, Alford, Tregelles, or Biblical scholars of the school of ancient evidence in this country, but it is also that of Continental scholars, such as Ewald, and apparently of the late Prof. Bleek.  The MS. contains Mat 1:8; Mat 1:22; Mat 10:31; Mat 23:25, Mark, the four last verses only Joh 1:1-42; Joh 3:6-7; Luk 14:11-29; Luk 2:48; Luk 3:16; Luk 7:33; Luk 15:21; Luk 17:24-37.

It would have been a thing of much value if a perfect copy of this version had come down to us; but as it is, we have reason greatly to value the discovery of Dr. Cureton, which shows how truly those critics have argued who concluded that such a version must have existed, and who regarded this as a proved fact, even when not only no portion of the version was known to be extant, but also when even the record of its existence was unnoticed. For there is a record showing an acquaintance with this version, to which, as well as to the version itself, attention has been directed by Dr. Cureton. Bar-Salibi, bishop of Amida in the 12th century, in a passage translated by Dr. C. (in discussing the omission of three kings in the genealogy in Matthew), says, “There is found occasionally a Syriac copy, made out of the Hebrew, which inserts these three kings in the genealogy; but afterwards it speaks of fourteen and not of seventeen generations, because fourteen generations has been substituted for seventeen by the Hebrews on account of their holding to the septenary number,” etc. This' shows that Bar-Salibi knew of a Syriac text of the Gospels in which Ahaziah, Joash, and Amaziah were inserted in Mat 1:8; there is the same reading in the Curetonian Syriac: but this might have been a coincidence. But in Mat 1:17 the Curetonian text has, in contradiction to Mat 1:8, fourteen generations and not seventeen; and so had the copy mentioned by Bar-Salibi: the former point might be a mere coincidence; the latter, however, shows such a kind of union in contradiction as proves the identity very convincingly. Thus, though this version was unknown in Europe prior to its discovery by Dr. Cureton, it must in the 12th century have been known as a text sometimes found; and, as mentioned by the Monophysite bishop, it might be more in use among his co-religionists than among others. Perhaps, as its existence and use is thus recorded in the 12th century, some further discovery of Syriac MSS. may furnish us with another copy so as to supply the defects of the one happily recovered.

2. Relation to the Peshito and to Older Texts. — In examining the Curetonian text with the common printed Peshito, we often find such identity of phrase and rendering as to show that they are not wholly independent translations; then, again, we meet with such variety in the forms of words, etc., as seems to indicate that in the Peshito the phraseology had been revised and refined. But the great (it might be said  characteristic) difference between the Curetonian and the Peshito gospels is in their readings; for while the latter cannot in its present state be deemed an unchanged production of the 2nd century, the former bears all the marks of extreme antiquity, even though in places it may have suffered from the introduction of readings current in very early times.

The following are a few of the very many cases in which the ancient reading is found in the Curetonian, and the later or transition reading in the Peshito. For the general authorities on the subject of each passage, reference must be made to the notes in critical editions of the Greek New Test.

Mat 19:17, τί με ἐρωτᾶ'/ς περὶ τοῦ ἀγαθοῦ; the ancient reading, as we find in the best authorities, and as we know from Origen; so the Curetonlian: τί με λέγεις ἀγαθόν; the common text with the Peshito. Mat 20:22, the clause of the common text, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτιζομαι (and the corresponding part of the following verse), are in the Peshito; while we know from Origen that they were in his day a peculiarity of Mark. Omitted in the Curetonian with the other best authorities. In fact except the Peshito and some revised Latin copies, there is no evidence at all extant for these words prior to the 5th century. Mat 5:4-5 : here the ancient order of the beatitudes, as supported by Origen, Tertullian, the canons of Eusebius, and Hilary, is that of placing μακάριοι οἱ πραεῖς, κ.τ.λ., before μακάριοι οἱ πενθοῦντες, κ.τ.λ.; here the Curetonian agrees with. the distinct testimonies for this order against the Peshito. In Mat 1:18, we know from Irensens that the name “Jesus” was not read; and this is confirmed by the Curetonian: in fiat, the common reading, however widely supported, could not have originated until Ι᾿ησοῦς χριστὸς was treated as a combined proper name, otherwise the meaning of τοῦ δὲ Ι᾿ησοῦ χριστοῦ ἡ γένεσις would not be “the birth of Jesus Christ,” but “the birth of Jesus as the Christ.”

Here the Curetonian reading is in full accordance with what we know of the 2nd century in opposition to the Peshito. In. Mat 6:4 the Curetonian omits αὐτός; in the same ver. and in Mat 5:6 it omits ἐν τῷ φανερῷ: in each case with the best authorities, but against the Peshito. Mat 5:44 has been amplified by copyists in an extraordinary manner; the words in brackets show the amplifications, and the place from which each was taken: ἐγὼ δὲ λέγω ὑμῖν. Α᾿γαπᾶτε τοὺς ἐχθροὺς ὑμῶν ῾εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, Luk 6:2; καλῶς ποιειτε τοὺς μισοῦντας ὑμᾶς, Luk 6:27], καὶ προσεύχεσθε  ὑπὲρ τῶν ῾ἐπηρεαζότων ὑμᾶς καὶ, Luk 6:35] διωκόντων ὑμᾶς. The briefer form is attested by Irenseus, Clement, Origen, Cyprian, Eusebius, etc.; and though the inserted words and clauses are found in almost all Greek MSS. (except Codices Vaticanus and Sinaiticus), and in many versions, including the Peshito, they are not in the Curetonian Syriac. Of a similar kind are Mat 18:35, τὰ παραπτώματα αὐτῶν: Luk 8:54, ἐκβαλῶν ἔξω πάντας καὶ: Luk 9:7, ὑπ᾿ αὐτοῦ; Luk 8:54, ὡς καὶ ᾿Ηλίας ἐποίησεν: Luk 11:2, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς : Luk 8:29, τοῦπροφήτου: Luk 8:44, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί: Joh 4:43, καὶ ἀπῆλθεν: Joh 5:16, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι: Joh 6:51, ἣν ἐγὼ δώσω: Joh 6:69, τοῦ ζῶντος.

On the other hand, the Curetonian often changes the text for the worse, as in the following examples:

In Luke 24 the fortieth verse is omitted, contrary to the Peshito and the most ancient uncial MSS. A, B, א. In Mat 22:35, καὶ λέγων is read by the Curetonian; but it is absent from the Peshito, which is supported by B and א. In Luk 7:22, the words “have we not eaten and drunk in thy name?” are inserted without any MS. authority, apparently from Luk 13:26. In Luk 11:23, instead of the usual Greek text, it has “thou shalt not be exalted to heaven, but;” contrary to all authority, and betraying at the same time a Greek original with μή. In Luk 21:9, it is added at the end, “and many went out to meet him, and were rejoicing and praising God concerning all that which they ate,” words wholly unauthorized. In Luk 13:23, διδάσκοντι is omitted without authority. In Luk 23:18, from ὃς ε¨ν to ἐστιν are also left out, contrary to.all extelrnal evidence. In Luk 8:16, is the unauthorized addition “he set forth another parable.” In Luk 11:29, “except the sign of the prophet Jonas” is omitted, contrary to MSS. Luk 20:12 is omitted without authority. In Luk 22:20 is wanting, and Luk 22:19 is put before Luk 22:17; διδόμενον is also absent in Luk 22:19 without authority. In Joh 5:8, we have the addition “go away to thy house.” So, too, in Joh 5:9, “and he took up his bed” is omitted. In Joh 6:20, μὴ φοβεῖσθε are left out, against MS. authority.

The following are points of comparison with the noted early MSS. It often agrees with B, C, D, and the old Latin version before it was corrected by Jerome, especially its MSS. a. b, c; with D most of all. Very seldom does it coincide with A alone. Thus in Mat 19:9 the words καὶ ὁ  ἀπολελυμένην γαμήσας, μοιχᾶται are omitted, as in D, a, b, e, if; and to Mat 19:28.a long passage is added which is only in D, a, b, c, d. It omits Mat 16:2-3, with B and two other uncial MSS.; though the old Italic has them, as well as D. In Mat 13:55, it has Joseph with B, C, the old Italic, Vulgate, and other authorities.

3. Hebrew Original of Matthew. — It is not needful for very great attention to be paid to the phraseology of the Curetonian Syriac in order to see that the Gospel of Matthew differs in mode of expression and various other particulars from what we find in the rest. This may lead us again to look at the testimony of Bar-Salibi; he tells us when speaking of this version of Matthew, there is found occasionally a Syriac copy made out of the Hebrew; we thus know that the opinion of the Syrians themselves in the 12th century was that this translation of Matthew was not made from the Greek, but from the Hebrew original of the evangelist: such, too, is the judgment of Dr. Cureton: “this Gospel of Matthew appears at least to be built upon the original Aramaic text, which was the work of the apostle himself (Preface to Syriac Gospels, p. 6).

We know from Jerome that the Hebrew Matthew had מחר where the Greek has ἐπιούσιον. We do not find that word here, but we read for both ἐπιούσιον and σήμερον at the end of the verse, “constant of the day.” This might have sprung from the interpretation, “morrow by morrow,” given to מחר; and it may be illustrated by Old Test. passages, e.g. Num 4:7. Those who think that if this Syriac version had been made from Matthew's Hebrew we ought to find מחר here forget that a translation is not a verbal transfusion.

We know from Eusebius that Hegesippus cited from the gospel according to the Hebrews, and from the Syriac. Now in a fragment of Hegesippus (Routh, 1, 219) there is the quotation, μακάριοι οἱ ὀφθαλμοὶ ὑμῶν οἱ βλεπόντες καὶ τὰ ωτα ὑμῶν τὰ ἀκούοντα, words which might be a Greek rendering from Mat 13:16, as it stands in this Syriac gospel as we have it, or probably also in the Hebrew work of the apostle himself.

From these and other particulars, Dr. Cureton concludes that in this version Matthew's gospel was translated from the apostle's Hebrew (Syro- Chaldaic) original, although injured since by copyists or revisers. The same view is maintained by the abbé Lehir (Etude, etc. [Par. 1859]); but it is  vigorously rejected by Ewald (Jahrb. d. bibl. Wissenschaft, vol. 9) and many later critics.

C. The Philoxenian Syriac Version, and its Revision by Thomas of Harkel. — Philoxenus, or Xenaias, bishop of Hierapolis or Mabug at the beginning of the 6th century (who was one of those Monophysites that subscribed the Henoticon of the emperor Zeno), caused Polycarp, his chorepiscopus, to make a new translation of the New Test. into Syriac. This was executed in A.D. 508, and it is generally termed. Philoxenian from its promoter. In one passage Bar-Hebrseus says that it was made in the time of Philoxenus; in his Chroniecon that it was done by his desire; and in another place of the same — work that it- was his own production. Moses Aghelaeus (Assemani, Biblioth. Oriental. 2, 83) states that its author was Polycarp, rural bishop of Philoxenus. In an Arabic MS., quoted by Assemani (ibid. 2, 23), Philoxenus is said by a Jacobite author to have translated the four Gospels into Syriac.

1. History. — This version has not been transmitted to us in the form in which it was first made; we only possess a revision of it, executed by Thomas of Harkel in the following century (The Gospels, A.D. 616). Pococke, in 1630, gives an extract from Bar-Salibi, in which the version of Thomas of Harkel is mentioned; and though Pococke did not know what version Thomas had made, he speaks of a Syriac translation of the Gospels communicated to him by some learned man whom he does not name, which, from its servile adherence to the Greek, was no doubt the Harklean text. In the Bibliotheca Orientalis of Assemani there were further notices of the work of Thomas; and in 1730 Samuel Palmer sent from the ancient Amida (now Diarbekir) Syriac MSS. to Dr. Gloucester Ridley, in which the version is contained. Thus he had two copies of the Gospels, and one of all the rest of the New. Test., except the end of the Epistle to the Hebrews and the Apocalypse. No other MSS. appear to have yet come to light which contain any of this version beyond the Gospels. From the subscriptions we learn that the text was revised by Thomas with three (some copies say two Greek MSS. One Greek copy is similarly mentioned at the close of the Catholic epistles.

Ridley published in 1761 an account of the MSS. in his possession, and a notice of this version. He had intended to edit the text; this was, however, done by White, at different times from 1778 to 1803. After the publication of the Gospels, the researches of Adler brought more copies into notice of  that part of the Harklean text. From one of the MSS. in the Vatican, John's Gospel was edited by Bernstein in 1851. It will be noticed that this version differs from the Peshito in containing all the seven Catholic epistles.

2. Character. — In describing this version as it has come down to us, the text is the first thing to be considered. This is characterized by extreme literality the Syriac idiom is constantly bent to suit the Greek, and everything is in some manner expressed in the Greek phrase and order. It is difficult to imagine that it could have been intended for ecclesiastical reading. It is not independent of the Peshito, the words, etc., of which are often employed. As to the kind of Greek text that it represents, it is just what might have been expected in the 6th century. The work of Thomas in the text itself is seen in the introduction of obeli, by which passages which he rejected were condemned; and of asterisks, with which his insertions were distinguished. His model in all this was the Hexaplar Greek text. The MSS. which were used by Thomas were of a different kind from those employed in making the version; they represented in general a much older and purer text. The margin of the Harklean recension contains (like the Hexaplar text of the Sept.) readings mostly, apparently, from the Greek MSS. used. It has been questioned whether these readings are not a comparison with the Peshito; if any of them are so, they have probably been introduced since the time of Thomas. It is probable that the Philoxenian version was very literal, but that the slavish adaptation to the Greek is the work of Thomas; and that his text thus bore about the same relation to that of Philoxenus as the Latin Bible of Arias Montanus does to that of his predecessor Pagninus. For textual criticism this version is a good authority as to the text of its own time, at least where it does not merely follow the Peshito. The amplifications in the margin of the book of Acts bring a MS. used by Thomas into close comparison with the Codex Beze. One of the MSS. of the Gospels sent to Ridley contains the Harklean text, with some revision by Bar-Salibi.

The marginal readings are probably the most valuable part of the version in a critical view. One of the Greek MSS. compared by Thomas had considerable affinity to D in the Gospels and Acts. Of 180 marginal readings, about 130 are found in B, C, D, L, 1, 33, 69, etc. With D alone of MSS. it harmonizes nineteen times in the Gospels; with D and B seven times. With the Alexandrian, or A, alone, it agrees twice, but with it and others, D, L, eight times. With the Vatican, or B, alone, it harmonizes twice, but with it and others four times (see Adler, p. 130, 131).

D. Syriac Versions of Portions Wanting in the Peshito. —

(I.) The Second Epistle of Peter, the Second and Third of John, and that of Jude. —The fact has already been noticed that the old Syriac version did not contain these epistles. They were published by Pococke 2, 1630 from a MS. in the Bodleian. The version of these epistles so often agrees with what we have in the Harklean recension that the one is at least dependent on the other. The suggestion of Dr. Davidson (Biblical Criticism, 2, 196) that the text of Pococke is that of Philoxenus before it was revised by Thomas seems most probable. But, if it is objected that the translation does not show as great a knowledge of Greek as might have been expected in the translation of the rest of the Philoxenian, it must be remembered that here he had not the Peshito to aid him. In the Paris Polyglot these epistles were added to the Peshito, with which they have since been commonly printed, although they have not the slightest relation to that version.

(II.) The Apocalypse. — In 1627 De Dieu edited a Syriac version of the Apocalypse from a MS. in the Leyden library, written by one “Caspar from the land of: the Indians,” who lived in the latter part of the 16th century. A MS. at Florence, also written by this Caspar, has a subscription stating that it was copied in 1582 from a MS. in the writing of Thomas of Harkel in 622. If this is correct, it shows that Thomas by himself would have been but a poor translator of the New Test. But the subscription seems to be of doubtful authority; and, until the Rev. B. Harris Cowper drew attention to a more ancient copy of the version, we might well be somewhat uncertain if this were really an ancient work. It is of small critical value, and the MS. from which it was edited is incorrectly written. It was in the MS. which Abp. Usher sent as a present to De Dieu in 1631, in which the whole of the Syriac New Test. is said to have been contained (of what version is unknown), that having been the only complete MS. of the kind described; and of this MS., in comparison with the text of the Apocalypse printed by De Dieu, Usher says, “the Syriac lately set out at Leyden may be amended by my MS. copy” (Todd, Walton, 1, 196, note). This book, from the Paris Polyglot and onward, has been added to the Peshito in this translation.

Some have erroneously called this Syriac Apocalypse the Philoxenian, a name to which it has no title: the error seems to have originated from a verbal mistake in an old advertisement of Greenfield's edition (for which he was not responsible), which said “the Apocalypse and the Epistles not found in the Peshito are given from the Philoxenian version.”

(III.) The Syriac Version of Joh 8:1-11. — From the MS. sent by Abp. Usher to De Dieu, the latter published this section in 1631. From De Dieu it was inserted in the London Polyglot, with a reference to Usher's MS., and hence it has passed with the other editions of the Peshito, where it is a mere interpolation.

A copy of the same version (essentially) is found in Ridley's Codex Basrsalibcei, where it is attributed to Maras, 622; Adler found it also in a Paris MS. ascribed to Abbas Mar Paul.

Bar-Salibi cites a different version, out of Maras, bishop of Amida, through the chronicle of Zacharias of Melitina. See Assemani (Biblioth. Orient. 2, 53 and 170), who gives the introductory words. Probably the version edited is that of Paul (as stated in the Paris MS.), and that of Maras the one cited by Bar-Salibi; while in Ridley's MS. the two are confounded. The Paul mentioned is apparently Paul of Tela, the translator of the Hexaplar Greek text into Syriac.

E. The Jerusalem Syriac Lectionary. — The MS. in the Vatican containing this version was pretty fully described by S. E. Assemani in 1756 in the catalogue of the MSS. belonging to that library; but so few copies of that work escaped destruction by fire that it was virtually unpublished and its contents almost: unknown. Adler, who, at Copenhagen, had the advantage of studying one of the few copies of this catalogue, drew public attention, to this peculiar document in his Kurze Uebersichit seineer biblisch- kritischen Reise nach Rom (Altona, 1783), p. 118-127, and, still further, in 1789, in his valuable examination of the Syriac versions. The. MS. was written in 1031 in peculiar Syriac writing; the portions are, of course, those for the different festivals, some parts of the Gospels not being there at all. The dialect is not common Syriac; it was termed the Jerusalem Syriac from its being supposed to resemble the Jerusalem Talmud in language and other points. The grammar is peculiar; the forms almost Chaldee rather than Syriac; two characters are used for expressing PH and P.

In Adler's opinion its date as a version would be from the 4th to the 6th century; but it can hardly be supposed that it is of so early an age, or that any Syrians then could have used so corrupt a dialect. It may rather be supposed to be a translation made from a Greek lectionary, never having existed as a substantive translation. To what age its execution should be assigned seems wholly uncertain. A further account of the MS. of this  version, drawn up from a comparison of Assemani's description in the Vatican catalogue, and that of Adler, with the MS. itself in the Vatican Library, is given in Horne's Introd. 4:284-L287. The only complete passage published till recently was owing to Adler-viz. Mat 27:3-32; and scholars could only repeat or work upon what he gave. But the version has been published entire by Minischalchi Erizzo (Verona, 1861, 1864, 2 vols. 4to; the first containing the text, with a Latin translation; the second, prolegomena and a glossary). Critical editors of the Greek Testament cannot now overlook this very valuable document, whose readings are so important. It contains the following portions of the Gospels: all Matthew except Mat 3:12; Mat 5:34-41; Mat 6:25-34; Mat 7:19-23; Mat 8:14-19; Mat 10:9-15; Mat 10:23-31; Mat 10:34-36; Mat 11:16-26; Mat 12:1-29; Mat 12:38-50; Mat 13:1-43; Mat 13:55-58; Mat 14:1-13; Mat 14:35-36; Mat 15:1-20; Mat 15:29-31; Mat 16:12; Mat 16:20-28; Mat 17:20; Mat 17:27; Mat 18:5-9; Mat 11:21-22; Mat 19:1-2; Mat 19:13-15; Mat 20:17-28; Mat 21:44-46; Mat 26:40-43; all Mark except Mar 1:12-34; Mar 1:45; Mar 2:13; Mar 2:18-22; Mar 3:6-35; Mar 4:5; Mar 4:1-23; Mar 4:35-41; Mar 6:6-13; Mar 6:31-56; Mar 7:1-23; Mar 8:1-26; Mar 8:32-33; Mar 9:1-15; Mar 9:31; Mar 9:41-50; Mar 10:1-31; Mar 10:46-52; Mar 11:1-21; Mar 11:26-33; Mar 12:12; Mark 13; Mark 14; Mar 15:1-15; Mar 15:33-42; all Luke except Luk 1:69-75; Luk 1:77-79; Luk 3:23-38; Luk 4:1-15; Luk 4:37-44; Luk 5:12-16; Luk 5:33-39; Luk 6:11-16; Luk 6:24-30; Luk 6:37-49; Luk 7:17-18; Luk 7:30-35 — viz, Luk 7:22-25; Luk 7:40; Luk 9:7-21; Luk 9:45-56; Luk 10:13-15; Luk 10:22-24; Luk 11:1-26; Luk 11:34-54; Luk 12:1; Luk 12:13-15; Luk 12:22-31; Luk 12:41-59; Luk 13:1-10; Luk 13:30-35; Luk 14:12-15; Luk 14:25-35; Luk 15:1-10; Luk 16:1-9; Luk 16:16-18; Luk 17:1-2; Luk 17:20-37; Luk 18:1; Luk 18:15-17; Luk 18:28-34; Luk 19:11-48; Luk 20:9-44; Luk 21:5-7; Luk 21:20-24; Luk 21:37-38; Luk 22:40-41; Luk 22:46-71; Luk 23:1-31; Luk 23:50-56; all John except Joh 2:23-25; Joh 3:34-36; Joh 4:1-4; Joh 4:43-45; Joh 6:34; Joh 6:45-46; Joh 6:71; Joh 7:30-36; Joh 11:46; Joh 11:55-57; Joh 13:18-30; Joh 19:21-24.

As to the readings, it appears to us that they are such as characterized the 5th and 6th centuries. The text is not that of א, B, Z, or even D, but rather that of A and C. In Matthew 6 :it has the doxology of the Lord's Prayer, which is not in א, B, D, Z; it has John 7:53-8, 11; contains Joh 5:3-4; has the usual order of the fourth and fifth verses in Matthew 5; and has the later enlarged form of Mat 5:44 It also contains the last twelve verses of Mark 16 :contrary to א and B; has υιος, not θεός, in Joh 1:18; and in Mat 22:35 has the later reading καὶ λέγων, omitted in B, L, and the Peshito. It has also οἱ δώδεκα in Luk 22:14, with A, C, E, etc., but contrary to א, B, D. the Curetonian Syriac, and Italic. In Joh 1:27 it has the words ἐμπροσθέν μου γέγονεν, contrary to א, B, L, and 4 the Curetonian Syriac; but with A, E, F, etc., the old Italic, Vulgate, and Peshito. In Mat 19:17 it has the old and genuine τί με ἐρωτᾶ'/ς περὶ τοῦ ἀγαθοῦ, in Joh 3:15, μὴ ἀπόληται ἀλλά are omitted with א  and the Curetonian Syriac, E, etc. On the whole, while it is easy to see a number of the oldest readings in the text, such as those in א, B, the old Italic, D, etc., yet the readings of a later period prevail. Its text, though often differing from the Peshito, is neither older nor better.

III. Literature. — Adler, N.T. Versiones Syriacae, Simplex, Philoxeniana et Hierosolymitana denuo examinatae (1789); Wiseman, Horce Syriacae (1827); Ridley, De Syriacarum N. Fasderis Version Indole atque Usu, etc. (1761); Winer, Commentatio de Versionis N.T. Syriacae Usu Critico caute Instituendo (1823); Wichelhaus, De Novi Test. Fersione Syriaca-Antiqua quam Peschitho vocant (1850); Bernstein, De Charklensi N.T. Translatione Syriaca Commentatio (1857); Cureton, Ancient Recension of the Syriac Gospels (preface, etc., 1858); Lee, Prolegomena to Bagster's Polyglot; Reulsch, Syrus Interpres cum Fonte N.T. Greco collatus (1741); Storr, Observationes super N.T. Versionibus Syriacis (1772); Lohlein, Syrus Ep. ad Ephesios Interpres (1835); Michaelis [J. D.], Cuace in Versionem Syriacam Actuum Apostolicorum (1755); Credner, De Prophetarum Min. Vers. Syr. quam Peschito vocant Indole (1827); the Introductions of De Wette, Herbst, and Bleek, with Davidson's Treatise on Biblical Criticism, vol. 2; also the literature referred to by Walch, Bibl. Theol. 4:143 iq.; Rosenmüller, handbuch, 3, 19 sq., 91 sq.; Danz, Theol. Worterb. p. 927; Darling, Cyclop. Bibliog. col. 70; and Herzog, Real- Encyklop. s.v.

## Syrian[[@Headword:Syrian]]

             (אֲרִמַּי, Arummi, Gen 25:20; Gen 28:5; Gen 31:20; Gen 31:24; Deu 26:5, 2 Kings 5, 20; fem. אֲרִמַּיּה, Arammiydh, 1Ch 7:14, “Aramitess;” plur. masc. אֲרִמַּי, Arammim, 2Ki 8:28-29; 2Ki 16:6 [where the text has ארומים, which the marg. corrects to אֲרוֹמַי, Edomites]; 2Ch 22:5; but “Syrians” is elsewhere the rendering of אֲרִם, Aranz; Σύρος, [Luk 4:27), an inhabitant either of Western Syria, i.e. on the Mediterranean (2 Kings 5, 20), or of Eastern, i.e. Mesopotamia (Genesis loc. cit.). SEE SYRIA.

## Syrian Churches[[@Headword:Syrian Churches]]

             a general name for that portion of the Oriental Church which had its seat in Syria, and which was anciently comprehended in the patriarchate of Antioch and (after that of Jerusalem obtained a distinct jurisdiction) in the :patriarchate of Jerusalem. The Syrian Church of the early centuries was exceedingly flourishing. Before the end of the 4th century it numbered 119 distinct sees, with a Christian population of several millions. The first blow to the prosperity of the Syrian Church was the fatal division which arose from the controversies on the incarnation. SEE EUTYCEES; SEE JACOBITES; SEE MONOPHYSITE; SEE NESTORIANS.

The Eutychian heresy, in one or other of its forms, obtained wide extension in Syria; and the usual results of division ensued in the corruption and decay of true religion. The Moslem conquest accelerated the ruin thus begun; and from the 7th century downwards, this once flourishing Church declined into a weak and spiritless community, whose chief seat was in the mountains, and whose best security from oppression lay in the belief on the part of the conquerors of their utterly fallen and contemptible condition. Under the head MARONITES SEE MARONITES has been detailed the most remarkable incident in the later history of the Syrian Church. This branch of the Eastern Christianity, although for the most part divided from the orthodox Greek Church by the profession of Monophysitism, took part with the Greeks in their separation from the West, under Michael Cerularius; and the reunion of the Maronites to Rome had the remarkable result of establishing side by side, within the narrow limits occupied by the Christians under the Moslem rule in Syria, two distinct communities, speaking the same language, using the same liturgy, and following the same rites, and yet subject to two different patriarchs, and mutually regarding  each other as heretics and apostates from the ancient creed of their country. The chief peculiarity of the Syrian rite, as contradistinguished from the Greek, consists in its liturgy, and the language of that liturgy, which is Syriac, and with which the people, aid, in many cases, the priests, are entirely unacquainted. The liturgy is known as the Liturgy of St. James. The Syrians agree with the Greeks in the use of unleavened bread, in administering communion under both heads, in permitting the marriage of priests (provided they marry before ordination), and in administering the unction of confirmation at the same time with baptism, even to infants.

The Christian community of Syria may at present be divided into four classes: the Maronites, the Greeks (who are also called Melchites), the Monophysites, who are called Jacobites, and the primitive Syrian Christians (not Maronites) whi'o are in communion with Rome. This last-named community-forms-the small-remnant of the ancient Syrian Church which remained orthodox during the controversy on the incarnation, at the time of the general lapse into Monophysitism. To these are to be added the Christians of the Latin rite. The Maronites number about 150,000; the Greeks are said to be about 50,000; the Jacobites of Syria and of Armenia Proper are said to reckon together about 40,000 families, of whom, however, but a small proportion (probably scarcely 10,000 in all) can be set down to the account of the Syrian Church. The non-Maronite Syrians who follow their national rite, but are in communion with Rome, are supposed to amount to about 4000. The resident Latins are chiefly members of the religious orders 4who from immemorial time have possessed convents in the Holy Land, and European Catholics who have settled permanently or for a time at Jerusalem, Beirut, and Damascus. None of these can in any way be regarded as belonging to the Syrian Church. It may be well to add that the belief, and, in most particulars the disciplinary practice, of these several classes coincide substantially with those respectively of the same communities in the other churches of the East. All (with the exception of the Maronites and the few United Syrians) reject the supremacy of the Roman see. The Syrians of the Greek communion reject the double procession of the Holy Ghost; and the Jacobites firmly maintain their old tenet of Eutychianism. Among them all are to be found monks and religious females. All enforce celibacy on their bishops, and refuse to priests the privilege of contracting a second marriage, or of marrying after ordination. The practice of fasting prevails among all alike. They receive and practice the invocation of saints and prayers for the dead, and the use  of painted, although not of graven, images. Many particulars regarding them are to be gleaned from the memoirs of recent missionaries of the several denominations, among which the letters published from time to time by the French Society for the Propagation of the Faith, although naturally tinged with some sectarian coloring, are particularly full and interesting. — Chambers's Encyclop. s.v. See Etheridge, Hist., Liturgy, etc., of Syrian Churches (Lond. 1846); Benin, Traditions of Syr. Churches (ibid. 1871).

## Syrinx[[@Headword:Syrinx]]

             in Greek mythology, was a daughter of the river-god Lado, who, when pursued on account of her beauty by Pan, prayed to her father for relief, and was changed into a reed. Pan cut some stalks from it, joined them together with wax, and used it, in the form known to us as Pan's pipe, in remembrance of her (Ovid, Metam. 1, 690).

## Syrna[[@Headword:Syrna]]

             in Greek mythology, was a daughter of the Carian king Dameethus. She fell from the roof of her house, and was restored by the art of Podalirius, who then married her, and built the city named after her in Caria.

## Syro-Phoenician[[@Headword:Syro-Phoenician]]

             (Συροφοίνισσα v.r. Συροφοινίκισσα), a general name (Mar 7:26) of a (female) inhabitant of the northern portion of Phoenicia, which was popularly called Syro-Phoenicia, by reason of its proximity to Syria and its absorption by conquest into that kingdom. SEE PHOENICIA. The name is made especially interesting to the scriptural student on account of the woman who besought our Lord in behalf of her afflicted daughter, and the miraculous cure wrought by him on the latter. Matthew calls the woman a woman of Canaan (Mar 15:22), being in respect to her nationality, in common with the Phoenicians, a descendant of Canaan; Mark describes her as “a Greek, a Syro-phoenician by nation” (Mar 7:26), but Rosenmüller rightly observes that the Jews called all Gentiles Greeks ( ῾Ελλήνες), just as the Greeks called all strangers barbarians. She was therefore a Greek, or Gentile, and a native of that part of Syria which belonged to Phoenicia. We have a curious instance of the interchange made in respect to the term's Canaanites aid Phoenicians, of an earlier kind, in the case of Shaul, the son of Simeon, who is said in Genesis (Gen 46:10), according to the Sept., to be the son of a Phoenician woman, and in Exodus (Exo 6:15), to be the son of a Canaanitish woman. The case of the Syro-phoenician woman was a very singular one, both on account of the strong faith manifested on her part, and the exercise of divine grace and power in miraculous working by Christ beyond the proper sphere of his personal ministrations. In the latter respect it stands in a sort of affinity to the cases in Old Test. history referred to by our Lord in Luk 4:26-27.

The invention of the words “Syro-Phoenicia” and “Syro-Phoenicians” seems to have been the work of the Romans, taught it is difficult to say exactly what they intended by the expressions. It has generally been supposed that they wished to distinguish the Phoenicians of Syria from those of Africa (the Carthaginians); and the term “Syrophoenix” has been regarded as the exact converse to “Libyphoenix” (Alford, ad loc.). But the Libyphsenices are not the Phoenicians of Africa generally they are a peculiar races half-African and half Phoeniciain (“mixtum Punicum Afris genaus,” Livy, 21:22). The Syro-Phoenicians, therefore, should, on this analogy, be a mixed race, half Phoenicians and half Syrians. This is probably the sense of the word in the satirists Lucilius (ap. Non. Marc. De Proprietat. Serin. 4:431) and Juvenal (Sat. 8:159), who would regard a mongrel Oriental as peculiarly contemptible. In later times a geographic sense of the terms superseded the ethnic one. The emperor Hadrian divided Syria into three parts- Syria Proper, Syro-Phoenica, and Syro-Palaestina, and henceforth a Syro-Phoenician meant a native of this sub-province (Lucian, De Conc. Der. § 4), which included Phoenicia Proper, Damascus, and Palmyrene (see Rawlinson, Herod. 4:243 sq.).

## Syro-Roman Christians[[@Headword:Syro-Roman Christians]]

             are a class of converts to the Romish faith in Malabar and Travancore, in India. 'They have their own bishops and priests. Their forefathers appear to have belonged to the Christians of St. Thomas, as they were called; and were gained over to the Romish Church by the Portuguese, who compelled the churches nearest the coast to acknowledge the supremacy of the pope. The Syro-Roman Christians, along with the converts from other tribes in the district, are said to amount to upwards of one hundred thousand souls. They are allowed to retain their own language in divine worship, as well as their own liturgy, and they have a Syriac college.

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## Syropilus[[@Headword:Syropilus]]

             (also SGUROPULTUS, Σγουρόπουλος, Σγοῦρος), SYLVESTER, a writer on the history of the Council of Ferrara and Florence (1438 sq.), who himself participated in its business, and was one of the most determined opponents of the union between the churches of the East, and West upon which the emperor, John Palaeologus, had set his heart. So far did he carry his opposition that he found it advisable to resign his place as one of the six debaters in the council, and came into violent antagonism with both, the patriarch and the emperor… He yielded to the emperor's commands and threats, however, so far as to sign the decree of union, which had been adopted, but afterwards deplored the weakness of his  action. He was a legal officer (δικαιόφυλαξ) and a chief sacristan (μέγας ἐκκλησιάρχης) at Constantinople, and also one of the five dignitaries about the patriarch who were allowed to wear the badge of the cross upon their robes; but his want of firmness in the matter of the treaty of union with the Latin Church rendered him unpopular at home and thus caused him to retire from public life. He devoted his leisure to the composition of a “true history of the untrue union between the Greeks and the Latins,” thereby exciting against himself the anger of the Latins and their friends in turn, so that Romish writers like Labbe and Allatius class him unqualifiedly with Grecian liars and the worst sort of schismatics.

The work of Syropuluis has important and undeniable value as a source for the history of the Synod of Ferrara. It presents a credible view of events personally engaged in by the author, and defends a position actually represented in the council, besides revealing to view a series of connected and involved incidents which, but for its narration, could not have been known at this day. The later criticism of Allatius may, nevertheless, have corrected some minor particulars of the narrative. The object of the book was to show that a real unions was impossible, though the leaders on both sides, the pope, Bessarion, the patriarch, the emperor, etc., steadily drew nearer to each other, until the necessities of the Greeks decided the result, which Syropillus justly characterizes as a compromise (μεσότης) rather than a union. The final drafting of the terms of union involved extraordinary difficulties (sect. 8:14). Book 12 relates the disagreements of the Greeks while returning from the synod, and their discouraging reception at home.

The work is extant in a single edition based on a codex of the Bibliotheca Regia (N. 1247), from which Serrarins caused it to be copied in 1642 and sent to Isaac Vossius for publication; but Sir Edward Hyde, the English ambassador, caused the manuscript to be placed at the disposal of Robert Creyghton, chaplain at the court of Charles II and, later, bishop of Bath. The latter issued the book in the original Greek and accompanied it with a Latin translation under the title Vera Hist. — Unionis non Verce inter Graecos et Latinos, etc. (Hagee Comitis, 1660), besides prefixing to it a eulogy of Syropulus and of the Grecian theology and Church as compared with the papal, which rendered the work still more unpalatable to Romish readers. Allatius accordingly prepared a refutation, directed more especially at Creyghton, entitled In R. Creyghtoni Apparat., Versionem et Not. ad Hist. Concec, Florentini, etc. (Rom. 1665), pt. 1 Creyghton's  edition and also the Paris codex are incomplete, as the whole of the first book is wanting; but several other manuscript scopies of Syropulus exist, so that the deficiency may perhaps be met. See Creyghton's preface, ubi sup.; Oudini Comment. 3, 2418; Cave, Hist. Liter. Append.; Schröckh's, 34:411. — Herzog, Real-Encyklop. s.v.

## Syrtis[[@Headword:Syrtis]]

             (Σύρτις, “quicksands,” Act 28:17). There were two quicksands on the coast of North Africa,.; between Cyrene and Carthage, whose shoals and eddies the ancient mariners greatly feared (Horace, Odes, 1, 22, 5; Ovid, Fast. 4:499; Tibull. 2, 4, 91). The greater of these was named Syrtis Major, or Magna and the lesser Syrtis Minor; and old geographers used to tell many marvels respecting them (Strabo, 2,:123; 17:834; Ptolemy, 4:3: Pliny, 5, 4;. Solin. 27; Mela, 1, 7 4; Sallust, Jug. 78). Modern explorations find both of them to be highly dangerous bays, where the treacherous sandy shore is barely covered with water, and where terrific clouds of sand are suddenly raised by the wind, obscuring then sight and overwhelming men and even ships, The Greater Syrtis is now called the Gulf of Sidra, between Tripoli and Barea; and the Lesser the Gulf of Cabes. The former is specially intended in the account of Paul's shipwreck (q.v.). See Smith, Dict. of Class. Geog. s.v. SEE QUICKSAND. Syrus, in Greek mythology, was a son of Apollo and Sinope, who is said to have given name to the Syrians.

## Systatlcae[[@Headword:Systatlcae]]

             (Συστατικαί) were letters of license granted by a bishop for a clergyman to' remove from his diocese to another, called by the old canons Dismissory Letters.

## Syzygus[[@Headword:Syzygus]]

             SEE YOKE-FELLOW.