THE AGES DIGITAL LIBRARY

REFERENCE

CYCLOPEDIA of BIBLICAL, THEOLOGICAL and ECCLESIASTICAL LITERATURE

Schulthess, Johannes, Dr - Sects, Christian

by James Strong & John McClintock

To the Students of the Words, Works and Ways of God:

Welcome to the AGES Digital Library. We trust your experience with this and other volumes in the Library fulfills our motto and vision which is our commitment to you:

MAKING THE WORDS OF THE WISE
AVAILABLE TO ALL — INEXPENSIVELY.

AGES Software Rio, WI USA
Version 1.0 © 2000

Schulthess, Johannes, Dr.

the Swiss compeer of Paulus and Rohr in the advocacy of the older rationalism, was born Sept. 28, 1763, and received a predominantly philological training. His earliest labors were expended in behalf of reforms in the public schools (see *Schweizer Schulfreund*, 1812, etc.). His *Kinderbibel des alten Testaments* and his *Schweizer Kinderfreund* were highly esteemed as textbooks. He became a professor of the Zurich gymnasium, and prebendary in 1816, and from that time devoted himself to the department of New Test. exegesis. He endeavored to ground his rationalism on the Bible itself, even at the cost of violence to the text. In 1824 he published a commentary on the Epistle of St. James, and in 1822 he gave to the world his dogmatical views, in a pamphlet entitled *Rationalism. u. Supranaturalism. Kanon, Tradition u. Scription*, a work in which Orelli participated. His *Revision d. kirchl. Lehrbegriffs* (1823-26) served a similar purpose. From 1826 to 1830 he edited the *Annalen* founded by Wachler, Schwarz at Heidelberg at the same time publishing a periodical in the interests of his peculiar theological views. In the revived conflict (1820 sq.) respecting the Lord's supper between the Lutheran and Reformed churches, he gave himself out as the defender of true Zwinglianism (comp. his *Evangel. Lehre vom heil. Abendmahl* [Leips. 1824]). He likewise felt himself called to resist the movements of his time towards ultramontanism, but no less all tendencies towards "mysticism and pietism." He had, in short, a thoroughly polemical nature, which involved him in controversies with all who would not adopt his frequently venturesome hypotheses, rationalists no less than orthodox theologians; but in the privacy of social intercourse he displayed, especially in his later years, a friendly, genial spirit, in which nothing of the controversialist was apparent. He also combined with his rationalism a simple piety whose center was a firm faith in the all-controlling goodness of God. After the University of Zurich had been founded, in 1833, Schulthess became ordinary professor in that institution. He had received the degree of doctor in theology from Jena, Nov., 1817. He died Nov. 10, 1836, leaving, as his most important legacy to theological science, an edition of the works of Zwingli which he had published m connection with Schuler. The clergymen trained by him generally entered into different paths from those in which he walked — the older ones through the influence of Schleiermacher, and the younger under the guidance of Nitzsch, Tholuck, Jul. Muller, etc. The most trustworthy source for his biography is the *Denkschrift zur hundertjahr.*

Jubelfier d. Schulthess. Familienfonds, etc., by his son Johann (Zurich, 1859).

Schulting, Cornelius,

a learned Dutch ecclesiastic, was born at Steenwyk, Overyssel, about 1540. His family was distinguished and honorable. After studying at Cologne, he took the ecclesiastical habit, taught philosophy in the college at Laurentianum, and afterwards became its principal., He had charge of the faculty of arts at Cologne, and was canon of the cathedral. He died April 23, 1604. His writings show erudition and a great range of reading. We mention, *Bibliotheca Ecclesiastics.* etc (Cologne, 1599, 4 vols. fol.): — *Ecelesiasticoe Disciplinoe*, etc. (ibid. 1599, 8vo): — *Bibliotheca Catholia* (ibid. 1602, 2 vols. 4to): — *Hierarchica Anacrisis* (ibid. 1604, fol.). See Sweert *Athenoe Belgicoe*; Hartzheim, *Bibl. Colon.*

Schulz, David,

a German rationalist, was born in Lower Silesia, Nov. 29, 1779, and after protracted preliminary studies was admitted to the University of Halle in 1803, where he devoted himself largely to philological studies and became strongly interested in the lectures of Fr. A. Wolf. In 1806 he received the degree of Ph.D. and the position of docent in the philosophical faculty of his alma mater. Soon afterwards the university was suspended, and Schulz followed a call to Leipsic in 1807; but on the restoration of the University of Halle he returned and taught successful courses on the classical writers, the books of the New Test., and Roman antiquities. The government of Westphalia recognized his services in 1809 by conferring on him the position of extraordinary professor in theology and philosophy; but having obtained, through the influence of Wolf and W. von Humboldt, an Ordinary professorship of theology at Frankfort-on-the-Oder, he left Halle for that place. In 1810 he received the theological doctorate. In 1811 the university was transferred to Breslau, and from that period Schulz concentrated his energies wholly on the science of theology. His lectures extended over the greater portion of its field, and discussed encyclopaedia, New Test. introduction, criticism, and hermeneutics, exegesis of nearly the entire New Test. Church history, introduction to systematic theology, dogmatics, and repeatedly, for students of the entire university, the nature of Christianity. He delivered the academical address in connection with the tercentenary of the Reformation in 1817, and that of June 25, 1830, in commemoration of

the submission of the Augsburg Confession. In 1819 he was made consistorial councillor, and soon afterwards director of the commission of examiners in science, as also director of the pedagogical seminary for learned schools. In 1845 he imprudently signed a declaration against the efforts of a small party in the evangelical Church, which yet was powerful by reason of support from without, and in consequence was deprived of the position of royal consistorial councillor, though permitted to retain the title and emoluments of that office. His influence declined after 1848, as did also his physical energies. The loss of sight compelled his withdrawal from academical occupations during the last years of his life, and, after protracted sufferings, he died Feb. 17, 1854.

Schulz's theological attitude was that of ordinary rationalism. He considered his mission to be the unifying of Christianity and humanity by more clearly apprehending and presenting the fundamental truths of the former, etc. He was not a pioneer, but a Conservative rationalist, and contributed greatly to protract the rule of the rationalist tendency. His exegetical writings are not without scientific value, but those of a polemical character are immoderately violent. All of his writings suffer from diffuseness and repetition. A certain force of individuality must be conceded to him, since he was able to attract large numbers of students to his lectures, which were entirely without arrangement, and was able to exercise an almost intolerable dominion over the entire Church of Silesia during a protracted period, so that the Lutheran separation in that province is often charged to his overbearing influence. His passionate nature could not brook opposition, and rendered it difficult for him to submit to the decrease of his party, which was apparent in his later years.

The works of Schulz mostly belong to the departments of exegesis and New Test. text criticism, but are occasionally polemical writings. We mention, *Brief an die Hebraer,* etc. (Bresl. 1818): — *Parabel vom Verwalter, Luc.* 16, 1 *sq.* (ibid. 1821): — *Christl. Lehre vom heil. Abendmahl* (Leips. 1824; 2d ed., with sketch of doctrine of Lord's supper, ibid. 1831): — *Was heisst Glauben, u. wer sind die Unglaubigen*? etc., with supplement discussing original sin (ibid. 1830, 1834): — *Geistesgaben d. ersten Christen,* etc. (Bresl. 1836): — *Prog. de Codice* 4 *Evangel. Biblioth. Rhedigerianoe,* etc. (Vratisl. 1814): — *Novum Test. Groece,* Textum ad Fidem Codd., Verss. et Patrum rec. et Lect. Var. Adjecit J.J. Griesbach, vol. 1, *Evangelia* complectens; ed. tertiam emend. et auct. cur. D.S. (Berol. 1827): — *Disputatio de Codice D.*

Cantabrigiensi (Vratisl. 1833): — *De Doctorum Academ. Officiis* (ibid. 1827): — Theol. *Lehrfreiheit auf den evangel. Universitaten u. deren Beschrankung durch symbol. Bucher* (Bresl. 1830) (Von Colln being joined with Schulz in the authorship of this work).

Schulz, Johann Christoph Fr.,

a German doctor and professor of theology, was born May 8, 1747, at Wertheim. From 1783 he was professor at Giessen; in 1786 he was made first preacher and superintendent of the Alsfeld diocese, and died Jan. 26, 1806. He wrote, *Scholia in Vet. Test.* (Norimb. 1797): — *Psalmus* 49 *Varietatibus Lectionis Observationibusque Philologicis Illustratus* (Gottingen, 1769, 1771, 2 pts.): —*De Ellpsibus Hebraicis*, etc. (Lips. 1782-93): — *Der* 2*te Brief Pauli an die Korinther* (Halle, 1785, tc.). See Winer, *Hand-buch der theol. Literatur.* 2, 769; Furst, *Bibl. Jud.* 3, 295 sq.; Steinschneider, *Bibliograph. Handbuch*, p. 130. (B.P.)

Schulze, Benjamin Wilhelm Dan.,

a German theologian, was born at Berlin, Jan. 17, 1715, where he also died, March 17, 1790. He wrote, *Commentatio et Dissertatio Apologetica, qua Inquiritur, num Puncta Vocalia* τῶ *Kethib* aa *Subjecta ad Keri sint Referenda*: — *Vollstandigere Kritik uber die gewohnlichen Ausgaben der hebr. Bibel*, etc. (Berlin, 1764): —*Conjecturoe Historico-criticoe Sadducoeorum inter Judaeos Sectae Novam Lucem Accendentes* (Halle, 1799): — *Additamenta Variantium Lectionum e Gersoniana Sacri Codicis Editione Collectarum* (ibid. 1768): — *Conjecturoe Crit. ad lllustrotionem Psa.* 22:13 (ibid. 1769). See Winer, *Handbuch der theol. Literatur*, 2, 770; Furst, *Bibl. Jud.* 3, 296. (B.P.)

Schulze, Ernst August,

a German professor of theology, was born Aug. 8, 1721, at Berlin, and died May 3, 1786, as pastor of the German Reformed Church at Frankfort-on-the-Oder. He wrote, *Commentatio de Fictis Hierosolymorum Privilegiis* (Francof. 1756): — *Dissertatio de Variis Judaeorum Erroribus in Descriptione Templi* (ibid. 1758): — *Commentatio de Hebraeorum Antiquitatum Vestigiis in Horatii Eclogis* (Hague, 1774): — *Dissertatio de Juda Galilaeo et ejus Secta* (Francof. 1761): —*Dissertatio de Herodiana Puerorum Bethlehemiticorum Coede* (ibid. 1765): — *Compendium*

Archoeologioe Hebraicoe (Dresden, 1793). See Wiser, *Handbuch der theol. Literatur,* 2, 770; Furst, *Bibl. Judaica,* 3, 296. (B.P.)

Schulze, Johann Ludwig,

a German doctor and professor of theology, was born at Halle, Dec. 17, 1734, and died there, May 1, 1799. He wrote, *Dissertatio qua Mutationes in Textu Cod. Alexandrini a Grabio Factoe ex Conjectura, ad Examen Revocantur* (Halle, 1768): — *Chaldaicorum Danielis et Esrae Capitum Interpretatio Hebraica* (ibid. 1782): — *Dissertatio ad Cohel.* 1-8 (ibid. 1768). He also edited Simonis *Lexicon Manuale* and Altingii *Synopsis Institutionum Chaldoearum.* See Wiser, *Handbuch der theol. Literatur,* 2, 770; Furst, *Bibl Judaica,* 3, 297. (B.P.)

Schumann, Christian Heinrich,

a German doctor of theology, was born at Neukirchen Dec. 25, 1787. His first appointment was that of collaborator at Meissen. In 1815 he was made co-rector at Annaberg, in 1825 deacon, and in 1827 pastor there, until in 1835 he became superintendent. He died at Dresden Dec. 11, 1858. He wrote, *De Cultu Jesu* (Annaberg, 1841): — *Stimmen aus dem Hause des Herrn uber Zeitereignisse und Zeitbedurfnisse* (ibid. 1849). See Wiser, *Handbuch der theol. Literatur,* Supplement, p. 301; Zuchold, *Bibl. Theol.* 2, 1199. (B.P.)

Schumann, Gustav Adolph,

a German theologian, was born at Weickelsdorf, near Zeitz, in 1803. In 1826 he became academical private teacher; in 1829 he was made professor extraordinary at Leipsic; and died at Meissen April 11, 1841. He wrote, *Vita Mosis*: Pars I, *De Infantia Mosis* (Lips. 1826): — *De Libertate Interpretis Dissertatio* (Meissen, 1840): — *Melancthon Redivivus, oder der ideale Geist des Christenthums* (Leips. 1837). See Wiser, *Handbuch der theol. Literatur,* 2, 770; Supplement, p. 801; Furst, *Bibl. Judaica,* 3, 297; Zuchold, *Bibl. Theol.* 2, 1199. (B.P.)

Schumman, Johannes,

a distinguished clergyman of the (Dutch) Reformed Church, a medical practitioner of considerable skill, and a Revolutionary patriot whose services to his country were most vigorous and fearless, was born Aug. 18, 1712, of German parents, at West Camp, N.Y., studied theology under

Frelinghuysen and Goetschius, and received and accepted a call to the united churches of Catskill and Coxsackie, N.Y., upon condition that, at their expense, he should go to Holland to complete his education. This he did in 1752; and in 1753, after a rigid examination, he was licensed and ordained by the Classis of Amsterdam, and returned to take charge of the churches, in which he spent his entire ministry of forty-one years. His powerful voice, earnest manner, and burning fervor of piety, with uncompromising attachment to the principles of theology, his honest zeal and indefatigable perseverance and industry, were the secrets of his success. He was a warm coetus man in the great controversy of his Church respecting independence of the mother Church in Holland. In the same spirit, his patriotism made him a famous leader of the people of the whole region of which Catskill is the center against British rule. Indians and Tories abounded in that country and around his own residence. Emissaries of George III were frequently passing through those river counties carrying messages between New York and Canada and stirring up the savages and the Tortes to treacherous plots and deeds of cruelty. Of course he was the chief object of their hatred. But he prayed and thundered from his pulpit. He rode undaunted to discharge his official duties in his church at Coxsackie, fifteen miles distant from Catskill and through a wilderness that exposed him to constant dangers from his country's foes. He aided in organizing committees of safety and in the military defenses. He went armed, but his chief trust was in God. Nothing daunted or depressed his lofty daring for liberty and his native land. To this day Ulster, Greene, and Albany counties are full of traditions of his fame. He is the hero of a historical novel entitled *The Dutch Dominie of the Catskills,* by the late Rev. David Murdock, D.D., who was his successor at Catskill, 1842-51. His medical services were gratuitously rendered for the benefit of his people, "and without respect of persons." A few days before he died he preached at Coxsackie his last sermon, on the Savior's words "It is finished;" and then he went home to finish his own work in the full assurance of faith, May 6, 1794. See Sprague, *Annals of the Amer. Pulpit,* vol. 9. (W.J.R.T.)

Schupp, Johann Balthasar,

a German pastor and critic, was born at Giessen in 1610. In his fifteenth year he entered the University of Giessen. At first he studied law, then theology. After a long journey among the German universities, he tarried at

Rostock (1629-31) and took his master's degree. Then he visited Holland and heard Salmasius and Voss. On his return he acted as professor of history and oratory for ten years at Marburg. In 1643 he added to his duties that of a pastor. Desiring to give himself entirely to the ministry, he accepted the place of court preacher at Braubach in 1646. The landgrave of Hesse-Braubach commissioned him to take part in the negotiation of the Peace of Westphalia (1648). At Munster he had the honor of preaching the first sermon in commemoration of the peace. Here a call came to him to the place of chief pastor of St. James's, Hamburg. Entering upon his duties in 1649, he labored the remaining twelve years of his life with great zeal and popularity. He was thoroughly evangelical, preaching not exclusively Christ *for* us, but Christ *in* us, and insisting upon thorough heart conversion. His manner was free and popular, a great contrast to the prevalent scholastic method. His success turned his colleagues into spies and enemies. Bitter calumnies were invented against him. Satirical pamphlets flew on every hand. The magistracy interfered, and imposed silence on both sides. But the violence of the assaults broke down the health of the faithful man. He died in great joy, a truly *candida anima,* in 1661. Schupp published, *Volumen Orationum Solemnium et Panegyricarum* (1642): — *Traktaten uber Staat, Kirche und Schule*; — *Morgen- und Abend-Lieder.* His collective works were edited by his son (Hanau, 1663), and have had several editions. See *In Schuppii Obitum* (Francof. 1685); Herzog, *Real-Encyklop*. 20, 749-755. (J.P.L.)

Schureman, John, D.D.,

a (Dutch) Reformed minister, son of Hon. James Schureman, United States Senator from New Jersey, was born near New Brunswick, N.J., Oct. 19, 1778. Of pious lineage, he devoted himself to Christ in early youth. At seventeen he graduated from Queen's College (1795), and then studied theology with Dr. Livingston. He was licensed in 1800, settled at Bedminster, N.J., from 1801 to 1807, when he removed to the Church at Millstone, and in 1809 accepted a call to the Collegiate Dutch Reformed Church in New York at the same time with Dr. Jacob Brodhead. Here he sustained himself with satisfaction to his people, but, on account of feeble health, in 1811 he accepted the vice-presidency and chair of moral philosophy and belles lettres in Queen's College at New Brunswick. For a short time, 1813, he was pastor of the Dutch Reformed Church in that city, but disease soon obliged him to desist. In 1815 the General Synod

appointed him professor of ecclesiastical history and pastoral theology in the theological seminary under their care in New Brunswick. Here for five years he fulfilled his duties with profit to the institution and honor to himself. He died in 1818 of typhus fever. Dr. Schureman was blessed with a clear, vigorous, accurate, and well-disciplined mind, and with an uncommonly amiable temper which made him, like Daniel, “a man greatly beloved.” His piety was tender, devout, and universally acknowledged by all who knew him. His preaching partook of these characteristics, and was always popular, but not strong or brilliant. He was judicious, solid, calm, and full of unction. His short career gave promise of usefulness and of power, but was blighted by early death, and yet makes his memory very precious among the departed worthies of the Reformed Church. See Ludlow, *Memorial*; Sprague, *Annals of the Amer. Pulpit*; De Witt, *Historical Discourse.* (W.J.R.T.)

Schurmann, ANNA Maria Von,

a prominent disciple and supporter of Labadie (q.v.), was born at Cologne, Nov. 5, 1607, of Reformed parents. Persecution drove her parents in 1610 to the district of Juliers, whence the family removed to Franeker, and, after the death of her father, to Utrecht. Anna Maria was possessed of extraordinary intellectual qualities, which were further developed by careful training and instruction, so that she became familiarly acquainted with many ancient and modern languages — the Latin, Greek, Hebrew, Italian, Spanish, Arabic, Syriac, and Coptic — and was able to write letters in them all; was a proficient in mathematics and history; and was no less celebrated for her skill in the more ornamental branches of music, drawing, painting, carving, waxwork, and embroidery. Her attainments won for her the title of the *Tenth Muse*, the Celebrated Maid of Utrecht. The serious, pious temper, and the love for the word of God which she had manifested from her childhood, now gave way to vanity; but the influence of Labadie, whom she encountered when more than fifty years of age, led to a thorough conversion. She recalled all her writings, associated herself with Labadie in his home and life, defended him and his followers with her pen and supported them with her purse. A peculiar mystical relationship subsisted between her and Labadie, but no charge of improper conduct has ever been raised against her. After Labadie’s death she retired to Wievert, in Friesland, where she died in 1678, after a protracted and painful illness. Her last work, entitled *Eukleria*, and containing a review of her life, its

tendencies and results, was completed just before her end. See Gobel, *Gesch. d. christl. Lebens,* etc., p. 272-280, 783.

Schut, Cornelius,

a Flemish painter, was born at Antwerp in 1597. He was a pupil of Rubens; and when he had finished his studies in 1619, he worked with great success in churches and convents. His best painting is in the cupola of the Cathedral at Antwerp, and represents the *Assumption of the Virgin*; and the *Martyrdom of St. George* in the museum of the same city shows his skill. Schut possessed a brilliant imagination and great facility of execution, which, in a large measure, compensated for his feebleness of design. He is considered one of the best of Rubens' pupils.

Schutz, Johann Jacob,

a German hymnist, was born Sept. 7, 1640, at Frankfort-on-the-Main, where he also died, May 22, 1690. He was very intimate with Spener and Joachim Neander. The only hymn which he wrote was ascribed to Hugo Grotius. It is an ornament of German hymnology, the well known *Sei Lob und Ehr' dem hochsten Gut* (Engl. transl, in *Lyra Germanica,* 2, 196, "All praise and thanks to God most high") See Koch, *Gesch. des deutschen Kirchenliedes,* 4, 218 sq. Rambach, *Anthologie christl. Gesange,* 3, 229; Wangemann, *Kirchelied,* p. 298; *Theologisches Universal-Lexikon,* s.v. (B.P.)

Schwab, Johann Baptist,

a Roman Catholic divine of Germany, born in 1811 at Hassfurt, was made priest in 1834 and doctor of theology in 1839. In 184 he was appointed professor of Church history and canon law at Wurzburg. In 1851 he was deposed on account of his heterodox views, and died Dec. 28, 1875, at Wurzburg. He published, *Paul von Samosata* (Wurzburg 1839): — *Ueber das Verhaltniss der christlichen Beredtsamkeit zur antiker* (1849): — *Johannes Gerson, Professor der Theologie und Kanzler der Universitat Paris* (1858). See *Literarischer Handweiser,* 1873, p. 18; Zuchold, *Bibl. Theol.* 3, 1202. (B.P.)

Schwabe, Johann Friedrich Heinrich,

a Protestant divine of Germany, was born in 1779 at Eichelborn, near Weimar. He studied theology at Jena, and entered upon his first ministerial

duties in 1802 at Wormstedt. From that time on till his death, which took place in 1834, he occupied the most important ecclesiastical positions in the grand duchy of Hesse. He wrote, *Specimen Theologioe Comparativoe exhibens* Κλεάνθους ὕμνον εἰς Δία, *cum Disciplina Christiana Comparatum*, etc. (Jena, 1819): — *Verhaltniss der stoischen Moral zum Christenthum* (ibid. 1820): — *Examen aus der Reformationsgeschichte* (Neustadt, 1839). He also published several volumes of *Sermons.* See Zuchold, *Bibl. Theol.* 2, 1202 sq.; *Regensburger Real-Encyklop,* s.v. (B.P.)

Schwartz, Christian Friedrich,

a German missionary to India. He was born at Sonnenburg, in Brandenburg, Oct. 26, 1726, and educated at Halle. While there he studied the Tamil, in order to aid the missionary Schultz in translating the Bible. He was ordained at Copenhagen in 1749, and on Jan. 29, 1750, embarked from England for India as missionary. He reached Tranquebar July 30. He remained there until, in 1767, he was transferred to the English society and stationed at Trichinopoly. In 1779 he went to Tanjore, where he spent the remainder of his life. He was greatly esteemed by both Europeans and natives. The rajah of Tanjore committed to him the education of his son and successor, and Hyder Ali received him as ambassador after refusing all others. He died in 1798. After his death the rajah of Tanjore and the East India Company each erected a monument to his memory.

Schwartz, Peter (In Latin Niger),

a German theologian, was born early in the 15th century. His early history is unknown, except that he received a good education and entered the Order of St. Dominic. He traveled widely, and in every way endeavored to add to his knowledge of the laws and customs of the Jews. His knowledge of Hebrew was so great that in 1474 he carried on a discussion with several rabbis in that language at Ratisbon. At that time he was teaching at Wurzburg, but left to take charge of the College of Buda, in Hungary. He died in 1481. Many of the works of Niger are lost — indeed, but two important ones remain: *Tractatus ad Judoeorum Perfidiam Extirpandam Confectus* (Essling, 1477, fol.; transl, into German under the title *Stella Messioe* [ibid. 1477, 4to]): — *Clypeus Thomistarum* (*Venice,* 1482, fol.).

Schwartze, Moritz Gotthilf,

a German theologian, was born in 1802 at Weissenfels. He studied the Oriental languages, and was appointed professor of the Coptic language and literature at the University of Berlin. His death occurred in 1848. He published, *Prolegomena in Religionem Veterum Aegyptorum* (Berl. 1832): — *Das alte Aegypten* (Leips. 1843): — *Psalterium in Dialetum Copticoe Linguoe Memphiticam,* etc. (ibid. 1843): — *Quatuor Evangelia in Dialecto Linguoe Copticoe Memphiticam Perscripta,* etc. (pars 1, vol. 1, *Evangelia Matthoei et Marci continens* [ibid. 1846]): — *Koptische Grammatik* (ed. by H. Steinthal [Berl. 1850]): — *Pistis Sophia* (Coptic, with a Latin transl., ed. by Petermann [ibid. 1851]). See the *Regensburger Real-Encyklop.* s.v. (B.P.)

Schwarz, Charles, Dr.,

a German preacher, was born at Wreschen, in the duchy of Posen, in the year 1817, of Jewish parentage. Having passed the gymnasium, he entered the university at Berlin; and here it was that when twenty years of age, he openly professed his faith in Christ. He now betook himself to the study of theology; went to Halle, where he attended the lectures of Gesenius, Tholuck, Erdmann, and Julius Muller, and afterwards to Berlin, where Neander, Hengstenberg, and Twesten were his teachers. Having completed his studies, he offered himself to the London Jews' Society, was ordained by the bishop of London, and appointed for Constantinople. On his way to the latter city, he went to Pesth, in Hungary, where he stayed for about a year, in the meantime becoming acquainted with Dr. Duncan of Scotland. In Constantinople he only stayed one year, severed his connection with the London society, and entered the services of the Free Church of Scotland, which appointed him as a missionary to Berlin, where he labored from 1844 till 1848. From Berlin he went to Amsterdam, where he soon attracted the attention of Jews and Christians. The church which he built there soon became the nucleus of Christian life for the Whole city, and the weekly, which he issued under the title *De Heraut,* soon spread all over the Netherlands. His labors in Amsterdam were greatly blessed a circumstance which excited the hatred of the Jews, who boasted themselves of being the descendants of those exiles who came from Spain and Portugal, and who, in their fanatical ignorance, could not endure that some of their brethren should leave Judaism and become Christians. With incredible fanaticism they persecuted all converts. It was on Sunday morning, Aug. 1, 1858,

when Schwarz had entered the pulpit to preach to about 1200 people, that while in silent prayer he was stabbed in the side by a young Jew, who had followed the preacher without being seen. For a long time his life was endangered, but he finally recovered. He continued for six years longer in his work at Amsterdam, when, in 1864, he exchanged the scene of his long labors for London. Here a large field was opened to him, in which he also labored till Aug. 24, 1870, when he was called to his rest. To Jews and Gentiles, Schwarz preached in English, Dutch, and German, and many of those whom he led to Christ are now ambassadors of the cross. See *Friedensbote fur Israel,* 1871, p. 33 sq.; *Saat auf Hoffnung,* 7, 383; 8, 80; *Missionsblatt fur Israel,* 1874, p. 83 sq., 92 sq. (B.P.)

Schwarz, J.C.E.,

a German doctor and professor of theology, was born at Halle, June 20, 1802. After 1829 he labored at Jena, holding the highest ecclesiastical positions, and died there May 18, 1870. He published a number of *Sermons,* which are all enumerated in Zuchoht, *Bibliotheca Theologica,* 2, 1205. See also Winer, *Handbuch der theol. Literatur,* 2, 772; *Literarischer Handweiser,* 1870, p. 491. (B.P.)

Schwarz, Josef,

a German Jew, was born Oct. 22, 1804, at Floss, in Bavaria. When seventeen years of age he entered the University of Wurzburg. In 1833 he arrived in Palestine, and died at Jerusalem Feb. 5, 1865. Schwarz is best known by his works on Palestine. Thus he published, *Hebraiische Karte uber Palestina* (Wurzburg, 1829, and often): — vmvh twaWBT, *or Astronomical and Physical Explanations of the Holy Land* (*Jerusalem,* 1843): — XRAH TAWBT, or *Geography of Palestine* (ibid. 1845): — XRAJ TWAXWT, or *Natural History of the Holy Land* (ibid. 1845): — XRAH HV[M, or *History of Palestine till* 1845 (ibid. 1845). Some of his works were translated into German. His *Geography* was translated into English by Is. Leeser: *A Descriptive Geography and Brief Historical Sketch of Palestine* (Phila. 1850). See Furst, *Bibl. Jud.* 3, 300 sq. (B.P.)

Schwarz William,

a minister of the Methodist Episcopal Church, was born in Oberachern, grand duchy of Baden, Germany, Feb. 14, 1826. He was brought up a

Roman Catholic, and attended the high schools of Rastadt and Freiburg, intending to prepare for the priesthood. He came to America in 1845, and united with the Church in New York the next year. In December, 1846, he was licensed to preach, and in May, 1848, was received into the New York Conference. He was sent as missionary to Germany in 1858, and labored also in Switzerland and Paris. He was transferred to the East German Conference, and arrived in the United States in May, 1874. His appointment was Melrose, N.Y., where he died March 13, 1875. See *Minutes of Annual Conferences*, 1875, p. 45.

Schwarzburg-Rudolstadt,

the name of two German hymnists.

1. AEMILIA JULIANA, Countess of Schwarzburg-Rudolstadt, daughter of the count Adalbert Friedrich von Barby, was born Aug. 19, 1637, at Rudolstadt, where she died Dec. 3, 1706. She wrote over four hundred hymns, among others the well known *Wer weiss wie nahe mir mein Ende*? ("Who knows how near my end may be?" *Lyra Germanica*, 2, 267), which is said to have been written on the occasion of the sudden death of duke George of Saxe-Eisenach while hunting. Her *Hymns* have been published by Dr. Pasig (Halle, 1855). Comp. also Koch, *Gesch. d. deutsch. Kirchenliedes*, 4, 56 sq.

2. LUDAMILIA ELISABETH. One of her hymns, *Zeuch uns nach dir, so eilen wir*, is found in an Engl. transl, in the *Monthly Relig. Mag.* 37, 1867. p. 338. *SEE LUDAMILIA*. (B.P.)

Schwarzenberg, Johann Von,

a prominent German statesman, warrior, and author of works for the people in the days of the Reformation, was born Dec. 25, 1463, received a knightly training, and was not less distinguished by herculean stature and physical strength than by courage and skill in the use of arms. A rebuke from his father determined him to avoid all frivolity and immorality of life, and with iron will he persisted through life in attaining to a high moral character. He participated in the expedition to the Holy Land undertaken by the elector Frederick the Wise in 1493 (concerning which see Spalatin, *Hist. Nachl.*, published by Neudecker and Preller, 1, 76), and after his return accompanied the emperor Maximilian in his German and Italian campaigns. But though he acquired the reputation of a brave and skilful

soldier, he soon turned aside to the work of aiding to fit the State for the accomplishment of its great mission to promote peace and justice, and also the morality and prosperity of its subjects. His first field was in the episcopal principality of Bamberg, where he occupied the post of prime minister (*Hofmeister*) at the beginning of the 16th century, under the bishops Henry III and George of Limburg; and his first notable work was the introduction of a reform in the execution of capital punishments, which subsequently became the law of the empire (the so called *Carolina* of 1532).

While recognizing the need of reform in the State, Schwarzenberg was also convinced of the need of reform in the Church; and as he found opportunity to make himself felt for good in statesmanship, so he readily admitted the claims of duty on him from the side of religion and morality, He was thoroughly prepared for the beginning of the Reformation through zealous study of the Bible, which had, even before Luther appeared, revealed to him the vast difference between genuine Christianity and the actual life of the Church. He was profoundly impressed with the conviction that the creature owes the most perfect obedience to the will of God as revealed in Scripture, and this conviction was the leading motive of his life; but he had likewise learned to know the weakness of human nature, and therefore laid hold on the doctrines of grace in the Bible with all his heart. He naturally threw the weight of his official station, the convincing power of his speech, the iron energies of his will, and the combining and constructive powers of his statesmanship into the scale in favor of the Reformation, and thus became a most powerful instrument for promoting its success. As its progress was rather promoted than hindered by the bishop George, Bamberg soon became a stronghold for the defense and also a center from which to carry forward the extension of the evangelical cause. Schwarzenberg’s influence was powerfully felt even in the administration of the empire. He had been the representative or companion of his prince in several diets, and had won a high reputation for ability. In 1522-23 he was not only a member of the regency of the empire, but its soul (see Ranke, *Ref. Gesch.* 2, 48 sq.); and it was that body which replied to the brief of pope Hadrian VI with a refusal to stamp out Lutheranism as he had demanded, and urged instead that the estates be convoked in some German city to institute reforms of evils conceded by the pope to exist a measure which, with some slight modifications, became an edict of the

empire early in 1523, and secured a period of quiet during which the Reformation might gather strength.

While Schwarzenberg was thus laboring for the cause of religion in the political field, he was also busy in the domain of literature, and published a number of works designed for the elevation of morals among the people. The earliest of his popular writings was a poem entitled *Kummertrost,* which was called forth by the death of his wife in 1502. He afterwards edited a collection of minor didactic poems under the title *Memorial der Tugend,* and published a poem in condemnation of the practices of the robber knights, who sought occasion for quarrel that they might have opportunity for plunder, as also one denouncing the drinking usages of his countrymen. Another method adopted by him to promote virtue among the people was the publication of suitable classical works, freely rendered, and accompanied with pertinent remarks from his own pen. Among such works were Cicero's *De Officiis* and the first book of *Tusculan Questions,* the *De Senectute,* and the *De Amicitia.* Himself unacquainted with the ancient languages, he would employ scholars to translate such works into German, and afterwards would popularize them, always using the language of a master, and adding rhymes and illustrations to give more force to the book. The *Teutsche Cicero* was frequently republished during the 16th century.

Bishop George died in 1522 and was succeeded by bishop Wigand, who was at first undecided, then controlled by the Romish clergy, and finally (June, 1524) joined a league organized to enforce the Edict of Worms. Schwarzenberg at once took his daughter out of a convent in Bamberg, and frankly justified his conduct in a letter to the bishop by advancing his evangelical motives (published, with a preface by Andr. Osiander, Nuremb. 1524; comp. Luther's Letter to Schwarzenberg, dated Dec. 21, 1524, in De Wette, 2, 581), and at the age of more than sixty years resigned his position in the principality. The controversy which had arisen broke out in his own family. His son Christoph issued an anonymous book aimed against the Reformed teaching, and designed to counteract the determinative influence of Schwarzenberg with the whole of the numerous family, to which the latter replied in 1524 with the frequently republished *Beschworung der alten teuflischen Schlanqe mit dem gottlichen Wort,* a dogmatical work, intended to demolish the false authorities on which his son had built, and to set forth the teachings of the Scriptures in their purity. Some further discussion took place in this dispute, but without eliciting any additional work of importance.

After leaving Bamberg, Schwarzenberg was employed in the Franconian principalities of Brandenburg in a capacity similar to that he had just vacated. The two margraves, Casimir and George, were in sympathy with his ideas — the former through his purpose of securing a strong government, the latter through his unconditional devotion to the cause of the Reformation. Margrave George was absent from his territories, however; and when the emperor took measures to counteract the decrees of the Diet of Nuremberg, the administration of the principality became less decidedly partial to the Reformation. The Peasants' War, too, seemed to effect a change in Casimir's attitude towards the new religion. In 1526, while the Diet of Spires was in session, Schwarzenberg was at the court of duke Albert of Prussia to represent his government on the occasion of the duke's marriage (see Spies, *Brandenburg Munzbelustigungen,* 2, 29), and availed himself of the opportunity to plead the cause of the Reformation with king Sigismund of Poland and the bishop of Cracow. (Comp. Strobel, *Job. von Schwarzenberg, zween sehr merkw Briefe* [Nuremb. 1775]). Duke Albert asked permission to retain Schwarzenberg at his court, at least for a single year, but without success.

After returning to his home, Schwarzenberg demanded in the Territorial Diet, Oct. 1526, that organizations on the evangelical plan be formed, and offered suggestions towards that end. Casimir attempted to temporize, but in vain, and accordingly joined the army of king Ferdinand in Hungary, where he died, Sept. 21, 1527. Margrave George now assumed the government, and at once took decided ground in favor of the Reformation. In March, 1528, the first visitation of the churches was undertaken in connection with Nuremberg. The objections of neighboring bishops, and the warnings of king Ferdinand were disregarded, and a papal brief intended to change the margrave's attitude was returned unopened. A delegated assembly from Franconia and Nuremberg met at Schwabach June 15, and agreed on articles to govern the exclusion of unevangelical persons from the Church. A meeting between the margrave and the elector of Saxony, having relation to ecclesiastical matters, took place in October, 1528, but Schwarzenberg was unable to be present because of sickness, and on the 21st of that month he died at Nuremberg.

See Rossbach, *Verfasser d. Bamb., Brandenb. u. d. heil. Reichs peinl. Gerichts, Joh. Freih. v. Schwarzenberg,* in Schott's *Jurist. Vochenbl.* 3d year, p. 273 sq., and Longolius, *Nachr. von Brandenburg-Culmbach,* 4, 53 sq., who among older writers furnish isolated particulars only; Christ, *De*

Joh. Schwartzenbergico (Halle, 1726), has reference only to the literary activity of its subject. A very inadequate sketch of the life of Schwarzenberg, which scarcely mentions his relation to the Reformation, appeared in Jagemann and Nollner's *Zeitsehr. f. deutseh. Strafverfahren,* 1, 133 sq. See also Stromer, *Zween sehr merkw. Briefe,* already cited; Lith, *Erlaut. d. Ref.-Hist. a. d. Brandenb.,* in Onolzbach *Archiv,* 1733; Ranke, *Ref. Gesch.* ut sup.; and especially E. Herrmann, *Joh. Freih. zu Schwarzenberg,* etc. (Leips. 1841). The editions of Schwarzenberg's writings are given in Godeke's *Grundriss zur Gesch. d. deutschen Dichtung,* 1, 214.

Schwebel, Johann (1),

an evangelical theologian and Reformer in the palatinate Zweibrucken, Rhenish Bavaria, was born in 1490 at Pforzheim, in Baden, and received his early education in the famous Latin school of that town, from which men like Capito Hedio, Grynaeus, Haller, etc., came forth. It is not known that Schwebel studied at any higher school. He entered the Order of the Holy Ghost while yet very young, and transferred to it the whole of his property, some part being afterwards returned to him through the intervention of the margrave Philip. In 1514 he was consecrated priest. He spent his time in studying the Scriptures and the writings of the fathers, and thus learned to know the perversions of doctrine and corruption of practice in the creed and worship of the Church; and his surroundings, as also the events of the time, aided to confirm the purpose he had formed of publicly antagonizing the evils be had found. The dispute of the Dominicans of Cologne with Reuchlin (q.v.) had united all the friends of classical and Biblical learning in an endeavor to combat scholasticism, monkish obscurantism, and the exaggerated demands of the Roman curia. Many reformatory spirits were then in Pforzheim or that vicinity; e.g. Gerbel, Capito, Pellican and Sebastian Mynster, Bucer, Oecolampadius, and Irenicus. Luther's *Theses* became known in 1517, and in the following year, April 25, Luther himself was at Heidelberg engaged in the famous disputation. Melancthon, too, wrote frequently to Schwebel from Wittenberg and sent him extracts from his lectures on Matthew and Romans (*Cent. Epist.* p. 3), etc.

Such influences served to prepare Schwebel for his reformatory career. He laid aside the garb of his order, and in 1519 became an evangelical preacher in his native town, but was speedily expelled by the margrave Philip. He

fled to Franz von Sickingen, and sought, from the asylum furnished by that stanch defender of the Reformation, to influence his countrymen by means of letters. Towards the close of 1522 he published a work entitled *Ermahnung zu dem Questionieren, abzustellen uberflussige Kosten,* in which he censured the abuses connected with the collection of alms in the Romish Church, all intended to secure money to the clergy, from the pope to the lowest monk. He was permitted to return to Pforzheim, and on April 10, 1524, preached there on the theme of the "Good Shepherd." A small evangelical congregation was thus gathered, and was at this time placed under the pastoral care of Johann Unger, who had been tutor in the family of Melancthon and who remained its pastor until his death, in 1553 (Vierordt, *De Johanne Ungero,* Carolsr. 1844).

While Schwebel was present in the Castle of Sickingen that nobleman introduced the celebration of the mass in the German tongue, and Schwebel heartily approved of the innovation (*Cent. Epist.* p. 337). In 1524 he married, and, like other Reformers, was censured for that step, but defended himself in two treatises on marriage, and particularly the marriage of priests. Sickingen's unfortunate campaign against the elector of Treves and his allies (begun in September, 1522) necessitated the dismissal of his theological guests, and Schwebel went to Zweibrucken, where he became court preacher and superintendent of the churches of the duchy. He secured the confidence of his patron, the count palatine Louis 2, and found powerful co-laborers in the persons of Jacob Schorr and Jerome Bock, who belonged to the train of that prince. In 1524 Schwebel expounded Matthew, John, and Romans, though he afterwards preached usually on the pericope assigned to the day. His discourses were founded on the Epistle to the Romans. He taught that the chief elements of Christian doctrine are, (1) repentance (*poententia*); (2) justification by faith; (3) love to God and our neighbor; (4) the doctrine of sufferings (*crux*) as conservers of faith; (5) believing prayer in behalf of ourselves and others (*ibid.* p. 16). Elsewhere he says that works grow out of faith; man has free will, but only to evil naturally, and only by grace to good (*Teutsche Schriften,* 1, 81). He regards the sacraments as signs of the grace or the will of God towards us, and as symbols of love among Christians. The bread and wine in the supper become a spiritual food when received by faith.

Besides the German sermon, Schwebel introduced catechetical instruction covering the Decalogue, the Apostles' Creed, the Lord's Prayer, and the words of institution in the sacramental service; and he substituted the

singing of German for Latin hymns. In 1529 he prepared a form of Church government, which was approved by Bucer (*Cent. Epist.* p. 133), and continued, in connection with the evangelical clergy of that region, to give attention to this subject for many years (*Teutsche Schriften*, p. 317, 379, etc.). For ten years Schwebel guided the Reformation in Zweibrucken alone. His health began to fail and his strength to decline, and in 1533 he attempted to resign his office, in which purpose he was strengthened by the troubles caused by an assistant named Georgius, who denied original sin and infant baptism, and disturbed the peace of the Church. He was, however, prevailed on to remain, and in that year Caspar Glaser and Michael Hilspach were called to his aid (comp. Croll, *Hist. Scholae Hornb.* p. 18, 19). Schwebel was prohibited by his official position from attending any of the larger conferences in which religious and ecclesiastical matters were discussed, but he maintained a steady correspondence with most of the Reformers, particularly Melancthon, Bucer, and Capito. His advice was sought with reference to the desired settlement of the sacramental difficulty, which was attempted in the *Concord* of Stuttgart in 1534, and sought to be confirmed by the *Wittenberg Concord.* The latter document was signed by Schwebel and his colleagues, but with the reservation implied in the words “Vidimus et legimus exemplar concordiae.” He was essentially a man of peace, and not disposed to let usages and ceremonies cause divisions in the Church (see *Cent. Epist.* p. 297, 351). In few words, Schwebel occupied a position in dogmatics largely identical with that of Melanc-thon as represented in the *Loci Communes* and the Latin edition of his *Articles of Visitation*; and in Church organization he held to the Reformed system of a presbyterial and synodal constitution emanating from the congregation. If such organization was left uncompleted in his day, he had at least prepared the way for its ultimate consummation. He fell a victim to the plague when scarce fifty years of age, May 19, 1540, and his wife died two days later.

Schwebel’s printed works are, *Opera Theologicorum* (pt. 1, Biponti, 1595, 8vo): — *Centuria Epistolarum* (ibid. 1597, 8vo): — *Scripta Theologica*, etc., a mere reprint of the two previous works, with preface omitted (ibid. 1605, 8vo): — *Teutsche Schriften* (Zweibruck. 1598): — Ermahnung *zu d. Quest. abzustellen uberfluss Kosten* (1522): — *Sermon on the Good Shepherd* (1524).

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.

Schwedler, Johann Christoph,

a Lutheran minister of Germany, was born at Krobsdorf, Silesia, Dec. 21, 1672. He studied at Leipsic, and in 1697 was appointed assistant deacon in Niederwiese, in Upper Lusatia. In 1701 he was appointed to the pastorate of that place, and died Jan. 12, 1730. He is the author of about 500 hymns, the most beautiful of which is his "*Wollt ihr wissen, was mein Preis,* " translated into English in *Hymnologia Christiana,* No. 620, "Ask ye what great thing I know." See Wezel, *Hymnop,* 4, 463 sq.; Otto, *Lexikon oberlausitzischer Schriftsteller,* 3, 1, 248 sq.; Koch, *Gesch. d. deutsch. Kirchenliedes,* 5, 225 sq.; Knapp, *Evangel. Liederschatz,* s.v. (B.P.)

Schwegler, Albert,

a German rationalist, perhaps, after Baur, the leading representative of the modern Tubingen school. His father was pastor in the village of Michelbach, Wurtemberg, and there Albert was born, Feb. 10, 1819. His early instruction was directed by his father, and was supplemented by the schools of Schwabisch-Hall and Schonthal, so that he entered the evangelical seminary at Tubingen in 1836 with rare preparatory acquirements. He immediately entered on the study of the Hegelian philosophy, and was so fascinated that he could find no pleasure in the study of Schleiermacher, which he had also undertaken, and considered the relation of that theologian to Christianity as evidence of his intellectual narrowness. Philosophical speculation was less suited to his mind, however, than historical inquiry. He was consequently mightily impressed on its appearance with Strauss's *Leben Jesu,* which he regarded as the culmination of the entire tendency in which the relation of theology to philosophy had been developed. The measures taken by the authorities against Strauss served only to heighten Schwegler's enthusiasm for that author. The longer he studied that work, however, the more reason did he

find for doubt He believed that the text Of the Gospels would afford a more solid historical basis than Strauss had found. His philosophical opinions, too, were becoming uncertain; he came to believe that the Hegelian system did not concede sufficient importance to the factor of personality, and questioned whether philosophy might not become more largely Christian than it then was; and in the end he acknowledged that he could not be certain that he should not become a pietist at last.

While in this state of uncertainty he became a disciple of F. Chr. Baur, in whom he imagined that he had found what he desired. He thoroughly mastered that theologian's theory of the conditions of early Christianity, and subsequently elaborated it in various essays and treatises. While a student, he solved two problems set by the theological faculty tone of which concerned the relation of the ideal to the historical Christ, and the other the Montanist heresy — and obtained both prizes. A brilliant examination, supplemented by the reception of a first prize in homiletics and another in catechetics, brought his student life to a close in 1840. He remained at Tübingen, employed in literary labors, during nine months longer. In 1841 he published his prize essay on Montanism in an enlarged form, under the title *Der Montanismus u. d. christl. Kirche d.* 2*ten Jahrhunderts,* and afterwards traveled through Germany to Holland and Belgium, with the result that he was confirmed in the tendency he had begun to cultivate. On his return to Tubingen in 1842, he was obliged to assume charge of the affairs of the Church at the neighboring village of Bebenhausen; but he had determined on a literary and academical career, and continued in that relation less than a year. In the autumn of 1843 he qualified himself for a tutorship in the theological seminary by reading before the philosophical faculty an essay on the *Symposium* of Plato, but without obtaining the desired place. In 1844 he, with a number of friends, founded the *Jahrbiicher der Gegenwart,* and became the actual editor. His rejection from the theological seminary had the effect to intensify his devotion to the system of Baur, as appears from the work entitled *Das nachapostol. Zeitalter* (Tub. 1846). This work was finished in six months, and is far inferior to the earlier work on Montanism. Its fundamental proposition is, that primitive Christianity was simple Ebionitism. In 1847 Schwegler published the *Clementine Homilies,* and in 1852 the *Ecclesiastical History* of Eusebius. All his subsequent works are outside the field of theology — *Aristot. Metaphysik* (1847): — *Gesch. d. Philosophic* (1848): — *Romische Gesch.,* of which vol. 3 appeared in

1858, carrying the description forward to the Licinian laws. This volume is preceded by a life of the author, from which the data for this article are obtained. Schwegler had in 1848 been made extraordinary professor for Roman literature and antiquities, and afterwards obtained also the chair of ancient history. He died suddenly, Jan. 5, 1857.

Schweinitz, Plans Christoph von,

a German hymnist, was born in 1645 at Rudelsdorf, in the Silesian principality of Schweidnitz, and died in 1722. His hymn *Wird das nicht Freude sein,* which he wrote at the death of his first wife, Theodora, has become one of the gems the German hymns. It has also been translated into English, "Will that not joyful be!" (*Hymns from the Land of Luther,* p. 9). See Otto, *Lexikon oberlausitzischer Schriftsteller* (Gorlitz, 1803); Koch, *Gesch. des deutschen Kirchenliedes,* 4, 34 sq.; Knapp, *Evangel. Liederschatz,* s.v. (B.P.)

Schweinitz, Lewis David von, Ph.D.,

an American clergyman and botanist, was born in Bethlehem, Pa., Feb. 13, 1780. He went to Germany in 1793, where he finished his education and remained till 1812, when he returned to America, and settled at Salem, N.C., as clergyman and superintendent of the financial affairs of the Moravian Church, South. He returned in 1821 to his native place — Bethlehem — and resided there until his death, Feb. 8, 1834. He was an enthusiastic scientist, making botany his special study. By his own researches he added more than 1400 new species to the catalogues of the American flora, the greater part being fungi, which had been previously but little studied. His principal botanical works are the following: *Conspectus Fungorum Lusatioe* (Leips. 1805): — *Synopsis Fungorum Carolinoe Superioris* (edited by Dr. Schwergichen, 1818): — *Specimen Floroe Americoe Septentrionalis Cryptogamicoe* (1821): — *Monograph of the Genus Viola* (1821): — *Catalogue of Plants Collected in the Northwest Territory by Say* (1824): — *Monograph upon the American Species of the Genus Carex* (1825): — and *Synopsis Fungorum in America Boreali Media Degentium* (1832).

Schwenkfeld, Kaspar Von,

founder of the religious sect named after him, Schwenkfeldians (q.v.). tie was born in Ossig, Silesia, in 1490; was a nobleman of ancient lineage,

councillor to the duke of Liegnitz, and an earnest advocate of the Reformation. While holding the chief Reformers in the highest esteem, he differed from them on the following points:

1. Schwenkfeld inverted the words of Christ, “this is my body,” and read “my body is this” — i.e. such as this bread, which is broken and consumed; a true and real food, which nourisheth, satisfieth, and delighteth the soul.

2. He denied that the external Word had any power to enlighten and renew the mind, but ascribed this power to the internal Word, which, according to his notion, was Christ himself. 3. He would not allow Christ’s human nature, in its exalted state, to be called a creature or a created substance, as such a denomination appeared to him infinitely below its majestic dignity, united as it is in that glorious state with the divine essence. He died in Ulm about 1561. His character was never impugned by any of his opponents, and his numerous writings (including *Bekenntniss und Rechenschaft von den Hauptpunkten des christlichen Glaubens* [1547], and nearly 100 treatises) are among the most valuable sources of the history of the Reformation.

Sehwenkfeldians, Or Sehwenkfelders,

a religious sect in the 16th century deriving its name from Kaspar Schwenkfeld (q.v.). He often declared his unwillingness to form a separate sect, but after his death numbers who had embraced his views were subjected to severe persecution, especially from the Lutheran clergy. In 1719 the Jesuits endeavored to effect the conversion of this people, but, failing, they reduced them to slavery. They fled into Lusatia and other parts of Saxony; but protection being withdrawn there after eight years (1734), a number of them emigrated to Altona, Denmark. Many others, by the permission of the English govenment, came to Pennsylvania; and though in 1742 they were all invited back to Silesia, with the promise of the return of their estates and the full enjoyment of toleration, none could ever be induced to return. They celebrated their arrival in Pennsylvania by a “festival in grateful memory of all mercies and divine favors manifested to them by the Father of mercies.” They still continue to celebrate the anniversary. Reference to the peculiarities of doctrine is made in the article SCHWENKFELD *SEE SCHWENKFELD* (q.v.). This sect has a service in reference to infants unknown among other religious bodies. As soon as a child is born, a preacher is called in to pray for its happiness and prosperity,

exhorting the parents to bring it up in the fear of the Lord. A similar service is held in the church as soon as the mother is able to attend with the child. In their government they are Congregational, electing annually the minister, trustees, and other officers of their Church. They choose their pastors by lot, instructing them in their duties if uneducated when chosen. They number about 300 families, from 800 to 1000 communicants, 5 ministers, and as many churches. The language for social intercourse and private worship is German.

Schwestriones,

a name of reproach, “Sisterers,” given to the Lollards and Beghards (q.v.).

Schyn, Hermann,

author of the *Historia Mennonitarum*, *SEE MENNO*; *SEE MENNONITES*, was born at Amsterdam in 1662, and studied at Leyden and Utrecht, being made M.D. in 1682. After settling at Rotterdam as a physician, he began the study of theology, and in 1686 was chosen preacher by the congregation of Mennonites in that city. In 1690 he removed to Amsterdam, and entered on a career in which he administered the duties of the sacred office during thirty-seven years with fidelity and success. He died in 1727. As a preacher he had a leaning towards the Cocceian tendency (q.v.), and followed the farfetched analytical-exegetical method of the time, but was none the less practical and fervent — somewhat given to the use of mystical phrases, as may be seen in the collection of his sermons, *Heilige Keurstoffen* (1733).

Schyn became known as a writer on practical themes through his *Mensch in Christus* (1721-25) and *Beletselen d. Geestelyken Levens* (1727), and also as an advocate of Union among his coreligionists through the *Ontwerp toe Vereeniging der Doopsgezinden* (1723). His principal fame was obtained, however, in the publication of the *Historia Mennonitarum* (Amst. 1723, 1729, 2 vols. [first in Dutch, *Korte Hist.*]). See Blaupot ten Cate, *Gesehied. der Doopsgezinden*, etc., 2, 136, and the literature there given; Krohn, *Gesch. der Wiedertaufer, p.* 136 sq.

Sciaditis,

in Greek mythology, was an appellative of *Diana*; who possessed a temple at Scia, in Arcadia, which had been built by Aristodemus.

Sciallius,

in Greek mythology, was an appellative of *Apollo.*

Sciamancy, Or Sciomancy

(Gr. σκιά, *a shadow,* and μαντεία, *divination*), a species of divination, by which it was pretended the dead were brought from the shades below. *SEE DIVINATION*; *SEE NECROMANCY*.

Sciapodes

was a name in Greek mythology. A fable of the ancient Greeks recites that a people lived in India whose feet were so large as to be capable of serving as umbrellas. The Sciapodes (*shadow-footed* people) were accordingly in the habit of seating themselves and interposing a foot between the the sun and their persons.

Scias,

in Greek mythology, was a nymph from the forests of Tanagra, the wife of Cephissus and mother of Elinus. Eunostos, a son of the latter, became notorious through his indifference towards Ochne, the daughter of Colonus.

Science

([illegible] *madda*; Daniel 1:4, *knowledge*, as elsewhere rendered). In one passage only (1 Timothy 6:20) this word has also been given by our translators as the equivalent of the Greek term γνῶσις, a word which is used about thirty times in the New Test., but which in all other passages is properly rendered *knowledge.* It doubtless here refers to the so called *gnosis,* or that affectation of spiritual knowledge which set itself in array against the Gospel of Christ, and which boasted of its superior insight into the nature of things. It was from this sort of pretentious knowing that the *Gnostics* derived their name and they were among the earliest corrupters of the simplicity of the Gospel of Christ. *SEE GNOSTICS*. Many readers have erroneously supposed that Paul is speaking of something else than the "knowledge" of which both the Judaizing and the mystic sects of the apostolic age continually boasted, against which he so urgently warns men (1 Corinthians 8:1, 7), the counterfeit of the true knowledge which he prizes so highly (12:8; 13:2; Philippians 1:9; Colossians 3:10).

It was not until after the accession of David that the Jews became remarkable for their intellectual culture; but the patriarchs probably possessed a considerable knowledge of practical astronomy *SEE ASTRONOMY*, such as is still popular among pastoral tribes, probably corrupting it by an admixture of judicial astrology. *SEE ASTROLOGY*. The literature of the Hebrews was chiefly limited to ethics, religion, the history of their nation, and to natural history, on which Solomon wrote several treatises no longer extant. If the phenomena mentioned in Scripture had been described with the accuracy of modern physical science, they would have been unintelligible to the persons for whose use the sacred writings were originally designed. The most numerous references to Oriental science occur in the book of Job (see Schmidt, *Biblischer Physikus* [Zullichau, 1731, 1748]).

In modern times the appeal of rationalists and semi-infidels has especially been to the discoveries of science, especially geology (q.v.), as militating against the Bible; but in every instance a careful and candid comparison has shown their compatibility. *SEE INTERPRETATION, BIBLICAL SCIENCE AND REVELATION*. It is an undeniable fact that there is a Controversy between scientists and theologians, but we propose to answer in this article the question, Is there any antagonism between science and revelation? It may be well to define the position which some of the most distinguished scientists take, and which they claim to be alone tenable. Prof. Huxley says, “There is but one kind of knowledge, and but one method of acquiring it;” that that kind of knowledge makes “scepticism the highest of duties, blind faith the one unpardonable sin.” He describes all faith as “blind” which accepts anything on any kind of authority but that of scientific experience. He describes true religion as “worship ‘for the most part of the silent sort,’ at the altar of the Unknown and Unknowable,” and proclaims “justification, not by faith, but by verification,” as the gospel of modern science (*Lay Sermon*, read at St. Martin’s Hall, London, and published in the *Fortnightly Review*, Jan, 15, 1866). He further says that “the improver of natural knowledge absolutely refuses to acknowledge authority as such,” and maintains that the method of the inductive sciences is the only method by which any human creature can arrive at any sort of truth. The natural consequence is that such men find themselves opposed to revelation, which assumes that man by searching cannot find all truth, and therefore teaches what is, otherwise, unknown and unknowable. Many scientists assert that their investigations prove the falsity of the statements and teachings of

Scripture. That the conclusions of scientists may not harmonize with what they believe to be the teachings of Scripture we readily admit; but that the real facts taught in the one contradict, antagonize, those revealed by the other we as unhesitatingly deny. In fact, revelation, as we hope to show, really has no controversy with science. Let us glance at some of the alleged contradictions.

1. *Genesis.* — The first chapters of this book have been the great bone of contention, theologians having been wont to assume that Moses asserts the formation of the entire universe, or at least of our own globe, with all its internal and superficial furniture, in six literal days; while scientists at present in the main contend for an immense period of astronomical and geological eras, which they claim that they read in the nebular reductions, the rocky strata, and the vital evolutions. But a close inspection of the phraseology of Moses shows that he has not committed himself to either of these opposite opinions. He Simply states in ver. 1 the fact of God's creation of our own planet and its solar system, substantially as they now exist, without specifying any particulars as to the time, mode, or order of the process; and in the following verses he narrates successive stages of a subsequent special creation of the present vegetable and animal tribes, either over the earth generally or possibly in a particular locality only. The Bible and modern science thus appear to be discoursing upon two entirely different subjects, and cannot possibly contradict each other.

2. *The Antiquity of Man.* — The questions of the antiquity and unity of the human race upon the earth are indeed more explicitly touched upon in the Bible, but modern science has hitherto adduced nothing adequate to overthrow the Biblical testimony. Presumptions to the contrary, it is true, have been raised in some quarters by certain phenomena; but these admit of so ready an explanation on other grounds, and are rebutted by so many other facts, that scientists at large still hold fast to the opinion that man is of comparatively recent origin, and must have sprung from a single family.

3. *The Flood.* — The universality of Noah's flood as to the surface of the globe, although we admit the first inference from the Biblical account, is found on a closer examination not to be necessarily intended by its language; and a consideration of its uselessness and impracticability for the mere purpose of drowning a few thousands in a particular locality induced expositors to limit its prevalence long before the modern scientific objections were thought of.

4. *The Resurrection, etc.* — The doctrine of the survival of the soul after death, and of the resurrection of the body, are coming more and more to be seen to be not only not incompatible with physiological science, but to be almost necessary deductions from psychological and metaphysical reasoning, even apart from revelation. If the miraculous element be admitted into nature, and hard facts demand its occasional intervention, as well as its primal impulse, all difficulty on physical grounds vanishes from these problems of the future world. The imperceptible but frequent renewal of the material organism actually furnishes a striking illustration of the continuity of identity in the midst of apparent dissolution and atomic change.

5. *Alleged Unscientific Statements.* — But it is said that certain specific statements of Scripture are shown by science to be false. For instance, in natural history the coney and the hare are classed with the ruminants (<3B1105>Leviticus 11:5, 6; <5B1407>Deuteronomy 14:7), whereas in fact they have no cud; and the ant with non-hybernating insects (<201606>Proverbs 6:6-8; 30:25), whereas in truth it lies torpid all winter. The answer to this is that the Scripture writers give a correct account of an actual phenomenon, although their descriptions are not couched in scientific terms. Their language is always optical, i.e. in accordance with the exterior or apparent phenomena. As, in the case of the hare, they undoubtedly refer to the constant motions of the lips, which *seems* like chewing the cud. They were not mistaken as to the fact which they meant to state, nor do they use language which when properly interpreted conveys a false impression. If their hearers or readers already had an impression scientifically erroneous in some respects, they were not bound to correct that impression, provided it did not interfere with the purpose or truth which they had in view. Popular language always uses this liberty, but it is not therefore chargeable with untruth. Science is simply systematized knowledge, and therein it differs from popular or general information. The facts remain the same both to the scientific and unscientific man; they are only viewed in a different light and with different associations. The Biblical writers, of course, having no scientific notions or standpoint after the Baconian school, ignore its nomenclature, and express themselves in the plain language of fact or sensible phenomena. They broach no theories, they employ no technical terms; they confine themselves to actual things in their phenomenal forms. This is a universal rule with them. Hence they seem to disagree with science whenever its rigid canon of verbal precision is applied to them, for of course their

vocabulary is different; but the dispute is about words only, while the things meant are identically the same. The sacred writers, in scholastic phrase, if you please, use solecisms in grammar inelegancies in rhetoric, the *argumentum ad hominem* in logic, an unscientific terminology throughout — for such was their vernacular; but they never fall into error as to matter of fact. The conflict between science and revelation, when carefully scrutinized, is seen to be only a disagreement between particular theories of particular scientists and particular interpretations of particular passages of Scripture. And, furthermore, when the scientific principle of thought is compared with the theological, or the unveiling of the Holy Ghost to men, they are found to be on two absolutely different planes, and unable, properly compared, to clash with each other. The fundamental error of the scientists of our day is in their method. It is mechanical, external, superficial, false. They exalt the senses, which are the mere servitors of mind, into the mind's masters, and terrible is the bondage to which they thus doom the spirit of man. Admit that mind is a force, and that there is an infinite mind, and then that in Scripture which to many scientists is most objectionable, viz. the miraculous, becomes natural and easy of belief. The main body of scientists of the present day are firm believers in Christianity, and science has no warmer advocates than are to be found among Christian believers. *SEE REASON AND RELIGION*.

Scillus,

in Greek mythology, was the father of Alesius, one of the suitors of the beautiful Hippodamia. The town of Alesia, in Ells, is said to have derived its name from his son.

Sciomancy.

SEE SCIAMANCY.

Scioppius, Kaspar,

a noted German controversialist, was born at Neumark, in the Palatinate, May 27, 1576. He studied at Heidelberg, Altdorf, and Ingolstadt, and in 1597 visited Italy, Bohemia, Poland, and Holland. He had already become favorably known by his Latin verse and his notes upon different Latin authors. In 1598 he abjured Protestantism and became a Roman Catholic, in consequence of which the pope gave him the title of a knight of St. Peter, and soon afterwards made him Comes Apostolic us de Claravalle.

He also settled upon him a pension of 600 florins. Scioppiusi after becoming Roman Catholic, studied theology, and published some smaller works, partly to extenuate his own conduct, and partly to sustain the pope against the Protestants. Henceforth his career is a series of fierce onslaughts, chiefly against the Protestants, but also directed against all whom accident or malice led him to hate. The first person whom he selected was Joseph Scaliger, who had left the Romish Church and espoused Protestantism. In 1607 he launched against him his *Scaliger Hypobolimoeus,* in which he also attacks Henry IV of France. Sent in 1608 by the court of Rome to the Diet of Ratisbon for the purpose of observing the religious condition of Germany, he published in the same year more than twenty pamphlets against the Protestants, recommending the Catholic powers to exterminate them. At Venice, in the following year, he was imprisoned for a short time (three or four days) because of his endeavor to persuade Paolo Sarpi to come over to the pope's party, lie next visited Vienna, and the emperor, a devoted Catholic, gave him a favorable reception, made him councillor to his court, and raised him to the rank of count palatine. In 1611 he published two works, one called *Ecclesiasticus Autoritati Ser. D. Jacobi, Magnoe Britannioe Regis, Oppositus,*" and the other, *Collyrium Regium, Ser. D. Jacobo, Magnoe Britannioe Regi,* etc., both being directed against James I of England, but the first also containing fresh attacks on Henry IV of France. Scioppius returned to Italy, but shortly (in 1613) went to Madrid, where he was dreadfully beaten by the servants of lord Digby, the English ambassador, in retaliation for the abuse of his sovereign. He fled to Ingolstadt, where he published his *Legatus Latro* against the ambassador. In 1617 he settled in Milan, Italy, where he resided for the next twelve years. Returning to Germany in 1630, he requested from the Diet of Regensburg a pension, which being refused through the influence of the Jesuits, he became a bitter enemy to the order. He first attacked them anonymously, but in 1634 openly, in a work called *Astrologia Ecclesiastics.* His life being endangered by these attacks, he retired to Padua, where he began to occupy himself with writing a commentary on the Apocalypse; but before he had completed this work he died, Nov. 19, 1649. Of Scoppius's works, the principal are, *Poemata Varia* (Heidelb. 1593): — *Verisimilium Libri Quatuor,* etc. (Norimb. 1596): *Suspectoe Lectiones* (ibid. 1597): —*De Arte Critica* (ibid. 1597): —*Symbols Critica in Apuleii Opera* (Augsb. 1605): —*Observationes Linguoe Latinoe* (Frankf. 1609): —*De Rhetoricarura Exercitationum Generibus* (Milan, 1628); and others.

Sciras,

in Greek mythology, was an appellative of *Minerva*, a temple being dedicated to her under this name in Phalerum, the harbor of Athens, and another on Salamis.

Sciron,

in Greek mythology, was

(1) a notorious robber who established himself on the rocks between Athens and Megara, where he compelled the passers by to wash his feet, and afterwards kicked them into the sea, upon which a large turtle seized and devoured them. Theseus served him as he had formerly served others.

(2) The son of Pylas. He married a daughter of Pandion, and disputed with Nisus, a son of Pandion, the supremacy over Megara. Aeaeus, being appointed to arbitrate between them, gave the government to Nisus. and the conduct of the army in time of war to Sciran. Others designate him as the husband of Chariclo, the father of Endeis, the son-in-law of Cychreus, and the father-in-law of Aeacus.

Sclavina,

a long gown worn by Romish pilgrims.

Sclavonic Versions.

SEE SLAVONIC VERSIONS.

Scofield, Alanson,

a Presbyterian minister, was born in Albany County, N.Y., Sept. 3, 1800, and worked at his trade as a tanner until he was of age. He then commenced a course of study, and graduated at Union College, N.Y., in 1830. After studying theology about one year at Andover, Mass., he entered Princeton Seminary in the fall of 1831, and remained two years. He was licensed by the Presbytery of Albany Oct. 8, 1833, and dismissed Feb. 6, 1838, to the Presbytery of Geneva as a licentiate. He was in the service of the American Education Society for six years, and resided at Auburn, N.Y., until 1839. He was ordained Oct. 3 of the same year, and was pastor of the Church of West Fayette, Seneca Co., N.Y., from 1839 to 1845, and three years stated supply of the Church at Red Hook, N.Y. In 1848 he

removed to Michigan, and was stated supply for two years at Augusta. Afterwards he served the Church at Stony Creek, in the Presbytery of Wastenaw, as pastor from 1849 to 1856. Then he was stated supply at Corunna and Newburg, in the Presbytery of Saginaw, Mich., for a period of four years, first at Fremont, and afterwards at Quincy. In 1864 or 1865 he was transferred from the Presbytery of Saginaw to that of Coldwater. About the year 1868 he removed to California, Mich., where he resided during the remainder of his life, serving the Church in that place, the whole or part of his time, as its stated supply. He became in 1871, by a change in the presbyteries necessitated by the reunion, a member of the Monroe Presbytery. During the last four years of his life he was in the service of the Presbyterian Board of Publication as a missionary. He died suddenly of apoplexy on Sabbath morning, June 18, 1876. Mr. Scofield was a man of immense physical vigor, of untiring energy, wonderful tenacity of purpose, skilled as a debater, genial and warm hearted, earnest and sound in doctrine, and thoroughly devoted to the interests of the Church. (W.P.S.)

Scolitas,

in Greek mythology, Was a surname of *Pan,* whose brazen effigy stood at Megalopolis.

Scoptzy.

SEE SKOPTZY.

Scopus

(Σκοπός, a *watchman* or *mark*), the popular epithet given by Josephus to an eminence at seven furlongs' distance, on the north, from Jerusalem, whence Cestius approached the city from Gabaon (el-Jib), and Titus from Gophna (Jifna), the latter obtaining a fine view of the Temple (*War,* 2, 19, 4; 5, 2, 3). Dr. Robinson locates it on the high level tract and brow upon the Nablus road, being the extension of the Olivet range (*Bib. Res.* 1, 407), a position in which Barclay (*City of the Great King,* p. 74) and Porter (*Handb. for Syria,* p. 118) coincide. According to Lieut. Conder, this spot is still called by the equivalent Arabic name *El-Mesharif,* and answers to all the requirements of the military notices (*Quar. Statement* of the "Pal. Explor. Fund," April, 1874, p. 111; camp. p. 94). *SEE JERUSALEM*

Scoresby, William, D.D.,

an English clergyman and Arctic explorer, was born at Cropton, Yorkshire, Oct. 5, 1789. He commenced a seafaring life at the age of ten, and in his twenty-first year succeeded his father as commander of the Resolution, and carried on the business of whale fishing. In 1822 he explored the east coast of Greenland, and upon his return devoted himself to study, entering Queen's College, Cambridge, from which he graduated as B.D. in 1834. In 1839 he received the degree of D.D., and labored faithfully as chaplain of the Mariners' Church in Liverpool, and afterwards at Bradford, Yorkshire, till failing health compelled him to retire to Torquay. He here engaged ia scientific and philanthropic labors. For the better prosecution of his researches he made a voyage to the United States in 1847, and to Australia in 1853, returning from the last named country in 1856, enfeebled by the arduous labors which he had undergone. He died at Tarquay March 21, 1857. His principal works are, *An Account of the Arctic Regions* (1820, 2 vols.): *Journal of a Voyage to the Northern Whale Fishery* (1823): — *Discourses to Seamen* (1831): — *Zoistic. Magnetism* (1849): — *Sabbaths in the Arctic Regions* (1850); and others. His *Life* has been written by his nephew, R.E. Scores-by-Jackson (Land. 1861).

Scorpion

Picture for Scorpion

(b r ;q][a *akrab*, <050815>Deuteronomy 8:15; <260206>Ezekiel 2:6; σκορπίος, <421019>Luke 10:19; 11:12; <660903>Revelation 9:3, 5, 10), a well known injurious insect of hot climates, belonging to the class *Arachnida* and order *Pulmonaria*, which is shaped very much like a lobster. It lives in damp places under stones, in clefts of walls, cellars, etc.; and in summer nights even creeps about in streets and on steps (Russell, *Aleppo*, 2, 119). The head and breast are closely joined, and there are two large feelers in front. The eyes are arranged much as in the spiders — one pair in the center of the thorax, the rest symmetrically on each side of the front. In the genus *Scorpio* proper there are six of these organs, in *Buthus* eight, and in *Androctonus* twelve. All these, however, may be quite correctly considered as scorpions. There are eight feet, covered with hair. There is a very active tail, of six joints, which ends in a crooked point (Pliny, 11, 62) like a fowl's claw (*Schulz, Leitung*, 4, 351). They are carnivorous in their habits, and move along in a threatening attitude with the tail elevated. The sting, which is situated at

the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. The scorpion makes a painful wound in men and beasts (Pliny, 11, 62; Host, *Marokko,* p. 302; camp. Minutoli, *Tray.* p. 205) which produces fatal results (Pliny, 11, 30; Sonnini, *Tray.* 2, 312; Prosp. Alpin. *Rer. Aegyp.* p. 206; camp. Latorde, *Voyage,* p. 50), Unless speedy remedies be provided (such are scarifying the wound, sucking out the poison, etc. [Russegger, *Reis.* 2, 2, 223]). This is true, however, only of the Oriental scorpion (though Thomson, *Land and Book,* 1, 379, says its bite is never fatal in Syria), that mentioned in the Bible (see description and plates in Rosel, *Insecten-Belustig,* 3, 370 sq., Tab. 65; camp. Sir. 26, 10; <260206>Ezekiel 2:6); for the wound of the European, or *Italian,* scorpion is less dangerous. The former is distinguished by its shining black breastplate, which has given it the name *Scorpio afer.* (Many plates are given in Ehrenberg's *Icon. et Descript. Animal.* Icon. 1, *Der Animal Evertebr.*; but without descriptions. Three kinds of scorpions are named in the *Descript. de Egypte,* 22, 409 sq.) The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the Exodus (<050815>Deuteronomy 8:15), and to this day these animals are common in the same district as well as in some parts of Palestine. Ehrenberg (*Symb. Phys.*) enumerates five species as occurring near Mt. Sinai, some of which are found also in the Lebanon. Ezekiel (<260206>Ezekiel 2:6) is told to be in no fear of the rebellious Israelites — here compared to scorpions. There are many scorpions in Palestine — in the plains of Jordan, on the mountains of Judah, etc. (Troilo, *Trav.* p. 433; Schulz, *Leitung,* 4. 352, Thomson, *Land and.Book,* 1, 378 sq.), and they are proverbially common in Banias (Caesarea Philippi). A part of the mountains bordering on Palestine in the south was named from them *Acrabbim.* See Bochart, *Hieroz.* 3, 538 sq.; Shaw, *Tray.* p. 168. On the scorpion of Asia Minor, see Van Lennep, *Bible Lands,* p. 309 sq.; and on those of Egypt, Olivier, *Voyage,* 5, 171. Those found in Europe seldom exceed two or three inches in length, but in the tropical climates they are occasionally found six inches long. Those of Palestine are from one to three inches in length. There are few animals more formidable, and none more irascible, than the scorpion; but, happily for mankind, they are equally destructive to their own species as to other animals. Maupertius put about a hundred of them together in the same glass and they scarcely came into contact when they began to exert all their rage in mutual destruction, so that in a few days there remained but fourteen, which had killed and devoured all the rest. But their malignity is still more apparent in

their cruelty to their offspring. He enclosed a female scorpion, big with young, in a glass vessel, and she was seen to devour them as fast as they were extruded. There was only one of the number that escaped the general destruction by taking refuge on the back of its parent; and this soon after avenged the cause of its brethren by killing the old one in its turn. Such is the terrible nature of this insect; and it is even asserted that when placed in circumstances of danger, from which it perceives no way of escape, it will sting itself to death. Ordinarily, however, it is said to be extremely fond of its young, which it carries about on its back.

A scorpion for an egg (<42:11:12>Luke 11:12) was probably a proverbial expression. According to Erasmus, the Greeks had a similar proverb (ἀντὶ περκῆς σκορπίον). But the creature has, of course, no likeness to an egg, as some have supposed that this passage implies (comp. Thomson, *Land and.Book,* 1, 379 sq.). The apostles were endued with power to resist the stings of serpents and scorpions (<42:10:19>Luke 10:19). In the vision of St. John (<66:09:03>Revelation 9:3, 10) the locusts that came out of the smoke of the bottomless pit are said to have had "tails like unto scorpions," while the pain resulting from this Creature's sting is alluded to in ver. 5. The prophecy here has received many fanciful interpretations. *SEE REVELATION, BOOK OF*. The "scorpions" of <11:12:11>1 Kings 12:11, 14; <14:10:11>2 Chronicles 10:11, 14, have clearly no allusion whatever to the animal, but to some instrument of scourging, unless, indeed, the expression is a mere figure. Celsius (*Hierob.* 2, 45) thinks the "scorpion" scourge was the spiny stem of what the Arabs call *Hedek,* the *Solanum melongena,* var. *esculentum,* eggplant, because, according to Abul-Fadli, this plant, from the resemblance of its spines to the sting of a scorpion, was sometimes called the "scorpion thorn;" but, in all probability, this instrument of punishment was in the form of a whip armed with iron points, "Virga — si nodosa vel aculeata, scorpio rectissimo nomine vocatur, qui arcuato vulnere in corpus infigitur" (Isidore, *Orig. Lot.* 5, 27; and see Jahn, *Bibl. Ant.* p. 287). In the Greek of 1 Macc. 6:51, some kind of war missile is mentioned under the name σκορπίδιον but we want information both as to its form and the reason of its name. See Smith, *Dict. of Class. Antiquities,* art. "Tormentum." Another tropical use of the word is given in the Mishna (*Chelim,* 12:3).

Scorpios,

in mythological astronomy, was the *scorpion* in the Circle of the zodiac, a monster which Diana sent to encounter Orion when pursued by the latter.

Scot, Reginald,

was the younger son of John Scot of Scotshall, near Smeethe, Kent, England, and was born in the first half of the 16th century. He studied at Oxford, and upon his return home devoted himself exclusively to learned pursuits. His famous work, *The Discoverie of Witchcraft,* was published in 1584. and is designed to combat the prevalent belief on the subject. It called forth the *Daemonology* of James I, who informs us that he wrote it "chiefly against the damnable opinions of Wierus and Scot, the latter of whom is not ashamed in public print to deny there can be such a thing as witchcraft." Scot's work passed through three editions and was translated into French and German. It was ordered to be burned by the common hangman, and copies of it are now extremely rare. He published *A Perfect Platform of a Hop Garden* (1576). His death occurred in 1599.

Scotch Baptists.

In Scotland a particular class of Baptists has long existed under this name. With the exception of baptism, they are nearly allied in sentiment to the old Scotch Independents — followers of Robert Dale (q.v.). Mr. Carmichael, pastor of an Antiburgher congregation at Cupar, in Angus, having changed his views, was baptized in 1765 by Dr. Gill in London. Returning to Edinburgh, he administered that ordinance to five others. In 1769 he was joined in the pastorate by a Mr. M'Lean, who bore an important part during the various internal dissensions which arose. Churches founded in Edinburgh, Glasgow and Dundee, after great depression, gathered strength and influence, and in 1795 several societies were formed in the north of England. At the census of 1851 they were returned as having fifteen meeting houses in England with 2037 sittings. The Scotch Baptists are Calvinists; are strictly congregational; they observe the love feast, and upon certain occasions the kiss of charity, and also wash one another's feet when it is really serviceable as an act of hospitality; they abstain from eating blood and things strangled; advocate plain attire; they hold, with respect to marriage, that, while one of the parties being an unbeliever does not dissolve that relation when once entered into; it is the duty of Christians to

marry only in the Lord. For further information consult the works of M'Lean, Inglis, Braidwood, and Jones, and that of their great opponent, Andrew Fuller, *Treatise on Sandemanianism.* See Eadie, *Eccles. Cyclop.* s.v.; Blunt, *Dict. of Sects,* s.v.; *Religions of the World* (Lond. 1877).

Scotch Philosophy.

SEE SCOTTISH PHILOSOPHY.

Scotia

Picture for Scotia

(σκοτία, dark),or *Trochilus,* a hollow moulding constantly used in the bases of columns, etc., in classical architecture. The old English name for a corresponding moulding very frequently employed in Gothic architecture is *casement. SEE COLUMN.*

Scotists,

a philosophico-religious school which arose at the end of the 13th and the beginning of the 14th century. It derived its origin from John Duns Scotus (q.v.), and was especially opposed to the Thornists (q.v.). Scotus supposed that rational knowledge arose indirectly from divine illumination, in so far as the human mind discovers divine ideas in the objects of which they have been the types. Hence all science belongs to theologians. The struggle between the Scot-ists and the Thomists turned principally upon theological questions relative to liberty, grace, and predestination. One great question in particular was keenly discussed by the two rival sects for a long period, and indeed still divides the doctors of the Church of Rome at the present day — viz, whether the sacraments confer grace morally or physically? The physical efficacy of the sacraments was maintained by the Thomists, while their moral efficacy was inculcated by the Scotists. The followers of Duns Scotus alleged both original sin and grace to be the invariable attributes of all men, and thus they held them to be developments of the spiritual world in the ordinary course of providence. At the Reformation in the 16th century, when the Protestant party had succeeded in directing the attention of the Church to these delicate points, the Jesuits adopted the views of the Scotists. The Scotists defend the pretended immaculate conception of the Virgin Mary.

Scotitas,

in Greek mythology, was a surname of *Jupiter* in Laconia.

Scotland,

one of the three kingdoms of the British empire in Europe, and part of the island of Great Britain. In addition to the mainland, there are several groups of islands on the north and west coast. The extreme north point of the islands is Unst, in the Shetland group, lat. 60’ 50', and their most westerly point St. Kilda, in the Hebrides, long. 8° 35' W. The greatest length of the mainland, from Dunnet Head, in the north, to the Mull of Galloway, in the south, is about 280 miles; and its greatest breadth, from Buchan Ness, in the east, to Ardnamurchan Point, in the west, about 170 miles. Scotland is geographically divided into two distinct regions — the Highlands, north of the Grampian Mountains, and the Lowlands, south of that range. G*eologically,* Scotland is divided into three distinct regions:

1. The southern, or Older Palaeozoic, which includes the region between the southern boundary and a line running east-northeast from Girvan, on the Frith of Clyde, to the Siccar Point, on the east coast.

2. The central, or Newer Palaeozoic, consisting of the Devonian or Old Red Sandstone and the Carboniferous formations, embraces the basins of the friths of Clyde, Forth, and Tay, with an area of about 5060 square miles.

3. The northern division, of crystalline and metamorphic rocks, comprises the whole of the remainder of Scotland, and has an area of 19,000 square miles. The climate is so tempered by the influence of the ocean that, notwithstanding the high northern latitude of the country, the thermometer rarely falls to zero, nor does it often rise above 80° in summer; the mean temperature is 47?.

Politically, the kingdom is divided into thirty-three counties, grouped in eight geographical divisions, with a total area of 30,463 square miles, of which the islands comprise about 5000. The population in 1871 was 3,360,018, of whom 1,603,143 were males and 1,756,875 females. The people are divided into the Highlanders and the Lowlanders, two distinct stocks, differing in language, manners, and dress. The language of the Highlanders is the Erse, or Gaelic, a Celtic dialect bearing no analogy to

the English. The peculiarities of language, costume, etc., are gradually falling into disuse. Their chief vices are intemperance and unchastity; so that in 1872 nine per cent. of the births were illegitimate, the proportion rising to sixteen and four tenths per cent. in Banff. In general government Scotland forms an integral part of the United Kingdom, standing on the same footing with England, except in regard to law and law-courts and the form of Church govern-merit, upon which points express stipulations exist in the articles of union between the two kingdoms. The nobles elect of their own sixteen peers to represent them in the House of Lords, and in 1874 the country was represented in the House of Commons by sixty members.

History. — The original Scotland (or Scotia) was Ireland, and the Scots (or Scoff), at their first appearance in authentic history, were the people of Ireland. Scotland was known to the Romans by the name of *Caledonia,* and was inhabited by savage tribes of Celtic race. They were polygamists and idolaters, their religion being druidical. They were hardy and brave, and offered to their Roman invaders a fierce and obstinate resistance. In the reign of Titus (A.D. 79-81), Julius Agricola led a Roman army beyond the friths of Forth and Clyde, and in 84 defeated the Caledonians under Galgacus. He and his Roman successors failed to thoroughly subdue the country, and withdrew in the early part of the 5th century. Between the two walls in the province Valentia (Northumberland, Dumfries-shire, etc.) dwelt five tribes who had become practically Romanized and civilized, and who, after the withdrawal of the Romans, formed a union called "Regnum Cumbrense." The Saxons arrived in Scotland in 449, conquered and settled the Lowlands, and one of their leaders, Edwin, founded the present capital, Edinburgh (Edwinsburgh). About 503 the Scots, from Ireland, crossed over to Scotland and settled on the west coast, establishing a kingdom under Fergus, son of Erc. His nation had been converted to Christianity by St. Patrick. Under Conal, his grandson, Columba began the conversion of the northern Picts. In the middle of the 9th century the Scots acquired a predominance in the country, the Piers disappearing as a people (probably amalgamated and absorbed by the Scots) during the reign of Kenneth, who became king in 836. In 866 the Danes, under the vikings, began to invade Scotland, and continued their incursions, until, in 1014, after a series of defeats by Malcolm II, they gave up the contest. During the reign of Constantine (904-953), the seat of the ecclesiastical primacy was transferred from Dunkeld to St. Andrew's, and the regal residence fixed at Scone. At the latter place, in the sixth year of his reign, Kellach, the bishop,

and the Scots swore to observe the laws and discipline of the faith and the rights of the churches and the gospels. This seems to indicate the meeting of some sort of council, civil or ecclesiastical, or, more probably, a combination of both, according to the form prevalent at this period both among the Celtic and Teutonic nations. During the reign of Malcolm III (1057-1093), a great social and political revolution occurred in Scotland. In 1072 William the Conqueror invaded Scotland and secured hem. age from Malcolm as his feudal superior, which homage became a source of much dispute between the two countries. Malcolm's residence in England, and his marriage with the English princess Margaret, led to the introduction of English customs, language, and population into the northern and western districts. King Kenneth transferred his residence to Forteviot, in Strathearn, which had been the Pictish capital, fixing, soon after, the ecclesiastical metropolis of the United Kingdom at Dunkeld, where he built a church dedicated to St. Columba. The condition of the country was greatly improved under David (1124-1153), the youngest son of Malcolm, who was all to Scotland that Alfred was to England. Conforming to the rules of the Church and the principles of religion, he never forgot that he, not the clergy, was to rule. He introduced a system of written law superseding the old Celtic traditionary usages. David was as great a reformer in the Church as in the State. He established dioceses, encouraged the erection and endowment of parishes, provided for the maintenance of the clergy by means of tithes, and, displacing the old Celtic monastic bodies, introduced the Benedictine and Augustinian orders. There followed several centuries of internal strife and war with England, resulting in much distress and great disorder. During the reign of James V there were much religious agitation and discord. The practical corruptions of the Church were greater than in almost any other country of Europe, and, as a consequence, the principles of the Reformation were pushed further than elsewhere. The Roman Catholic system being overthrown, a contest began between Episcopacy and Presbyterianism, James VI struggling hard to establish an absolute supremacy both in Church and State. The opponents of the crown bound themselves together, first by the National Covenant, and afterwards, in alliance with the English Puritans, by the Solemn League and Covenant. The Act of Union (with England) was formally ratified by the Parliament of Scotland Jan. 16,1707; it continued unpopular for many years, but the discontent has gradually ceased. For further discussion of the mental and religious life of Scotland consult *Church in Scotland*, in the

Westminster Rev. Jan. 1868; *Religious Life in Scotland,* ibid. July, 1871; Rudloff, *Hist. of Reformation.*

Scotland, Churches Of.

See the following articles.

Scotland, Episcopal Church Of.

In the latter part of the 16th century, the Scottish nation, disgusted with the lasciviousness, inconsistency, and oppression of the Romish clergy, became unanimous for reform. The papal party soon dwindled to nothing — their bishops forsook their sees and went abroad; but the ancient churches of St. Andrew's, Glasgow, etc., still continued and were presided over by archbishops and bishops, some of whom had been constituted *before* the Reformation. Of this old episcopate, James Beaton, archbishop of Glasgow, was the last survivor, dying April 24, 1603. James I revived the order (October, 1610), when John Spottiswood, Andrew Lamb, and Gavin Hamilton were consecrated respectively bishops of Glasgow, Brechin, and Galloway by the bishops of London, Ely, and Bath. But the Solemn League and Covenant .followed soon after, and this succession came to an end :in the person of Thomas Sydserf, bishop of Orkney, who died in 1663. Charles II was scarcely seated upon the throne when he was advised to restore episcopacy, and to suppress, if not all at once, yet by gradual encroachments, the Presbyterian government in the Scotch Church. By the advice of James Sharp, lord Clarendon, high in favor with the king, discouraged the recall of the old Episcopalians who had been long absent from Scotland. The management of the whole affair -was left to Sharp, who was placed at the head of the establishment as archbishop of St. Andrew's. On Dec. 15 (or 16), 1661, James Sharp, Andrew Fairfull (Fair-foul), Robert Leighton, and James Hamilton were consecrated to the sees of St. Andrew's, Glasgow, Dunblane, and Galloway by the bishops of London, Worcester, Carlisle, and Llandaff. The selection was unfortunate. Sharp was chiefly known, through the whole period of his episcopate, as the unrelenting foe of the Presbyterians; Hamilton was good-natured and weak, and both he and Fairfull had been zealous in past times to enforce the Covenant; Leighton was a man of primitive holiness and an accomplished scholar, but in other respects not qualified for his office. The conduct of Sharp, especially in forbidding the clergy to meet in their presbyteries "till such time as the bishops should appoint," greatly irritated

the people. The first act of the new Parliament vested the whole government and jurisdiction of the Church in the several dioceses in the bishops, whereas previously the presbyteries had possessed a voice in the administration of the diocese. A proclamation was issued that all who had not obeyed the late act — that is, who held their livings only by virtue of a call from the people and an appointment by the presbytery — should desist from preaching and other ministerial functions. Above two hundred churches were closed in one day, often men of weight and ability being displaced by men unfit, by lack of education and morals, for the pulpit. The Conventicle Act (q.v.), passed by the English Parliament in 1663, was immediately adopted by the Scotch Legislature. Another act followed, substituting a national synod in the place of the General Assembly. The business of the synod was to be laid before it by the crown, and if agreed to by the president, the archbishop of St. Andrew's, and sanctioned by the king, it then became one of the ecclesiastical laws of the land. In 1666 the Covenanters rose in arms, but were entirely subdued, many of them being hanged for rebellion. The course of Sharp in securing hostile legislation and in persecuting the Covenanters was disapproved of by many of the clergy and bishops of the Church. A compromise was proposed by Leighton and approved of by Charles (1667). It was substantially to the effect that the Church should be governed jointly by the bishops and clergy assembled in ecclesiastical court, the bishop acting only as)resident; that the Presbyterian ministers, in taking their seats, might declare that their recognition of a bishop was made only for the sake of peace. Other concessions were made, so that the episcopacy was reduced to the lowest point of authority compatible with its bare existence. But neither the Covenanters nor Episcopalians would accept the compromise, and matters grew worse until, in 1679, Sharp was assassinated; then a rebellion, and fresh severities on the part of the government. In 1688 the Scotch Convention; in their claim of rights, stated the conditions upon which they admitted William, prince of Orange, to the vacant throne. They affirmed in this state paper that *"all* prelacy was a great and insupportable grievance,s The bishops retired from the convention, the Presbyterians were left to carry, matters as they pleased, and episcopacy was once more abolished. At this date the Episcopal Church of Scotland stood thus: there were two archiepiscopal provinces — St. Andrew's and Glasgow — with twelve bishoprics. The clergymen were about 900, some of whom transferred their allegiance to William and Mary, but the greater part declined to do so, and formed a union with the Nonjurors of England, with whom their history is

closely entwined for ninety years, until the latter disappeared. In 1702 queen Anne wrote to the privy council, expressing her desire that the Episcopal clergy should be permitted the free exercise of public worship — an act of generosity, as they still declined the oath of allegiance to the reigning family. The next year the Episcopalians presented her an address, in which they mention the suffering of the clergy in 1688 and 1689, and to which the queen returned a kind and gracious answer. Such toleration gave great offence, and the General Assembly addressed their remonstrances to the lord high commissioner. The Act of Union, by which England and Scotland were united, took place May 1,1707, but did not immediately benefit the Episcopalians, even the English regiments stationed in Scotland not being allowed the use of the English Prayer-book. Queen Anne died in 1714, and the next year the rebellion broke out in behalf of the Pretender The Episcopalians were supposed to be favorable to his cause, and were regarded with distrust, and met with very harsh usage. On taking the oath of allegiance, the Episcopal clergy were again permitted, by an act passed in 1719, to officiate in public and to use the English liturgy. They were undisturbed by the authorities until the second rebellion, in 1745, the principal cause of distraction being the controversy among themselves between the Nonjurors (q.v.) and their opponents. The second rebellion of 1745 nearly completed the destruction of Scotch Episcopalianism. The house of Hanover naturally regarded a Church whose bishops were up-pointed by the Pretender with suspicion. An act was passed forbidding every Episcopal clergyman to officiate without taking the oaths to the government, and in 1746 making more than four persons besides the clergyman's family an illegal meeting. In 1748 it was enacted that none but English or Irish letters of orders should be deemed sufficient to qualify any minister for the exercise of his office in Scotland, and the clergy were only permitted to officiate in their own houses. This state of things continued till the accession of George III in 1760. In 1765 the communion office was revised by the bishops, and brought to its present state. From this period the Church has used the English liturgy, with the exception of the communion office. From the time when the bishops met at Aberdeen and acknowledged George III as their rightful sovereign, the Church ceased to be a Nonjuring Church. In 1792 an act was passed which relieved them from the penalties imposed by the various acts of queen Anne, George I, and George II, but forbade the clergy from officiating in England "except in the case of such as shall have been ordained by some bishop of the Church of England or of Ireland." This prohibition was so far removed in

1840 as to allow them to thus officiate "only with the special permission of the bishop in writing, such permission extending only to two Sundays at a time." The Scottish bishops early in the present *century* resumed the titles which they had been compelled to lay aside, but these titles are not allowed by law. The Thirty-nine Articles of the Church of England were made the standard of faith, and in 1863 the Prayer-book was adopted as the authorized service-book of the Episcopal Church, permission being given in certain cases to use the Scottish communion office. Several flourishing congregations of English Episcopalians still (1854) declined to recognise the authority of the Scotch bishops or hold communion with their Church, regarding its usages and doctrines on the subject of the eucharist as unscriptural. In 1864 all restrictions on the clergy were removed, save that an English or Irish bishop might refuse institution to a Scottish clergyman on his first presentation to a benefice in England or Ireland. The dioceses of the Scottish Episcopal Church are seven, viz. Moray, Aberdeen, Brechin, Argyle, St. Andrew's, Edinburgh, and Glasgow. The bishops are chosen by the clergy of the diocese and by representatives of the lay communicants, a majority of both orders being necessary' to a valid election. One of the bishops, under the name of "primus," chosen by the other bishops, presides at all meetings of the bishops, and has certain other privileges, but possesses no metropolitan authority. The highest judicial body is the Episcopal College, composed of all the bishops. The highest legislative body is a General Synod, composed of two houses — the one of the bishops, and the other of the deans and the representatives of the clergy. Since 1834 the Church has increased quite rapidly. The livings are generally very small, the minimum fixed income being £100 a year, and very few rating higher, unless the ministers have private incomes. Few of the middling class are connected with the Episcopal Church, its members being made up principally of the wealthy nobles and the poor peasantry. In 1841 Trinity College was founded at Glenalmond, in Perthshire, and St. Ninian's Cathedral at Perth was consecrated by the bishop of Brechin in 1851. See Burnet, *Hist. of his Own Times;* Spottiswood, H*ist. of the Church of Scotland* (1625; new ed. Edinb. 1847-51, 3 vols. 8vo): Collier, *Eccles. Hist.;* Bishop Skinner, *Eccles. Hist. of Scotland.* etc. (Lond. 1788, 2 vols. 8vo); Russell, *Hist. of the Church in Scotland* (ibid. 1834, 2 vols. 8vo); Lathbury, *Hist. of the Nonjurors ;* Cunningham, *Church Hist. of Scotland;* Grub, *Eccles. Hist. of Scotland;* also Marsden, *Dict. of Christian Churches,* s.v.; *Religions of the World* (ibid. 1877).

Scotland, Presbyterian Churches Of.

For information respecting the Established Church of Scotland, the Reformed Presbyterian Church, United Presbyterian Church, Free Church of Scotland, *SEE PRESBYTERIAN CHURCHES*.

Scotland, Relief Church Or Synod

or, one of the seceding bodies in Scotland which arose out of opposition to the system of Patronage (q.v.). A majority of the Presbytery- of Dunfermline having refused to take part in the induction of a minister to the parish of Inverkeithing who was unacceptable to the people, they were cited in 1752 before the General Assembly and ordered to proceed with the settlement of Mr. Richardson, the minister mentioned. Although three formed a legal quorum, and it was well known that three members of the presbytery were willing to comply with the command of the assembly, yet the quorum was raised to five. Three ministers were present on the day appointed for the settlement; but as they were not a quorum, nothing was done. Of the six who refused to comply with the appointment of the Supreme Court, it was resolved that one should be deposed. On Saturday, the day after their report was presented to the assembly, each of the six was singly placed before the bar of the house. Three seemed to yield, two remained firm. Thomas Gillespie, minister of Carnock. came forward with a protestation defending his conduct, and as a result was deposed from the ministry; the vote standing 56 for deposition and 102 declining to vote. Rightly judging that he was illegally and unrighteously deposed, Mr. Gillespie preached next Lord's day in the open air at Carnock. He went to Dunfermline a few months after, and the General Assembly refusing, the next year, to remove his sentence of deposition, he laid the foundation of a new secession. He labored alone until 1757, when a similar congregation was formed by Thomas Boston (son of Boston of Ettrick) at Jedburgh, in consequence of the forcible intrusion of a minister into that parish where the people desired that Boston should be appointed. A third congregation was formed from a similar cause in 1760. The first Relief Presbytery was formed Oct. 22,1761, and consisted of Gillespie, Boston, and Thomas Colier, according to the words of the original minute, "for the relief of Christians oppressed in their Christian privileges." Its first synod was formed in Edinburgh in 1773, and in 1794 a hymn-book was sanctioned by the synod. In 1807 it numbered about 60 congregations with 36,000 *members*, and in 1847, 7 presbyteries, 114 congregations, and about

45,000 members. In 1834 proposals were made for a union between the Secession and Relief synods, which was consummated, at Edinburgh, May 13, 1847, under the name of the United Presbyterian Church (q.v.). See Blunt, *Dict. of Sects, s.v.*; Eadie, *Eccles. Cyclop. s.v.* *SEE PRESBYTERIAN CHURCHES*.

Scotopites,

one of the many names of the Circumcellions (q.v.). It is found in Isidore Hispalensis, and in Gratian's *Decretals,* II, 24:3.

Scott, Andrew J.,

a minister of the Methodist Episcopal Church, was born in Philadelphia, PA., about *1846.* His conversion occurred when he was sixteen, and he was received on trial by the New Jersey Conference in 1866, but was soon disabled by disease which resulted in his death, Jan. 2, 1871. Mr. Scott was affable, kind, and sincere, and as a minister beyond reproach. See *Minutes of Ann. Conferences,* 1871, p. 63.

Scott, Archibald,

a Presbyterian minister, was a native of Scotland, and migrated in his boyhood and alone to the colony of Pennsylvania, about 1760. He is said to have been originally a laboring man, and to have pored over his books while his horses were feeding.

Dr. Cooper, a worthy physician of the colony, being impressed with Scott's remarkable aptitude for learning, was instrumental in introducing him into the family and school of a Mr. Finley, where he enjoyed the advantages of a thorough academical education, which he compensated for in some measure by working on the farm. Daring the period of his connection with this school he joined the Presbyterian Church, and, for the time, began to entertain some thoughts of entering the ministry. He was for several years a student of theology under the supervision of principal Graham, of Liberty Hall Academy, and during this period supported himself by conducting an academy of high reputation in Augusta County, VA, at which Dr. Campbell laid the foundation of his accurate scholarship, He was licensed to preach by the Hanover Presbytery, Oct. 31, *1777*, and was ordained and installed pastor of the united churches of Hebron and Bethel, in Augusta County, in December 1778, which relation continued for more than twenty

years, and was at last dissolved by his death, March 4 1799. Mr. Scott's charge was a very scattered one, comprehending a district some twenty miles square. Like most of his brethren, he also had a very inadequate salary during the Revolution; but he never suffered anything to divert him from his great work as a minister of the Gospel. "He entered warmly into the American cause, and exhorted his people to fight for freedom. It was his practice to assemble all the children and youth of his charge in different neighborhoods on week-days, to attend to catechetical instruction. It. was in this employment that he was engaged on that memorable Saturday of June when the alarm of the approach of colonel Tarleton and his British dragoons spread consternation from Staunton throughout the surrounding valley of Virginia. It is said that Mr. Scott, like his two neighboring brethren, Graham and Brown, exhorted the stripling youths of his congregation to arm themselves and go with their neighbors, to stand with their arms at Rock Fish Gap, on the Blue Ridge Mountains, to dispute the pass with the invader and his legion." It was the recollection of that stand that gave occasion to those memorable words of general Washington — " If I should be beaten by the British forces, I will retreat with my broken army to the Blue Ridge and call the boys of West Augusta around me, and there I will plant the flag of my country." Mr. Scott was greatly beloved and esteemed in his day. He possessed a logical and discriminating mind, and was a strong, vigorous thinker; his preaching is said to have been in a high degree instructive, and often eloquent and powerful. He attached much importance and devoted much time to the religious instruction of the young. Besides the Shorter Catechism which he used, he introduced what was known as *The Mother's Catechism,* a work extending to 32 pp. 8vo, the appendix of which he wrote himself. See Sprague, Annals *of the Amer. Pulpit,* 3:387; Allibone, *Diet. of Brit. and Amer. Authors,* s.v.; *Davidson, Hist. of the Presb. Church in Kentucky,* p. 29; Foote, *Sketches of Virginia* (2d series). (J. L. S.)

Scott, Charles W.,

a minister of the Methodist Episcopal Church, was born in Morgan County, O., May 10, 1845, and joined the Church in his eighteenth year. He was admitted into the Pittsburgh Conference in 1866; was superannuated in 1874, and died of consumption, Jan. 28, 1875. He was studious, careful, amiable, devout, and conscientious. See *Minutes era Annual Conferences,* 1875, p. 36.

Scott, Daniel,

a Dissenting minister, the son of a merchant in London, was educated with Butler and Seeker under a Mr. Jones, at Tewkesbury, Gloucester. shire, from whose seminary he removed to Utrecht, in Holland, where he took the degree of LL.D. While there he changed his views concerning the mode of baptism, and became a Baptist. Returning to England, he settled in London, or Colchester, and devoted his time to writing. He was never married, and died suddenly in retirement near London, March 29, 1759. His works are, *Essay towards a Demonstration of the Scripture Trinity* (Anon. 1725, 1738): — A *New Version of St. Matthew's Gospel,* etc. (*1741*) *: — Appendix to H Stephens's Greek Lexicon* (1745, 2 vols. 4to).

Scott, David,

a Presbyterian minister, was born in Philadelphia, Pa., March 13, 1849. When a mere lad, his parents removed to New York city, and there he received his early lessons in the public schools. At the age fifteen he entered the employ of the Manhattan Gas Company as a book-keeper, and until he was graduated spent his vacations in earning the money needed for his education. He was prepared for college at the Lawrenceville (N. J.) High-school, under the Rev. Samuel M. Hamill, D.D. He united on profession of his faith with the Fifteenth Street Church (now the Phillips Memorial Church), New York city, at the age of fifteen. He was graduated from the College of New Jersey in 1873, taking a fellowship in the classics, one of the conditions of which is that the recipient shall spend one year abroad in some European university. Immediately after leaving college, Mr. Scott entered Princeton Theological Seminary and studied one year, at the end of which time he went to Leipsic, Germany, where he pursued the study of theology and philology for one year; then returning, he entered the middle class in the seminary, and, having finished the remaining two years, was graduated in 1877. He was licensed by the Presbytery of New York, April 4, 1876, and was ordained by the same presbytery as an evangelist, in the Fourteenth Street Presbyterian Church, June ,54, 1877. For nearly a year (from September, 1876, to June 1877) Mr. Scott was tutor of Latin and Greek in Princeton College, N. J., while pursuing his studies in the seminary. Having been accepted as a missionary by the Presbyterian Board of Foreign Missions, he embarked with his wife, Sept. 1, 1877, for Teheran, Persia. There he remained about sixteen months, during which time he had well mastered the Persian language, when, on account of the

continued illness of his wife, by the advice of physicians and of the mission, he returned to the United States, intending again to resume his work at Teheran as soon as possible. He arrived in New York near the end of March, almost immediately afterwards grew ill, and died in that. city, April 1, 1879. He was a young man of excellent abilities and of fine scholarship, and his death is regarded as a sad loss to the cause of foreign missions. (W. P. S.)

Scott, Elisha J.,

a minister of the Methodist Episcopal Church, was born in Greensborough, Vt., Aug. 11, 1803, and joined the Baptist Church at the age of twelve. He continued in that Church about seven years, when he joined the Methodist Episcopal Church, and in 1828 entered the New England Conference. He was ordained deacon June 27, 1830, and elder Aug. 11, 1832. After fifteen years he was made supernumerary, and was then superannuated for nine years, when he became again effective. He travelled the Montpelier District, Vermont Conference, for four years, and took once more a superannuated relation, which he held until his death, at Montpelier, Jan. 24, 1866. He was for several years the Conference secretary, delegate to the General Conference in 1836, and editor of the *Vermont Christian Messenger.* See *Minutes of Annual Conferences,* 1866, p. 129.

Scott, Jacob,

a minister of the Baptist denomination, was born in Boston, March 1,1815, and was a graduate of Brown University in the class of 1836, and of the Newton Theological Institution in the class of 1842, His ordination occurred at Petersburg, VA, September; 1842. He was pastor at Petersburg and Hampton, VA, and for two years chaplain at the University of Virginia. Subsequently he had charge of important churches in Portland, Me.; Fall River, *Mass.;* and Yonkers, N. Y. He was obliged, on account of his health, to retire from the ministry. For some time he was superintendent of schools in Malden, Mass. where he died, Dec. 10, 1871.

Scott, James (1), D.D.,

a (Dutch) Reformed minister, was born Sept. 27,1809, at Glasgow, Scotland, in the house in which Mary Queen of Scots took refuge after the battle of Laugside. His father, who was educated for the ministry, but never preached on account of ill-health, died when James was four years

old. At fifteen he united with the Church of Lochwinnoch, and, although struggling with very limited means, he prosecuted his studies at the University of Glasgow for three years, and afterwards at the college in Belfast, Ireland, for two years. Having married in Ireland, he removed to the United States in 1832, studied theology under care of the New York Presbyter), and was licensed by them in 1834. His first settlement was in the Presbyterian Church, German Valley, N. J., for eight years. In 1843 he accepted the call of the First Reformed Church, Newark, N. J., with which his remaining ministry was spent. Few men have achieved such thorough pastoral success as he did in this Church, which was greatly reduced and broken down when he took it, and grew during his fifteen years of service to be next to the largest Church in its entire denomination, numbering over six hundred communicants, and flourishing outwardly and spiritually. A large debt was removed, and three new and healthy churches grew out of it within this period. Dr. Scott's mind was synthetic rather than analytical. He was highly imaginative, a great lover of nature and art, literary in his tastes, and excelled in descriptive writing and in illustrative and pictorial address. His style teemed with figures. Rhetorical in manner and vivid in coloring, with a large, robust frame, a clear, strong voice, a full, canny Scotch face lighted up with benevolent smiles, and an attractive delivery, his preaching always drew large, popular audiences. But he was not content merely with this; his sermons were instructive, expository, free of theological technicalities, earnest, full of cheering Gospel truth, pathetic, faithful, and finely adapted to times, seasons, and occasions. His range of topics was unusually wide, embracing, among ordinary themes, full courses of pulpit lectures on Church history, prophecy, the religious condition of Europe, the Pentateuch, Ruth, Psalms, Canticles, harmony of the Gospels, Acts of the Apostles, Revelation, and an unfinished course on Esther. As a pastor he was almost unrivalled. He knew everybody among his people and all about them. Young people and children were his particular delight and care. Among the sick and poor and wretched his attentions were untiring. Beyond his own congregation he was so thoroughly well known and identified with every good public interest in Newark that he was justly called at his funeral the curate of the city. He devoted himself with zeal to the organization of the admirable Newark Library Association, to various educational movements, such as the public schools of Newark, the endowment of Rutgers College, and the preparation of a series of school-books. In all evangelical mission work, like that among the Germans, Sunday-schools, and the poor, he was a leading spirit. His disposition was

remarkably cheerful, storey, unsuspecting, frank, generous, self-conscious, and pleasantly egotistical at times, upright, bold, and faithful. He wrote much for newspapers, conducted a constant foreign correspondence with eminent men, and delivered literary lectures and addresses, and was always eminent for public spirit. The poet Robert Pollok was his bosom friend. He prepared an excellent life of this favorite author of *The Course of Time,* which was published by the Carters, New York, and has had a large circulation. He also wrote much in verse, and left a posthumous manuscript poem, with directions for its publication. But his crowning distinction was his thoroughly devoted Christian ministerial life. It was radiant with the results of faithful service. His death was sudden. He rose from his bed and was going to his bath on a Saturday morning, when he was seized with the fatal disease of which he had entertained frequent apprehensions. Immediately he said, "This is paralysis — -this is death. I am not afraid to die; I am ready." His last message, just before he became unconscious, was, "Give my love to all my people. Tell them they were in my dying thoughts, and that when dying I sent my blessing to my young people." In his own words respecting his friend Pol-Ink, "There was no death-struggle, no agony, no convulsion. His soul went out of the body all noiseless and fast, like Peter from the prison when the angel took off the fetters, opened the gate, and delivered him." He died May 10, 1858. In addition to the above notice, see *Life, Letters, and Literary Remains of Robert Pollok* (N.Y. 12mo). Dr. Scott published *An Essay on the Course of Time : — The Guardian Angel* (N. Y. 12m o), a poem in three books: — he also had a share in the series of school-books produced by a literary association and entitled *The American System of Education: — the* article *Malachi* in the annual known as *The Saviour, Prophets, and Apostles;* and wrote many papers in British and American periodicals. See Wilson, *Presb. Hist. Almanac,* 1860, p. 204; *Lond. Critic,* 1859; Allibone, *Dict. of Brit. and Amer. Authors, s.v.* (W. J. R. T.)

Scott, James (2),

a Presbyterian minister, was born in Armagh County, Ireland, Aug. 1, 1825. He made a profession of religion in his sixteenth year, immediately began his preparatory studies for the ministry, and graduated with honor at the University of Glasgow, Scotland, in 1848. Soon after, he emigrated to America; graduated at Princeton Theological Seminary, N. J., in 1852; was licensed by Luzerne Presbytery in 1851; taught in the academy at

Attleborough, Bucks Co., PA, until 1853; was ordained pastor of the Church at Holmes-burgh, PA, June 6, 1854, which relation lasted for seven years, during which time he was zealous and faithful. In 1859 he was a commissioner to the General Assembly of the Presbyterian Church, which met at Indianapolis, Ind. He died Aug. 28, 1861. See Wilson, Presb. *Hist. Almanac*, 1862, p. 117. (J. L. S.)

Scott, John (1), D.D.,

a learned English divine, son of Thomas Scott (grazier), was born in the parish of Chippenham, Wiltshire, in 1638. Not being intended for a profession, he served an apprenticeship in London, much against his will, for about three years. He quitted his trade and went to Oxford, entering as a commoner of New Inn in 1657. He left the university without taking a degree, and being ordained, came to London, where he officiated in the perpetual curacy of Trinity in the Minories, and as minister of St. Thomas's in Southwark. In 1677 he was presented to the rectory of St. Peter le Poor in London, and was collated to a prebend in St. Paul's Cathedral in 1684. In 1685 he was made both B.D. and D.D. In 1691 he succeeded Sharp, afterwards archbishop of York, in the rectory of St. Giles in the Fields; and in the same year was made canon of Windsor. He died in 1694, and was buried in St. Giles's Church. He wrote, *The Christian Life* (pt. i, 1681, 8vo; pt. 2, 1685; pt. 3, 1686): — two pieces against the Romanists (1688): — Sermons, etc. His whole *Works*, including *Sermons*, etc., were published in 2 vols. fol. in 1704.

Scott, John (2),

a minister of the Methodist Episcopal Church, was born in Emmeso, Ireland. At the age of seventeen he was converted, and joined the Church. Coming to America, he united with the Methodist Church in St. John's. N. 13. He was licensed to preach in 1822, and in 1825 was received on trial in the Pittsburgh Conference. He was ordained deacon in 1827, and elder in 1829. The Erie Conference was formed in 1836, and he became one of its members. He was made a superannuate in 1847, but became effective the next year. In 1853 he was again superannuated, and held this relation until his death, Sept. 2, 1861. See *Minutes of Annual Conferences*, 1862, p. 124.

Scott, Mile,

a minister of the Methodist Episcopal Church, was born in New Berlin, Chenango Co., N. Y., in 1818, and jointed the Church in 1836. He was licensed to preach in 1842, and joined the Genesee Conference in 1843. After a brief illness of four days, he died Oct. 1,1864. See *Minutes of Annual Conferences,* 1864, p. 210.

Scott, Orange,

a noted Methodist preacher, was born in Brookfield, VT, Feb. 13, 1800, and up to his twentieth year had attended school but thirteen months. He was converted at a camp-meeting, in September, 1820, and immediately joined the Methodist Church. Next year he commenced preaching on Bernard Circuit, and in 1822 he was received into the New England Conference. His labors were crowned with abundant conversions, and he studied hard to make up the defects of his early education. In 1830 he was made presiding elder of Springfield district, and in 1834 of the Providence district. In 1832 he declined an offer to serve one of the wealthiest congregational churches in Rhode Island. The same year he was elected a delegate to the General Conference. About this time he became a controversial antislavery advocate, and in the General Conference of 1836 he carried through stringent resolutions on the subject. He subsequently labored with great success as pastor in Lowell and elsewhere. Being dissatisfied with the action of the General Conference of 1840 on the subject of slavery, he retired from the Church, and was largely influential in the formation of the Wesleyan Methodist Church (q.v.), of which he was the book-agent till his death, which occurred in great peace at Newark, N. J, July 31,1847.

Scott, Robert,

a minister of the Methodist Episcopal Church, South, was born about 1805. He was received into the Virginia Conference on trial in 1829, and was graduated to deacon's and elder's orders in 1831 and 1833. For twenty-eight years he labored in the itinerant ministry, and in 1857 took a supernumerary relation. He died in 1866. *See Minutes of Annual Conferences,* 1866, p. 7.

Scott, Thomas, D.D.,

a clergyman of the Church of England, was a native of Lincolnshire. He was born Feb. 16, 1747, at Braytoft, a small farm-house five miles from Spilsby. He was educated at Bennington from his eighth to his tenth year, and the following five years he studied at Scorton. At the age of sixteen he was bound apprentice to a medical practitioner at Alford, but at the end of two months the master was dissatisfied with his behavior, and sent him home. He was now employed about the farm for some time, and compelled W labor in the most servile occupations — some-times tending the sheep, and at others following the plough. In this menial situation he continued for more than nine years, yet continually cherishing the wish of becoming a clergyman. Thoughts of the university, of learning, and of study often presented themselves to his mind; and he at length consulted a clergyman at Boston, who encouraged his attempt at qualifying himself for the ministry.; and having acquired a competent knowledge of Greek as well as Latin, he eventually obtained ordination from Dr. Green, bishop of Lincoln, Sept. 20,1772. His first curacy was that of Stoke Gold-ington and Gayhurst, Buckinghamshire, from which he removed in 1775 to Ravenstone. In the spring of 1777 he settled in Weston Underwood, succeeding Mr. John Newton to the curacy of Olney in 1781. In 1785 he was removed from Olney to the chaplainship of the Lock Hospital, near Hyde Park Corner, and held, besides two lectureships in the city. In 1803 he obtained the living of Aston-Sandford, in Buckinghamshire, which he held to the period of his death, April 16,1821. It was an exceedingly small parish, but he could not be prevailed on to seek a larger, on account of the paucity of baptisms and burials which took place — a circumstance which, in some measure, relieved his scruples respecting the service as prescribed in the ritual. He first appeared as an author in a small volume entitled *The Force of Truth* (1779), in which he details the singular events which issued in his change of mind and character. This little piece has gone through not less than twenty editions. But his most important work, and that which has rendered him one of the most influential divines of the present day, is *A Family Bible, with Original Notes, Practical Observations, and Marginal References* (1796, 4 vols. 4to; 9th ed., with the author's last corrections and improvements, 1825, 6 vols. 4to). He was also the author of a great number of pieces, which have recently been collected and published uniformly (10 vols. 8vo), including *Remarks on the Bishop of Lincoln's Refutation of Calvinism : — Essays on Important Subjects : — Sermons,*

Tracts, etc. He left in MS, at the period of his decease, a copious account of his own life, replete with interest, which has been published by his son, and very extensively read. See *Memoirs of* Tho*mas Scott,* by his son.

Scott, William C.,

a Presbyterian minister, was born in Martinsburg, Berkeley Co., VA, Jan. 13, 1817. He was conducted through his academical course principally by his father, the Rev. William N. Scott, who, to support his family and educate his own children, had opened a school, which he continued for twenty years. He was converted in October, 1831, in a revival commenced in connection with the meeting of the Synod of Virginia, and united with his father's Church in the spring of 1832. It was about this time that he first felt his call to preach the Gospel. He graduated at South Hanover College, Ind., in 1837, and at the Union Theological Seminary, Va., in 1840. Here the depth of his piety, the high literary merit of his performances, and the vigor and originality of his intellect marked him as a candidate for the ministry of no ordinary promise. In April, 1840, he was licensed by the presbytery of Winchester, and during the ensuing autumn became a stated supply to three churches on Staunton River — namely, Providence, in Halifax Co., and Cub Creek and Bethesda, in Charlotte Co. In 1842 he was ordained pastor of the churches of Providence and Bethesda, where he continued to labor till the spring of 1846, when he became pastor of the church in Farmville, Va. Before he had been three years in this charge, a bronchial trouble had so far developed itself that he was compelled to resign his pastorate, and retired to a small farm which he owned among his first congregation. Alter two years' abstinence from all public service, he was able again to preach, and was called with perfect unanimity to become a second time the pastor of the Bethesda church. Here he labored until his death, which occurred Oct. 23, 1854. Mr. Scott was the author *Genius and Faith, or Poetry and Religion in their Mutual Relations* (N. Y. 1853). This work is highly commended as "a treasury of invaluable thought, and in respect to which it is difficult to say whether the poetical, the philosophical, or the Christian element has the predominance." His intellect was of a high character, and his preaching always marked by careful preparation, by uncommon elegance of composition, and by clearness and accuracy of statement. See Sprague, A*nnals of the Amer. Pulpit, 4:*802: Allibone, *Dict. of Brit. and Amer. Authors,* s.v. (J. L. S.)

Scott, William D.,

a minister of the Methodist Episcopal Church, South, was born in Mecklenburg County, Va., Feb. 1808. He graduated at the Medical University, Philadelphia, March 2,1830, moved to Trenton, and engaged in the practice of his profession. He was licensed to preach Aug. 15, 1840; admitted into the travelling ministry in 1841; ordained deacon Nov. 6, 1842, and elder Nov. 25,1844. In 1845, because of failing health, he was superannuated, and in 1850 became effective again; but in 1851 he was once more superannuated, and held that relation until his death, Oct. 3, 1874. We record here as a part of his history that he bequeathed a hundred acres of]and each to the Vanderbilt University and the Indian Mission Conference. See *Minutes of Annual Conferences,* 1874, p. 63.

Scott, William M'kendree, D.D.,

an eminent Presbyterian divine and educator, was born in Jefferson County, O., in 1817. He graduated at Jefferson College, Pa., and at Princeton Theological Seminary, N. J., in 1846. He was licensed by the West Lexington Presbytery, and in 1847 was elected professor of languages in Centre College, Danville, Ky.; and, accepting a call of the First Presbyterian Church in that place, he was ordained by the Transylvania Presbytery in 1848. In January, 1856, he became pastor the Seventh Presbyterian Church, Cincinnati, O., which relation existed for two years, when, in 1859, the General Assembly elected him professor of Biblical literature and exegesis in the Theological Seminary of the North-west at Chicago, Ill. His health had been gradually declining for some time, and in the autumn of 1861 he visited Princeton, N. J., where he hoped, among his kindred and friends, to recuperate his wasted energies; but his hopes were vain, and he died Dec. 22, 1861, at the residence of his father-in-law. Roy. Dr. Charles Hodge. The death of Dr. Scott produced a deep impression upon the Church. The board of directors of the Theological Seminary of the North-west adopted a series of resolutions, and the presbytery of Chicago the following minute: "As a teacher, he was thorough and accurate. Much of his time was given to the work of instruction, and he had fully prepared himself for it. As an expounder of God's Word, he was at all times, whether in the lecture-room or the pulpit, lucid, impressive, and evangelical, attracting all by the originality and freshness of his views. As a presbyter, he loved the courts of the Church; and being thoroughly conversant with the theory and practice of our system, he was an

invaluable member in all complex and difficult cases." See Wilson, *Presb. Hist. Almanac*, 1863, p. 204. (J. L. S.) Scottish Philosophy is an appellation currently applied to the method and principles of philosophizing and also to certain positive doctrines which were taught by several professors in the universities of Scotland. Prominent among these were Thomas Reid (1710-96), professor of philosophy in King's College, Aberdeen (1752-63), professor of moral philosophy in the University of Glasgow (1763-96); Dugald Stewart (1753-1828), professor of moral philosophy in the University of Edinburgh (1785-1810); Dr. Thomas Brown (1778-!820), colleague with Stewart as professor of moral philosophy (1810-20); and Sir William Hamilton (1788-1856), professor of logic and metaphysics in the University of Edinburgh (1836-56). Besides these *coryphaei* of the Scottish school, others should be named who were more or less conspicuous in the various metaphysical discussions which preceded or accompanied the lectures and writings of these leaders, whether favorable or adverse — viz.: Francis Hutcheson (1694-1747), professor of moral philosophy in the University of Glasgow (1729-46); George Turnbull (1698-1748); regent of Marischal College, Aberdeen (1721-27); David Hume (1711-76); Adam Smith (1723-90), professor of logic in the University of Glasgow (1751), professor of moral philosophy in the same (1752-63); James Beattie (1735-1803), professor of moral philosophy in Marischal College (1760-1802); Thomas Chalmers (1780-1847), professor of moral philosophy in the University of St. Andrew's (182327), professor of theology in the University of Edinburgh (1827-43); John Wilson (1785-1854), professor of moral philosophy in the University of Edinburgh (1820-54); and James Frederick Ferrier (1808-64), professor of moral philosophy in the University of St. Andrew's (1845-64).

Of all these, Dr. Thomas Reid, by common consent, is the central, if not the most eminent, person in what is known distinctively as the Scottish school. He was the first to give a definite statement and a positive form to the principles which have given it a character and a name. He was aroused to this by the conclusions which were derived by Berkeley and Hume from certain fundamental doctrines of Locke's *Essay* which had been generally accepted as beyond question. Prominent among these were his doctrines of representative ideas in sense-perception and his definition &knowledge, as also the assertion that sensation and reflection are the only sources of knowledge. These principles had been used by Berkeley, with certain additions of his own, to demonstrate that the material world is known to us

only as a system of ideas which are made steadfast and trustworthy so far as they are held in being by the act and in the mind of God. Hume pushed Berkeley's argument one step further, and proved that we have no more direct and certain knowledge of spirit than we have of matter; and, moreover, that the relation of causation cannot be derived from either sensation or reflection, and is resolvable into custom, or the habitual association of ideas. Hume had also astonished and offended the community by his views of morality, miracles, and the usually accepted argument for the existence of God. Against these views, Reid asserted the doctrine of the direct perception of material qualities, and the positive suggestion or belief of material objects. He also insisted that there are certain original principles of belief which cannot be derived from either sensation or reflection. These he called First Truths, First Principles, Principles of Common-sense, etc. Hence the Scottish philosophy was very generally styled the "Common-sense Philosophy." Under this designation it was expounded in a popular treatise by James Oswald (*oh.* 1793) and James Beattie (1735-1803). The principal works of Reid were, *Inquiry into the Human Mind, or Principles of Common-sense* (Land. 1763); *Essays on the Intellectual Powers of Man* (1785); *Essays on the Active Powers of Man* (1788).

Next to Reid in significance is Dugald Stewart for his undeviating and almost literal adherence to the doctrines of his teacher. He was more learned than Reid, more elegant, and more imaginative; but he did little else than illustrate and enforce the doctrines of Reid by examples and confirmations from his copious reading in a style which was ornate and carefully wrought. His influence was not confined to Great Britain. His lectures were attended by pupils from France, who subsequently were active in the reform of philosophy in their own country. His treatises were more numerous than those of Reid. In 1792 he published vol. i of *The Elements of the Philosophy of the Human Mind;* in 1814 vol. 2; in 1827 vol. 3; in 1793 *The Outline of Moral Philosophy;* in 1810 his *Philosophical Essays,* which are more severely and purely metaphysical than any of his other writings; in 1815 and 1821 parts 1 and 2 of his *General View of the Progress of Metaphysical, Ethical, and Political Science since the Revival of Letters,* in which his critical taste and erudition are abundantly displayed; in 1828 *The Philosophy of the Active and Moral Powers.*

Dr. Thomas Brown should be named next to Dugald Stewart, not only because he was his immediate successor, nor because his combination of subtle analysis with rhetorical exuberance made him immensely popular for a time, but because he introduced new elements into the field of discussion, and gave an important impulse to a direction of thought which is now striving to displace the fundamental principles taught by Reid. We refer to the prominence given to the so-called association of ideas, to which Brown, following Stewart somewhat, assigned a very great significance in the explanation of psychological phenomena and philosophical beliefs. James Mill, John Stuart Mill, and Alexander Bain were all influenced by the philosophizing of Brown. The modern doctrine of inseparable associations was received through Brown frown Hume till it arrayed itself in direct Opposition to the so-called introspective theory of Hamilton in the criticism of his philosophy by John Stuart Mill. But although Brown in this and some other particulars deviated from the traditions of Reid and Stewart, he still held fast to the doctrine of irresistible beliefs as the foundation of philosophic truth. Though he accepted Hume's conception of the causal relation, he did not, with Hume, resolve our belief in its constancy into custom or experience. His analysis of the sense perceptions opened the way for the physiological psychology which has since been so earnestly prosecuted. For these and other reasons Brown is a considerable figure among the Scottish philosophers.

Still more considerable is Sir William Hamilton, whose astonishing erudition, subtle logic, and massive strength revived the interest in the old questions which had begun to wane, and gave a new direction to the old inquiries and discussions. His first published contributions were several articles in the *Edinburgh Review;* viz. the first on *Cousin and the Philosophy of the Conditioned* (1827), others on the *Philosophy of Per-caption* (1830), and *Recent Publications in Logical Science* (1833). In 1836 he was elected professor of logic and metaphysics in the University of Edinburgh. In 1856 he published the first instalment of the works of Thomas Reid, with notes and illustrations, which remained unfinished till after his death. This work, in short foot-notes and long, learned appendices, contains some of his most valuable contributions to philosophy. His *Lectures on Metaphysics and Logic* were published after his death under the direction of Rev. H. L. Man-sel and Prof. John Veitch (1859, 1860, 4 vols.). Prof. Veitch also published his *Memoirs* (1869). Hamilton's philosophical teachings may be classed as follows. He was true

to Reid's doctrine that common-sense is the foundation and the criterion of all true and trustworthy philosophy. He expended immense research in the effort to show that this view was sanctioned by the most eminent of ancient rind modern philosophers. At the same time, he endeavored to formulate more accurate conceptions and more satisfactory definitions of common-sense and its relations to the criteria of truth. His doctrine of the intuitions, or first principles, is a great advance Upon that of Reid in philosophical exactness. Hamilton followed Reid in rejecting the doctrine of representative perception, tracing out with laborious erudition the several theories held by the advocates of this doctrine, and refuting them at every point. His classification of these theories is a masterpiece of ingenuity, acuteness, and learning. His own theory is an attempt to reconcile the latest results of physiological research with the doctrine of natural realism as taught by Reid. While he held, with Reid, to the necessity of a *priori* or intuitive truths, he sought to reconcile or modify this position by his doctrine of the relativity of knowledge. His philosophy of the conditioned was the result of an effort to adjust the Scottish with the Kantian theory of the *a priori* element in knowledge. In doing this, he coincided more nearly with Jacobi than with any other German philosopher, although he differed from Jacobi in his fondness for scholastic distinctions and learned erudition. In formal logic he was eminently at home, both in its subtle refinements and its special literature. He elaborated a new and original scheme of logical symbolization on the basis of the doctrine of the quantification of the predicate, to which he attached great importance. Whatever may be the fate of his peculiar teachings, his influence will long be felt and acknowledged in reawakening an interest in philosophical speculation and a respect for profound metaphysical studies in Great Britain and every English-speaking country. *SEE HAMILTON, SIR WILLIAM*.

Besides these four leaders of the Scottish school, Hutcheson deserves especial honor for anticipating in fact, though not with effect upon the course of speculation, some of the most important positions that were taken by Reid in dissent from Locke. It would seem as if Hutcheson had himself been influenced by a small but able school of Irish critics of Locke, whose home was in Trinity College, Dublin. George Turnbull should not be overlooked, who was the instructor of Reid, and, in some sense, anticipated many of his doctrines. The subtle and consequent David Hume should not be forgotten, for without Hume the Scottish metaphysics would never have had existence. Hume not only waked Kant from his dogmatic

slumber, but compelled Reid into the position of an earnest and patient inquirer into the Correctness of the current philosophy received from Locke. To Hume's acuteness and subtlety does the world owe the birth, beginnings, and character of the two most significant schools of philosophy in modern times, viz. the German and the Scottish. Adam Smith did not fall into the ranks with Reid; but he wrote the ingenious *Theory of Moral Sentiments,* the ethical principles of which have been enforced in the present generation with a new accession of energy and zeal. Thomas Chalmers was not an originator of special philosophical opinions, but he expounded and enforced profound ethical and metaphysical principles with contagious energy and inspiring enthusiasm. John Wilson was more of a poet than a philosopher, but he brought rare gifts and rarer eloquence to the illustration of ethical themes. The acute and brilliant Ferrier may never have made a single convert to his theory of consciousness, but he could not fail to kindle a genuine interest in philosophical studies by his subtle analysis and his lucid statements. It does not fall within our task to characterize living teachers and writers; otherwise we might speak of Prof. Henry Calderwood, the daring critic of Hamilton when Hamilton was in his prime; Prof. A. D. Frazer, the subtle and sympathizing biographer and editor of Berkeley; Prof. Veitch, the genial histographer of Hamilton and Stewart; and the indomitable and tenacious Alexander Bain, whose zeal and lean, lug must sooner or later arouse antagonists and critics who shall effectively protest against the extremes to which he carries his associational theories. *Two* other writers should not be overlooked. James Hutchison Stirling, M.D., the author of the *Secret of Hegel,* the critic of Hamilton, and the able antagonist of Huxley in his *A s Regards Protoplasm;* and Prof. Simon S. Laurie, the ingenious author of *Philosophy of Ethics* and *Notes Expository and Critical on Certain British Theories of Morals,* give ample proof that the interest in philosophical studies is not likely to die out, and that, in some form or Other, a Scottish philosophy will continue to be taught and defended which will not be unworthy of Reid and Hamilton. Nor should we fail to give just honor to Dr. James M'Cosh, who was trained in the Scottish philosophy, and has done so much to expound and defend, in an independent and critical spirit, its most important and distinctive principles in his well-known works, and has also written the history of the Scottish school with an enthusiastic interest and faithful research.

The Scottish philosophy has had no inconsiderable influence on the Continent, especially in France. Dugald Stewart attracted many pupils from that country, and among them the distinguished Royer Collard, who lectured in the Sorbonne in the years 1811-14, which lectures were the first significant indications of a reaction against the traditional system of Condillac. The fragments of these lectures were subsequently published in connection with a translation of the works of Reid made by Theodore Jouffroy who, with Victor Cousin, was a pupil of Collard. The Eclectic and the more modern Historical French schools show abundant traces of indebtedness to the Scottish philosophy and the impulses which it received from the Scottish teachers with whom it began. This influence has been gratefully acknowledged by Royer Collard, Theodore Jouffroy, Victor Cousin, and many of Cousin's pupils. See M'Cosh, *The Scottish Philosophy, Biographical, Expository, Critical, from Hutcheson to Hamilton* (N. Y. 1875); Cousin, *Philosophic Ecossaise* (Paris, 1863, 4th ed.); Ucberweg, *History of' Philosophy, etc.*, translated by Prof. George S. Morris (N. Y. 1872-74), app. i, § 27-46. (N. P.)

Scotus, Duns.

SEE DUNS SCOTUS.

Scotus (Erigena), John,

a very notable philosopher of the Carloylngian period, who reanimated in his own person the long-slighted speculations of the Neo-Platonists, and communicated the impulse which, after two centuries, eventuated in the earnest and brilliant labors of the schoolmen. The age in which Scotus Erigena lived is so distant; it is so obscure and confused, or, at least, presents so little to attract interest in modern times; his works are so unfamiliar and so rare, that his name is little regarded, and his career is seldom deemed worthy of consideration. Indeed, so slight is the general acquaintance with himself and his productions that he is at times confounded with the much later philosopher of somewhat similar name, Duns Scotus (q.v.). Yet John Scotus Erigena was a very remarkable phenomenon for the age in which he appeared. He bisects the long interval between Boethius and William of Champeaux, and is the sole luminary — obscured and soon swallowed up by the gloom which irradiates the darkness of speculation in Western Christendom — during those centuries. There may be little of permanent value in his doctrines; there may have

been scarcely any direct influence exercised by them on his own age and on the ages that ensued; there may be a very imperfect appreciation of the philosophy which he revived, remodelled, and transmitted; there may be little profundity when he is compared with his eminent predecessors and his more illustrious successors; but there was great intellectual boldness in his career. There were vigor and originality in his profession and exposition of the elder and almost forgotten doctrines in a dull and declining day. A profound impression was communicated by him to his own and to subsequent times, though it was conveyed by devious and unnoted channels, and through long and strangely disguised modes of transmission. A full and penetrating appreciation of this lonely and memorable dreamer in relation to the creeds, the thoughts, the interests, and the fortunes of his times might throw unexpected light on the history of philosophy and of theology, and even upon the confused struggles — social, political, and intellectual — of the 9th and 10th centuries, the dreariest because the least comprehended period of Christian history.

I. *Life.* — The origin, and the place and date of birth of John Scotus Erigena are all involved in obscurity and are wholly uncertain. According to one account, he was born on the western borders of England and was of royal Saxon blood. According to another tradition, he came from the western highlands of Scotland, and from the monastic *establishments* of St. Columba. The generally received opinion, however, is that he was Irish, and acquired his learning in the religious houses of Ireland, which then preserved a higher culture and education than were to be found elsewhere in Western Europe outside of the Saracenic schools in Spain. We may safely acquiesce in M. Guizot's positive declaration that he was of Irish extraction and of Irish training; but this is a conviction, not an established fact. There is conjecture in the conclusion, as well as in M. Guizot's other assumption, that he was called *Scorns* from his race, and Erig*ena* from his country. Scotus, in the 9th century, meant distinctly an Irishman. Erigena was its Greek equivalent, and may have been adopted by John of Ireland as an Hellenic affectation in consequence of his Greek studies, Greek tastes, and translations from the Greek. It may have been assumed in order to distinguish him from the multitude of other Irish Johns, or Scotch Johns; it may have been conferred in the same spirit in which Alcuin bestowed classical or Scripture names upon Charlemagne and his studious contemporaries. These are only conjectures. Certain knowledge have we none on this subject, or on the place of his birth, or the time of his birth. He

is supposed to have been born between 810 and 815; and no grave error will be committed by provisionally accepting the earlier as the correct date. Current rumors in his own day and generation represented him as having acquired his singular and varied knowledge, like the elder Greek sages, by travels in Greece, Asia, Egypt, Italy, and France. Such traditions are unquestionable delusions; but that he did travel extensively is rendered probable by a citation from his works, adduced by M. Guizot, which seems to make distinct reference to such wanderings. The peculiar direction of his studies, the character of his learning, the scheme of his philosophy, his addiction to the Greek and to the Neo-Platonic speculations, might all suggest personal acquaintance with the Greeks and the countries of the Greeks. It has scarcely been noticed that the Pythagorean sect, or, at any rate, the Pythagorean doctrine, in connection with its Neo-Platonic developments, continued to maintain itself, even beyond the 9th century, in Constantinople and in other parts of the Byzantine empire. This is clearly established by the declarations of Anna Comnena; but it escaped the regard of M. Guizot while he was awkwardly endeavoring to trace the dissemination of Neo-Platonic influences from the 5th to the 9th century. Wherever Scotus may have strayed, wherever he may have been educated, nothing is heard of him till he appears at the court of Charles the Bald of France. Whether an exile from his own country, or a pilgrim in search of knowledge or of sustenance, or invited by the king to aid in promoting liberal pursuits, he was cordially welcomed by the monarch, who made a zealous effort in a distracted time to renew the plans of his grandfather Charlemagne for the advancement of learning. Erigena went to Paris, and was placed at the head of the School of the Palace. There is no agreement of opinion in regard to the date of this migration. It is variously assigned to the years 840, 843, 847, 850, and 870. It could not well have been before 843, when Charles ascended the throne. It could not have been later than 850, when the controversy in regard to Gottschalk was raging. Scotus Erigena would be between thirty and forty, probably, at the time. We have little information in regard to his personal appearance. He was small in stature and slender in frame; but the physical deficiencies which would invite only contempt in that muscular age were compensated by the brilliancy of his mind, the amiability of his temperament, and the quickness of his wit in social intercourse. The French king became warmly attached to him, and made him his constant companion and intimate friend. Charles was himself devoted to letters. He invited teachers from other countries, and is said to have attracted many Greeks to his schools. Employment was

found for Erigena beyond the *Cathedra Palatina.* He was requested by the king to translate a treatise On *the Celestial Hierarchy,* falsely ascribed to Dionysius the Areopagite, who was just as erroneously identified with St,. Denys, the supposed apostle of Christianity at Paris. The works of the alleged Areopagite had been sent in 824, by the Greek emperor Michael the Stutterer, as a present to the Frank emperor Louis le Debonnaire. They were held in high regard in France — not the less high because they were Greek and unintelligible. John Scotus complied with the king's request and translated the book into Latin, adhering, however, so closely to the words of his foreign text as to indicate that the knowledge which he had of the Greek, as of the Hebrew and Arabic, was neither elegant nor profound. His reputation, or his position in the king's favor, drew the regards of Hinemar, archbishop of Rheims, who was involved in the controversy respecting predestination between Ra-banns Maurus, of Mentz, and Gottschalk. The archbishop requested John to refute the polemic of Gott-schalk. This task was executed with zeal, but it laid him open to the charge of heresy and provoked fresh logomachy. His polemic was denounced by Prudentius of Troyes and Florus of Lyons, who invited the censures of the Church on nineteen propositions corresponding to the nineteen chapters of the essay *De Praedestinatione.* We shall not enter into the nice distinctions of the different species of predestination, which lead, by so many slightly divergent routes, to heresy. The controversialists, like "the infernal peers,"

"Reason'd high
Of providence, foreknowledge, will, and fate;
Fix'd fate, free-will, foreknowledge absolute;
And found no end, in wandering mazes lost."

The master of the Palatine School added to his version of The *Celestial Hierarchy* translations of the other works credited to Dionysius the Areopagite. At some subsequent time he completed his own system of philosophy under the title De *Divisione Naturae,* or, rather, with the Greek designation Περὶ φυσικῆς μερισμοῦ. The controversial tracts of John had raised up antagonists and enemies; his philosophical tenets occasioned perplexity and alarm. Pope Nicholas, in 867, complained to Charles the Bald that works of doubtful tendency — the versions of Dionysius Areopagita — had been promulgated by John Scotus without having been first submitted to the approval of the apostolic see. He required the king, therefore, to send Scotus to Rome to explain and justify his procedure, or, at least, to dismiss him from the superintendence of the Palatine School.

The king's action is unknown: *silentium tegit altum.* That he did anything is improbable; but Scotus Erigena drops almost entirely out of view after 867. He is sometimes said to have withdrawn into seclusion in France. He is otherwise said to have returned to England after the death of Charles, and to have been placed by king Alfred at the head of his new school at Oxford, whence he was driven by the commotions of the students. According to Matthew of Westminster and Roger de Hoveden, he was intrusted with the school at the monastery of Meldun, where, having enraged his pupils by his severity, he was murdered by them with their styles (stilettos). This last story *has,* however, been transferred to the philosopher from another and somewhat later Joannes Scotus, who taught at Athelney. John Erigena seems to have ended his days in France, and to have died before 876. A letter written in that year to Charles the Bald by Anastasius Bibliothecarius speaks of him as if he were dead. He passed away like a bright meteor flashing through the midnight darkness, visible only in a brief transit, undiscoverable in its earlier and in its later course.

II. *Works.* — The principal works of Scotus Erigena — the works which gave him reputation and provoked censure — have been already mentioned, and will have to be noticed again in examining his doctrine. Several other tractates were written by him, or have been assigned to him. We cannot determine the dates or the sequence of his intellectual labors. His translations were probably communicated, in their progress, to the circle of curious inquirers with whom he was associated in the royal court, and might thus become partially known long before their completion. There was no such definite chronology in respect to literary productions in the *days* of manuscript as has been usual since the introduction of printing. We cannot, therefore, arrange the works of Erigena according to any chronological scheme. He translated all the works of the alleged Areopagite: *The Celestial Hierarchy : — The Ecclesiastical Hierarchy : — The Book of the Divine Names: — The Mystical Theology* : — and his *Ten Letters.* Some of these may have been previously rendered into Latin. He translated the *Scholia* of Maximus on the writings of Dionysius. He composed a tractate *On the Eucharist,* in which he denied the dogma of the real presence, and anticipated the position of Ralph Cudworth, that the sacrament of the Lord's supper is only a commemoration of his sacrifice: *tantum memorla veri corporis et sanguinis ejus.* It is not obvious how this opinion is consistent with the realistic or the pantheistic character of the philosophy of Scotus, but its coherence may be detected. Erigena is said to

have left behind him a work *On the Vision of God,* and other disputations, which have been lost. The reveries of Plotinus, and the revery upon reveries of Marcilius Ficinus, might enable us to recompose some image of the theory of the *Vision of God* if we could imitate the German fashion of reconstructing the unknown out of our inner consciousness. A treatise *On the Duties of Man* was ascribed to him by the abbot Trithemius, and several other productions have been attributed to him with little reason.

III. *Philosophy.* — It is not proposed to enter further into the theological positions of Erigena than may be necessary to show their relations to his speculative doctrine and to interpret it, or to be interpreted by it. There is a close correspondence between his theology and his philosophy, as must always be the case when different lines of thought are pursued by the same person with earnestness and sincerity. Moreover, the distinctive character of any philosophical doctrine is easily and briefly determined, notwithstanding variety of manifestations and multiplicity of details, by detecting the fundamental or cardinal principle, which must control those manifestations and details if there be honesty of purpose and consecution of thought. Such a principle may be readily discerned in the tenets of Scotus Edgena and in their developments. The essential unity of the divine nature is his central dogma, whence everything proceeds, and whence arises his heterodoxy in regard to the Trinity. Whether he reached this position by independent reflection, or deduced it from logical postulates, or derived it from Nee-Platonic suggestions, or from all sources unconsciously combined, this seems to be the prolific germ of his whole system. He distinctly acknowledges his obligation to Dionysius; yet the obligation was not one of servile acceptance, but of original development. However the spirit may be disguised under hard dialectical forms and under derivative arguments and phrases, there is a genuine and vigorous originality in John Scotus which is evinced in many ways. The unity of the divine nature is his point of departure. Hence, all things proceed from God; all things subsist in God; all things terminate in God. The procedure of Erigena is this, and it gives the title to his work *On the Division of Nature.* The generic division of nature is fourfold:

(1) the nature that creates and is not created;
(2) the nature that is created and creates;
(3) the nature that is created, but does not create;
(4) the nature which is neither created nor creates.

It will be observed that there is a gradual and delusive sliding of meanings in the application of the slippery, and perplexing word "nature," and that the term cannot be strictly applied to that which is not created; therefore neither to the first nor to the fourth genus. It is necessary to note this, as the errors and heresies charged upon Erigena are in part due to the insufficiency and indistinctness of all language — defects which he strenuously asserts himself. Turning to his four divisions, it is obvious that the nature which creates and is not created is the divinity; but the divinity as an abstract conception, a metaphysical entity, the Nee-Platonic *Unum* or *Unitas,* not a personal God: that the nature which is created but creates is also a vague abstraction, but must mean the forces, or laws, or ideas regulating all secondary creation — operating, therefore, simply by the impulse and constraint of their Creator: that the nature which is created but does not create is the only one which corresponds with the ordinary conception of the term, and signifies the concrete result of the action of the laws imposed and of the forces communicated by the Supreme Nature — sustained, therefore, by him, and subsisting in him because supported by his laws and by his continuous action; and that the nature which neither creates nor is created is a nonentity, an unknown and indefinable potentiality, possible hut unimaginable — the impalpable and inapprehensible which lies beyond the present sphere of the existent or of the conceivable. This fourth nature might be altogether rejected, but it would make a fatal breach in this rarefied scheme Of philosophy. Erigena justifies and pro-rides for it in his first and most general division of things — -into those which are and those which are not. There is a very marked Erigenism, or Hibernicism, in the second category. It is necessary, however, to the doctrine; for he declares that even God is, in a certain sense, non-existent. He is, and he is not. Absurd and blasphemous as such a proposition appears, it finds a parallel, as M. Caraman points out, in a similar utterance by Fenelon. What is meant is simply, as the context in both cases reveals, that all language is inadequate — all known qualities, perfections, characteristics, terms, im-proper-for the definition of the Divinity; that beyond all utterance, beyond all imagination, is everything appertaining to the Divine Essence. So far as this perfect nature lies without the apprehensible realm of the created and of the uncreated, it is for us non-existent, since *ease* and *scire* are one and correlative. There may be extravagance of conception and exaggeration of expression in such a thesis, but it is not necessarily either irreverent or absurd in its import. The fourth nature, then, as it is only *in posse,* belongs

to the Divine Nature, or to the yet unmanifested operations of its reserved will and power.

The tendency of this quadrifid nature is evidently to pantheism, if it is not already pantheistic. The tendency is apparently pressed to its consummation in the development of the scheme, which is controlled in form and in statement by the text of Dionysius and the spirit of Neo-Platonism. Hence flow these tenets: "God, who alone truly exists, is the essence of all things; as Dionysius the Areopagite says, ' God is the beginning, the middle, and the end: the beginning, because all things come from him and participate in his essence; the middle, because all things subsist in him and by him; the end, because all things move towards him to attain repose, the limit of their motion, and the stability of his perfection,'" etc. "Nothing subsists outside of the Divine Nature; it alone properly and truly exists in all things, and nothing properly and truly exists which it is not .... Creation is the procession of God through primordial causes to the invisible and visible effects of such causation .... Matter is only apparent; there is no real substance but the Divine Essence." It is not surprising that Scotus Erigena has been frequently regarded as the precursor of Spinoza, though Brucker distinguishes between the pantheism of the former and the atheism which he erroneously attributes to the latter.

If the language which Scorns employed is received literally; if the phraseology which he borrows from Neo-Platonic sources or from the shaping influences of Neo-Platonic mysticism is alone considered, it is impossible to regard his philosophy as anything else but pantheism. His writings were, of course, accepted literally by his contemporaries so far as they were understood. The hazardous consequences of his doctrine were the more readily apprehended, as certain explicit dogmas were obviously at variance with the teachings of the Church, such as the denial of transubstantiation and the subordination of authority to reason. That such should be the censure of the 9th century is much more pardonable than that metaphysicians of the 19th should rarely see in *The Division of Nature* anything but crude and unmitigated pantheism. Crude it is not, for it is characterized throughout by acute penetration and vigorous thought. Unmitigated it is not, for there is a cautious asseveration of the restrictions and impotency of the human mind and of language. The Divine Nature, in regard to which he boldly speculates, is declared by him to be unutterable, ineffable, incomprehensible, superessential, supersubstantial, superdivine. In his struggles to grasp the inapprehensible, he invents terms transcending

all human appreciation, like a Byzantine emperor devising titles of *hypersuperlative* dignity. Some palliation may be offered even for the apparent pantheism, which is, perhaps, more in the framework and phraseology of the doctrine — in the inevitable vagueness of the expression — than in the actual contemplation of the author. It must, indeed, be acknowledged that all inaccuracies or imbecilities of language react upon those from whom they proceed, modify all subsequent deductions, and infect the mind of the propounder without his cognizance and contrary to his design. But, while the immediate and derivative consequences of such aberrations should be fully recognised, they should be treated as aberrations, and, therefore, as undesigned. Such tenderness of consideration is merited by Scotus Erige-ha, an earnest thinker, and the first original thinker in philosophy in mediaeval Christendom, when the materials of thought and the materials: Of expression were as yet loose and indeterminate. Examining the *De Divisione Naturae* with the caution and reservations which such tenderness prescribes, it may be conjectured that, when Erigena speaks of God being all things and of all things being God, he really means little more than is implied in the Scripture phrase:" in whom we live, and move, and have our being ;" that when he speaks of all things proceeding from God, and of all things returning to him, he does not intend to assert the mere evolution of Deity into shifting phenomenal forms, or the reabsorption into his essence of the emanations which have streamed out from his nature, but only that the divine power of creation, in its eternal operation, accompanies all the developments of creation and attends the latest modes of change. Erigena asseverates creation throughout; he does not identify the Divinity with created forms, nor does he deny the separable character of such forms in any of their stages. These views are inconsistent with intentional pantheism. These considerations can, however, only be suggested, not explained or developed.

The absolute and transcendental perfection of the Divine Nature, which was regarded as indwelling in all derivative existence, led Erigena to deny the eternity of punishments. In the same manner maybe explained his anticipation of the doctrine of Leibnitz, that evil is not a positive entity, but only the privation of good. To the same principle may alto be referred his position in regard to predestination, which repudiated predestination to damnation.

Much of the questionable doctrine of Scotus Erlgena sprang from his dialectical procedure. Following Aristotle, but imperfectly understanding

him, he regarded division as the highest function of philosophy. Hence came the title-and the treatment of his principal work. Haureau pointed out his identification of the degrees of abstraction with the grades of existence, and Ueberweg charges him with "hypostatizing the *Tabula Logics.'* There is some truth in these charges, but they must not be pressed too far. It is, however, to this predominance of the dialectical procedure; to the conjunction of reason with authority; to the co-ordination of philosophy and theology; to the formal statement and refutation of objections; and to the array Of scriptural, patristic, and other testimonies in support of his conclusions, that Scotus Erigena owes his title to be considered the precursor of the schoolmen. He also furnishes the prelude to the great controversy between the Realists and Nominalists by his doctrine of ideas and his qualified realism.

IV. *Influence. — M.* Gnizot conceives that the influence of Scotus Erigena died with him. This is true in respect to his direct and ostensible influence, which was scarcely noticeable even in the maturity of his career. He was outside of his age. Deep night and the obscuration of all philosophical inquiry followed his disappearance from the scene. But he had awakened reflection, though soon diverted into other currents. He had scattered seeds which lay dormant, not dead, in the soil. The impulse communicated by him must have been obscurely transmitted to other times, since pope Honorius III, in 1225 — nearly four hundred years later — deemed it expedient to fulminate a pontifical censure against the *Division of Nature.* This was during the Albigensian crusades, when the pope ordered diligent search to be made for the work, and the burning of such copies as might be found. To this cause its extreme rarity may be referred.

V. *Authorities. — There* has been no collected edition of the works of John Scotus Erigena. His several works have been published separately, at different times. The first edition of the *De Divisione Naturae* was edited by (gale (Oxon. 1681, fol.). It has since been edited by Schluter (Munster, 1838), and by Floss (Paris, 1853), in Migne's *Bibliotheca. M.* Guizot stated that he had been unable to find the *De Divisione Naturae* in any of the libraries of Paris. He acknowledges the kindness shown him in searching for it. His inquiries in England had been attended with like disappointment, He remarks that, "many foreign writers who have spoken of this work have not had it before them any more than myself in its entire state. Of this they

ought to have made their readers aware," as we now do, *ex parte nostra,* in regard to the complete texts of Erigena.

Notices, more or less comprehensive and satisfactory, are to be found in Pagi, *Crit. ad Annul. Baronii,* Ann. 850-51; Brucker, *Hist. Crit. Philosophiae,* 3, 614-625; Hjort, *Johann Scotus Erigena,* etc. (Copenhagen, 1823); Staudenmaier, *Johannes Scotus Erigena* (Frankf. 1834); Saint-Rend Taillandier, *Scot Erigene,* etc. (Paris, 1843); id. *Erigene et la Philos. Schol.* (Strasb. 1843); Moller, *Job. Scotus Erigena* (Mayence, 1844); Caraman, *Hist.* des Rev. *de 1a PhiIosophie,* etc. (Paris); Christlieb, *Leben u. Lehre des Jail. Scot. Erigena* (Gotha, 1860); Hermens, *Das Leben des Scotus Erigena* (Jena, 1868); Schmid, *Der Mysticismus des Mittelalters* (ibid. 1824); Ampere, *Hist. Litt. de France,* tome 3, s.v.; Guizot, *Hist. de la Civ. en France,* leg. 39. (G. F. H.)

Scougal, Henry,

an eminent Scottish divine, the second son of Patrick Scougal, bishop of Aberdeen, was born in June, 1650, at Sultan, in East Lothian. At the age of fifteen he entered the University of Aberdeen, and had no sooner finished his studies than he was promoted to a professorship (1669). At the age of twenty-three he was admitted into holy orders, and settled at Auchterless, near Aberdeen. In 1674 he was appointed professor of divinity in King's College, Aberdeen. He died at the early age Of twenty-eight, June 20,1678, and was buried in King's College Church, Old Aberdeen. His principal work is entitled *The Life of God in the Soul of Man* (Anon. 1671, ed. by bishop Burnet).

Scourge

(usually some form of fWv, *shut, to lash;* fwØ, *shot,* <180521>Job 5:21; 9:23; <231026>Isaiah 10:26; 28:18, a *whip,* as elsewhere rendered; fyiv, *shayit,* <232815>Isaiah 28:15; f fe;o, *shorert,* <062313>Joshua 23:13; but in Leveticius 19:20, t rQ,Bi, *bikkoreth, chastisement* in general; φραγέλλιον, the Lat. flagellum, or whip, <430215>John 2:15; so the verb φραγελλόω, <402802>Matthew 28:26; <411515>Mark 15:15; μαστίξ, *a* severe kind of *whip,* <442224>*Acts* 22:24; <581136>Hebrews 11:36; tropically, "plague," <410310>Mark 3:10, etc.; so in a literal sense the verb μαστιγόω, <401017>Matthew 10:17; 20:19; 23:34; <411034>Mark 10:34; <421833>Luke 18:33; <431901>John 19:1; <581206>Hebrews 12:6; or μαστίζω, <442225>Acts 22:25). The punishment of scourging was very common among

the Jews. Moses ordains (<05250>Deuteronomy 25:1-3) that if there be a controversy between :men, and they come to judgment, then the judges may judge them; mad if the wicked man were found worthy to be beaten, the judge was to cause him to lie down, and to be beaten before his face, according to his fault, by a certain number of, but not exceeding forty, stripes. There were two ways of giving the lash — one with thongs or whips made of rope-ends or straps of leather, the other with rods or twigs. In later times the of- fender was stripped from his shoulders to his middle and tied by his arms to a low pillar, that he might lean forward and the executioner the more easily strike his back. Some maintain that they never gave more nor less than thirty-nine strokes, but that in greater faults they struck with proportionate violence. Others think that when the fault and circumstances required it, they might increase the number of blows. Paul informs us (<471124>2 Corinthians 11:24) that at five different times he received thirty-nine stripes from the Jews; which seems to imply that this was a fixed number, not to be exceeded. The apostle also clearly shows that correction with rods was different from that with a whip, for he *says, "Thrice* was I beaten with *rods."* The rabbins affirm that punishment by the scourge was not ignominious, and that it could not be objected as a disgrace to those who had suffered it. They maintain, too, that no Israelite. not even the king or the high-priest, was exempt from this law. This must be understood, however, of the whipping inflicted in their synagogues, which was rather a legal and particular penalty than a public and shameful correction. Philo, speaking of the manner in Which Flaccus treated the Jews of Alexandria, *says* he made them suffer the punishment of the whip, which, he remarks, is not less insupportable to a free man than death itself. Our Saviour, speaking of the pains and ignominy of his passion, commonly puts his scourging in the second place (<402019>Matthew 20:19; <411034>Mark 10:34; Luke 28:32). The punishment of scourging was specially prescribed by the law in the case of a betrothed bondwoman guilty of unchastity, and perhaps in the case of both the guilty persons (<031920>Leviticus 19:20). Women were subject to scourging in Egypt, as they still are by the law of the Koran for incontinence (Sale, *Koran,* ch. 4, note, and 24; Lane, M*odern Egypt, 1,* 147; Wilkinson, *Ancient Egypt.* abridg, 2:211). The instrument of punishment in ancient Egypt, as it is also in modern times generally in the East, was usually the stick, applied to the soles of the feet — bastinado (id. *loc. cit.;* Chardin, 6:114; Lane, *Modern Egypt, 1:*146). *SEE BASTINADO.* A more severe scourge is possibly implied in the term "scorpions," whips armed with pointed halls of lead, the "horribile flagellum" of Horace,

though it is more probably merely a vivid figure. Under the Roman method the culprit was stripped, stretched with cords or thongs on a frame (*divaricatio*), and beaten with rods. After the Porcian law (B.C. 300), Roman citizens were exempted from scourging, but slaves and foreigners were liable to be beaten, even to death. This infliction, as a method of extorting a confession, was not unusual among the Romans, and was sometimes practiced by the Jews themselves. The same punishment was also occasionally inflicted for ecclesiastical offences (<40:10:17>Matthew 10:17; <44:26:11>Acts 26:11), and sometimes as an instant mode of chastisement (<43:02:15>John 2:15). See Gesenius, *Thesaur. p.* 1062; Isidore, Orig. 5:27; Horace, 1 *Sat. 2:*41; 3:119; <20:10:03>Proverbs 26:3; <44:16:22>Acts 16:22, and Grotius, *ad loc.* 22:24, 25; <11:12:11>1 Kings 12:11; Cicero, *Ver. 3:*28, 29; Pro *Rub.* 4; Liv. 10:9; Sallust, *Cat.* 51; and the monographs of Krumb-holz, *De Serratore Fustibus Caeso* (in the *Bibl. Brem.* 8:35 sq.); Sagittarius, *De Flagellatione Christi* (Jen. 1674); Strauch, *De Ritu apud Judaeos* (Vi-teb. 1668); Hilpert, *id.* (Helmst. 1652); Seypel, De *Ritu Flagellandi apud Romanos* (Viteb. 1668); Schoff, *De Flagellatione Apostolorum* (Viteb. 1683). *SEE PUNISHMENT*; *SEE WHIP*.

Scourging,

a practice sanctioned by the Romish Church, whereby an individual, for the mortifying of the flesh, voluntarily scourges himself. *This is* resorted to in many monasteries at regular intervals, frequently as often as three times a week. and in many cases much oftener. The act is also performed at Rome on particular days during *Lent. SEE FLAGELLANTES.*

Screech-Owl

Picture for Screech-Owl

(ty l y l , *lilith,* prob. from l yil , *sight,* and so designating some nocturnal creature; Sept. ὀνοκένταυροι *;* Aquila,), λιλίθ; Symmachus: λαμία*;* *V*ulg. *lamia;* marg. "night-monster"), a creature mentioned in connection with the desolation that was to mark Edom. According to the rabbins, the *lilith* was a nocturnal spectre in the form of a beautiful woman that carried off children at night and destroyed them (see Bochart, *Hieroz.* 3:829; Gesenius, *Thesaur.* s.v.; Buxtorf, *Lex. Chald. et Talm.* p. 1140). With the *lilith* may be compared the *ghule* of the Arabian fables. The old versions support the opinion of Bochart that a spectre is intended. As to the

ὀνοκένταυροι of the Sept. and the *lamia* of the Vulg. translations of Isaiah, see the *Hieroz.* 3:832, and Gesenius (*Jesaia, 1:*915-920). Michaelis (*Suppl.* p. 1443) observes on this word, "In the poetical description of desolation, we borrow images even from fables." Among Oriental nocturnal birds we have *Strix ulula, S. brachyotus*, or short-eared owl, likewise found in Egypt and Arabia, as well as to the north of Syria, a bold, pugnacious bird, residing in ruined buildings, mistaken by commentators for the screech-owl, *S. stridula*, and supposed by some to be the *lilith* of the Bible. The spectral species, again, confounded with the goat-sucker, is, we believe, *S. coromanda* [see Night-Hawk], and the same as *S. orientalis* of Hassel-quist, who makes it synonymous with *massasa* and with the Syrian *bano*, but apparently only upon the evidence of the vulgar, who believe in the "spectral lady" appearance of the *lilith* and *bana*, and in its propensity to lacerate infants, of which this bird, together with the *S. ulula* and *bubo* of antiquity, is accused. The original version of the story, however, refers, not to an owl or goat-sucker, but to the poetical *Strix* of the ancients, a *lamia* with breasts, that is, a harpy or a vampire, being a blood-sucking species of the bat family .(Ovid, *Fast.* 6:139, and the fables of C. Titinius, quoted by Gesner, *De Strige*, p. 738). *SEE BAT*. If, however, some animal be denoted by the Hebrew term, the screech-owl (*S. flammea*) may well be supposed to represent it, for this bird is found in the Bible lands (see Tristram, Ibis, 1:26, 46), and is, as is well known, a frequent inhabiter of ruined places. The statement of Irby and Mangles relative to Petra illustrates the passage in Isaiah under consideration: "The screaming of eagles, hawks, and owls, which were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene" (see also Stephens, *Incid. of Trav.* 2:, 76). Kitto (*Pier. Bible*, note *ad loc.*) might perhaps refer the *lilith* to the eagle-owl, or *Bubo maximus*, which is found in many parts of the world, and haunts old ruins and other places where it is not liable to interruption. Like others of its tribe, it remains silent in its solitude during the day, but comes forth at night from its retreat, adding, by its strange appearance and dismal tones, to the gloom of the scenes which it delights to frequent, The ground color of its plumage is brown mingled with yellow, diversified with wavy curves, bars, and dashes of black. Its length is about two feet; the legs are feathered to the toes, and the iris of the eye exhibits a bright orange color. *SEE OWL*.

Screen,

Picture for Screen 1

a partition, enclosure, or parclose separating a portion of a room or of a church from the rest In the domestic halls of the Middle Ages a screen was almost invariably fixed across the lower end, so as to part off a small space, which became a lobby (with a gallery above it) within the main entrance doors, the approach to the body of the hall being by one or more doorways through the screen. These were of wood, with the lower part, to the height of a few feet, formed of close panelling, and the upper part of open-work. The passage behind the screen for the use of the servants was called *"the* Screens." In churches, screens were used in various situations, to enclose the choir, to separate subordinate chapels, to protect tombs, etc. That at the west end of the choir or chancel was often called the *rood-screen,* from the rood having been placed over it previous to the Reformation. Screens were formed either of wood or stone, and were enriched not only with mouldings and carvings, but also with most brilliant coloring and gilding. The screens at the west end and sides of the choir in cathedrals and large churches were usually close throughout their whole height, as they also occasionally were in other *situations;* but in general the lower part only, to the height of about four feet from the ground, was close, and the remainder was of open-work. The oldest piece of screen-work that has been noticed is at Compton Church, Surrey; it is of wood, of transition character from Norman to Early English, consisting of a series of small octagonal shafts with carved capitals supporting plain semicircular arches, and forms the front of an upper chapel over the eastern part of the channel.

Picture for Screen 2

Of the Early English style the existing examples are almost invariably of stone. Some are close walls, more or less ornamented with panelling, arcades, and other decorations; and some are close only at the bottom, and have the upper part formed of a series of open arches. Specimens of wooden screens of very early *Decorated* date remain at Stanton Harcourt, Oxfordshire, and at Sparsholt, Berkshire, and in the north aisle of the choir of Chester Cathedral: these have the lower part of plain boarding, and the upper of small feathered arches supported on circular banded shafts. Stone screens of this date are variously, and often very highly, enriched. Some have the upper part of open-work, similar to those of wood; and others are

entirely close, and are enriched with arcades, panels, niches, pinnacles, diapering, and other decorations characteristic of the style: specimens remain at Lincoln and several other cathedrals and large churches. *Perpendicular* screens exist in great variety in very many churches, both of wood and stone. Some of them are profusely ornamented with panelings, niches, statues, pinnacles, tabernacle-work, carvings, and other enrichments. The lower part usually consists of close panels, and the upper part of open-work divided by mullions supporting tracer, but sometimes the whole is close, with the same general arrangement of panelling. The illustration given from Fyfield Church, Berkshire, is an example of a parclose.

Scribe

Picture for Scribe 1

Picture for Scribe 2

(רפס, *sopher, a writer;* γραμματεύς), *a* word the early appearance of which in Heb. literature shows the antiquity of the art of writing. The name of Kirjath - Sepher ("city of the book," <06515>Joshua 15:15; <07012>Judges 1:12) may possibly connect itself with some early use of the title. In the song of Deborah (v, 14) the word appears to point to military functions of some kind. The "pen of the writer" of the A.V. has been thought to be the rod or sceptre of the commander numbering or marshalling his troops; but it may naturally signify only that those unused to warfare in the emergency exchanged the pen for the sword. The title appears with more distinctness in the early history of the monarchy. They must not be confounded, however, with the מירפוֹשׁ *shoterim* (likewise literally *recorders*) from whom they are expressly distinguished (<14261>2 Chronicles 26:11), as the latter were rather inspectors than writers. *SEE OFFICER*. Three men are mentioned as su*ccessively* filling the office of scribe under David and Solomon (<10817>2 Samuel 8:17; 20:25; <11403>1 Kings 4:3, in this instance two simultaneously). Their functions are not specified, the high place assigned to them, side by side with the high priest and the captain of the host, implies power and honor. We may think of them as the king's secretaries, writing his letters, drawing up his decrees, managing his finances (comp. the work of the scribe under Joash, <12210>2 Kings 12:10). At a later period the word again connects itself with the act of numbering the military forces of the country (<24525>Jeremiah 52:25, and probably <23318>Isaiah 33:18). Other

associations, however, began to gather round it about the same period. The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Proverbs 25:1). To this period accordingly belongs the new significance of the title. It no longer designates only an officer of the king's court, but a class, students and interpreters of but the law, boasting of their wisdom (Jeremiah 8:8). *SEE SCRIBES*.

Picture for Scribe 3

As in ancient times comparatively few could write, this *was*, ill fact, a learned profession. Such persons, evidently official characters, are frequently depicted on the Egyptian monuments, as that nation was proverbial for recording everything relating both to public and private life. On the Assyrian monuments they likewise appear, but less prominently, and only in the later sculptures (Layard, *Nineveh*, 2:146). In the East to-day professional letter-writers may be found in the streets plying their vocation in behalf of the uneducated. See Writing.

Scribes, Jewish.

These persons (called in Heb. μyrpwS, *sopherim;* Gr. γραμματεῖς) were originally merely writers or copyists of the law, who followed this business as a mode of livelihood; but eventually they rose to the rank of a learned profession — becoming the doctors of the law and interpreters of the Scriptures. As such they frequently appear in the New Test., and occasionally in the later books of the Old; and their office gradually became of still more importance after the dissolution of the Jewish commonwealth. (The follow-tug article embraces both the Scripture allusions and the Talmudical references to the subject.)

The prominent position occupied by the scribes in the Gospel history would of itself make a knowledge of their life and teaching essential to any clear conception of our Lord's work. It was by their influence that the later form of Judaism had been determined. Such as it was when the *"new* doctrine" was first proclaimed, it had become through them. Far more than priests or Levites, they represented the religious life of the people. On the one hand, we must know what they were in order to understand the innumerable points of contrast presented by our Lord's acts and words. On the other, we must not forget that there were also, inevitably, points of

resemblance. Opposed as his teaching was, in its deepest principles, to theirs, he was yet, in the eyes of men, as one of their order — a scribe among scribes, a rabbi among rabbins (<40149>John 1:49; 3:2; 6:25, etc. Comp. Schottgen, *Hor. Heb. 2*," Christus Rabbino-rum Summus").

The rise, progress, and influence of the Jewish doctors and interpreters of the law are properly divided into five distinct periods, which are indicated by the special appellations under which they were designated in successive times.

I. *The* sopherim, *or "Scribes," properly so called. —*

1. *The Name and its Signification. — In* the earlier records of the Old Test. the flame *Sopher* (רפס, participle of רפס; *to write, to count*) is given to officers of state whose functions were to write the king's letters, draw up his decrees (<12210>2 Kings 12:10; <14241>2 Chronicles 24:11), and to number anti write down the military forces as well as the prisoners (<07514>Judges 5:14; <12259>2 Kings 25:19; Isaiah 33: 18; <24525>Jeremiah 52:25). As learning was intimately connected with the art of writing, and as these two accomplishments were always associated together in ancient days, these scribes occupied a distinguished position. Hence they are mentioned side by side with the high-priest and the captain of the host (<12210>2 Kings 12:10; <14241>2 Chronicles 24:11); and hence, too, the term *Sopher* (רפס) became in the post-exile period the honorable appellation of *one who copied the law for himself or others, one skilIed in the divine law, an interpreter of the Script*ures (<240808>Jeremiah 8:8; <150706>Ezra 8:6, 12; <160801>Nehemiah 8:1, etc.). The authority of most Hebrew scholars is with this etymology of the word (Gesen. s.v.). Ewald, however (*Poet. Buch. 1:*126), takes רפסב as equivalent *to* רפוס, *"a* judge."

In their anxiety to preserve the text of Holy Writ as well as to point out the import of its injunctions, these scribes counted every letter and classified every precept of the law. To indicate this, the Talmud, in accordance with Its general practice always to deduce from the name the various actions of the man, derives the appellation *sopher* from רפס, *to count*, maintaining that this name was given to those who counted the letters of the law (*Kiddush.* 30 a), as well as from רפס, *to number, to arrange, to classify*, submitting that the name was also given to them because they classified the precepts of Scripture (Jerus. *Shekalim, 5:*1). They had ascertained that the

central letter of the whole law was the *ray* of ˆwqc;in <03142>Leviticus 11:42, and wrote it accordingly in a larger character (Lightfoot, On *Luke x*). They counted up, in like manner, the precepts of the law that answered to the number of Abraham's servants or Jacob's descendants.

The Greek equivalent answers to the derived, rather than the original, meaning of the word. The γραμματεύς of a Greek state was not the mere writer, but the keeper and registrar, of public documents (Thucyd. 4: 118; 7:10; so in <44195>Acts 19:35). The scribes of Jerusalem were, in like manner, the custodians and interpreters of the γράμματα upon which the polity of the nation rested. Other words applied to the same class are found in the New Test. Νομικοί appears in <402235>Matthew 22:35; <420730>Luke 7:30; 10:25; 14:*3;* νομοδιδάσκαλοι in Luke 5: 17; <440534>Acts 5:34. Attempts have been made, but not very successfully, to reduce the several terms to a classification. All that can be said is that γραμματεύς appears the most generic term; that in <421145>Luke 11:45 it is contrasted with νομικός; that νομοδιδάσκαλος, *as* in Acts v, 34, seems the highest of the three. Josephus (*Ant.* 17:6, 2) paraphrases the technical word by ἐξηγηταὶ νόμων. Lightfoot's arrangement, though conjectural, is worth giving (*Harm. §* 77). The "scribes," as such, were those who occupied themselves with the Mikra. Next above them were the *"lawyers,"* students of the Mishna, acting as assessors, though not voting in the Sanhedrim. The "doctors of the law" were expounders of the Gemara, and actual members of the Sanhedrim. (Comp. Carpzov, *App. Crit. 1:7;* Leusden, *Phil. Hebr. c.* 23; Leyrer, in Herzog's *Real-Encyklop.* s.v. *"Schriftgelehrte."*)

2. *Date and Institution.* — The period of the Sopherim begins with the return of the Jews from the Babylonian captivity, and ends with the death of Simon the Just (B.C. cir. 458-300), embracing nearly a hundred and sixty years. Though there were popular teachers of the law in the Babylonian captivity, as is evident from <150816>Ezra 8:16, where these official instructors are denominated *skilled in the law* (µynybm), and from the fact that Ezra himself was at the head of such a class (<151712>Ezra 7:12, 21; comp. <160313>Nehemiah 13:13); yet the language in which the sacred oracles were written was gradually dying out, and Hebrew ceased, in many instances, to be the language of the people (ver. 24). This rendered the understanding of the Scriptures by the people at large a difficult matter. Besides, the newly altered state after the return from the Babylonian captivity, which called for new enactments as well as for the expansion and modification of some

Pentateuchal laws, imperatively demanded that an authoritative body of teachers should so explain the law, which was regarded as the only rule of practice, as to adapt it to present circumstances. Hence Ezra, who reorganized the new state, also organized such a body of interpreters, of which he was the chief. It is for this reason that he is called *Sopher =one occupied with books, interpreter of the Book* (vii, 6, 11, 12, 21; <16801>Nehemiah 8:1, 4, 9,13; 12:26, 36), that he is denominated the second Moses (*Sanhedrin*, 21 b; *Tosiphta*, ibid. cap. iv; Jerus. *Megilla*, *i*, 9); and that it is said "when the Thora was forgotten by Israel, Ezra came from Babylon and restored it again" (*Succa*, 20 a; comp. 2 Esdras 14:21-47). The skilled in the law, both from among the tribe of Aaron and the laity, who, with Ezra, and after his death to the time of the *Tanaim*, thus interpreted and fixed the divine law, are denominated *Sopherim — "scribes,"* in the strict sense of the word. Many of these Sopherim were members Of the Great Synagogue which was formed by Nehemiah after the death of Ezra; hence the terms *Sopherim* and *the men of the Great Synagogue* (hlwdgh tsnk yvna) are frequently interchanged; and hence, too, the canons which were enacted during this period are sometimes recorded in the name of the former and sometimes in the name of the latter, though they proceed from one and the same body. Reserving those enactments which are recorded in the name of the Great Synagogue for that article, *SEE SYNAGOGUE, THE GREAT*], we shall here specify the most important acts and monuments which have come down to us as proceeding from the Sopherim.

3. *The Work of the Sopherim.* — At the outset, the words of <15710>Ezra 7:10 describe the high ideal of the new office. The scribe is "to seek (vrD) the law of the Lord and to do it, and to teach in Israel statutes and judgments." This, far more than his priesthood, was the true glory of Ezra. In the eyes even of the Persian king he was "a scribe of the law of the God of heaven" (<15712>Ezra 7:12). He was assisted in his work by others, chiefly Levites. Publicly they read and expounded the law, perhaps, also, translated it from the already obsolescent Hebrew into the Aramaic of the people (<16808>Nehemiah 8:8-13). In the succeeding age they appear as a distinct class" the families of the scribes," with a local habitation (<13255>1 Chronicles 2:55). They compile, as in the two books of Chronicles, *excerpta* and epitomes of larger histories (<13029>1 Chronicles 29:29; <14102>2 Chronicles 11:29). The occurrence of the word *midrash* (" the story" [margin, "the commentary"] "of the prophet Iddo"), afterwards so memorable, in <14132>2

Chronicles 13:22, shows that the work of commenting and expounding had already begun.

In the later period, it is not too much to say that the work of these Sopherim embraces the whole field of civil and religious law, both as it is contained in the written Word of God and as it obtained in the course of time; and that it is most essential to the criticism and interpretation of the Old Test. to understand these enactments, inasmuch as they materially affect the text of the Hebrew Scriptures. This will be evident from the following brief description of some of the Sopheric work.

(1.) In accordance with the primary meaning of their name, the scribes, or Sopherim, copied the Pentateuch, the phylacteries, and Mezuzoth for the people (*Pesachim,* 50 b), since it was only the codices which proceeded from these authoritative teachers that could be relied upon.

(2.) They guarded the Bible against any interpolations or corruptions, and for this purpose counted the letters of the Scriptures. Thus the scribes tell us that in five instances (<0180>Genesis 18:5; 14:35; Numbers 31: 2; <1907>Psalm 36:7; 48:26), a *vav* crept into the text through a vitiated provincial pronunciation, for which reason these Sopheric corrections are called *the emendations of the scribes* (µyrpws rwf[*Nedarimi* 37 b, *SEE KERI AND KETHIB*; *SEE MASORAH*; Ginsburg's translation of *Jacob ben-Chajim's Introduction to the Rabbinic Bible, p. 12*).

(3.) They read the law before the people in the synagogues on stated occasions, for which reason Ezra, the chief scribe, is denominated (ἀναγνώστης) the praelector of the law (1 Esdras 8:8). Hence the usage of the word scribe, or *Sopher* (rps), in post-Biblical Hebrew to denote *a public reader of the law* (*Sabbath,* 31 a). Moreover, they indicated to the people when words were in pause or when they were in the plural or simply had dual forms, as is the ease with xra. µyrxm, etc. These indications are called *the reading of the scribes* (µyrpws arqm).

(4.) They propounded the duties inculcated in the Scriptures to the people at large on Sabbath and festivals, and delivered lectures to their disciples in the weekdays in the colleges, on the profounder import Of Holy Writ. These expositions are called *Sopheric comments* (µyrpws yvwryp).

(5.) They defined the limits of each precept, and determined the manner in which the sundry commands of the divine law are to be performed — e, g. they fixed the passages of Scripture meant by "the words of command" which the Lord enjoined the Israelites "to bind for a sign upon their hands, and to be as frontlets between their eyes" (Exodus 23:9, 16; Deuteronomy 6:8; 11:18, with *Menachoth,* 34 b *SEE PHYLACTERY*); the portions of the Bible to be recited at morning and evening prayer as indicated in the words "thou shalt talk about them when thou liest down and when thou risest up" (Deuteronomy 7:7), etc. These definitions of the injunctions are denominated *the measures of the scribes* (ryw[yv µyrpws), which, though in theory they are distinguished from the letter of the Bible (hrwt yrbd), yet in authority are equal to it, and are regarded *as divinely legal* atyrwadm

(6.) They fixed the traditional law, which was in the mouth and memory of the people,

(7.) They enacted prohibitory laws, called *fences* (hrzg gys rdg), to guard the Biblical precepts from being violated, and these enactments are styled *the precepts of the scribes* or *the Sopberim, the injunctions of the elders;* and in the New Test,. *the traditions of the elders* (Matthew 15:2; Mark 7:3), *the traditions of the fathers* (Galatians 1:14). Hence, as the phrase µyrpws yrbd is not only used to express *the Sopheric expositions of the Pentateuch,* but more especially to denote *the definitions and hedges of the scribes superadded to the divine law,* it is frequently identical with the phrase *oral law* (hrwt hp l[bv) Hence, too, the remark which often occurs in the Talmndic writings, "a subject the basis of which is in the words of the Pentateuch, but the definition or superstructure of which is from the words of the scribes" (*Sanhedrin,* 87 a; Jerus. *ibid.* 11:4 ; *Kiddush.* 77 a); when the simple letter of the inspired code is spoken of in contradistinction to the definitions and hedges of the scribes.

(8.) They removed anthropomorphisms and other indelicate expressions from the Scriptures by introducing alterations into the text, of which the following seventeen instances are especially recorded:

1. For the original reading, µhrba ynpl dm[yndw[hyhyw, and *Jehovah* still stood before *Abraham"* (Genesis 18:22), they

substituted hwhy ynpl dm[wndw[µhrbaw, "and *Abraham* still stood before *Jehovah,"* because it appeared offensive to say that the Deity stood before the patriarch,

2. For the remark of Moses in his prayer, "Kill me, I pray thee,.., that I may not see (dt[rb) *thy evil"* (<04115>Numbers 11:15) — i.e. the punishment wherewith thou visitest Israel — they substituted "that I may not see (yt[rb) my evil," because it might seem as it' Moses ascribed evil to the Deity.

3. They altered "Let her not be as one dead, who proceeded from the womb of (wma) *our* mother, and half of (wnrvb) *our* flesh be consumed" (<04212>Numbers 12:12) into "Let her not be as one dead-born, which, when it proceeds from the womb of (wnma) *its* mother, has half (wrvb) *its* flesh consumed."

4. They changed "For his sons cursed (µyt la) *God"* (<09313>1 Samuel 3:13), which is still retained in the Sept., into "for his sons cursed (µhl) *themselves,"* because it was too Offensive to say that the sons of Eli cursed God, and that Eli knew it and did not reprove them for it.

5. "Will God see (wny[b) *with My eye ?"* (<10612>2 Samuel 16:12) they altered into "Will God look (ynw[b) *at my affliction?"* because it was too anthropomorphitic,

6. *"To his* God (wyhla), O Israel,... and Israel went (wyhla) to *their* God" (<11216>1 Kings 12:16), they altered into "To your tents (dylhal, O Israel,... and Israel departed (wylhal) to *their* tents;" because the separation of Israel from the house of David was regarded as a necessary transition to idolatry, ,it was looked upon as leaving God and the sanctuary for the worship of idols in tents,

7. For the same reason they altered <14106>2 Chronicles 10:16, which is a parallel passage.

8. "My people have changed (ydwbk) my glory for an idol" (<24211>Jeremiah 2:11) they altered into "have changed (µdwbk) *their* glory into an idol," because it is too offensive to say such a thing,

9. *"They* have put the rod to (ypa) *my* nose" (<260817>Ezekiel 8:17) they changed into *"They* have put the rod to (µpa) *their* nose."

10. "They have changed (ydwbk) *ray* glory into shame" (<280407>Hosea 4:7) they altered into "I will change *their* glory into shame" (ryma ˆwlqb µdwbk), for the same reason which dictated the eighth alteration,

11. *"Thou diest not"* (twmt), addressed by the prophet to God (<350112>Habakkuk 1:12), they altered into" *We shall not die"* (twmn), because it was deemed improper,

12. *"The* apple of (yny[) *mine* eye" (<380212>Zechariah 2:12) they altered into "The apple of (wny[) his eye," for the reason which called forth the ninth emendation,

13. *"Ye* make (ytwa) *me* expire" (<390113>Malachi 1:13) they altered into "Ye weary (wtwa) *it,"* because of its being too gross an anthropomorphism,

14. "They have changed (ydwbk) *my* glory into the similitude of an ox" (<19A620>Psalm 106:20) they altered into *"They* have changed (ydwbk) *their* glory *into* the similitude of an ox," for the same reason which called forth the alterations in <240211>Jeremiah 2:11 and <280407>Hosea 4:7, or emendations eighth and ninth,

15. *"Am* I a burden (dyl[) *to thee?"* (<180720>Job 7:20), which Job addresses to God, they altered into "So that I am a burden (yla) to *myself,"* to remove its offensiveness,

16. "They condemned (µytla ta, or ˆydh ta) *God*, or *the divine justice"* (<183203>Job 32:3), they altered into "They condemned (bwya) *Job,"* for the same reason which called forth the fifteenth emendation,

17. "Thou wilt remember, and *thy* soul will mourn over me" (yl[; jyvit;w]Ëvpn] [<250320>Lamentations 3:20]), they altered into "and my soul is humbled within me" (yvpn] yl[; jWvtw]), because of the seeming impropriety on the part of the sacred writer to say that God will mourn.

These alterations are denominated *the seventeen emendations of the scribes* (ˆylm jqµyrpws ˆwqt), or simply *Tikun Sopherim* (ˆyqt µyrpws) — the *emendations of the scribes*, and are given in the *Massora Magna* on <04010>Numbers 1:1; 11:15, <19606>Psalm 106:20; <26817>Ezekiel 8:17; <35012>Habakkuk 1:12; and in the *Massora Finalis* (ps), 13. (Camp. Pinsker in the *Kerem Chemed* [Berlin, 1856], 9:52 sq.; Geiger, *Urschrift und Uebersetz-ungen der Bibel*, p. 308 sq.; Frensdorff, *Ochlah W'ochlah'* [Hanover, 1864], p. 37 sq.; Ginsburg, *The Introduction of Jacob ben-Chajim to the Rabbinic Bible*, Hebrew and English [Land. 1865], p. 28, etc.; Wedell, *De Emenda-tionibus a Sopherim in Libris V. T. Propositis [*Vratis-laviae, 1869].)

4. *The Manner in which the Sopherim Transmitted their Work.* Their great reverence for the divine law, their extraordinary modest), and humility, as well as their fear lest any of their writings should be raised to the dignity of Holy Writ, prevented the scribes, or Sopherim, from embodying their expositions and enactments in separate treatises. This is the reason why there are no books of the scribes extant, and why they most scrupulously abstained from dogmatizing, so much so that the phrase *the laws of the scribes* (µyrpws twklh) does not occur. It was the later doctors of the law (µyant = νομοδιδάσκαλοι) who canonized the opinions of the scribes (µyrpws yrbd), which, it was claimed, had been transmitted orally and through diverse signs.

These *signs* (µynms) or *indications* (µyzmr) the scribes are said to have put down in the margins of the copies of the Hebrew Scriptures to indicate to them the interpretations and definitions which their predecessors, contemporaries, and they themselves put on certain passages, and these signs arc held to have formed the foundation of the *Keri* and *Kethib, pkne* and *defective*, etc., of later times. Thus, for instance, from <02108>Exodus 21:8 they deduce that it is the bounden duty of the master to marry his maiden who was sold to him for this purpose, though the law tolerates an alternative, and to indicate this opinion the scribes put in the margin against hd[yal rva, "whom he will not betroth," the word wl with w instead of a, i.e. *whom he ought to betroth* (camp. *Bekoroth*, 13 a; Rashi on <02108>*Exodus 21:*8). Again, in <03259>Leviticus 25:29, 30, it is enacted that if a house in a walled city has been sold and is not redeemed within a year, it becomes the absolute property of the purchaser. Now, the scribes defined

the phrase *walled city* to mean a city which had walls in the time of the conquest of Canaan by Joshua, though these walls were afterwards removed; and to indicate this they put in the margin against hmwj al rva, "which had a wall," the word wl with w instead of a, i.e. *which has no wall now* (camp. *Erachi,,* 32 a; *Shebuoth,* 16 a; Rashi on Leviticus 25:*30,* 31; Maimonides, *Iad Ha-Chezaka Hilchoth Shemita Ve-Jobel,* 21:15).

They concluded from Leviticus 23:4 that the proclamation or fixing of the new moon devolved upon the supreme court at Jerusalem (Mishna, *Roshhashanah, i, 8,* 9; 2:5, 7), and to indicate this the scribes wrote the defective µTa "ye shall pronounce," i.e. vdwqm, "it is sanctified" *SEE NEW MOON*, instead of the plene µtwa. The scribes also indicated that certain commandments are not to be restricted to Jerusalem, but are to be kept wherever the Jews reside, by writing in such instances the defective µkyTbvmi.e. *in your desolations,* instead of the plene µkytbvwm, *your dwellings* (Leviticus 23:14, 31). These signs are the basis of the Masorah, and account for many of the various readings which obtained in the course of time. For further information on this most important branch of the Sopheric work, we must refer to the elaborate treatise of Krochmal, entitled *More Neboche Ha-Zeman, sec. 13:*p. 161, etc.

5. *The Authority of the Sopherim.* — Though the scribes of this period themselves did not issue their expositions of what they believed to be the doctrines of Holy Writ with the declaration that "except every one do keep them whole and undefiled, without doubt he shall perish everlastingly," or "except a man believe them faithfully, he cannot be saved," but simply stated them as their opinions about the teachings of the divine law, yet the doctors of the law who succeeded the Sopherim accepted these expositions as final, and decreed that whosoever gainsays their authority commits a capital offence. As the penalty attached to the violation of some of the Mosaic injunctions and prohibitions was not very serious, inasmuch as the law distinguished between the diverse kinds of transgression, while there is no distinction made in the Sopherie enactments, since the same amount of guilt and the same kind of punishment were incurred in case any one of their precepts was violated, the sages of the Mishna remark, "To be against the words of the scribes is more punishable than to be against the words of the Bible; he who, in order to transgress the Scriptures, says phylacteries are not enjoined in Holy Writ, is acquitted, but he who says that there

ought to be five compartments in the phylacteries, thus adding to the decisions of the scribes, is guilty" (*Sanhedrim, 11:*3). Hence also the Talmudic exposition of Eccles. 12:9, which is as follows: "Above these, my son, beware; of making many books there is no end ;" i.e. my son, take care of the decisions of the scribes above the words of the Bible, for in the words of Scripture there are both (hv[) injunctions and (al hv[t) prohibitions [the transgression of some of these involves only a slight punishment], while the transgression of any one of the precepts of the scribes is a capital offence. And if thou shouldest say, seeing that they are so weighty, Why are they not written down? [reply] "To make many books there is no end" (*Erubin,* 21 b). It is probable, however, that these bold statements, which appear to exalt the expositions of men above the Word of God, are really due to the succeeding period, which we will characterize in its place, and to which we relegate much that relates to the office and its influence.

II. *The* Tanaim or *Teachers of the Law of New-Test. Times. —*

1. *Name and Date of the Tanaim. — The* appellation *Tanaim* is Aramaic (µyanT; sing. yant, frequentative of the Chaldee hnt=Hebrew hnv, *to repeat*), and literally denotes *repeaters of the law,* or *teachers of the law.* The Hebrew equivalent for this title is ynwv twklh, while in the New Test. this class of teachers are denominated νομοδιδάσκαλοι (<420517>Luke 5:17; <440534>Acts 5:34). These teachers of the law are also called the *sages,* the *wise* (µymkj, σοφοί, *elders* (µynqz, πρεσβύτεροι, *Succa, 46; Sabbath,* 64), and in later times *rabbanan* (ˆnbr) =*our teacher, rabbani* (=Ραββουνί, <411051>Mark 10:51; <432016>John 20:16), *rabbon,* and *rabbi. SEE RABBI.* It is only rarely that the great doctors of this period are called XXX, *scribes* (comp. *Kelim,* 13 b). The period of the Tanaim begins with the famous Antigonus of Soho (B.C. 200), and terminates with Gamaliel III ben-Jehudah I (A.D. 220), in whose presidency the Sanhedrim, and with it the college, was transferred from Jabneh to Tiberias, thus extending over 420 years.

2. *The Work of the Taaaim. — The* labors and tenets of these doctors of the law are of the greatest interest to the Christian student of the New Test., inasmuch as it was in their midst that our Saviour appeared; and as both Christ and his apostles frequently refer to the teaching and often

employ the very language of the Tanaim. The chief aim of the doctors of the law during this period Was —

(1.) To fix and formularize the views and expositions of their predecessors, the Sopherim, and to pass them as laws. Thus fixed and established, these views were termed *Halachoth* (twklh) = *laws:* they are composed in Hebrew and expressed in laconic and often enigmatical formulae. The formularizing of these Halaehoth was especially needed, since the successive ascendency of the Persians, Egyptians, Syrians, and Romans over Palestine greatly influenced the habits and conduct of the Jewish people, and since the scribes themselves, as we have seen, did not set forth their opinions as final. The relation which the work of the Tanaim, or the νομοδιδάσκαλοι in this department bears to that of the scribes will be better understood by an example. The scribes deduced from the words "When thou liest down and when thou risest up" (Ëmwqbw Ëbkvb, Deuteronomy 6:7), that it is the duty of every Israelite to repeat both morning and evening the sections of the law (i.e. Deuteronomy vi 4-9; 11:13-21) which proclaim the unity of God, without specifying the hours during which the passages are to be recited; while the νομοδιδάσκαλοι, accepting this deduction of the scribes as law (hklh), *fixed the time* when this declaration about the unity of God is to be made by every Israelite, without mentioning the length of the section to be recited, or that it is a duty to do so, because they founded it upon the interpretation of the Sopherim (Mishna, *Berakoth,* i, 1-5).

(2.) The Tanaim compiled exegetical rules (twdm) to show how these opinions of the scribes, as well as the expansion of these views by doctors of the law, are to be deduced from the Scriptures. *SEE ISHMAEL BEN-ELISA*; *SEE SCRIPTURE, INTERPRETATION AMONG THE JEWS*. The study of the connection between the opinions of the scribes formularized into Halachoth and the Bible was called the *Midrash,* or *exposition* of the Scriptures (μybwtkh vrdm).

(3.) They developed the ritual and judicial questions hinted at in the Pentateuch in accordance with the requirements of the time and the ever-changing circumstances of the nation. As the period over which the work of these teachers of the law extended was very long, and as the older doctors of this period expressed their definitions of the Halachoth in extremely concise and Sometimes obscure formulae, many of these Hala-

choth, like the Scriptures, needed further elucidation, and became the object of study and discussion among the later Tanaim. These discussions, as well as the different modes of exposition whereby the sundry Hala-choth were connected with the Bible, which reflect the mental characteristics and idiosyncrasies of the particular teachers and schools, were gradually collected and rubricated, and now constitute the contents of the Mishna and the commentaries on the Pentateuch entitled *Mechilta, Siphra,* and *Siphri,* a description of which is given in the article *SEE MIDRASH*. For the other work of the most distinguished among these doctors of the law, we must refer to the article *SEE SANHEDRIM*. It must be remembered that this supreme court and chief seat of learning dates from the commencement of the Tannic period.

3. *Development of Doctrine under the Tanaim. —*

(1.) It is characteristic of the scribes of the earlier period that, with the exception of Ezra and Zadok (Nehemiah 13:13), we have no record of their names. A later age honored them collectively as the men of the Great Synagogue, the true successors of the prophets (*Pirke Aboth,* i, 1); but the men themselves by whose agency the Scriptures of the Old. Test. were written in their present character, compiled in their present form, limited to their present number, remain unknown to us. Never, perhaps, was so important a work done so silently. It has been well argued (Jost, *Judenthum,* i, 42) that it was so of set purpose. The one aim of those early scribes was to promote reverence for the law, to make it the groundwork of the people's life. They would write nothing of their *own,* lest less worthy words should be raised to a level with those of the oracles of God. If interpretation were heeded, their teaching should be oral only. No precepts should be perpetuated as resting on their authority. In the words of later Judaism, they devoted themselves to the *Mikra* (i.e. recitation, reading, as in Nehemiah 8:8), the careful study of the text, and laid down rules for transcribing it with the most scrupulous precision (comp. the tract *Sopherim* in the Jerusalem Gemara).

(2.) A saying is ascribed to Simon the Just (q.v.) (B.C. 300-290), the last of the succession of the men of The Great Synagogue, which embodies the principle on which they had acted, and enables us to trace the next stage of the growth of their system. "Our fathers have taught us," he said, "three things: to be cautious in judging, to train many scholars, and to set a fence about the law" (*Pirke .4 both,* i, 1; comp. Jost, i, 95). They wished to make

the law of Moses the rule of life for the whole nation and for individual men. But it lies in the nature of every such law, of every informal, half-systematic code, that it raises questions which it does not solve. Circumstances change, while the law remains the same. The infinite variety of life presents cases which it has not contemplated. A Roman or Greek jurist would have dealt with these on general principles of equity or polity. The Jewish teacher could recognise no principles beyond the precepts of the law. To him they all stood on the same footing, were all equally divine. All possible cases must be brought within their range, decided by their authority.

(3.) The result showed that in this, as in other instances, the idolatry of the letter was destructive of the very reverence in which it had originated. Step by step the scribes were led to conclusions at which we may believe the earlier representatives of the order would have started back with horror. Decisions on fresh questions were accumulated into a complex system of casuistry. The new precepts, still transmitted orally, more precisely fitting into the circumstances of men's lives than the old, came practically to take their place. The "Words of the Scribes" (µyrpwS yrbD, now used as a technical phrase for these decisions) were honored above the law (Lightfoot, *Harm.* vol. i, § 77; Jost, Jualeph, i, 93). It was a greater crime to offend against them than against the law. They were as wine, while the precepts of the law were as water. The first step was taken towards annulling the commandments of God for the sake of their own traditions. The casuistry became at once subtle and prurient, evading the plainest duties, tampering with conscience (<401501>Matthew 15:1-6; 23:16-23). The right relation of moral and ceremonial laws was not only *forgotten*, but absolutely inverted. This was the result of the profound reverence for the letter which gave no heed to the *"word* abiding in them" (<430538>John 5:38).

(4.) The history of the full development of these tendencies will be found elsewhere. *SEE TALMUD*. Here it will be enough to notice in what way the teaching of the scribes in our Lord's time was making to that result. Their first work was to report the decisions of previous rabbins. These, as we have just seen, were the *Halackoth* (that which *goes*, the *current* precepts of the schools) — precepts binding on the conscience. As they accumulated, they had to be compiled and classified. A new code, a second *corpus, juris,* the Mishna (δευτερώσεις), grew *out* of them, to become in its turn the subject of fresh questions and commentaries. Here ultl-mately

the spirit Of the commentators took a wider range. The anecdotes of the schools or courts of *law*, the *obiter dicta* of rabbins, the wildest fables of Jewish superstition (<3011 4>Titus 1:14), were brought in, with or without any relation to the context, and the *Gemara* (completeness) filled up the measure of the *institutes of* Rabbinic law. The Mishna and the Gemara together were known as the Talmud (instruction), the "necessary doctrine and erudition" of every learned Jew (Jost, *Judenth.* it, 202-222).

(5.) Side by side with this was a development in another direction. The sacred books were not studied as a code of laws only. To *search* into their meaning had from the first belonged to the ideal office of the scribe. He who so searched was:secure, in the language of the scribes themselves, of everlasting life (<4059>John 5:39; see *Pirke Aboth,* it, 8). But here also the book suggested thoughts which could not logically be deduced from it. Men came to it with new beliefs, new in form, if not in essence, and, not finding any ground for them in a literal interpretation, were compelled to have recourse to an interpretation which was the reverse of literal. The fruit of this effort to find what was not there appears in the *Midrashim* (searchings, investigations) on the several books of the Old Test. The process by which the meaning, moral or mystical, was elicited was known as *Hagadah* (saying, opinion). There was obviously no assignable limit to such a process. It became a proverb that no one ought to spend a day in the Beth-ham-Midrash (" the house of the interpreter") without lighting on something new. But there lay a stage higher even than the Hagadah. The mystical school of interpretation culminated in the *Cabala* (reception, the received doctrine). Every letter, every number, became pregnant with mysteries. With the strangest possible distortion of its original meaning, the Greek word which had been the representative of the most exact of all sciences was chosen for the wildest of all interpretations. The Gematria (= γεωμετρία) showed to what depths the wrong path could lead men. The mind of the interpreter, obstinately shutting out the light of day, moved

in its self-chosen darkness amid a world of fantastic images (comp. Carpzov, *App. Crit.* i, 7; Schottgen, *Hor. Heb. de Mess.* i, 4; Zunz, *Gottesdienstl. VortrSge,* p. 42-61; Jost, *Judenth.* iii, 65-81).

4. *Some of the Distinguished Doctors of the Law of this Period and their Tenets. — As* the presidents and vice-presidents of the chief seat of learning during the whole of this period are given in chronological order in the article SCHOOLS (HEBREW), we shall here only mention such of the

doctors of the law as have influenced the Jewish mind and the religious opinions of the nation, and by their teaching prepared the way for Christianity. Foremost among these doctors of the law are to be mentioned:

a. Antigonus of Soho (B.C. 200-170), whose famous maxim, according to tradition, gave rise to Sadduceeism and Boethusianism, *SEE SADDUCEE*, and who received the traditions of the fathers from Simon the Just, and transmitted them to his successors (*Aboth*, i, 3). The tenet of the Sadducees, however, never commanded the adhesion of more than a small minority. It tended, by maintaining the sufficiency of the letter of the law, to destroy the very occupation of a scribe, and the class, as such, belonged to the party of its opponents. The words "scribes" and "Pharisees" were bound together by the closest possible alliance (Matthew 23, *passim;* <4150>Luke 5:30). *SEE PHARISEE*. Within that party there were shades and subdivisions, and to understand their relation to each other in our Lord's time, or their connection with his life and teaching, we must look back to what is known of the five pairs (twgwz) of teachers who represented the scribal succession. Why two, and two only, are named in each case we can only conjecture, but the Rabbinic tradition that one was always the hast, or president, of the Sanhedrim as a council, the other the *ab-beth-din* (father of the House of Judgment), presiding in the supreme court, or in the Sanhedrim when it sat as such, is not improbable (Jost, *Judenth*, i, 160).

b. Jose ben-Joeser of Zereda and his companion, Jose ben-Jochanan of Jerusalem, who were the first of the four pairs (twgwz) that headed the Sanhedrim and the doctors of the law as president and vice-president (B.C. 170-140). Jose ben-Joeser was a priest, and played AN important part in the Maccabaean struggles. He was the spiritual head of the *Chasidim* (Mishna, *Chagigah*, ii, 7), also called *scribes* (γραμματεῖς, 1 Macc. 7:12, 13; 2 Macc. 6:18), who afterwards developed themselves into the Essenes, *SEE CHASIDIM*; *SEE ESSENES*; was among the "company of Assidseans who were mighty men of Israel, even all such as were voluntarily devoted unto the law," and the high-priest of the sixty who were slain by Bacchides through the treachery of Alci-mus (1 Macc. 2:42; 7:12-16, with *Chagigah*, 18 b; *Bereshith Rabba,* twdlwt, *§* lxv). The grand maxim of Jose ben-Joeser was, *"Let* thy house be the place of assembly for the sages, sit in the dust of their feet, and eagerly drink in their words" (*Aboth*, i, 4). Bearing in mind the distracted state of the Jewish people at that time, and the fearful

strides which Hellenism made among the highest sacerdotal functionaries, and which threatened to overthrow the ancestral doctrines, thia solemn admonition of the martyr that every household should form itself into a band of defenders of the faith, headed by *sages — i, e. scribes,* or *doctors of the law —* and that every Israelite should strive to be instructed in the religion of his forefathers (the phrase *"to* be enveloped in the dust of their feet" has its origin in the ancient custom of disciples sitting on the ground and sometimes in the dust at the feet of their teachers), will be appreciated. This will also explain the maxim of his colleague Jose ben-Jochanan: *"Let* thy house be wide open, let the poor be thy guests, and do not talk too much with women" (*Aboh,* i, 5). To erect a wall of partition between the apostate Hellenists, who desecrated the sanctuary, and the faithful, as well as to prevent the residence of Jews among the Syrians, and check Hellenistic luxuries, these two doctors of the law enacted that contact with the soil of any foreign country, and the use of glass utensils, impart Levitical defilement (*Sabbath,* 14 b). These rigorous laws of Levitical purity laid the foundation of the withdrawal of the Essenes from the community at large, and of the ritual and doctrinal difference between the Pharisees and Sadducees, as hitherto the differences of these two parties were chiefly political. Hence the remark in the Mishna: "Since the death of Jose ben-Joeser of Zere-da and Jose ben-Jochanan of Jerusalem, the unity in the schools has ceased" (*Sotah, 9:*9). The precepts ascribed to them indicate a tendency to a greater elaboration of all rules connected with ceremonial defilement. Their desire to *separate* themselves and their disciples from all occasions of defilement may have furnished the starting-point for the name of Pharisee. The brave struggle with the Syrian kings had turned chiefly on questions of this nature, and it was the wish of the two teachers to prepare the people for any future conflict by founding a fraternity (the *Chaberim.* or associates) bound to the strictest observance of the law. Every member of the order, on his admission, pledged himself to this in the presence of three Chaberim. They looked on each other as brothers. The rest of the nation they looked on as "the people of the earth." The spirit of scribedom was growing. The above precept associated with the name of Jose ben-Joeser pointed to a further growth (Jost, i, 233). It was hardly checked by the taunt of the Sadducees that "these Pharisees would purify the sun itself" (ibid. i, 217). *SEE PHARISEE*.

c. Jochanan, the high-priest and governor of Jerusalem, ben-Simon, beu-Mattathias, commonly called John Hyrcanus (B.C. 135-106), was a

distinguished Pharisaic scribe or doctor of the law. The enactments which he passed, as recorded in the Mishua, show his endeavors to render the Temple service uniform, his humane feelings, and his desire to alleviate the unnecessary burdens of the law. Though Ezra, to punish the Levites for their backwardness in returning from Babylon, deprived them of their tithes or transferred them to the priests (<15126>Ezra 2:36-42; 8:15; <16743>Nehemiah 7:43-45; comp. with Mishna, *Maaser Shell, v,* 15; *Sotah, 9:*10; Babylon Talmud, *Yebamoth,* 86 b; *Kethuboth,* 26 a), yet the formula consisting of <05613>Deuteronomy 26:13-15, and called confession (ywrw), in which the Israelite had to declare in the Temple before God that he had paid the tithes to *the Levite,* continued to be recited at the time of the evening sacrifice on the last day of Passover. There was also a custom of singing every morning in the Temple <19423>Psalm 44:23-26 as part of the hymnal service, and of wounding the sacrifices on their head for the blood to run into their eyes, so as momentarily to blind them in order that they might be bound easily. Moreover, up to the time of Jochanan the high-priest=John Hyrcanus, the people worked during the middle days of the festivals. *SEE PASSOVER*; *SEE TABERNACLES, FEAST OF*.

"NOW Jochanan the high-priest did away- with the confession about the Levitical tithes (because it was now inapplicable); he also ordered the discontinuance of chanting 'Awake !' (<19423>Psalm 44:23, etc., because the singing of it every morning made it appear as if God were asleep) and the wounding of the sacrifices (because it was cruel); interdicted working on the middle days of the festivals, since up to his days the hammer was busily at work in Jerusalem, and ordered buyers of questionable produce, whether it had been tithed or not, to tithe it" (Mishna, *Maaser Sheni,* v, 16; *Sotah, 9:*10).

d. Jehoshuah ben-Peraehja and his colleague, Natal of Arabela, who were the second of the four pairs (twgwz) that headed the Sanhedrim and the doctors of the law as president and vice-president (B.C. 140-110). Though their surviving maxims are very few, yet they are indicative of the irreparable breach which was then made between the Pharisees and the Sadducees. In harmony with the wisdom, humanity, consistency, and leniency of John Hyrcanus, under whose pontificate and rule these two distinguished doctors of the law taught, Je-hoshuah ben-Perachja propounded the maxim," Procure for thyself a teacher, gain to thyself a friend, anti judge every man by the rule of innocence" (*Aboth, i,* 6). If,

however, we render this saying thus: "Take to thyself a teacher (*Rub*), get to thyself an associate (*Chaber*), judge every man on his better side," we shall see that, while its last clause attracts us by its candor, it nevertheless shows how easily even a fair-minded man might come to recognise no bonds of fellowship outside the limits of his sect or order (Jost, i, 227-233). His colleague, Natal of Arabela, at all events, who regarded the foreign policy of the Sadducees as desecration of God's holy heritage, *SEE SADDUCEE*, and as working into the hands of those very enemies whom they had only just driven from the holy city (1 Macc. 13, etc.), taught: "Keep aloof from wicked neighbors, have no fellowship with sinners, and reject not the belief in retribution" (*Aboth, i, 7*). It was this maxim which brought about the final separation between the Pharisees and the Sadducees in the time of Hvrcanus. The gulf thus created was deepened by an re(happy circumstance which made John Hyrcanus desert the ranks of the Pharisees and go over to the Sadducees, and which gave the first impulse to the bloody sufferings and the ultimate destruction of his country and people, for whose independence and religion he and his family fought so bravely. The circumstance is as follows: Having returned from a glorious victory, and being pleased with the condition of the people at home, Hyrcanus gave a banquet, to which he invited both Phari*sees* and Sadducees. As he was enjoying himself in the midst of his guests, he, instigated by the Sadducees, asked the pharisees to tell him whether there was any command which he had transgressed, that he might make amends, since it was his great desire to make the law of God his rule of life. To this one of the Pharisees replied: *"Let* Hyrcanus be satisfied with the regal crown and give the priestly diadem to some one more worthy of it; because before his birth his mother was taken captive from the Maccabrcan home, in a raid of the Syrians upon Modin, and it is illegal for the son of a captive to officiate as a priest, much more as high-priest." The Sadducees, who had thus far succeeded, tried to persuade Hyrcanus that the Pharisees did this designedly in order to lower him in the eyes of the people. To ascertain it, Hyrcanus demanded of the Sanhedrim to sentence the offender to capital punishment. But the Pharisaic doctors of the law, who had no special enactment against indignities heaped upon a sovereign, who believed and taught that all men are alike in the sight of God, and whose very president at this time propounded the maxim of leniency, said that according to the law they could only give him forty stripes save one, which was the regular punishment for slanderers. It was this which made Hyrcanus go over to the Sad-ducees, massacre many of the Scribes, and fill the Sanhedrim with

Sadducees (comp. Josephus, *Ant. 13:*10, 5, 6, with *Kiddushin,* 66 a; Gratz, *Geschichte der Juden* (2d ed.), iii, 453.

e. This deplorable condition, however, soon passed by, and the Scribes were again in the ascendency in the reign of Alexander Jannaeus, son of John Hyrcanus, when Simon ben-Shetach (q.v.), brother of queen Salome (*Berakoth,* 48 a), was the president of the Sanhedrim, and Jebudah ben-Tabai vice-president (B.C. 110-65). Though Simon ben-Shetach had for a time to quit the court and hide himself, because he was accused of treason against the sovereign, yet Alexander Jannaeus reinstated him upon the solicitation of the Parthian ambassadors, who missed at the royal table the wisdom of this scribe, which they had so much enjoyed on a former occasion. He allowed himself to be elected member of the Sanhedrim, which was then filled with the Saddu-cees whom John Hyrcanus had put there, and by his wisdom repeatedly in the presence of the queen and king confounded these Sadducees by puzzling questions about the treatment, without tradition, o[such legal cases as are not mentioned in the Mosaic law, so much so that they gradually quitted the supreme court, and Simon filled the vacancies with the scribes. The calamitous event which happened at the Feast of Tabernacles while Alexander Jannaeus was officiating in the Temple, *SEE TABERNACLES, FEAST OF* checked for a time the progress of the scribes, but it was more than made up by the fact that this sovereign, on his deathbed, committed his wife to the care of the Pharisees (Josephus, *Ant. 13:*16, 1, 2). Under Simon ben-She-tach and Jehudah ben-Tabai the Sanhedrim was entirely cleared of the Sadducees, and a festival day was instituted (March 17, B.C. 78) to commemorate the re-turn-of *the residue of the scribes* (ayrpys tfylp) who went into exile in the days of John Hyrcanus. The reconstruction of the Sanhedrim, however, was not the only important work effected by these two doctors of the law. To render divorce difficult, Simon ben-Shetach decreed that the money of marriage-settlement, which was at first deposited with the wife's father, and afterwards laid out in household furniture — thus being no loss to the husband in case he divorced his wife — should amount at least to two silver *mince* (about 710s.) if the bride Were a maiden, and half that sum to a widow; that the husband should invest it in his business, so as to render it a matter of great inconvenience and difficulty to draw it out, and that the whole of his property should be pledged for the payment of this settlement (hbwtk, συγγραφή), thus precluding the possibility of her being defrauded of it by unprincipled heirs (Babylon *Kethuboth,* 82 b; Jerusalem

Kethuboth, cap. 8:end; *Sabbath, 14:*6; 16:6). *SEE MARRIAGE*. Simon ben-Shetach, moreover, introduced superior schools into every provincial town, and ordained that all the youths from the age of sixteen should visit them (Jerusalem *Kethuboth, 8:*11), which created a new epoch in the education of the nation. *SEE SCHOOLS*. Their zeal, however, to uphold the law in opposition to the Sadducees led them to commit rigorous acts towards their antagonists (Josephus, *Ant. 13:*16, 1); and on one occasion Jehudah ben-Tabai, to eradicate the Sadducean notions from the people, *SEE SADUCEE,* condemned to death a false witness in a capital trial (*Maccoth, v,* b). But when Simon ben-Shetach reprimanded his colleague for this unlawful act, Jehudah ben-Tabai, .who was then president of the Sanhedrim, was so truly penitent that he at once gave up the presidency, threw himself on the grave of the man he had condemned, .crying most bitterly, and beseeching God to take his own life as an atonement for the one he had judicially taken away (*ibid.*). This rash act taught him greater leniency for the future, and accounts for his precept to judges: "Only as long as the accused stand before thee regard them as transgressors of the law; but regard them as innocent immediately after they are released, and have suffered the penalty of the law" (*Aboth,* i, 8). The following may be mentioned as an instance of Simon ben-Shetaeh's extraordinary conscientiousness, which must have greatly impressed itself upon the minds of the people, and prepared the way for the reception of the truth as it is in Jesus. The Sadducees, out of revenge for his rigorous measures against them, suborned two witnesses, who testified that his son committed a capital crime. He was accordingly sentenced to death. As he was led to the place of execution, the witnesses, being filled with horror that they had condemned innocent blood, confessed that they had borne false witness, But as the law from time immemorial bad enacted that "the evidence once given and accepted cannot be revoked" (Maimonides, *Iad Ha-Chezaka Hilchoth Eduth,* iii, 5), and though Simon's fatherly feelings for a moment made him hesitate about the propriety of the execution, yet his son, to uphold the dignity of the law, exclaimed to him, "Father, if thou wishest that salvation should come to Israel through thee, pay no regard to my life," and accordingly the son died a martyr to the honor of the law (Jerusalem *Chagigah,* ii, 2; *Sanhedrin,* i, 5; 7:3). This noble sacrifice on the part of Simon ben-Shetach evidently made him lay down the maxim, "Test witnesses most carefully, and be cautious in questioning them, lest they learn therefrom how to impart to their falsehood the garb of truth" (Aboth,

i, 9). No wonder that tradition celebrates Simon ben-Shetach as *"the* restorer of the divine law to its pristine glory" (*Kiddushin*).

f. Shemaja (=Σαμέας, Josephus, *Ant. 14:*9, 4) and Abtalion (=Πολλίων, *ibid. 15:*1, 1, 10, 4) are the two great doctors of the law who now succeeded to the presidency and vice-presidency (B.C. 65-30) as the fourth pair (twgwz). They are generally considered as having been proselytes; but this is precluded by the fact that they were at the head of the Sanhedrim, and that according to the Jewish law no proselyte could even be an ordinary member of the seventy-one. Indeed, Gratz (iii, 481) has shown that they were Alexandrian Jews, and that the notion of their having been proselytes rests upon the misinterpretation of a passage in the Talmud. Though very few of their enactments have come down to us, yet the influence which their great learning and unflinching integrity gave them among the people at large, and especially among the succeeding doctors of the law, was such as to Secure for any question an authoritative reception if it could be traced to have been propounded by Shemaja and Ab-talion (Mishna, *Edayoth, i, 3; Pesachim,* 66 a), who were styled *the two masmates of their day* (rwdh ylwdg). The two maxims of these distinguished scribes which have survived reflect the deplorable condition of the Jews under the Roman yoke. Thus Shemaja urged on his disciples, "Love a handicraft, hate the rabbinate, and befriend not thyself with the worldly powers" (*Aboth,* i, 10); while Abtalion said, , Sages, be careful in your utterances, lest ye draw upon yourselves the punishment of exile, and ye be banished to a place where the water is poisonous [i.e. of seductive influence], and the disciples who go with you drink thereof and die, and thus bring reproach upon the sacred name of God" (*ibid.* i, 11). Some idea may be formed of Shemaja's unflinching integrity from his conduct at the trial of Herod before the Sanhedrim. When this magnate was summoned before the supreme tribunal to answer the accusation of the mothers whose, children he had slain, and when his armed appearance and his retinue of soldiers frightened the other members of the court into silence, Shemaja, the president, had the courage to pronounce the sentence of death against him (Josephus, Ant. 14:9, 4). When he showed himself to be irresistible, they had the wisdom to submit, and were suffered to continue their work in peace. Their glory was, however, in great measure gone. The doors of their school were no longer thrown open to all comers so that crowds might listen to the teacher. A fixed fee had to be paid on entrance. The regulation was probably intended to discourage the attendance of the

young men of Jerusalem at the scribes' classes; and apparently it had that effect (Jest, i, 248-253). On the death of Shemaja and Abtalion, there were no qualified successors to take their place. Two sons of Bethera, otherwise unknown, for a time occupied it, but they were themselves conscious of their incompetence. A question was brought before them which neither they nor any of the other scribes could answer. At last they asked, in their perplexity, "Was there none present who had been a disciple of the two who had been so honored?" The question was answered by Hitlel the Babylonian, known also, then or afterwards, as the son of David. He solved the difficulty, appealed to principles, and, when they demanded authority as well as argument, ended by saying, "So have I heard from my masters Shemaja and Abtalion." This was decisive.

The sons of Bethera withdrew. Hillel was invited by acclamation to enter on his high office. His alleged descent from the house of David may have added to his popularity.

g. The name of Hillel (born cir. B.C. 112) has hardly received the notice due to it from students of the Gospel history. The noblest and most genial representative of his order, we may see in him the best fruit which the system of the scribes was capable of producing. It is instructive to mark at once how far he prepared the way for the higher teaching which was to follow, how far he inevitably fell short of it. The starting-point of his career is given in a tale which, though deformed by Rabbinic exaggerations, is yet fresh and genial enough. The young student had come from Golah, in Babylonia, to study under Shemaja and Abtalion. He was poor and had no money. The new rule requiring payment was in force. For the most part, he worked for his livelihood, kept himself with half his earnings, arid paid the rest as the fee to the college porter. On one day, however, he had failed to find employment. The doorkeeper refused him entrance; but his zeal for knowledge was not to be baffled. He stationed himself outside, under a window, to catch what he could of the words of the scribes within. It was winter, and the snow began to fall, but he remained there still. It fell till it lay upon him six cubits high (!) and the window was darkened and blocked up. At last the two teachers noticed it, sent out to see what caused it, and, when they found out, received the eager scholar without payment. "For such a man," said Shemaja, "one might even break the Sabbath" (Geiger, in Ugolini *Thesaur.* xxi; Jost, i, 254). In the earlier days of his activity, Hillel had as his colleague Menaehem, probably the same as the Essene Ma-naen of Josephus (*Ant. 15:*10, 5). He, however, was tempted by the growing

power of Herod, and, with a large number (eighty in the Rabbinic tradition) of his followers, entered the king's service and abandoned at once his calling as scribe and his habits of devotion. They appeared publicly in the gorgeous apparel, glittering with gold, which was inconsistent with both (Jost, i, 259). The place thus vacant was soon filled by Shammai. The two were held in nearly equal honor. One, in Jewish language, was the Nasi, the other the Ab-beth-din, of the Sanhedrim. They did not teach, however, as their predecessors had done, in entire harmony with each other. Within the party of the Pharisees, within the order of the scribes, there came for the first time to be two schools with distinctly opposed tendencies — one vehemently, rigidly orthodox, the other orthodox also, but with an orthodoxy which, in the language of modern politics, might be classed as liberal-conservative. The points on which they differed were almost innumerable (comp. Geiger, *ut sttf.*). In most of them — questions as to the causes and degrees of uncleanness, as to the law of contracts or of wills — we can find little or no interest. On the former class of subjects the school of Shammai represented the extremest development of the Pharisaic spirit. Everything that could possibly have been touched by a heathen or an unclean Israelite became itself unclean. *"Defilement"* was as a contagious disease which it was hardly possible to avoid even with the careful scrupulosity described in Mark 7:1-4. They were, in like manner, rigidly sabbatarian. It was unlawful to do anything before the Sabbath which would in any sense be in operation during it, e.g. to put cloth into a dye-vat, or nets into the sea. It was unlawful on the Sabbath itself to give money to the poor, or to teach children, or to visit the sick. They maintained the marriage law in its strictness, and held that nothing but the adultery of the wife could justify repudiation (Jost, i, 257-269). We must not think of them, however, as rigid and austere in their lives. The religious world of Judaism presented the inconsistencies which it has often presented since. The "straitest *sect"* was also the most secular. Sham-mai himself was said to be rich, luxurious, self-indulgent.

Hillel remained to the day of his death as poor as in his youth (Geiger, *loc. cir.*). The teaching of Hillel showed some capacity for wider thoughts. His personal character was more lovable and attractive. While on the one side he taught from a mind well stored with the traditions of the elders, he was, on the other, anything but a slavish follower of those traditions. He was the first to lay down principles for an equitable construction of the law with a dialectic precision which seems almost to imply a Greek culture (Jost, i,

257). When the letter of a law, as e.g. that of the year of release, was no longer suited to the times, and was working, so far as it was kept at all, only for evil, he suggested an interpretation which met the difficulty or practically set it aside. His teaching as to divorce was in like manner an adaptation to the temper of the age. It was lawful for a man to put away his wife for any cause of disfavor, even for so slight an offence as that of spoiling his dinner by her bad cooking (Geiger *loc. ct.*). The genial character of the man comes out in some of his sayings, which remind us of the tone of Jesus the son of Sirach, and present some faint approximations to a higher teaching: "Trust not thyself to the day of thy death." *"Judge* not thy neighbor till thou art in his place." "Leave nothing dark and obscure, saying to thyself, I will explain it when I have time; for how knowest thou whether the time will come ?" (comp. <59413>James 4:13-15). "He who gains a good name, gains it for himself; but he who gains a knowledge of the law, gains everlasting life" (comp. <40539>John 5:39; *Aboth,* ii, 5-8). In one memorable rule we find the nearest approach that had as yet been made to the great commandment of the Gospel: "Do nothing to thy neighbor that thou wouldest not that he should do to thee." The contrast showed itself in the conduct of the followers not less than in the teachers. The disciples of Shammai were conspicuous for their fierceness, appealed to popular passions, used the sword to decide their controversies. Out of that school grew the party of the Zealots, fierce, fanatical, vindictive, the political bigots of Pharisaism (Jost, i, 267-269). Those of Hillel were, like their master (comp. e.g. the advice of Gamaliel, <44534>Acts 5:34-42), cautious, gentle, tolerant, unwilling to make enemies, content to let things take their course. One school resisted, the other was disposed to foster, the study of Greek literature. One sought to impose upon the proselyte from heathenism the full burden of the law, the other that he should be treated with some sympathy and indulgence. *SEE PROSELYTE*. One subject of debate between the schools exhibits the contrast as going deeper than these questions, touching upon the great problems of the universe. *"Was* the state of man so full of misery that it would have been better for him never to have been? Or was this life, with all its suffering, still the gift of God, to be valued and used as a training for something higher than itself?" The school of Shammai took, as might be expected, the darker, that of Hillel the brighter and the wiser, view (Jost, i, 264).

Outwardly the teaching of our Lord must have appeared to men different in many ways from both. While they repeated the traditions of the elders, he

"spake as one having authority," "not as the scribes" (<4007>Matthew 7:29; comp. the constantly recurring "I say unto you"). While they confined their teaching to the class of scholars, he "had compassion on the multitudes (<4009>Matthew 9:36). While they were to be found only in the council or in their schools, he journeyed through the cities and villages (<4004>Matthew 4:23; 9:35; etc.). While they spoke of the kingdom of God vaguely, as a thing far off, he proclaimed that it had already come nigh to men (<4004>Matthew 4:17). But, in most of the points at issue between the two parties, he must have appeared in direct antagonism to the school of Shammai, in sympathy with that of Hillel. In the questions that gathered round the law of the Sabbath (<4012>Matthew 12:1-14; 2 <4005>John 5:1-16; etc.) and the idea of purity (<4015>Matthew 15:1-11, and its parallels), this was obviously the case. Even in the controversy about divorce, while his chief work was to assert the truth, which the disputants on both sides were losing sight of, he recognised, it must be remembered, the rule of Hillel as being a true interpretation of the law (<4001>Matthew 19:8). When he summed up the great commandment in which the law and the prophets were fulfilled, he reproduced and ennobled the precept which had been given by that teacher to his disciples (<4007>Matthew 7:12; 22:84-40). So far, on the other hand, as the temper of the Hillel school was one of mere adaptation to the feeling of the people, cleaving to tradition, wanting in the intuition of a higher life, the teaching of Christ must have been felt as unsparingly condemning it.

h. It adds to the interest of this inquiry to remember that Hillel himself lived, according to the tradition of the rabbins, to the great age of 120, and may therefore have been present among the doctors of <4002>Luke 2:46, and that Gamaliel, his grandson and substantially his successor, was at the head of this school during the whole of the ministry of Christ, as well as in the early portion of the history of the Acts. We are thus able to explain the fact which so many passages in the gospels lead us to infer the existence all along of a party among the scribes themselves more or less disposed to recognise Jesus of Nazareth as a teacher (<4003>John 3:1; <4010>Mark 10:17), not far from the kingdom of God (12:34), advocates of a policy of toleration (<4007>John 7:5l), but, on the other hand, timid and time-serving, unable to confess even their half-belief (12:42), afraid to take their stand against the strange alliance of extremes which brought together the Sadduccean section of the priesthood and the ultra-Pharisaic followers of Shammai. When the last great crisis came, they apparently contented

themselves with a policy of absence (<42230>Luke 23:50, 51), possibly were not even summoned, and thus the council which condemned our Lord was a packed meeting of the confederate parties, not a formally constituted Sanhedrim. All its proceedings, the hasty investigation, the immediate sentence, were vitiated by irregularity (Jost, i, 407-409). Afterwards, when the fear of violence was once over, and popular feeling had turned, we find Gamaliel summoning courage to maintain openly the policy of a tolerant expectation (<440534>Acts 5:34).

5. *Education and Life*. —

(1.) The special training for a scribe's office began, probably, about the age of thirteen. According to the *Pirke A both* (v, 24), the child began to read the Mikra at five and the Mishna at ten. Three years later every Israelite became a child of the law (*Bar-Mitsvah*), and was bound to study and obey it. The great mass of men rested in the scanty teaching of their synagogues, in knowing and repeating their Tephillim, the texts inscribed on their phylacteries. For the boy who was destined by his parents, or who devoted himself, to the calling of a scribe, something more was required. He made his way to Jerusalem, and applied for admission to the school of some famous rabbi. If he were poor, it was the duty of the synagogue of his town or village to provide for the payment of his fees, and in part also for his maintenance, His power to learn was tested by an examination on entrance. If he passed it, he became a *"chosen* one" (rwPb, comp. <431516>John 15:16), and entered on his work as a disciple (Carpzov, App. *Crit. i,* 7). The master and his scholars met, the former Sitting on a high chair, the elder pupils (µydymlt) on a lower bench, the younger (µynfq) on the ground, both literally "at his feet." The class-room might be the chamber of the Temple set apart for this purpose, or the private school of the rabbi. In addition to the rabbi, or head master, there were assistant teachers, and one interpreter, or crier, whose function it was to proclaim aloud to the whole school what the rabbi had spoken in a whisper (comp. <401027>Matthew 10:27). The education was chiefly catechetical, the pupil submitting cases and asking questions, the teacher examining the pupil (Luke 2). The questions might be ethical, "What was the great commandment of all? What must a man do to inherit eternal life?" or casuistic, *"What* might a man do or leave undone on the Sabbath?" or ceremonial, "What did or did not render him unclean?" We are left to wonder what were the questions and answers of the schoolroom of <420246>Luke 2:46; but those proposed to our Lord by his

own disciples, or by the scribes, as tests of his proficiency, may fairly be taken as types of what was commonly discussed. The Apocryphal gospels, as usual, mock our curiosity with the most irritating puerilities. (Comp. *Evangel. Infant.* c. 45, in Tischendorf, *Codex Apoc. N.T.*). In due time the pupil passed on to the laws of property, of contracts, and of evidence. So far he was within the circle of the Halachah, the simple exposition of the traditional "words of the scribes." He might remain content with this, or might pass on to the higher knowledge of the Beth-ham-Mid-rash, with its inexhaustible stores of mystical interpretation. In both cases, pre-eminently in the latter, parables entered largely into the method of instruction. The teacher uttered the similitude, and left it to his hearers to interpret for themselves. *SEE PARABLE*. That the relation between the two was often one of genial and kindly feeling we may infer from the saying of one famous scribe, "I have learned much from the rabbins my teachers, I have learned more from the rab-bins my colleagues, I have learned most of all from my disciples" (Carpzov, *App. Crit.* i, 7).

(2.) After a sufficient period of training, probably at the age of thirty, the probationer was solemnly admitted to his office. The presiding rabbi pronounced the formula, *"I* admit thee, and thou art admitted to the chair of the scribe," solemnly ordained him by the imposition of hands (the hkyms=χειροθεσία), and gave to him, as the symbol of his work, tablets on which he was to note down the sayings of the wise, and the "key of knowledge" (comp. <42115>Luke 11:52), with which he was to open or to shut the treasures of divine wisdom. So admitted, he took his place as a *Chaber*, or member of the fraternity, was no longer ἀγράμματος καὶ ἰδιώτης (<44013>Acts 4:13), was separated entirely from the multitude, the brute herd that knew not the law, the *"cursed"* "people of the earth" (<43715>John 7:15, 49). (For all the details in the above section, and many others, comp. the elaborate treatises by Ursinus, *Antiq. Heb.*, and Heubner, *De A ca-demiis Hebraeorum,* in Ugolini *Thesaur.* ch. 21.)

(3.) There still remained for the disciple after his admission the choice of a variety of functions, the chances of failure and success. He might give himself to any one of the branches of study, or combine two or more of them. He might rise to high places, become a doctor of the law, an arbitrator in family litigations (<42114>Luke 12:14), the head of a school, a member of the Sanhedrim. He might have to content himself with the humbler work of a transcriber, copying the law and the prophets for the

use of synagogues, or Tephillim for that of the devout (Otho, *Lex. Rabbin.* s.v. "Phylacteria"), or a notary writing out contracts of sale, covenants of espousals, bills of repudiation. The position of the more fortunate was, of course, attractive enough. Theoretically, indeed, the office of the scribe was not to be a source of wealth. It is doubtful how far the fees paid by the pupils were appropriated by the teacher (Buxtorf, *Synag. Judaic.* c. 46). The great Hillel worked as a day-laborer. Paul's work as a tentmaker, our Lord's work as a carpenter, were quite compatible with the popular conception of the most honored rabbi. The indirect payments were, however, considerable enough. Scholars brought gifts. Rich and devout widows maintained a rabbi as an act of piety, often to the injury of their own kindred (<4123 14>Matthew 23:14). Each act of the notary's office, or the arbitration of the jurist, would be attended by an honorarium.

(4.) In regard to social position, there was a like contradiction between theory and practice. The older scribes had had no titles, *SEE RABBI*; Shemaja, as we have seen, warned his disciples against them. In our Lord's time the passion for distinction was insatiable. The ascending scale of Rab, Rabbi, Rabban (we are reminded of our own Reverend, Very Reverend, Right Reverend), presented so many steps on the ladder of ambition (Serupius, *De Tit. Rabbi,* in Ugolino, ch. xxii). Other forms of worldliness were not far off. The later Rabbinic saying that "the disciples of the wise have a right to a goodly house, a fair wife, and a soft couch" reflected probably the luxury- of an earlier time (Ursini *Antiiq. Heb. c. 5, ut sup.*). The salutations in the market-place (<4123 7>Matthew 23:7), the reverential kiss offered by the scholars to their master, or by rabbins to each other, the greeting of Abba, father (vet. 9, and Lightfoot, *Hor. Heb.* ad loc.), the long στολαί, as contrasted with the simple χίτων and ἱμάτιον of our Lord and his disciples, with the broad blue zizith or fringe (the κράσπεδον of <4123 5>Matthew 23:5), the Tephillim of ostentatious size — all these go to make up the picture of a scribe's life. Drawing to themselves, as they did, nearly all the energy and thought of Judaism, the close hereditary caste of the priesthood was powerless to compete with them. Unless the priest became a scribe also, he remained in obscurity. The order, as such, became contemptible and base. For the scribes there were the best places at feasts, the chief seats in synagogues (ver. 6; <4214 7>Luke 14:7).

(5.) The character of the order in this period was marked, under these influences, by a deep, incurable hypocrisy, all the more perilous because, in most cases, it was unconscious. We must not infer from this that all were

alike tainted, or that the work which they had done, and the worth of their office, were not recognised by Him who rebuked them for their evil. Some there were not far from the kingdom of God, taking their place side by side with prophets and wise men among the instruments by which the wisdom of God was teaching men (<42>Matthew 23:34). The name was still honorable. The apostles themselves were to be scribes in the kingdom of God (<40>Matthew 13:52). The Lord himself did not refuse the salutations which hailed him as a rabbi. In "Zenas the lawyer" (νομικός, <>Titus 3:13) and Apollos mighty in the Scriptures," sent apparently for the special purpose of dealing with the μάχαι νομικαί which prevailed at Crete (<>Titus 3:9), we may recognise the work which members of the order were capable of doing for the edifying of the Church of Christ.

III. *The* AMORAIM, *or Later Doctors of the Law.* —

1. *Name and Date.* — *The* name *Amoraim* (µyairwma; sing. arwma, from rma, *to say, to hold forth, to expound*), like the appellation *Tanaim,* is Aramaic; it literally denotes *recorders, expositors,* and was given, after the redaction of the Mishna, to those "wise men" and *"doc*tors of the law" who alone constituted the authorized recorders and expositors of the received Halachah. The period of the Amoraim begins with the immediate disciples of R. Jehudah the Holy (A.D. 220), and terminates with the completion of the Babylonian Talmud (cir. A.D. 500), embracing nearly 270 years.

2. *The Work of the Amoraim.* — *As* the title implies, these Amoraim had to examine, decide, and expound the import of the Mishna for general practice. After the redaction of the Mishna by Jehudah the Holy (A.D. 163-193), this *corpus juris* became the canonical code, and constituted the source of study and the rule of practice, both in Babylon, whither it was imported immediately after its appearance by the celebrated Rab (q.v.), and in Palestine. These commentaries and discussions on the Mishna in the two countries are embodied in the two Talmuds, or more properly Gemaras, which are named after them — viz. Jerusalem and Babylon. The Jerusalem Talmud was made up in Tiberias about A.D. 400, because the Christian government took away from the doctors of the law the right of ordination, thus causing the extinction of the patriarchate and the declension of the Palestinian school; while the Babylonian Talmud was not closed finally till the period of the Saboraim, as the schools were still greatly flourishing in Babylon under the presidency *of Resh Methibta* (atbytm vyr), or *heads*

of schools, and the *Resh Galutha* (atwlg vyr), or *the princes of the exiks,* as they were called. *SEE MIDRASH*; *SEE TALMUD.* For the distinguished doctors of the law who occupied the patriarchate, and were the presidents and vice-presidents of colleges during this period, we must refer to the article *SEE SCHOOLS, JEWISH,* where they are enumerated in chronological order.

IV. *The* SABORAIM, *Or the Teachers of the Law after the Conclusion of the Talmud. —*

1. *Name and Date.-*

The appellation *Saboraim* (µyairwbs; from the Aramaic rbs, *to think, to discern, to judge*) properly signifies *decisores,* and was given to those doctors of the law who determined the law (hklh) from a careful examination Of all the pros and cons (arbs) urged by the Amoraim in their controversies on divine, legal, and ritual questions contained in the Talmud. Hence the remark of Sherira Gaon (A.D. 968-998), *"Though* no independent legislation existed after the cessation of the Amoraim, yet there continued exposition and weighing of the transmitted and prevalent opinions; and it is from this weighing of opinions that the doctors derive their name, Saboraim" (Gratz, v, 426). The period of the Saboraim extends from about A.D. 500 to A.D. 657. This period, however, is divisible into two parts, and it is only the first part — i, e. from the death of Rabina, A.D. 500, to the death of R. Giza and R. Simuna, A.D. 550 — which can properly be denominated the real *Saboraim epoch;* while the second part, which consists of the interval between the real Saboraim and the rise of the Gaonim, from A.D. 550 to 657, has no proper designation, because the doctors who lived at this time and the work which they did are alike unimportant and desultory.

2. *The Work of the Saboraim. — Unlike* their predecessors the Tanaim and Amoraim, and their successors the Gaonim, these doctors of the law neither formed a succession of teachers nor were they engaged in any new work. They were a circle of literati and teachers, who supplemented and completed the work of the Amoraim. They explained all doubtful questions in the Talmud, made new additions to it both from oral traditions and MS. notes, inserted into it all the anecdotes which were current in the different schools, closed it, and wrote it down in the form in which we now have it. Hence their work had nothing to do with theories, but was pre-eminently

practical. The chief men among these Saboraim which have come down to us by name are R. Giza, the president of the college at Sofa, and R. Simuna, the president of the college at Pumbaditha and Rabai of Rob. Their disciples and successors who belong to this period are unknown (Gratz, v, 15 sq.; 422 sq.).

V. *The* GAONIM, *Or the Last Doctors of the Law in the Chain of Rabbinic Succession. —*

1. *Name and Date. —* It is now difficult to ascertain the etymology of *Gaon* (ˆwag), the title of the chief doctors of the law who succeeded the Saboraim. One thing, however, is certain — namely, that it is not Hebrew, since both in the Bible and in the Talmud this word signifies *pride, haughtiness,* while here it is an honorable appellation given exclusively to the presidents of the two distinguished colleges at Sora and Pumbaditha. Now, the period in which it originated may throw some light on the etymology of this title. Griitz (v, 139, *477*) has shown that this title obtained A.D. cir. 658. When All, the son-in-law and vizier of Mohammed, was elected caliph (655), and the Islamites were divided into two parties, one for and the other against him, both the Babylonian Jews and the Nestorian Christians decided in his favor and rendered him great assistance. Maremes, who supported Ali's commander-in-chief in the siege of Mosul, was nominated *Cathollcos,* while 11. Isaac, the president of the college at Sora, who at the head of several thousand Jews aided All in the capture of Firuz-Shabur (May, 657), was rewarded with the title Gaon (*excellence*). Accordingly the title ˆwag is either of Arabic or Persian origin, and properly belonged to the presidents of the Sofa college, who alone bore the appellation at the beginning. The president of the subordinate sister college at Pumbaditha was called *the head of the college* (Heb. hbyvy var, Aramaic atbytm vyr) by the Babylonians; and the appellation Gaon, whereby they were sometimes styled, obtained at first among the non-Babylonian Jews, who were not thoroughly acquainted with the dignities of the respective colleges in Babylon. It was only after 917, when Pumbaditha became of equal importance with Sofa, and especially after 942-1038, when Sora, after the death of Saadia, began to decay altogether, and Pumbaditha continued alone to be the college of the doctors of the law, that the presidents of its college, like those of Sora, were described by the title Gaon. The period of the Gaonim extends from A.D. 657 to 1034 in Sots, and from 657 to 1038 in Pum-baditha, during which time the former

college had no *less* than thirty-five presidents and the latter forty-three. *SEE PUMBADITHA*; *SEE SORA*.

2. As to the *organization* of these colleges, the president of each school sat in front; next to him in rank was the *superior judge* (Heb. ˆyd tyb ba; Aramaic anyyd abbd), who discharged the judicial functions, and was presumptive successor to the Gaonate. Then came the ten who constituted the more limited synod, seven of whom were at the head of the assembled students (twlk yvar), and three associates (µyrbj); these sat with their faces towards the president. Then came the college of one hundred members, subdivided into two uneven bodies — the one consisting of seventy members and representing the Great Sanhedrim (q.v.), the other consisting of thirty members and representing the Smaller Sanhedrim. Of these hundred, the seventy only were ordained; they bore the title of *teachers* (µypwla, *magistri*), or *the ordained sages* (µykwmsh ymkj), and were capable of advancing to the highest office, while the other thirty were simply candidates (ymwyq ynb), and do not seem to have been legally entitled to a seat or voice. The seventy sat in seven rows, each consisting of ten, and being under one of the seven heads of the college. They transmitted their membership to their sons.

3. *The Work and Authority of these Colleges.* — *In* later times these colleges assembled together for two months in the year — viz, in Adar (=March) and Elul (=September). In these sittings the members explained difficult points in the Talmud, discussed and answered all the legal and ritual questions which were sent in during the vacation from the different Jewish communities abroad, and enacted new laws for the guidance and regulation of the dispersed congregations, in accordance with the requirements of the ever-shifting circumstances of the nation and the sundry localities. Each member of the college took part in the discussions; the president summed up the various opinions, decided the question, and ordered the secretary to write down the decision. All the decisions which were passed through the session were read over again by the president before the assembly was dissolved, were signed in the name of the college, sealed with the college seal, and forwarded by special messengers to the respective communities, who, in return, sent gifts to the college, which constituted the extraordinary revenue of these schools for training the doctors of the law. Their ordinary income was derived from regular taxes which the college fixed for those communities which were under their

jurisdiction. Thus the jurisdiction of Sofa extended over the south of Irak, with the two important cities Wasit and Basra, to Ophir (= India), and its annual income, even when it began to decline, amounted to 1500 ducats; while that of Pumbaditha extended over the north of Irak up to Khorassan. The president, with the superior judge and the seven heads of the college, appointed judges for each district, and gave them regular *diplo*mas. As these judges, or *dayanim* (µynyd), had not only to decide civil questions, but also to settle religious matters; they were also the *rabbins* of the respective communities, and selected for themselves, in each place, two learned members of the congregation, who were styled *elders* (µynqz), and with them constituted the judicial and rabbinate college. This local college had to issue all the legal instruments — such as marriage contracts, letters of divorce, bills of exchange, business contracts, receipts, etc.. Though each of the two imperial colleges had the power of governing itself and of managing its own affairs and dependencies, yet the College of Sora was, at first, over that of Pumbaditha, as may be seen from the following facts:

(1.) In the absence of the prince of the exiles, the gaon of Sora was regent, and called in the taxes from all the Jewish communities.

(2.) The College of Sofa got two shares of the taxes, while Pumbaditha only got one share.

(3.) The president of Sora took precedence of the president of Pumbaditha, even though the former happened to be a young man and the latter an old man. In later times, however, the College of Pumbaditha rose to the dignity of Sora, and eventually eclipsed it. These seats of learning, in which were trained the doctors of the law — the successors of the ancient scribes — and which represented the unbroken chain of tradition and ordination, were extinguished in the middle of the 11th century.

VI. *Literature. — Krochmal, More Neboche Ha-Seman* (Lemberg, 1851), p. 161, etc.; Frankel, *Monatsschrifit fur Geschichte und Wissensehaft des Judenthums* (Dessau, 1852), i, 203 sq., 403 sq.; Steinschneider, *Jewish Literature* (Lond. 1857), p. 9, etc.; *Catalogus Libr. Hebr. in Bibliotheca Bodleiana,* p. 2615, etc.; Gratz, in Frankel's *Monatsschrift* (Leips. 1857), 7:336 sq., 381 sq.; *Ge-schichte der Juan*, vols. iv and v; Frankel, *Hodegetica in Mischnam* (Lips. 1859); and the Latin monographs of Svrbius (Vitemb. 1670), Georgius (ibid. !734), and Hect (Francof. 1737);

also Pick, *The Scribes in the Time of Christ* (*in* the *Lutheran Quarterly,* 1878, p. 249 sq.).

Scrip,

Picture for Scrip

an old Saxon name for *satchel* (*Bible Educator, 4:*209). is used in the A.V. as a rendering of the Heb. fWql y; *yalkut* (from fqil; *to collect;* Sept. συλλογή), in <09174>1 Samuel 17:40, where it appears as a synonym for μy[irφ;ylK](τὸ κάδιον τὸ ποιμενικόν), the bag in which the shepherds of Palestine carried their food or other necessaries. In Symmachus and the *Vulg. pera,* and in the marginal reading of A.V. "scrip," appear in <12042>2 Kings 4:42 for the ˆwOlqxi, *tsiklon,* which in the text of the A. 57. is translated *husk* (comp. Gesen. s.v.). The πιήρα of the New Test. appears in our Lord's command to his disciples as distinguished from the ζώνη (<401010>Matthew 10:10; <410608>Mark 6:8) and the βαλλάντιον (<421004>Luke 10:4; 22:35, 36), and its nature and use are sufficiently defined by the lexicographers. The English word has a meaning precisely equivalent to that of the Greek. Connected, as it probably is, with *scrape, scrap,* the scrip was used for articles of food. It belonged especially to shepherds (*A s You Like It,* act iii, sc. 2). It was made of leather (Milton, *Comus,* 626). The later sense of *scrip* as a written certificate is, it need hardly be said, of different origin or meaning; the word, on its first use in English, was written *script* (Chaucer). The scrip of the ancient peasants was of leather, used especially to carry their food on a journey (ἡ θηκὴ τῶν ἄρτων, Suid.; δέρμα τι ἀρτόφορον, Ammon.), and slung over their shoulders. In the Talmudic writers the word lymrt is used as denoting the same thing, and is named as part of the equipment both of shepherds in their common life and of proselytes coming on a pilgrimage to Jerusalem (Lightfoot, *Hot. Heb.* on <401010>Matthew 10:10). The ζώνη, on the other hand, was the loose girdle, in the folds of which money was often kept for the sake of safety, *SEE GIRDLE*; the βαλλάντιον (*sacculus,* Vulg.), was the smaller bag used exclusively for money (<421233>Luke 12:33). *SEE BAG*. Lightfoot, on the authority of rabbi Nathan, describes the scrip as "a kind of vesture, which was a little upper garment in which were many places sewed, where they put anything they met with that they had occasion to use; so that this was a kind of apron with divers purses or pockets made in it, in which the Jews put their necessaries as we do in our pockets, Which

apron they could readily put off or on, wear or lay aside, as they saw occasion. *As* in such an apron they had their pockets, so in the scarf or girdle wherewithal they girded their undercoats they had their purses. Their girdles were ordinarily of linen, and in them they kept their money when they travelled or went from home on their business" (*Temple Service, 9:*121). *SEE PURSE*. Notwithstanding the great hospitality of the Orientals, travellers cannot always calculate upon obtaining a supply of food in their cottages, for most of the peasants are so poor that they can rarely afford to keep more provisions than will meet the immediate wants of their families. Pedestrian travellers and shepherds are therefore accustomed to take with them a satchel, or wallet, in which they carry some dry food and other little articles likely to be useful on a journey. It was in such a bag that David carried the pebble with which he smote the boasting champion of the Philistines (<091740>1 Samuel 17:40). When Christ sent forth his apostles, he forbade them to provide themselves with these satchels; and nothing can more forcibly show the completeness of their dependence on Divine Providence, while executing their mission, than their neglecting to supply themselves with what all other travellers would have regarded as an indispensable requisite (<401010>Matthew 10:10; <410608>Mark 6:8; <420903>Luke 9:3; comp. <422208>Luke 22:85, 36). They were to appear in ever), town or village as men unlike all other travellers, freely doing without that which others looked on as essential. The fresh rule given in <422235>Luke 22:35, 36, perhaps, also, the facts that Judas was the bearer of the bag (γλωσσόκομον, <431206>John 12:6), and that when the disciples were without bread they were ashamed of their forgetfulness (<410814>Mark 8:14-16), show that the command was not intended to be permanent. The scrip is often made of haircloth, and is of various forms. In Palestine, however, it is usually made of leather (Porter, *Damascus,* 2:109). In the south of Spain, where many of the usages introduced by the Mohammedan conquerors are still retained, the scrip is usually of goat-skin, and is generally carried over the shoulder. The purse, which some inaccurate commentators have confounded with the scrip, was always Suspended from the girdle. A kind of sanctity is attributed to the scrip by some of the Eastern Jews, as it preserves their food from being polluted by being brought into con tact with those whom they are taught to regard as unclean or profane (see Hackett, *Illustrations of Scripture,* p. 91). Thomson found the farmers, in the vicinity of the Lake of Gennesaret, carrying wallets made of the skins of kids stripped off whole and roughly tanned; and he supposes these to be the *scrip* of the Bible (*Land and Book,* i, 532 sq.).

Scriptoria,

the desks of religious houses at which the monks wrote in the scriptorium.

Scriptorium.

In the Middle Ages, when learning was neglected elsewhere, such literature as there was found a refuge in monasteries. In every great abbey there was an apartment called *scriptorium,* or *domus antiquarii,* where writers were constantly employed in copying psalters, missals, Church music, and such other works as they could obtain. The monks in these writing-rooms were enjoined to pursue their occupations in silence, and cautiously to avoid mistakes in grammar, spelling, or pointing. In some cases authors prefixed to their works a solemn adjuration to the transcribers to copy them correctly. When a number of copies of the same work was to be made, it was usual to employ several persons at the same time in writing; each person, except the writer of the first skin, began where his fellow was to leave off. Sometimes they wrote after another person, called the *dictator,* who held the original and dictated; hence the errors in orthography in many ancient MSS. These *scriptoria* were ordinarily so arranged that benches were placed one behind another for the copyists, so that, a master or person standing at one end and naming a word or musical note, it could be quickly copied by all, each naming it in succession. These writing monks were sometimes distinguished by the name of *librarii,* a term applied to the common *scriptores* who gained a living by writing, but their more usual designation was *antiquarii.* Isidore of Seville *says, "The librarii* transcribed both old and new works, the *antiquarii* only those that were ancient; from hence they derived their name." It was the duty of the librarian, or precentor of the monastery, to provide the writing-monks with the books they were to copy, and with the materials necessary, for their occupation; they were also forbidden to write anything without his permission. The junior monks were usually employed in the transcription of ordinary books, but it was ordained that "the gospels, psalters, and *missals* should be carefully written by monks of mature age." Nuns were occasionally employed in a similar way.

Scripturalists,

a term sometimes applied to Protestants on account of their fundamental doctrine that the Scriptures are the only sufficient rule of faith and

obedience. The Jews also occasionally use the same word to denote those who reject the Mishna and adhere solely to the Old-Test. Scriptures.

Scripture

(bt;K] *kethtab,* <271021>Daniel 10:21, *writing,* as elsewhere rendered; in the New Test. γραφή, of the same signification, but always rendered "Scripture"). The chief facts relating to the books to which, individually and collectively, this title has been applied, will be found under *SEE BIBLE*; *SEE CANON*; and *SEE SCRIPTURES, HOLY*. It will fall within the scope of this article to trace the history of the word, and to determine its exact meaning in the language of the Old and New Tests., with whatever elucidation modern researches and speculations have thrown upon the subject.

1. It is not till the return from the Captivity that the word meets us with any distinctive force. In the earlier books we read of the law, the book of the law. In <023216>Exodus 32:16, the commandments written on the tables of testimony are said to be “the writing of God" (γραφὴ Θεοῦ), but there is no special sense in the word taken by itself. In the passage from <271021>Daniel 10:21 (tm,a, bt;K]Bi, Sept. ἐν γραφῇ ἀληθείας), where the A.V. has "the Scripture of truth," the words do not probably mean more than "a true writing." The thought of *the* Scripture as a whole is hardly to be found there: the statement there given was certainly not a quotation from any Biblical book. The allusion doubtless is to the divine purposes, which are figuratively represented as a book of destiny (comp. <193916>Psalm 139:16; <660501>Revelation 5:1). *SEE BOOK*. This first appears in <143005>2 Chronicles 30:5,18 (bWtK;K, Sept. κατὰ τὴν γραφήν, — *A.* V. "as it was written"), and is probably connected with the profound reverence for the sacred books which led the earlier scribes to confine their own teaching to oral tradition, and gave therefore to "the writing" a distinctive pre-eminence. See attunes. The same feeling showed itself in the constant formula of quotation, *"It* is written," often without the addition of any words defining the passage quoted (<400404>Matthew 4:4, 6; 21:13; 26:24). The Greek word, as will be seen, kept its ground in this sense. A slight change passed over that of the Hebrew, and led to the substitution of another. The µybiWtK] (*kethublm* =writings), in the Jewish arrangement of the Old Test., was used for a part, and not the whole, of the Old Test. (the Hagiographa [q.v.]), while another form of the same root (*kethib*) came to have a technical

significance as applied to the text, which, though written in the MSS. of the Hebrew Scriptures, might or might not be recognised as keri, the right intelligible reading to be read in the congregation. Another word was therefore wanted, and it was found in the Mikra (arqmi Nehemiah 8:8). or "reading," the thing read or recited, recitation. (The same root, it may be noticed, is found in the title of the sacred book of Islam *[Koran=recitation]*.) This, accordingly, we find as the equivalent for the collective γραφαί. The boy at the age of five begins the study of the Mikra, at ten passes on to the Mishna (*Pirke Aboth, v,* 24). The old word has not, however, disappeared, and bWtKh;æ" the writing," is used with the same connotation (*ibid.* iii, 10).

2. With this meaning the word γραφή passed into the language of the New Test. Used in the singular, it is applied chiefly to this or that passage quoted from the Old Test. (Mark 12:10; John 7:38; 13:18; 19:37; Luke 4:21; Romans 9:17; Galatians 3:8, et al.). In Acts 8:32 (ἡ περιοχὴ τῆς γραφῆς) it takes a somewhat larger extension, as denoting the *writing* of Isaiah; but in ver. 35 the more limited meaning reappears. In two passages of some difficulty, some have seen the wider, some the narrower, sense.

(1.) Πᾶσα γραφὴ θεόπνευστος (2 Timothy 3:16) has been translated in the A. V. "All Scripture is given by inspiration of God," as if γραφή, though without the article, were taken as equivalent to the Old Test. as a whole (comp. πᾶσα οἰκοδομή, Ephesians 2:21; πᾶσα Ιεροσόλυμα, Matthew 2:3), and θεόπνευστος, the predicate asserted of it. This is doubtless the correct construction. Even if we should retain the narrower meaning, however, we might still take θεόπνευστος as the predicate. "Every Scripture — sc. every separate portion — is divinely inspired." It has been urged, however, that this assertion of a truth, which both Paul and Timothy held in common, would be less suitable to the context than the assigning of that truth as a ground for the further inference drawn from it; and so there is a large amount of authority in favor of the rendering, "Every γραφή, being inspired, is also profitable..." (comp. Meyer, Alford, Wordsworth, Ellicott, Wiesinger, ad loc.). But this renders the latter clause unbalanced, and the *rag* is evidently intended as a copulative, and not as :a mere expletive adverb. There does not seem any ground for making the meaning of γραφή dependent on the adjective θεόπνευστος (" every inspired writing"), as if we recognised a γραφή not inspired. The *usus*

loquendi of the New Test. is uniform in this respect, and the word γραφή is never used of any common or secular writing.

(2.) The meaning of the genitive in πᾶσα προφητεὶα γραφῆς (2 Peter 1:20) seems at first sight, anarthrous though it be, distinctly collective. "Every prophecy of (i.e. contained in) the Old-Test. Scripture." A closer examination of the passage will perhaps lead to a different conclusion. The apostle, after speaking of the vision on the holy mount, goes on, "We have as something yet firmer, the prophetic word" (here, probably, including the utterances of New Test. προφῆται, as well as the writings of the Old Test.). So ὁ προφητικὸς λόγος is used by Philo of the words of Moses (Leg. Al-leg. iii, 14; i, 95, ed, Mango. He, of course, could recognise no prophets but those of the Old Test. Clement of Rome (2:11) uses it of a prophecy not included in the canons. Men did well to give heed to that word, They needed one caution in dealing with it. They were to remember that no προφητεία γραφῆς, no such prophetic utterance starting from, resting on, a γραφή, came from the ἰδία ἐπίλυσις, the individual power of interpretation of the speaker, but was, like the γραφή itself, inspired. It was the law of προφητεία, of the later as well as the earlier, that men of God spake *"borne* along by the Holy Spirit." So in the only other instance in which the genitive is found (Romans 15:4), ἡ παράκλησις τῶν γραφῶν is the counsel, admonition, drawn from the Scriptures. Λόγος παρακλήσεως appears in Acts 13:15 as the received term for such an address, the sermon of the Synagogue. Παράκλησις itself was so closely allied with προφητεία (comp. Barnabas = υἱὸς προφητείας = υἱὸς παρακλήσεως) that the expressions of the two apostles may, be regarded as substantially identical.

3. In the plural, as might be expected, the collective meaning is prominent. Sometimes we have simply γραφαί (Matthew 21:42; 22:29; John 5:39; Acts 17:11; 1 Corinthians 15:3). Sometimes πᾶσαι αἱ γραφαί (Luke 24:27). The epithets *gigtat* (Romans 1:2), προφητικαί (Romans 16:26), are sometimes joined with it. In 2 Peter 3:16 we find an extension of the term to the epistles of Paul; but it remains uncertain whether at αἱ λοιπαὶ γραφαί are the Scriptures of the Old. Test. exclusively, or include other writings then extant dealing with the same topics. There seems little doubt that such writings did exist. A comparison of Romans 16:26 with Ephesians 3:5 might even suggest the conclusion that in both there is the same assertion that what

had not been revealed before was now manifested by the Spirit to the apostles and *prophets* of the Church, and so that the "prophetic writings" to which Paul refers are, like the spoken words of New-Test. prophets, those that reveal things not made known before, the knowledge of the mystery of Christ.

It is noticeable that in the 2d Epistle of Clement of Rome (ch. 11) we have a long citation of this nature, not from the Old Test., quoted as ὁ προφητικὸς λόγος (comp. 2 Peter 1:19),and that in the 1st Epistle (ch. 23) the same is quoted as ἡ γραφή. Looking to the special fulness of the prophetic gifts in the Church of Corinth (1 Corinthians 1:5; 14:1), it is obviously probable that some of the spoken prophecies would be committed to writing; and it is a striking coincidence that both the apostolic and the post-apostolic references are connected, first with that Church, and next with that of Rome, which was so largely influenced by it.

4. In one passage, τὰ ἱερὰ γράμματα (2 Timothy 3:15) answers to *"The* Holy Scriptures" of the A.V. Taken by itself, the word might, as in John 7:15; Acts 26:24, have a wider range, including the whole circle of Rabbinic education. As determined, however, by the use of other Hellenistic writers, Philo (*Leg. ad Caium,* ii, 574, ed. Mang.), Josephus (*Ant.* Proem. 3, 10:10, § 4; *Cont. Apion.* i, 26), there can be no doubt that it is accurately translated with this special meaning.

Scripture, Apocryphal.

The books which we now call Apocryphal were read in some of the early churches, but not in all. They were utterly forbidden in the Church of Jerusalem, as appears from Cyril (*Catech.* 4, n. 22, p. 66, 67), where he directs the catechumens to read no Apocryphal books, but only the canonical, which he names as they are now found in the Bible, with the exception of Revelation. The like determination was made for some other churches by the Council of Laodicea (*Conc. Laodic.* can. 59). In some churches they were allowed to be read with a mark of distinction, as books of piety and moral instruction, to edify the people; but they were never named as inspired books, nor made use of to confirm articles of faith. They were sometimes spoken of as canonical, taking that word in a large sense for such books as were in the rule, or canon, or catalogue of books authorized to be read in the Church. See Bingham, *Christian Antiq.* bk. 14:ch. iii, § 15. *SEE APOCRYPHA.*

Scripture, Interpretation Or, Jewish.

We here present some details supplementary to the art. *SEE INTERPRETATION* (q.v.).

I. *Among the Rabbinic Jews. — Immediately* after the close of the canon, the study of the Old Test. became an object of scientific treatment. A number of God-fearing men arose, who, by their instruction, encouragement, and solemn admonitions, rooted and builded up the people in their most holy faith. The first among these was Ezra, who read and explained the law to the people (Nehemiah 8:8). As the Bible formed the central point around which their legends, sermons, lectures, discussions, investigations, etc., clustered, a homiletico-exegetical literature was, in the course of time, developed, which was called *Midrash* (vrdm). This Mid-rash again developed itself in the *Halachah* (hklh), i.e. *current law, fixed rule of life;* also called at[mv, *what was heard* or *accepted,* and *Hagadah* (hdgh), *i.e. what was said,* without having the authority of a law, i.e. *free exposition, homilies, moral sayings, and legends.*

Starting from the principle that Scripture, especially the Pentateuch, contained an answer to every question, the text was explained in a fourfold manner, viz.:

1, fvp, in a *simple, primary,* or *literal;*
2, vrd, *secondary, homiletic,* or *spiritual;*
3, zmr, *allegorical;*
4, dws, *recondite* or myste*rious sense,* which was afterwards designated by the acrostic *Parries* (q.v.).

These four modes of interpretation were also espoused by the celebrated Nicholas de Lyra (q.v.), which he describes in the well-known couplet —

Littern gesta docet, quid credas Allegoria,
Moralis quid agas, qua tendas anagogia."

Long before De Lyra, we also find a threefold mode of interpretation by Origen, viz.: σωματικός ψυχικός, and πνευματικός (comp. περὶ ἀρχῶν, lib. 4:c. 2). As the Midrashic literature has already been treated in the art. *SEE MIDRASH* (q.v.), we can only refer to it. The fourfold mode

of interpretation, however, was not sufficient for the explanation, and, according to the old saying that "the law can be interpreted in forty-nine different modes" (mynp fmb tvrdn hrwth, *Midrash Rabb. Lee. § 26:*p. 149 b), all impossibilities could be made possible. Hence the necessity arose for laying down and fixing certain laws for the interpretation of the Scripture. ,This was done by Hillel the Great. (q.v.) by his twdmz, or *seven rules*, according to which the law was to be explained, viz.:

1. *Inference from minor to major* (rmwjw lq). Thus, e.g., in Exodus 22:13 it is not said whether the borrower of a thing is responsible for theft. In ver. 9-11, however, it is declared that the depositary who can free himself from making restitution in eases of death or accident must make restitution when the animal is stolen: while in ver. 13 the borrower is even obliged to make restitution in eases of death or accident. Hence the inference made from the minor (i.e. the depositary:) to the major (i.e. the borrower) that he (in 22:13) !S all the more responsible for theft (*Bobs Metsia*, 95 a; camp. also for other examples, *Berakoth, 9:*5 reed.; *Beza, v, 2; Sanhedrin, 6:*5; *Eduyoth, 6:*2).

2. *The analogy of ideas or analogous inferences* (hrtzg). This rule was employed by Hillel himself against the sons of Batheira, who pretended not to know Whether or not the Paschal lamb might be slain on the Sabbath, when the evening of the Passover happened to fall on that day. Hillel affirmed this question on the ground of the analogous inference. In Numbers 28:2 it is said concerning the daily sacrifice, "to offer it in its time" (wd[wmb); and it is also said respecting the Paschal lamb, "let the children of Israel keep it in its time" (wd[wmb, Numbers 9:2). He thus concluded since the daily sacrifice can be offered on the Sabbath, so likewise can the Paschal lamb (*Pesachim, 6:*2; Jerus, *Pesachim, 66* a; Tosephta *Pesachim, c.* 4).

3. *Analogy of two objects in one verse* (ba ^ynb dja bwtkm). Thus in Leviticus 15:4 two objects are mentioned, the bed and the chair (bvwmw bkvm), which, though belonging to two different classes, have the common quality of serving for repose. And as these are declared to be unclean when touched by him who has an issue, and to have .the power of defiling both men and garments through contact, it is inferred that all things

which serve for resting may be rendered unclean by him who has an issue, and then defile both men and garments.

4. *Analogy of two objects in two verses* (ba ˆynb µybwtk ynvm), e.g., though the command to light the lamps in the sanctuary (twrn, <03204>Leviticus 24:4) is different from the command "to put out of the camp every leper" (<04512>Numbers 5:2), inasmuch as the former is enjoined for all times (ver. 3), while the latter enjoins only the speedy carrying-out of the injunction (ver. 4); yet, because they both have in common the word wx *command*, the conclusion is that every law with regard to which the expression wx is used must at once and forever be carried out.

5. *General and special* (frpw llk). Hereby is meant that wherever a special statement follows a general one, the definition of the special is to be applied to the general use. Thus in <03102>Leviticus 1:2 we read, "If any man of you bring an offering to the Lord, from cattle, from oxen, and from sheep." Here cattle is a general expression, and may denote different kinds of animals. Oxen and sheep is the special whereby the general is defined, and therewith it is rendered coextensive. Hence it is inferred that only oxen and small cattle may be brought as sacrifices, but not beasts.

6. *Analogy of another passage* (µwqmm ˆb axwyk rja), being an extension of 3 and 4.

7. *The connection* (wnyn[m dmlh rbd). Thus the prohibition in <03211>Leviticus 20:11, *"Ye* shall not steal," only refers to stealing money, because the whole connection treats upon money matters.

To these exegetical principles Nahum of Gimso (q.v.) not only added another canon, but he also maintained that certain defined particles employed in the text were to be looked upon as so many indications of a hidden meaning in the words. In this he was opposed by Ne-chunjah ben-Ha-Kanah (q.v.), on the one hand, and seconded by Akiba (q.v.), on the other, who not only adopted this principle, but went much beyond it. Starting with an erroneous notion of the character of inspiration, he refused to submit the sacred text to the same critical rules as other writings. He maintained that *every sentence, word, and particle* in the Bible must have its use and meaning. He denied that mere rhetorical figures, repetitions, or accumulations occurred in the Bible. *Every* word, Syllable, and letter which was not absolutely requisite to express the meaning which it was desired to

convey, must, he maintained, serve some ulterior purpose, and be intended to indicate a special meaning. Akiba reduced his views to a system. The seven exegetical principles of Hillel were enlarged into forty-nine, and were strictly applied to every possible case, irrespective of the consequences of such conclusions. Great as the authority of Akiba was, yet as formerly Nechunjah ben-Ha-Kanah had opposed the exegetical principles of Nahum of Gimso, so now rabbi Ismael ben-Elisa (q.v.) rejected those of rabbi Akiba, and kept by the rules of Hillel, which he somewhat altered by rejecting one, adding another, and subdividing a third into five parts. These principles of rabbi Ismael are known as his thirteen exegetical canons, the hrv[vlv twdm, by which alone the Scriptures are to be interpreted (µhb tvrdn jrwthv), and which are:

1. *Inference from minor to major* (rmjw lq).

2. *The comparison of words or ideas* (hwv hryzg).

3. *Building of the father, or the chief, law from one verse, and the chief law from two verses* (ynvm ba ˆynbw dja bwtkm ba ˆynb µybwtk).

4. *General and special* (frpw llk).

5. *Special and general* (llkw frp).

6. *General, special, and general* (llkw frpw llk).

7. *A general subject which requires a special one, and a special which requires a general subject* (llkl dyrxh frpw frpl Ëyrxh llk)

8. *When a special law is enacted for something which has already been comprised in a general law, it shows that it is also to be applied to the whole class* (llkb hyhv rbd axy wmx[l[dmll al dmll llkh ˆm axyw axy ˆlwk llkh l[dmll ala)

9. *When a subject in a general description is excepted from it for another enactment, while it restrains in all other respects like it, it is excepted to be alleviated, but not aggravated* rbd ynyn[k awjv yja ˆw[f ˆw[fl axyw llkb hyhv rymjhl alw lqjl axy).

10. *when a subject included in a general description is excepted from it for another enactment, while it is also not like it in other respects, it is excepted both to be alleviated and aggravated, i.e. its connection with the general law entirely ceases* (llkb hyhv rbd lqhl axyw wnyn[k alv rja ˆwf ˆw[f ˆw[fl axyw rymjhlw).

11. *If a subject included in a general description has been excepted from it for the enactment of a new and opposite law, it cannot be restored again to the general class unless the Bible itself expressly restores it* (hyjv rbd lwky jta ya vdjh rbdb ˆwdwl axyw llkb vwrypb bwtkh wnryzjyv d[wllkl wryzjhl).

12. The *sense of an indefinite statement must either be determined from its connection, or from the form and tendency of the statement itself* (dmlh rbdw wnyn[m dmlh rbd wpwsm).

13. *When two statements seem to contradict each other, a third statement will reconcile them* (µybwtk ynv yvylvh bwtkh awbyv d[hz ta hz µyvyjkmh µyhynyb [yrkyw).

This canon of Ishmael was soon followed by a more extended one Of Elieser ben-Jose the Galilean, of the 2d century, who laid down thirty-two rules, which are given in the art. MIDRASH (q.v.), § iv.

Besides these rules, the Scripture was explained according to the *Notaricon* (q.v.), or according to the *Gematria* (ayr fmyg), a word borrowed from the Greek, either corresponding to γεωμετρία or γραμματεία The idea of this rule was, since every letter is a numeral, to reduce the word to the number it contains, and to explain the word by another of the same quantity. Thus from the words "Lo! three men stood by him" (<0182>Genesis 18:2), it is deduced that these three angels were *Michael, Gabriel,* and *Raphael,* because hvlv hnhw, *and lo! three men,* and laprw layrbg lakym wla, *these are Michael, Gabriel, and Raphael,* are of the same numerical value, as will be seen from the following reduction to their numerical value of both these phrases:

h+v+l+v+h+n+h+y

5+300+30+300+5+50+5+6=701.

l + a + y + r + b + g + l + a + k + y + m + w + l + a

30+1+10+200+2+3+30+1+20+10+40+6+30+1

+ l + a + p + r + w

+30+1+80+200+6=701.

From the passage, *And all the inhabitants of the earth were of one language* (<01101>Genesis 11:1), is deduced that all spoke *Hebrew,* hpv being changed for its synonym ˆwvl, and vdqj =5+100+4+300=409, is substituted for its equivalent tha = 1 +8 +400 =409.

Another mode of interpretation was according to the yrqt la, i.e. read not so, but so — a very important rule, which exhibits the beginnings of the Masorab (q.v.) In the 3d and 4th centuries nothing new was added to the exegetical canons, and the rabbins of this period did not go beyond their predecessors. The main study was devoted to that branch of literature which found its climax in the Mishna and Gemara, now constituting what is termed the Talmud (q.v.). In the 7th century, however, "we find ourselves with Jewish scholars who had begun to be awake to the importance of serious inquiry into the true meaning of the written Word of God, and men who brought to the task of such investigations minds not only teeming with the traditions of their forefathers, but educated in the severer science of their own age. Of this class the representative is Saadias (q.v.) Gaon, who was beyond compare, both as a philologist and theologian, the most competent expositor of Holy Scripture that had hitherto appeared in the schools of Judaism; and who was followed by men yet more powerful, in Aben-Ezra, Rashi, Kimchi, Abarbanel, and others, who have been, or will vet be, treated in this *Cyclopedia.* These commentators do not all adopt the same principle of interpretation. They teach the same doctrines substantially, they write under the influence Of similar prejudices more or less strong, and they aim at like objects; but they go to work in different ways. One class address themselves to unfold what they consider to be the simple or literal meaning of the words of Scripture; and of this class, some not only attend to the idioms of the language and the lexicographic import of words, but descend to the niceties of the Masorah, and profess to show how different shades of meaning may be brought out of words by the diacritical use of the vowel-points and accents. Another class bring to their aid the mythical apparatus of the Midrashim, and crowd their pages with

the legends and sagas of the Hagadoth. Others, again, advance from the literal into the allegorical mode of exposition, and consider the letter of the document as the signature or indication of a higher and more spiritual teaching; while a fourth school, disdaining all these lower modes of exegesis, seek the transcendental regions of the Cabala."

II. *Among the Hellenistic and Alexandrian Jews.*-While the Talmudic and Rabbinic Judaism, with all its dogmas and pharisaic decisions, stood upon the firm ground of the Old-Test. revelation, it was entirely different with Hellenistic Judaism. Separated from their brethren of Palestine, the Jews of Egypt constituted an almost independent sect. Left to themselves, and set free from those elements which led to the development of Rabbinism in the mother country, the Alexandrian Jews pursued a different direction. They had to defend their faith from the attacks of a philosophical system apparently related to it, but claiming for those initiated into its mysteries a higher spirituality and a loftier elevation. To retain the truths of Platonism in Judaism, to vindicate them for, and to elicit them from, the Phi Test., such was the first task of the Alexandrian Jewish apologist. The medium of allegorical exposition served for this purpose, as it necessarily comes into existence everywhere, when the religious faith has taken up an attitude of contradiction to the contents of those documents which yet are received as divine, and are firmly retained (see Gfrorer, *Philo,* i, 69).

The beginnings of this interpretation can be pointed out so early- as B.C. 180, in the Εξηγήσεις τῆς Μωυσέως Γραφῆς, by Aristobulus, an adherent of the Aristotelian philosophy; Homage was done to it by the *Therapeutce* (q.v.), who, according to Philo (*De Vita Contem-plativa* led. Mang.], ii, 483), regarded the entire νομοθεσία (that is, the Holy Scriptures) as a living being (ζῶον), and held "the words to be the body, and the deeper sense, which is veiled under the words, to be the soul: into this the rational soul gazes, looking into very bidden thoughts by means of the words, as it were by a mirror" (see Gfrorer, *Philo,* ii, 292 sq.). Josephus, it seems, also fancied this mode, as can be seen from his words in the preface to his *Antiquities,* that Moses, in his works, had only indicated some things, and others he had communicated in allegories worthy of the topics (τὰ μὲν αἰνιττομένου τοῦ νομοθέτου τὰ δὲ ἀλληγοροῦντος μετὰ σεμνότητος). But it reached its zenith in the writings of Philo (q.v.) of Alexandria, the whole of which are occupied with explanations or allegorical interpretations of the books of Moses.

Like most Jewish theologians, Philo places the authority of Moses above that of the other inspired writers, who are considered rather as his interpreters and followers than as his equals. But even in Moses we have to distinguish what he attained by philosophical acquirement from that which he received from God, either in ecstasy (a state more or less attainable by all initiated), in answer to his inquiries, or by direct communications. The results of all these are laid down in the Scriptures. But all deeper spiritual truths appear there veiled; the letter conveying comparatively low and carnal views in order to condescend to the gross and carnal notions of the vulgar, so as to bring at least *some* truth to them, and perhaps gradually to attract[them to higher and more spiritual views. It were impossible, it is ridiculous, to interpret literally many scriptural statements, which, so understood, are contrary to reason, and would degrade Judaism below the level of heathen philosophy. In explaining the supposed allegories of Scripture, the Greek text of the Sept. is rigidly adhered to by Philo, though traces of an imperfect acquaintance with the Hebrew occur. A good deal was, of course, to be left to the exegetical tact of each interpreter, but the following seem to have been some of the principles of Alexandrian exegesis:

1. The terms in the text may be expanded, and its statements applied to any or all topics to which the same expressions might figuratively be applied. Thus the word "place" might, besides its proper meaning, apply to the Logos, and even to God, who contains and fills all.

2. The *idea* conveyed in the text may be educed from the *words* by showing a similar etymological derivation, and hence an affinity between the words and the idea.

3. Everything not absolutely requisite in the text was supposed to point to some special and hidden meaning.

4. Attention was to be given to the exegetical traditions of the fathers, which especially showed itself in the explanation of proper nouns.

5. Above all, the commentator may, by reaching the ecstatic state of the inspired writer, sympathize with and gain an immediate view of the same truth.

6. Several differing interpretations may all convey portions of truth. Such being the procedure of Philo, the natural consequence was "that he

completely altered the peculiar subject-matter and spirit of the religion of the old covenant, whose essential character is constituted by the revelation of God in facts and history; and that he volatilized the truth of God into abstract ideas." *SEE PHILO (JUDAEUS).*

III. *Among the Cabalists.* — *An* entirely different attitude towards the Old Test. was assumed by the Cabalists, the Jewish theosophists of the Middle Ages; for they endeavored to lay a foundation for their theosophic doctrine and theories formed by fusing Greek and Oriental speculations, together with the Old-Test. revelation, in allegorical and mystical interpretations of the Old Test., especially the history of creation in Genesis, and Ezekiel's vision of the chariot of God. For this purpose they availed themselves of the artificial hermeneutical methods of the Talmudical Hagadah. They not only made use of the four modes of interpretation comprised in the mnemotechnic *Pardes,* of the Notaricon and Guimatria mentioned above, but also of the *Tsiruph* (ãwryx), an anagram which consists in the change of any word into others by the transposition of the component letters, which form various words. Thus tyvarb, "in the beginning," has been anagramatized va tyrb, "a covenant of fire," to accord with ⁰⁵³³²Deuteronomy 33:2; the *Temurah* (hrwmt), or permutation, or a change of the letters of the alphabet, by first reducing its twenty-two letters to eleven couples, coupling the first with the last, the second with the one next to the last, etc., as lk my nf sj [z pw xj qd rg vb ta, and then forming mysterious words from the substituted letters. They assert that Jeremiah, in order that he might not provoke the king of Babylon against him by making use of the word .*Babylon,* artfully substituted Ëvv (²⁴Jeremiah 51:41), and that it is the same as lbb. Without going into details, we will quote the Jewish writer Zunz, who (in his *Gottesdienstliche Vortridge, p.* 403) characterizes the Cabalistic treatment of Scripture in the following manner: *"The* contents and signification of the Biblical and Talmudical doctrines were linked on to traditional or self-imagined laws for the regulation of the world in the mysteries of the Divine Majesty. The secrets of the law became now the deeper sense of the old precepts and opinions when this had been unriddled. It was believed that these secrets had been deposited in the letter of Scripture, but were legible only to the initiated or inspired, who knew how to set free the spirits confined in the words. Thus, then, in all that was given by the Scripture and the Hagadah, men saw a sum of letters and signs, whose arbitrary combination led to the

unveiling of mysteries, and as the use of similar means occurred already in the Hagadah, such a spiritualizing of the letter, by means of which the connection of Judaism with the eternal order regulating the heavens became known, was held to be the glory of the law, the highest attainment of all exposition, and the final aim of all wisdom. The contents of the Holy Scriptures, the Halachah as well as the Hagadah, the secret doctrine and the results of philosophy — the whole was the bearer of an order which regulated the world in which God and law were the foundation, the written Word was the symbol, but the alleged body of tradition was the *truth.* Into that domain of the 'Mercabah' and the ' Bereshith' 'the Chariot' and ‘the Creation', at one time kept at such a distance from the public, everything of expositor?, material which antiquity had bequeathed was gradually drawn in, and was extended into philosophico-mystical systems of Judaism, in writings of the most manifold description." *SEE CABALA*.

IV. *Among the Karaites. — Their opposition* to Rabbinism would also lead them to a rejection of their mode of interpretation. They expounded the Old Test. simply and naturally, and their expositions manifest an obvious effort to reach the true spiritual understanding. In general they have penetrated deeper into the spirit of the Old Test. than their opponents. See Hartmann, *Die enge Verbindung des Alten Testaments mit dem Neuen,* p. 384-731; Hirschfeld, *Der Gelst der talmudischen Auslegung der Bibel — Erster* Theil, *Halachische Exegese* (Berlin, 1840); *id. Die hagadische Exegese* (ibid. 1847); Frankel, *Vorstudien zu der Septua-ginta,* p. 163-203; id. *Ueber den Einfluss der palastinensischen Exegese auf die alexandrinische Hermeneutik* and *Programm zur Eroffhung des judisch-theolog. Seminars zu Breslau* (1854); Welte, in the *Tub. theol. Quartal-schrift,* 1842, p. 19-58; Hamburger, *Real-Encyklop. s.v.* “Exegese;" Schurer, *Neutestamentliche Zeitgeschichte, p.* 446 sq.; Gratz, *Gesch. d. Juden,* iii, 175 sq.; 4:55 sq., 427 sq.; id. in Frankers *Monatsschrift,* 1851-52, p. 156-162; Pinner, *Einleltung zur Uebersetzung des Tractates Berachoth,* p. 17 b-20 a; Pressel, in Herzog's Re*al-Encyklop, 15:*65l sq.; Zunz, *Gottesdienstliche Vortrage, p.* 58 sq., 86 sq.; Edersheim, *Hist. of the Jewish Nation, p.* 182 sq., 570 sq.; Eisenmenger, *Neuentdecktes Judenthum,* i, 453 sq.; Wahlner, *Antiquitates Ebraeorum, i,* 376-532; Hottinger, *Thesaur. Philolog.* p. 560-562; Bodensehatz, *Kirchi. Verfassung der heutigen Juden,* iii, 237-246; D'Aquine [Ph.], *Veterum Rabbinorum in Exponendo Pen-tateucho* (Paris, 1622); Maimonides, *More Nebuchim* (see Rosenmuller's *Handbuch, 4:*124 sq.); Keil, *Introduction to*

the Old Test. ii, 380 sq.; Ginsburg, *Kabbalah, p. 48* sq.; id. *Ecclesiastes,* p. 30 sq.; Margoliouth, *Modern Judiaism Investigated,* p. 13 sq. (B.P.)

Scriptures, Holy,

the term generally applied in the Christian Church, since the 2d century, to denote the collective writings of the Old mid New Testaments. *SEE BIBLE*. The names *Scripture,* or "writing" ἡ γραφή, <60120>2 Peter 1:20), *Scriptures* (αἱ γραφαί, <402229>Matthew 22:29; <440824>Acts 8:24), *Holy Scriptures* (ἱερὰ γράμματα, <550315>2 Timothy 3:15), are those employed in the New Test. to denote exclusively the writings of the Old. *SEE TESTAMENT*. About A.D. 180, the term *The Holy Scriptures* (ἱερὰ γράμματα) is used by Theophilus (Ad *Autolyc,* iii, 12) to include the Gospels. Irenaeus (ii, 27) calls the whole collection of the books of the Old and New Testaments *The Divine Scriptures* (αἱ ἁγίαι γραφαί), and *The Lord's Scriptures* (Dominicae Scripturae, v, 20, 2). By Clement of Alexandria (*Strom.* vii) they are called the *Scriptures* (θεῖαι γραφαι), and the *inspired Scriptures* (αἱ θεοπνεύστοι γραφαί). From the end of the 2d and beginning of the 3d century, at which time a collection of the New-Test. writings was generally received, the term came into constant use, and was so applied as to include all the books contained in the version of the Sept., as well as those of the Hebrew canon. *SEE SCRIPTURE*.

I. *Contents of the Scriptures.* The Scriptures are divided into the books held sacred by the Jews, and those held sacred both by Jews and Christians. The former are familiarly known by the name of the *Old* Test., and the latter by that of the New. *SEE BIBLE*. The Old Test., according to the oldest catalogue extant in the Christian Church, that of Mellto, bishop of Sardis in the 2d century, consists of the five books of Moses, or the Pentateuch (viz. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), Joshua, Judges, and Ruth; four books of Kings and two of *Paralipomena* (Chronicles); the Psalms of David; the Proverbs of Solomon, Ecclesiastes, Canticles, and Job; the prophets Isaiah and Jeremiah; the twelve Prophets; the books of Daniel, Ezekiel, and Ezra, under which head Nehemiah and Esther seem to be included (Eusebius, *Hist. Eccles. 4:*26). Origen, in the next century, reckons twenty-two books, calling them by their Hebrew names, which consisted generally of the initial word of the book, viz. Bresith, or Genesis; Walmoth, or Exodus; Waikra, or Leviticus; Ammesphekodeim, or Numbers; Ellahade-barim, or Deuteronomy; Joshua ben-Nun; Sophetim, or Judges and Ruth: Samuel; Wahammelech Dabid, or

3 and 4 Kings; Dibre Hajammin, or Chronicles; Ezra, which included Nehemiah; Sepher Tehillim, or Psalms; Misloth, or Proverbs; Koheleth, or Ecclesiastes; Sir Hasirim, or Canticles; Isaiah; Jeremiah, Lamentations, and the Epistle; Daniel; Ezekiel; Job; and Esther; "besides which," he adds, "is Sarbath Sarbane El, or Maccabees." He omits, perhaps by an oversight, the book of the twelve minor prophets. To the books enumerated in the preceding catalogue, Origen applies the term *canonical Scriptures,* in contradistinction to *secret* (apocryphal) and heretical books. He does not, however, include in these latter the deutero-canonical ἐν δεύτερῳ, see Cyril of Jerusalem, *Catech. 4:*36) or ecclesiastical books; to which he also applies the terms *Scripture,* the *Divine Word,* and the *Sacred Books* (*De Princip.* ii, 1; in *Opp.* i, 16, 79, etc.; *Cont. Cola. 8,* in *Opp.* i, 778). Jerome enumerates twenty-two books, viz.:

1. The Pentateuch, which he terms *Thorn,* or the *Law.*

2. The eight prophets, viz. Joshua, Judges and Ruth, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve prophets.

3. Nine Hagiographa, viz. Job, Psalms, Proverbs, Ecclesiastes, Canticles, Daniel, Chronicles, Ezra, and Esther.

Some, he adds, enumerate twenty-four books, placing Ruth and Lamentations among the Hagiographa. The other books, read in the churches, but not fouln in the canon, as Wisdom, Sirach, Judith, Tobit., and the Shepherd, he terms *Apocrypha.* With this catalogue agrees his contemporary Rufinus, who accuses Jerome of compiling, or rather plundering (com-*pilands*), the Scriptures, in consequence of the rejection by that father of Susanna and the Benedicite. Cyril of Alexandria divided the canonical books into five of Moses, seven other historical, five metrical, and five prophetical.

With these catalogues the Jews also agree. Josephus enumerates twenty-two books — five of Moses, thirteen prophets, and four books of morality. The prophets were divided by the ancient Jews into the early prophets (viz. Joshua, Judges, Samuel, and Kings) and the later prophets, which 'were again subdivided into the greater (viz. Isaiah, Jeremiah, and Ezekiel) and the twelve lesser prophets. The Talmud and the modern Jews agree with Jerome's division into eight prophets and nine Hagiographa (*Kethubim*).

The canon of the Alexandrian version includes the other books, called ecclesiastical, which we have already given in their order, *SEE DEUTERO-CANONICAL*. As the early Christians (who were not acquainted with Hebrew) received this version, for which they had the sanction of its employment by the New-Test. writers, and as from it flowed the old Latin and several other ancient versions, we must not be surprised at finding that all these books, being thus placed in the Bible Without any mark of distinction, were received indiscriminately by the primitive Christians, and were, equally with the canonical, read in the churches. Jerome, in his Latin translation of the Bible from the Hebrew in the 4th century., introduced a distinction by means of his prefaces, prefixed to each book, which continued to be placed, in all the MSS. and in the early printed editions of Jerome's version, in the body of the text, from which they were for the first time removed to the beginning or end of the Bible after the decree of the Council of Trent in A.D. 1546 (see Rev. G. C. Gorham's *Letter to Van Ess* [Lond. 1826]). Luther was the first who separated these books from the others, and removed them to a place by themselves in his translation. Lonicer, in his edition of the Sept., 1526, followed his example, but gave so much offence by so doing that they were restored to their places by Cephalaeus in 1529. They were, however, published in a separate form by Plantin in 1575, and have been, since that period, omitted in many editions of the Sept. Although they were never received into the canon either by the Palestinian or Alexandrian Jews, yet they seem to have been, by the latter, considered as an appendix to the canon (De Wette, *Einleitung*). There are, besides these, many books cited which have long since perished, as the book of Jasher (Joshua 10:13; 2 Samuel 1:18), and the book of the Wars of Jehovah (Numbers 21:14). Some books bearing these names have been printed, but they are forgeries. The book of Jasher, however, published at New York in 1840, is not, as would appear from the appendix to Parker's translation of De Wette's *Introduction,* a reprint of the Bristol forgery, but a translation of the much more respectable (though also spurious) book of Josher which we have already referred to as published at Naples in 1625, and written in excellent Hebrew before the close of the 15th century. See the American *Christian Examiner* for *May,* 1840. *SEE JASHER*.

In regard to the order of the books, the Talmndists and the Masoretes, and even some MSS. of the latter, differ from each other. The Alexandrian translators differ from both, and Luther's arrangement, which is generally

followed by Protestants, is made entirely according to his own judgment. The modern Hebrew Bibles are thus arranged, viz. five books of Moses; Joshua, Judges, two books of Samuel, two books of Kings; Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; Psalms, Proverbs, Job, Canticles, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles. The New Test. consists of the four Gospels, the Acts, Epistles of Paul, Catholic Epistles, and the Apocalypse; these are differently arranged in the Greek and Latin MSS. All these writings have been considered in the Christian Church from the earliest period as divinely inspired (θεόπνευστοι, 2 Timothy 3:14-16), as no doubt the books of the Old Test. were by the Jews (see *Talmud, passim:* Philo, *De Vit. Mosis,* vol. ii; Josephus, *Cont. Apion. i,* 3; and the manner of their citation in the New Test.). The early Christian writers also constantly maintain their inspiration (Justin Martyr, *Second Apology;* Irenaeus, i, 4; Origen. Περι Αρχῶν, Praef.), the only difference of opinion being as to its limits. Some of the fathers maintain their verbal inspiration, others only that of the thoughts or sentiments, or that the sacred writers were merely preserved from error (Dupin, *On the Canon*). But the first controversy raised on this subject was in the 16th century, when the theses Of the Jesuits, *SEE MACCABEES*, who had maintained the lower notion of inspiration, were condemned by the faculties of Louvain and Douai. Jahn observes (*Introd.*) that on this subject the entire Christian world was divided, and that the condemnation of the theses was not sanctioned by the Church or the Roman primate, and that the Council of Trent has pronounced no judgment on the subject. Henry Holden, doctor of the Sorbonne, published his *Analysis Fidei* in 1652, in which he defended that notion of the fathers which maintained only an exemption from errors appertaining to doctrine. Jahu further observes (*loc. cit.*) that most Protestants, until the middle of the 18th century, defended the most rigid notions of verbal inspiration; but that, from the time of Tollner and Semler, the idea of inspiration was frittered away and eventually discarded. The high notion of inspiration has been recently revived among Protestants, especially in the eloquent work of M. Gaussen, of Geneva, *Theopneustia* (*1842*). The moderate view has been that generally adopted by English divines (Henderson, *On Inspiration,* Horne's *Introd.;* appendix to vol. i), while m America the extreme view of verbal inspiration has, until very recently, prevailed. *SEE INSPIRATION*.

II. *History and Authenticity of the Holy Scriptures.* —

1. *The Old Testament. — The* first Scripture, the Pentateuch, was kept in a sacred place, the tabernacle, both in the wilderness and in the land of Canaan; and the successive sacred writings that were produced before the building of the Temple of Jerusalem were committed to the same safe custody; but when the Temple was built, Solomon removed into it these writings, and commanded that all succeeding Scriptures should be there preserved also. Though the Temple was burned by Nebuchadnezzar, it does not appear that the MSS. were destroyed, for none of the succeeding sacred writers allude to anything of the kind, which they certainly would have done as a matter of deep lamentation. During the captivity, <27911>Daniel 9:11,13 alludes to the written law as in existence; and Ezra (<16805>Nehemiah 8:5, 8) read the book of the law to the people On their return from Babylon. About the time of Ezra, inspiration closed; the Spirit departed from Israel with Malachi, the last of the prophets, or, as the Jews call him, the *seal* of the prophets. Then the canon was formed by Ezra, and the Jews never dared to add, Or allow anything to be added, to it. The canon of the Scriptures, as collected by Ezra, is attested by Josephus in his book *Contra Apio,*. wherein he mentions the number of the hooks, the arrangement, and the contents; and adds that after a long lapse of time no one has dared to add, diminish, or alter; and that it is implanted in all Jews from their birth to consider these books the oracles of God, and, if need require, cheerfully to die for them. Five hundred years after Ezra, a complete copy of the canon of Hebrew scripture was preserved in the Temple, with which all others might be collated. Although Christ often reproached the scribes and Pharisees for their erroneous glosses on Scripture, he never said that they had in any way falsified the Scriptures.' Paul (<45302>Romans 3:2) reckons among their privileges that "to them were committed the oracles of *God,"* without implying that they ever abused their privilege by corrupting them.

The Jewish canonical division of Scripture into three great parts — the law, the prophets, and the holy writings (which commence with the Psalms) is authorized by our Saviour (<42444>Luke 24:44) when he alludes to this threefold division: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

The authenticity of the Old Test. is abundantly proved —

(1) by the unintentional testimonies of profane authors, who speak in a corroborative manner of the persons and facts mentioned in it; such profane authors being unquestionably proved to have lived at a later period

than the sacred writers whom they corroborate, such as Diodorus Siculus, Longinus, Porphyry, etc., who corroborate Moses;

(2) by the fact testified by Grotius that there do not appear in any genuine ancient record any testimonies that contradict those produced in the Old Test.;

(3) by the corroboration of many traditions preserved among different and remote nations;

(4) by the collation of many hundreds of MSS. of the Old Scriptures written at different periods and by various persons: in all of which MSS. the most wonderful similarity is to be observed, the only variations being some trifling ones easily accounted for and explained, and not of the slightest consequence as to doctrine or fact (Dr. Kennicott collated seven hundred Hebrew MSS. without finding one various reading of any actual importance);

(5) by the agreement of ancient writings, such as the Samaritan Pentateuch, with the Hebrew, which, from the violent enmity between the Jews and Samaritans, could never have been by collusion (the old Chaldee Targums, or paraphrases, agree so remarkably with the Hebrew as to be more properly translations than paraphrases);

(6) by the extraordinary candor of the Hebrew writers, who detail simply the frailties of their great men and their own national crimes, instead of seeking to exalt themselves and their nation like other historians.

2. *The New Testament.* From the time the canon of the Old Test. was completed till the publication of the last of the books of the New Test., about four hundred and sixty years elapsed. During the life of Jesus Christ, and for some time after his ascension, nothing on the subject of his mission seems to have been committed to writing, for the purpose of publication, by his followers. During the period between his resurrection and the publication of the last of the books of the New Test.. the churches possessed miraculous gifts, and the apostles and disciples were enabled to explain the predictions of the Old Test., and to show their fulfilment. After the Gospel had attracted attention, and Christianity was planted, not only in Judaea, but in the cities of Italy, Greece, and Asia Minor, the Scriptures of the New Test. were written by the apostles and other inspired men, and intrusted to the keeping of the churches. Already had others written

narratives on the rise of the new religion, but they were not authenticated (<40101>Luke 1:1). When authentic documents were required for the information of the churches, and for the promotion of life and godliness in every region, six of the apostles and two disciples, all of whom were contemporary with the Master, were divinely inspired to write them. The evangelists may, under divine guidance, have made use of the earlier narratives of others, also of public records, and even of private memoranda; but the fact must not be lost sight of that all the sacred writers were divinely guided as to what they should write.

These several pieces which compose the Scriptures of the New Test. were written in the Greek language, which was then almost universally understood. They were not only received by the churches with the highest veneration, but were immediately copied and handed about from one Church to another till each was in possession of the whole. From the manner in which they were at first circulated, some portions were necessarily longer in reaching certain places than others. While copies of each book would be extensively multiplied, it is, at the same time, a certain fact that no other books besides those which at present compose the volume of the New Test. were admitted by the early churches. The original collection of the several books for the formation of the canon of the New Test. evidently took place in, or *immediately after*, the apostolic age; but it was not any Council convened by any bishop or Church that first, ascertained and determined their canonical authority. Indeed, the books admitted into the canon were never supposed to derive their authority and validity from any council, inasmuch as the authority of the books existed before any council, and consequently prior to any official or ecclesiastical declarations concerning them. As the several books were assumed to be of complete authority as soon as they were published by their inspired authors, the churches were eager for their possession, and had them transcribed and freely circulated everywhere. Thus, even in the apostolic age, several churches would be in possession of all the writings of the New Test., for the genuineness and authenticity of which they had all the requisite evidence from the highest sources. Though the books of the New Test. were written in the Greek language, the writers were Jews, hence, as might be expected, their compositions evidence Jewish thought, which everywhere gives a Hebrew coloring to the style of their several writings. We have no evidence that the books of the New Test. were ever corrupted; indeed, as these books were the foundation of the Christian faith,

alterations were both impossible and impracticable without detection. These books are quoted or alluded to by a series of Christian writers, as well as by the adversaries of the Christian faith, who may be traced back in regular succession from the present time to the apostolic age. Some of the ancient versions, as the Syriac, and several Latin versions, were made at the close of the first, or at the commencement of the second, century. Now the New Test. must necessarily have existed previously to the making of those ver*sions;* and a book which was so early and so universally read throughout the East in the Greek and in the Syriac languages, and throughout Europe and Africa in the Latin, must be able to lay claim to a high antiquity; while the correspondence of those versions with our copies of the original Greek attests their genuineness and authenticity.

But though the ancient MSS. of the Scriptures which have descended to our times have not been wilfully altered, they have, nevertheless, been subject to the vicissitudes incident to copying in the course of transmission. Still, the uniformity of the MSS. which are dis-versed in so many countries and in so great variety of languages is truly astonishing. The various readings Consist almost wholly in palpable errors in transcription, grammatical and verbal differences, such as the insertion or omission of a letter or article, the substitution of a word for its equivalent, or the transposition of a word or two in a sentence. Taken altogether, they neither change nor affect a single doctrine or duty announced or enjoined in the Word of God. From the recent herculean labors in examining the MSS. and collecting the variations, we have for the New Test. the investigations of Mill, Bengel, Wettstein, Griesbaeh, Mattheir, Scholz, Lachmann, Tischendorf, Mai, Tregelles, and Scrivener, who have examined several hundreds of MSS. and compared their differences. The old versions also, such as the several Syriac copies, the Latin, Gothic, etc., have been compared and their supposed variations added to the lists. Even the quotations found in the fathers have been subjected to the same ordeal, and all their discrepancies and peculiarities seized on and subjoined to the formidable catalogue. -The various readings of Greek New-Test. Scriptures, thus multiplied by the fidelity of collators, may now amount to more than *a hundred thousand.* This immense combination of labor has established so convincingly the astonishing preservation of the sacred text, copied, nevertheless, so many thousands of times — in Hebrew during thirty-three' centuries, and in Greek during eighteen hundred years that the hopes of the enemies of religion in this channel have been overwhelmed;

while the faithful can rejoice in the fact that they possess in all their purity those writings which are able to make them wise unto salvation.

Scriptures, Use Of, In The Early Church.

We have seen above that great care was taken by the fathers of the Christian Church to secure a speedy translation of the Scriptures into the languages of the several nations as they were converted to Christianity. Eusebius (*De Praep. Evang.* lib. 12:e. 1) says, "They were translated into all languages throughout the world:" while Theodoret (*De Curdled. Graecor. Affect. Serm. 5, t.* 4, p. 555) declares "that every nation under heaven had the Scripture in its own tongue." This translation was done to encourage its reading by the people, and, still further to secure this end, it was an ancient custom to have Bibles in the vulgar tongues laid in a convenient part of the church for the people at their leisure to employ themselves in reading. Not only men and women were allowed to read, but children also were encouraged and trained from their infancy to the reading of the Holy Scriptures. Catechumens were obliged w learn the Scriptures as part of their discipline and instruction, and they formed the chief part of the studies of the clergy. Both the clergy and monks were accustomed to have them read *to* them at their meals, and many became so well versed in the Scriptures that they could repeat them by. heart. Nor were the people denied the privilege of reading the Scriptures in their homes, but were rather encouraged to thus prepare themselves for the public services. In these latter the Scripture lessons, which were always two at least, and sometimes three or four, were taken from both the Old and the New Test., except in the Church of Rome, where only epistle and gospel were read. Those who withheld the Scriptures from the people were considered to be guilty of sacrilege; but such an offence was unknown to the ancients. It was considered a crime to yield up the Scriptures to persecutors demanding them, and those thus guilty were styled *traditores,* or betrayers. See Bingham, *Christian* Antiq. (see Index)?

Scriver, Christian

a Lutheran clergyman and writer of devotional works in the 17th century, the contemporary and friend of Spener, was born at Rendsburg, in Holstein, Jan. 2, 1629. His childhood was spent under the care of a widowed mother in the trying period of the Thirty Years' War; but a wealthy merchant the brother of Scriver's grandmother — finally made

provision for his needs. After suitable preparatory studies, Scriver became a private tutor, and in 1647 entered the University of Rostock. In 1653 he was archdeacon at Stendal, and in 1667 pastor at Magdeburg, with which position he combined other offices, e.g. that of a schol-arch, and finally a senior in the government of the Church. lie refused to leave Magdeburg in answer to repeated calls to Halberstadt, to Berlin, and to the court of Stockholm, but was in advanced age induced to accept the post of court preacher at Quedliuburg. In 1692 he suffered an apoplectic stroke, and on April 5, 1693, he died. He had been married four times, and had had fourteen children born to him, but he outlived all his wives and children except one son and one daughter.

The name of Scriver has lived among the common people through the publication of his *Seelenschatz* (Magdeburg and Leips. 1737; Schaffhausen, 1738 *sq.*, 5 parts in 2 vols. fol.), a manual of devotion which he dedicated to "the Triune God," and which deserves high commendation. Another work deserving of mention *is* his *Gotthold's Zufallige Andachten* (*lsted.* 1671, and often), a sort of Christian parables, 400 in number, · which are based on objects in nature and ordinary, occurrences in life. The *Siech- u. Siegesbette* describes a sickness through which he passed, and the aids and comforts derived from God's goodness in that time. Pritius has published a work of consolation, entitled *Wittwentrost,* from Scriver's literary remains.

For Scriver's life, see Pritius's preface to the *Seelen. schatz;* Christmann, *Biographic* (Nuremb. 1829); Ha-genbach, *Wesen u. Gesch. d. Reformat.* iv; *Evang. Protestantismus,* ii, 177 sq.

Scrobiculi,

a name given among the ancient Romans to altars dedicated to the worship of the infernal deities. They consisted of cavities dug in the earth, into which libations were poured.

Scroll

(ספר, *sepher,* <2304>Isaiah 34:4, a *book, as* elsewhere so also βίβλιον, <6614>Revelation 6:14), the form of an ancient book (q.v.).

Scroll.

Picture for Scroll

(1.) A numb given to a numerous class of ornaments which in general character resemble a band arranged in undulations or convolutions.

(2.) It is also applied to a particular kind of moulding shown in the example from Dorchester church, called the scroll or roll moulding, a marked feature of the Decorated style.

Scrutiny,

the inquiry into the faith and manners of candidates for baptism. It was made in the presence of the congregation on seven days the last being Wednesday before Passion-Sunday. The name of each candidate was called; then the deacon bade him prostrate himself five times and rise, in memory of the five wounds of Christ. The sign of the cross was made on his forehead by the sponsor and acolyte; lastly, he was sprinkled with ashes. The custom died out in 860.

Scrutiny

is the name, also, of one of the three canonical modes of electing a pope in the Romish Church. It is the method almost invariably followed, and is thus managed: Blank schedules are supplied to each of the cardinals, who fills them up with his own name and that of the individual for whom he votes. If two thirds of the votes are not in favor of any one person, the cardinals proceed to a second vote by *accessus* (q.v.). See Gardner, *Faiths of the World, s.v.; Walcott, Sac. Archaeol,* s.v.

Scudder, Catharine Hastings,

a missionary to India of the Presbyterian Church, was born in Utica, N.Y., Aug. 22, 1825. She was the daughter of Prof. Thomas Hastings, known and honored throughout the churches of the United States for his successful efforts in raising the standard of church music. In her tenth year, she joined the Presbyterian Church under the pastorate of Dr. Erskine Mason. The development of her piety gave early indications of her destiny as a missionary. When eleven years old, her heart was deeply affected by the fact that the missionaries who had charge of the Ceylon mission schools were obliged to disband some of them for want of funds, and to send back

to the darkness of heathenism many of the native children, and her sympathy led to corresponding action. She prepared a constitution, and formed a family association to sew for the heathen, and this association continued in existence until she left home for India, and exchanged manual for mental and moral labor in behalf of those for whom she felt a life-long solicitude. From the time she determined to devote herself to the missionary work, her character matured rapidly and with remarkable power, and the beauty of the Lord shone in and around her. In September, 1846, she was married to the Rev. William W. Scudder, son of the Rev. John Scudder, M.D., who was about to return to his native India as a missionary in that field, so long the home of his honored father. Soon after, they embarked for India, on the ship *Flavio.* In mid-ocean there was a revival on board, in which several of the roughest sailors were converted. When 280 miles from Madras, a meeting was held, at which there were eight of the seamen hopefully trusting in Christ for salvation. She united with the Church on the first Sabbath after her arrival on the shores of India, and enjoyed a delightful communion season with the Indian Church, full of gratitude to God for having permitted her to arrive on the field of her labors. Her allotted station was the island of Ceylon, and there, as soon as she could master a few words of the language, she commenced her work. She was permitted to prosecute her labors during the short period of two years only. While on a journey with her husband, returning from Madura, she was attacked with cholera, and died March 11, 1849, declaring in her last words that she was happy in Jesus. (W. P. S.)

Scudder, John, M.D.,

a celebrated missionary in Ceylon and India, was born at Freehold, N. J., Sept. 3, 1793, graduated at Princeton College in 1811, and at the College of Physicians and Surgeons in New York, in 1815. He established himself at once in medical practice in that city with success and lucrative prospects. In 1816 he married Miss Harriet Waterbury, the estimable and efficient companion of hit missionary life. In 1819, while waiting to see a patient, be picked up in the anteroom a tract called *The Conversion of the World, or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches respecting them.* Deeply impressed by its appeals, he consulted with his wife prayerfully, and with fasting and great deliberation. They gave themselves up to the foreign missionary, service, offered themselves to the American Board, and prepared for their .work. His friends were astounded

that he should sacrifice his medical prospects of tame and fortune for such a venture. But the vow was made, never to be recalled, and joyously to be fulfilled. He was licensed by the Classis of New York of the Reformed Dutch Church in June, 1819, and they .sailed on the 8th of that month for their destination, with Messrs. Winslow, Spalding, and Woodward, to reinforce the Ceylon mission at Tilligally. Here he immediately began his career as a missionary, physician, and minister, although he was not ordained until May 15,1821, in the Wesleyan chapel at Jaffnapatam, by clergymen of the Congregational, Baptist, and Methodist denominations. In the large hospital which he established, cholera and jungle fever were treated with eminent success, as well as ordinary *diseases* of the climate. In 1822 a college was organized' In 1824 the mission enjoyed a wonderful revival of religion, which wrought with power at Dr. Scudder's *schools.* His influence added much to the great prosperity of the Ceylon mission, hi 1836 he and Mr. Winslow were transferred to India to establish a printing-press at Madras for publishing the Scriptures and tracts in the Tared language, The large printing establishment of the Church Missionary Society fell into their hands in 1838. Six millions of pages were printed by these brethren the first year. and more in later years. These were scattered through every open door far and wide among the natives. Dr. Scudder resided at Chin-tadrepettah, near Madras, and out of these beginnings grew up the Arcot Mission, which was received under the American Boara of Christian Foreign Mission in 1852, and subsequently passed into the care of the Reformed Church in America in 1853 as the Arcot Mission on the Reformed Church. After a residence of twenty-three years abroad, his health having suffered from the climate, Dr. Scudder returned to America in 1842, and remained until 1846. During these four years his time was employed in constant missionary service among the churches of this country. His labors among children and youth were memorable for the crowds that attended his public meetings, and his marvellous success in addressing them and direct influence for their conversion and consecration to the mission work. Upon his return to India, he resumed his work with characteristic zeal and energy. For a short time (1849), he was temporarily connected with the Madura mission. In November of the same year Mrs. Scudder died, and but a few days previously his son Samuel also deceased at New Brunswick, N. J., where he was pursuing his theological stuidies preparatory to joining his father and brothers in India. The death of this promising young man, in his twenty-second year, called forth one of the most touching appeals for men for his field, and in their absence he

resolved to make up for Samuel's loss by personally rendering extra Service. This excessive labor brought on serious illness. In 1854, by medical advice, he went to the Cape of Good Hope. The voyage reinvigorated him, and after a brief sojourn at Wynberg, where he was very useful in Christian labors among the English-speaking people, he arranged to return again to his field. But only two days before the ship arrived, he died *suddenly'* of apoplexy, Jan. 13, 1855. Of his fourteen children, nine survive. His seven *sons* and two daughters became missionaries in the same field with their parents, and in the Afoot Mission of the Reformed Church. Two of the sons have since been obliged to leave India on account of ill-health, and have done good service to the Church at home. One of the daughters was, and the other still is, in missionary work (1870). Besides his numerous communications to the *Missionary Herald* and other serials for thirty-five years, Dr. Scudder issued several publications, which have all had a wide and useful circulation. Among these are, *The Redeemer's Last Command : — The Harvest Perishing : — An Appeal to Mothers : — Knocking at the Door: — Passing over Jordan : — Letters to Children,* etc. Dr. Scudder's distinguishing traits were decision of character, martyr-like attachment to the truth, and steadfastness in prosecuting his plans. He had in him many of the highest elements of moral heroism, a sublime daring to do right irrespective of opposition, a supreme regard for first principles, a scorn of all that was mean and small, a "zeal according to knowledge," and a practical wisdom in accomplishing his purposes which easily overrode mere conventionalities of routine. His intellect was robust, intensely active, and independent. His will was most positive and all-controlling when once he believed himself to be fight. Nothing daunted his brave soul In early life he had for months been the victim of a most terrible spiritual conflict, which ended in a peace that nothing afterwards seriously disturbed. It was the grand victory of his life, which dwarfed all other contests and made self-sacrifice the easy law of his new being. When one told him that he should consult conscience lest he should overwork himself, he said that he had "quashed conscience of *that sort* long ago." When asked in America, "What are the discourage-merits of the missionary work?" he replied, "I do not know the word. I long ago erased it from my vocabulary." He fought the battles of temperance among the missions and people, and for the extirpation of caste in the churches of India, with heroic power and triumph. His piety wan sweetly expressed in saying to one of his sons "that his ambition was to be one of the inner circle around Jesus in heaven." For years before his death he enjoyed unbroken "assurance of

faith." His power and tact in personal religious conversation with almost everyone that tie met were wonderful. He preached the Gospel in almost every large town in Southern India. He made frequent and extensive tours for this purpose, preaching generally twice a day, and once "he stood at his post eleven consecutive hours. He did not even stop to eat, but had coffee brought to him." His biography is full of stirring incidents illustrating these and other characteristics of this remarkable man. *A Memoir* of him has been published by his brother-in-law, Rev. J. B. Waterbury, D.D. (N. Y. 1870, 12mo); also a previous volume called *The Missionary Doctor and his Family,* by M. E. Wilmer (Board of Publication of the Reformed Dutch Church). See Sprague, *Annals of the Amer. Pulpit,* vol. ix Corwin, *Manual of the Reformed Church in America,* p. 204-210. (W, J. 11. T.)

Scudder, John B.,

a Presbyterian minister, was born near Princeton, N.J., June 8,1810. He was the oldest son of Jacob Scudder, M.D. He was graduated at Princeton College in 1830, after which he spent one year in teaching in Virgnia, and then returned to Princeton and entered the Theological Seminary. A failure of health prevented him from completing his theological course, and he went to Holmesville Mass., for its recovery. While there he entered actively in the Sabbath-school and prayer and other religious meetings, making himself generally useful as a Christian. After the restoration of his health he had charge of several Classical schools in Louisiana and at Memphis, Tenn., and also ha Georgia and Florida. The last years of his life were spent in Georgia. Although he was not ordained, he sustained the relation of a lay preacher, and, while engaged as principal of a large school, was much occupied in conducting religious exercises, in distributing religious tracts, and in other earnest and successful efforts to advance the kingdom of Christ in the world. As a colaborer, he was as useful as any in the ministry, and his labors of love were highly appreciated and much blessed. Like Harlan page, his personal efforts brought many into the kingdom who might have been beyond the reach of ministerial influence. On the morning of July 19, 1876, he was suddenly struck down by apoplexy, and, after exclaiming "How blessed a thing it is to be prepared to die !" he breathed his last. (W.P. S,

Scull.

SEE SKULL

Sculpture, Hebrew.

By the well-known law (in <2Ex 20:4> Exodus 20:4 sq.; <5De 4:16> Deuteronomy 4:16 sq.; 27:15; comp. Diod. Sic. *Eclog.* xl, 1; Strabo, 16:761; Josephus, *Cont. Apion.* ii, 6; Ewald, *Isr. Gesch.* ii, 110 sq.; Tacit. *Hist,* v, 5, 4.

But see Bertheau, *Isr. Gesch.* p. 248) the Israelites were not forbidden to make any image in stone, wood, or metal (Michaelis, *Mos. Recht,* p. 150 sq.), for even in the sanctuary of Jehovah, on the ark of the covenant, there were two cherubs of gold; and flower-work as ornament was placed on the golden candlestick; and the large brazen bathing-vessel in the court (the so-called brazen sea [q.v.]) was supported on twelve brazen oxen (<1A 7:25> 1 Kings 7:25), though Josephus blames this arrangement as illegal (*Ant. 8:*7, 5). In the wilderness, too, even Moses set up a brazen serpent (<4Nu 21:8> Numbers 21:8), and the Philistines offered golden figures as an offering to Jehovah (<1S 6:17> 1 Samuel 6:17 sq.). But the design was to forbid all worship of images, and also all images of Jehovah (comp. <2Ex 20:5> Exodus 20:5; Josephus, *Ant.* iii, 5, 5; Philo; *Opp.* ii, 591), for a sensual people would easily be led into idolatry by them, or at least would lose much of the spirituality of their ideas of Jehovah (temp. Philo, *Opp.* i, 496); and thus the golden calf of Aaron (<2Ex 32:4> Exodus 32:4), the graven image of the children of Dan (<Jg 18:31> Judges 18:31; comp. 17:4), and the two golden calves of Jeroboam (<1A 12:28> 1 Kings 12:28 sq.) were antitheocratic. Yet this Mosaic law prevented the great progress of sculpture, which in all nations has received its greatest impulse from religious faith and worship. (Schnaase, *Gesch. d. bild. Kiinste, i,* 257, thinks that the imagination of the Hebrews, as shown in their poetry, was too quick and mercurial for the patient work of sculpture.) Most of their works of brass of this kind were by Phoenician artists (<1A 7:14> 1 Kings 7:14). An example of sculpture not of a religious character occurs in the audience throne of Solomon, which was supported and surrounded by fourteen finely wrought lions, the symbol of strength (<1A 10:19> 1 Kings 10:19 sq.; <14A 9:19> 2 Chronicles 9:19 sq.). After the exile, stricter views prevailed; and the orthodox Jews, or followers of the Pharisees, interpreted the Mosaic prohibition of sculpture in general (Josephus, Ant. 15:8, 1; 17:5, 2; 18:8, 1; *War,* ii, 9, 2; comp, also Mai- monides in Hottinger, *Jus. Hebr.* 39), even of architectural ornament (Josephus, *War,* ii, 10, 4; comp. Ant. 17:6, 2; Tacit. *Hist.* v, 5, 5. Yet according to Josephus, *Ant.* iii, 6, 2, only the image of living creatures were prohibited). Accordingly; a palace of the tetrarch Herod in Tiberias, which was adorned

with the figures of · beasts, was burned by order of the Sanhedrim, simply because it was thought to violate their law (Josephus, *Life*, 12). Still less were images tolerated in the Temple (id. *Wari* i, 33, 2; *Ant. 17:*6, 2). Even the image of the emperor, carried on the eagles of the soldiers, could not be admitted into Jerusalem (ibid. 18:3, 1, and 5, 3; comp. *War,* ii, 9, 2, *Ant. 15:*8, I sq.). Yet such rigid views were not universal; at least, at an earlier period, John Hyrcanus adorned his castle beyond the Jordan with colossal animal figures (ibid. 12:4,11); queen Alexandra had portraits of her children made (ibid. 15:2, 6); and Herod Agrippa possessed statues of his daughters (*ibid.* xix: 9, 1).

Picture for Sculpture 1

Picture for Sculpture 2

Hebrew sculpture, such as it Was, no doubt was based upon, and sustained by, the art as practiced in Egypt. It was there governed by very strict rules, fixed proportions being established for every figure, which the statuary was not permitted to violate; and hence arises the great sameness in the Egyptian statues, and the stiffness for which they are all remarkable. Isaiah describes the process of idol-making very minutely. "The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in his house" (<2344D3>Isaiah 44:13). The mode of proceeding will easily be understood by a reference to the accompanying engravings. When a proper block of marble or granite had been procured by the sculptor, the surface was first smoothed, and parallel lines drawn from top to bottom; other lines were then drawn, at equal distances, from side to side, So as to divide the whole into a series of squares. The size of these squares was proportioned to the' size of the figure, but the number of them was invariable, whatever might be the dimensions of the figure: nineteen of these squares, according to some authorities, and twenty-one and one fourth according to others, were allowed for the height of the human body; when smaller figures or ornaments were introduced, the squares were subdivided into smaller squares, proportioned to the less figure. The outline was then traced, and its proportions were invariable. This, which to moderns would seem the most important part of the process, required no great exertion of skill in the Egyptian artist. It was then inspected by the master-sculptor, who wrote on various parts of it, in hieratic characters, such directions as he

thought it necessary to give to the inferior artists who actually cut the figure. The colossal statue on which the workmen in the accompanying engraving are engaged appears so far advanced towards completion that the instructions of the master-sculptor have been chiselled away. We are informed by Diodorus Siculus that the most eminent statuaries always went to reside for a time in Egypt, as modern artists do in Italy, to study the principles of their art. He particularly mentions Telecles and Theodorus, the sons of Rhaecus, who made the celebrated statue of the Pythian Apollo at Samos, after what he calls "the Egyptian fashion." He explains this fashion to be the separate execution of the parts, for the statue was divided into two parts, at the groin: one half was cut by Telecles at Samos, and the other by Theodorus at Ephesus; yet, when they were joined together, they fitted so exactly that the whole seemed the work of one hand. And this seemed the more admirable when the attitude of the statue was considered, for it had its hands extended, and its legs at a distance from each other, in a moving posture. We thus see that Egyptian sculpture was almost wholly a mechanical process; the laws of the country prohibited the intervention of novelty in subjects considered sacred; and the more effectually to prevent the violation of prescribed rules, it was ordained that the profession Of an artist should not be exercised by any Common or illiterate person. Wilkinson, indeed, has shown the great probability of the higher artists having been included in the ranks of the priesthood. In some instances, however, we find reason to believe that the Egyptian artists broke through these trammels. In the two granite statues of lions presented by lord Prudhoe to the British Museum, we perceive a boldness and freedom of execution scarcely compatible with a strict adherence to mechanical rule (see Wilkin*son, Ancient Egypt.* ii, 342 sq.).

Sculpture, Christian.

The art Of sculpture has an antagonistic principle to overcome in the Christian conception of the world, and its progress has been much impeded by that fact; for, while this art must deal primarily with physical forms, and, at the most, can only regard the spirit as, with the body, a coordinate part Of a common whole, the Christian idea exalts the spirit, making of the body a mere instrument and medium of development, which is laid aside when the stage of a higher spiritual existence is reached; and in the measure m which Christianity confines all ideality to the realm of spirit, so does it render impossible the attainment of its ideal to an art which aims to achieve

in its representations a unity of spirit and body, of idea and phenomenon. The history of Christian sculpture down to the 16th century accordingly shows that the constant effort of artists was to discover a mode of conception and treatment, i.e. a style, which would enable them to be true to the Christian idea, and: at the same time, to the laws of the plastic art; and the several periods, as well as the sculptors and their productions, differ among themselves chiefly as the consciousness of this task has become apparent and the problem been more or less successfully solved.

Sculpture was neglected, however, during the first period in the history of Christian art (1st to 10th century) to a degree that permitted but a slight recognition of this task. The dislike of heathenism and its idolatries, in which service the noblest efforts of ancient art had been expended, was at first so great that a cultivation of the formative arts was out of the question; and when this aversion lost its controlling power, the energies of Christian art were employed in painting rather than sculpture, the only object being to bring before the faithful representations of scenes and incidents recorded in the Scriptures; and for this purpose paintings and mosaics were more suitable than sculptures. But four statues of a religious character may with certainty be attributed to this period:

(1) a marble statue of Hippolytus, bishop of Portus Romanus and martyr, in the former half of the 3d century. the figure seated and wearing a toga, the execution thoroughly ancient in the lower part of the sculpture, while the upper part is a modern renovation;

(2) the celebrated bronze statue of St. Peter whose feet the faithful are expected to kiss on festival occasions at Rome, resembling the Hippolytus in style and character, and probably executed at Constantinople in the 5th century; and

(3) two statues of the Good Shepherd, one belonging to the 5th or 6th century, and the other to a later period, when ancient Christian art was already in its decline. We have historical information respecting sculptures of a non-religious character also, e.g. equestrian statues of Justinian and Theodoric the Great, but none have been preserved to this time. Such other relics of this period as are still extant belong to the class of sculptures in relief — -e.g. the designs found on sarcophagi and tombs, of which a considerable number belonging to the 3d and 6th centuries are known, among them the sarcophagus of Junius Bassus, the praefect of Rome, who

died in 359 soon after his conversion to Christianity — one of the most important remains of early Christian sculpture. The carvings in ivory, some of which may date back to the 4th century, also deserve mention. They were employed in the ornamentation of the diptychs (q.v.), and of chairs, book-covers, and other articles. Similar work was done in silver and gold, which metals were largely employed in the ornamenting of doors in churches, pulpits, etc.; but too little has been preserved to enable us to judge of its value in the light of art, and the fact of its having been used so largely as it was serves only to illustrate the craving of the Church for external pomp and show, and the coarse taste of a period which could delight in an excess of glittering tinsel.

The different works in relief which have been preserved to us from the early Christian period all resemble each other in character in the fact that they ignore the peculiar demands of the plastic art as completely as do the representations in color in the art of painting. Both arts were treated in the same spirit and style — a style that was neither picturesque nor plastic, that did not aim at an organic blending of the diverse elements, nor yet at a modification of the antagonizing principles, but simply at a mechanical combination of the two by seizing on certain elements from either side and disregarding others — specifically the early Christian style. The two arts went hand in hand in the further development of this method; but sculpture appears to have fallen into a decline earlier than painting, since it would seem that only sculptures in stone were executed in Italy as early as the 7th century, and that all work in bronze was obtained from Constantinople. In Byzantium, too, the compromise of the council of 787, by which the Iconoclast controversy was brought to a close, hastened the decline of the art of sculpture by providing that only paintings and reliefs should be allowed in the churches, and that all statuary should be rigidly excluded.

The *Middle-age* style differs from that of the preceding period in that it no longer aims at a mechanical combination of the plastic and the picturesque, but executes all sculptures directly in the spirit and method peculiar to the painter's art. It therefore becomes as picturesque as the architecture of that age, and, like painting, dependent on it. But the further development of this style led sculptors involuntarily to a mode of apprehension and execution more in harmony with the special laws of their art, and thus gave rise to the *Romanesque* in sculpture, which starts out with the traditional old Christian types, but endeavors to impart to them more soul and feeling, and also a more natural form. The aim was not realized at once, but the effort

to achieve it gave to the work accomplished something of that plastic character which early Christian art had so persistently perverted and ultimately wiped out. There are in Germany (on the so-called golden gate of the cathedral at Freiberg, in Saxony, and on the pulpit and altar of the church at Wechselburg) magnificent sculptures of this period, whose plastic beauty recalls to mind the masterpieces of antiquity. It is significant that Nicolo Pisano (about 1230), called the father of Italian sculpture, and, at all events, the leading sculptor of the Romanesque school in Italy, suddenly turned away from the old Christian (Byzantine) types and devoted himself to the study of the monuments of antiquity, at least with reference to form and apparel. The Romanesque style, however, was too much an exotic, and did not sufficiently reflect the ideas and tendencies of the Middle Ages to endure. The Gothic took its place, and with it came in a new era, inasmuch as both painting and sculpture turned directly to nature and to the actual world for their ideals. Figures in relief or in statues obtained greater individuality thereby, though beauty of form was entirely disregarded, and all emphasis was laid on adequate expression of the inner life. The plastic character of the sculptor's works was, of course, sacrificed by this method, and it was only natural that the aid of colors should be called in to transform all figures into statuary paint-lugs; but as the Gothic style aimed primarily to express the fundamental truths of the Christian philosophy of the world and of the Christian moral life, and employed natural forms only as the vehicle of such expression, it was readily led to attach importance, in the end, to such beauty of physical form as would adequately represent the beauty of soul m which the ideal of its aspirations had been unified. The picturesque was, in consequence, so greatly modified in many of the later productions of this style that the aesthetical impression does not suffer in any way.

The *third* and most flourishing period in the history of Christian art is characterized by the conscious effort to bring works of art into thorough harmony with the forms and principles of growth in nature, and with the conditions and requirements of art in general, and of every branch of art in particular, so that, independently of tradition and the Church. it may represent the Christian ideal with artistic freedom and with adequate beauty of form. Sculptors now sought to reconcile the Christian idea with the requirements of their art, special attention being given to works in relief anti to a combination of high with low reliefs in their representations, as

being most likely to secure the end in view. We can do little more in this place than mention a few of the more successful artists.

In Italy, the celebrated Lorenzo Ghiberti (born at Florence about 1380, died after 1455), one of the greatest masters of Christian sculpture, deserves special mention, as does also his talented rival, Donate di Betto Bardi (1383-1466), called Donatello, and Luca della Rob-bia (1440-81),and several other Venetian artists. At the beginning of the 16th century a number of masters appeared by the side of Leonardo da Vinci — the Florentines Giovanni Francesco Rustici and Andrea Contucci, and the Venetian Alonzo Lombardi — who succeeded in honoring the idealism of Christianity, and also in doing justice to the claims of realism to natural and living representation in sculpture. Their works fall below the greatest masterpieces in painting by Raphael only as they are unable to represent the transcendental side of Christianity, the transformation of the human into the divine, with equal clearness. Michael Angelo Buona-rotti, however, soon displaced these masters in sculpture by the success he secured in his strivings after the grand, overpowering, and extraordinary, in which he paid but little attention to ideal beauty of form or to the requirements of plastic art. The result was that in the middle of the 16th century Italian sculptors had adopted a style which aimed chiefly at effect, and which was marred by ostentation and mannerisms, and often governed by a coarse naturalism.

German sculptors were not favored with the advantages secured to their Italian compeers by the possession of the models of antiquity; but their works nevertheless attained to a degree of perfection during this period which renders them not unworthy to be placed by the side of the products of Italian art. Various monuments of stone erected to the dead in the cathedral at Mayence and other Rhenish churches exhibit a depth and ingenuity of conception and a beauty of form in the sculptures executed by unknown hands in the 15th and 16th centuries which are worthy of special note. The principal work of German sculptors, however, was done in bronze. The Nuremberg artist family, of which Peter Vischer (died 1529) was the most celebrated member, is especially prominent. The best works of the latter artist (especially those in St. Sebald's Church at Nuremberg) will bear comparison with those of the Italian masters, and they even indicate a higher stage in the development of art in Germany than is apparent in the paintings of such masters as Durer and Holbein, since the works of these artists fail to show that ideality of physical shape and formal

beauty which art imperatively requires. But Vischer and a few colleagues stand almost alone, and the height upon which they Stood was not maintained by their successors. A rapid decline took place, and by the middle of the 16th century German art, both sculpture and painting, had degenerated into a bare imitation of the Italian masters.

This point marks the transition to the *fourth* period in the history of Christian art. Great convulsions in the political and religious world gave rise to new impulses, but they affected sculpture less than painting. The products of the early part of this period display warmth of feeling and passion combined with a decidedly naturalistic treatment, in both of which qualities they violate not only the Christian ideal, but the spirit and nature of plastic art itself; and as these qualities show that sculpture and architecture (q.v.) were similarly affected by causes then at work, so the progress of events involved them in a similar degradation. In Italy, Lorenzo Bernini (1598-1680), celebrated both as a sculptor and an architect, an imitator of the style of Michael Angelo, introduced the same forced style into sculpture which he had given to his buildings, and it became the fashion to affect the imposing and ostentatious, and by the use of all manner of curves and crooks to secure the idea of movement. France at once adopted the new style and added to it the feature of theatrical display. Spain, the Netherlands, and Germany clung to purer methods for a time, hut in the 18th century likewise gave way to French taste and the *Rococo* style, which, from that point, increased in affected adornment, coquettish elegancies, and frivolous licentiousness.

A better spirit was aroused by Winckelmann's writings and a growing familiarity with the relics of antiquity. The painter Asmus Jacob Carstens (1754-98) was the first to gain a true conception of the beautiful, and left a number of drawings which are thoroughly penetrated by the spirit of antiquity. With his younger contemporary, Antonio Canova (1757-1822), that spirit entered again into the domain of sculpture, though as yet impure and showing traces of the French style. It is purer in the German Johann Heinrich von Danncker (1758-1841), and best of all in the gifted Bertel Thorwaldsen (1770-1844). All that has been done, however, though much of it is excellent, serves only to afford further proof that the Christian ideal and the Greek style are irreconcilable with each other; and for this reason some sculptors (of Munich) have gone back to the position occupied by the great masters at the beginning of the 16th century. Nothing definite has been accomplished, and it remains for the future to determine whether

Christian sculpture can be carried forward from that point to a higher perfection.

The only modern work dealing specially with the history of Christian sculpture that need be mentioned is Cicognara, *Storia della Scultura, dal sue Risorgimento in Italia sine al Secolo di Napoleone* (Venice, 1813, 3 vols.), much of whose matter is however, already antiquated.

Scultet(us), (Schultz), Abraham,

was born at Grumberg, in Silesia, Aug. 24,1556, and went to Breslau in 1582. Obliged to leave on account of his father's loss of fortune, he took a situation as tutor in Freistadt, where he enjoyed the opportunity of hearing the sermons of Melancthon and of Abraham Bucholtzer. In 1584 he made a journey to Poland, and the year following to Gorlitz, in Lusatia, where he remained two years, attending public lectures and reading private lectures to others. In the same manner he employed himself in the University of Wittenberg and Heidelberg, till he was-admitted into the Church in 1594. Officiating in a village church for a few months, he was sent for by the elector to be one of his preachers. In 1598 he was appointed pastor of the Church of St. Francis, Heidelberg, and two years after became a member of the Ecclesiastical Senate. He was appointed court preacher about 1615, which position he retained until he accepted the professorship of divinity in 1618. After the bat-tie of Prague he resolved to return to Heidelberg; but the fury of war had dispersed the students, and he retired to Emden in August, 1622, where he died, Oct. 24,1625. His principal works are, *Confutatio Disputa-tionis Baronii de Baptismo Consantini* (Neost. 1607, 4to): *Annales Evagelii per Europam* 15. *Saeculi Renovati* (Heidelb. 1618, 8vo) *: — Axiomata Concionandi* (Han 1619, 8vo) *: — Observationes in Pauli Epistolas ad Time-rheum, Titum, et Philemon Medulla Patrum* (1634, 4to).

Scum

(hal'j, *chelah*, strictly an *overlaying*), rather, *rust* of a pot (Ezekiel 24:6, 11,12).

Scuophylacium

(σκευοφυλάκιον), a recess near the altar corresponding with the mediaeval "aumbrye," in which the chalice, paten, and every utensil

employed in offering the eucharistic sacrifice were anciently placed immediately after mass. Reference is made to such a receptacle by the councils of Laodicea and Agatha.

Scurvy

(bdg; *garab,* from brg; *to scratch*), scurf on the akin (Leviticus 21:20; 22:22), perhaps of a malignant kind ("Scab," Deuteronomy 28:27). So also the word tpl_ya; *yallepheth,* rendered "scabbed" (Leviticus 21:20; 22:22), signifies a sort of itching *scab, scurf, tetter, so* called as sticking fast. *SEE LEPROSY*. The disease known by the name of scurvy in modern times is usually caused by long confinement in cold and damp climates, without fresh provisions, and a due quantity of acescent food. In the progress of the disease the skin becomes dry and scaly, livid spots appear, and the sufferer experiences great debility.

Scutcheon

(old form, *scouchon;* Latin, *scutum* = a shield), besides signifying an escutcheon, is also an old name for the angles of buildings or parts of buildings, such as window-jambs, etc., but apparently for those only which are greater than right angles.

Scutum.

SEE POME.

Scutum Fidei

Picture for Scutum

(*shield of faith*), a sacred device frequently represented in stone and wood carving, on monumental brasses, in stained glass, and ancient paintings, in which the doctrines' of the Trinity in Unity and the Unity in Trinity were set forth for the instruction of the faithful The example in the accompanying wood-cut is from the south window of the south transept of Thame Church, Oxfordshire (1829). It has since disappeared.

Scylla,

in Greek mythology, was the daughter of Typhon and Echidna, or of Neptune and the nymph Cratais. The descriptions of this marine monster

are sufficiently striking, though they were never followed in the formative arts. Homer makes her to dwell by a rock which reached to the skies, and whose brow was constantly crowned with clouds. The mountain could not be scaled because of its smooth surfaces, and the monster was accordingly able to dwell undisturbed in the cavern which the waves had washed at its foot, and thence to inflict destruction on all who might approach. The giantess had twelve feet, which, however, were less dangerous than might be supposed, because they were all fastened to the rock; but the horrible body had six long necks, surmounted by six terrible heads, which roared unceasingly under the impulse of hunger and ferocity. The mouth was armed with a triple row of teeth, and every form of creature afforded them a welcome prey. In the absence of other food, they seized on dolphins and seals, but if a ship drew near, it was obliged to sacrifice a portion of its crew. Ulysses came prepared for a conflict, and sought in every way to drive off the monster with spear-thrusts and poles, but was at length obliged to pay for the temerity which led him to navigate the Sicilian straits with the loss of six of his most faithful companions. These waters (between Italy and Sicily) were at that time regarded as impassable because of Scylla and Charybdis (*incidit in Scyllain cupiens vitare Charybdin*), one of which was certain to destroy the navigator. Their terrors are now altogether dissipated, and no fishing-boat dreads these monsters. Scylla is usually represented as a gigantic female figure with an oar raised as if to strike, the body ending in two dolphin tails.

Scyllis,

in Greek mythology, was a celebrated architect, who was supposed to be the son of Daedalus by a paramour of unknown name. whose father lived at Gortys, in Crete. Many of the buildings in Sicily were attributed to him and his brother Dipoenus.

Scyllius,

in Greek mythology, was a surname of *Jupiter* in Crete.

Scythes,

in Greek mvthology, was a son of Hercules and Echidna.

Scyth'ian

Picture for Scythian 1

(Σκύθης) occurs in Colossians 3:11 as a generalized term for a rude, ignorant, degraded person. In the Gospel, says Paul, "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all." It was anciently applied sometimes to a particular people, and sometimes to all the nomad tribes which had their seat to the north of the Black and Caspian seas, stretching indefinitely eastward into the unknown regions of Asia. It had thus much the same latitude as "Tartars," and was in like manner synonymous with Barbarian (Βάρβαρος). The same view of Scythian barbarism appears in 2 Macc. 4:47 and 3 Macc. 7:5, also in Josephus (*Cont. Apion.* ii, 37) and Parmenio (ap. Athen. v, 221). For other similar testimonies, see Wettstein, Nov. *Test.* ii, 292. The Scythians were, in fact, the ancient representatives of the modern Tartars, and, like them, moved from place to place in carts drawn by oxen. It is from this circumstance that they, or a tribe nearly allied to them, may be recognised on the monuments of Egypt. In the latter part of the 7th century B.C., they had become well known as a formidable power through the whole of Western Asia. Forced from their original quarters north of the Caucasian range by the inroads of the Massagetee, they descended into Asia Minor, where they took Sardis (B.C. 629), and maintained a long war with the Lydian monarchs; thence they spread into Media (B.C. 624), where they defeated Cyaxares. They then directed their course to Egypt, and were bribed off by Psammetichus; on their return they attacked the Temple of Venus Urania at Ascalon. They were finally ejected B.C. 596, after having made their name a terror to the whole Eastern world (Herod. i, 103 sq.). The name of Seythopolis, by which Beth-shean was known in our Saviour's time, was regarded as a trace of the Scythian occupation (Pliny, v, 16). This, however, is doubtful. *SEE SCYTHOPOLIS*. The Hebrew records are silent respecting this Seythian invasion, though some scholars suppose it to be referred to by the prophets Joel and Zephaniah. The Seythians are described by classical writers as skilful in the use of the bow (Herod. i, 73; 4:132; Xenoph. *Anab.* iii, 4,15), and even as the inventors of the bow and arrow (Pliuy, 7:57); they were specially famous as mounted bowmen (ἱπποτοξόται, Herod, 4:46; Thucyd. ii, 96); they also enjoyed an ill-fame for their cruel and rapacious habits (Herod. i, 106).

Picture for Scythian 2

With the memory of these events yet fresh on the minds of his countrymen, Ezekiel seems to select the Scythians, under the name of Gog (q.v.), as the symbol of earthly violence, arrayed against the people of God, but meeting with a signal and utter overthrow. He depicts their avarice and violence (<26807>Ezekiel 38:7-13), and the fearful vengeance executed upon them (ver. 14-23) — a massacre so tremendous that seven months would hardly suffice for the burial of the corpses in the valley which should thenceforth be named Hamon-gog (<26911>Ezekiel 39:11-16). The imagery, of Ezekiel has been transferred in the Apocalypse to describe the final struggle between Christ and Antichrist (<66108>Revelation 20:8).

Picture for Scythian 3

As a question of ethnology, the origin of the Scythians presents great difficulties. Many eminent writers, with Niebuhr and Neumann at their head, regard them as a Mongolian, and therefore a non-Japhetic, race. It is unnecessary for us to enter into the general question, which is complicated by the undefined and varying applications of the name Scythia and Scythians among ancient writers. So far as the Biblical notices are concerned, it is sufficient to state that the Scythians of Ezekiers age — the Scythiaus of Herodotus — were in all probability a Japhetic race. They are distinguished, on the one hand, from the Argippoei, a clearly Mongolian race (Herod. 4:23), and they are connected, on the other hand, with the Agathyrsi, a clearly Indo-European race (ibid. 4:10). The mere silence of so observant a writer as Herodotus as to any striking features in the physical conformation of the Scythians must further be regarded as a strong argument in favor of their Japhetic origin. For the geographical and ethnographical relations of the term, see Smith, *Dict. of Class. Geog.* ii, 936-945. Perhaps it may be inferred from Col. iii, 11 that there were Scythians also among the early converts to Christianity. Many of this people lived in Greek and Roman lands, and could have heard the Gospel there, even if some of the first preachers had not already penetrated into Scythia itself. See *Nat. Quar. Rev.* Dec. 1876; *Jour. Sac. Lit.* April, 1853.

Scython,

in Greek mythology, was a man whom the poets represent as possessed of the ability to change his sex at will.

Scythopolis

(Σκυθῶν πόλις; Peshito- Syriac, *Beisan;* Vulg. *ciritas Scytharum*), that is, "the city of the Seythians," occurs in the A. V. of Judith 3:10 and 2 Macc. 12:29 only. In the Sept. of Judges 1:27, however, it is inserted (in both the great MSS.) as the synonym of Beth-shean (q.v.), and this identification is confirmed by the narrative of 1 Macc. 5:52, a parallel account to that of 2 Macc. 12:29, as well as by the repeated statements of Josephus (Ant. v, 1, 22; 6:14, 8; 12:8, 5). He uniformly gives the name in the contracted shape (Σκυθόπολις), in which it is also given by Eusebius (*Onomast.* passim), Pliny (H.N, v, 18), Strabo (xvi), etc., and which is inaccurately followed in the A.V. Polybius (v, 70, 4) employs the fuller form of the Sept. Beth-shean has now, like so many other places in the Holy Land, regained its ancient name, and is known as *Beisan* only. A mound close to it on the west is called *Tell Shuk*, in which it is perhaps just possible that a trace of Scythopolis may linger. But although there is no doubt whatever of the identity of the place there is considerable difference of opinion as to the origin of the name. The Sept. (as is evident from the form in which they present it) and Pliny (H. N. v, 16) attribute it to the Scythians, who, in the words of the Byzantine historian George Syncellus, "overran Palestine and took possession of Baisan, which from them is called Scythopolis." This has been in modern times generally referred to the invasion recorded by Herodotus (i, 104-106), when the Scythians, after their occupation of Media, passed through Palestine on their road to Egypt (about B.C. 600 a few years before the taking of Jerusalem by Nebuchadnezzar), a statement now recognised as a real fact, though some of the details may be open to question (Rawlinson's *Herod.* i, 246). It is not at all improbable that either on their passage through, or on their return after being repulsed by Psammetichus (Herod. i, 105), some Scythians may have settled in the country (Ewald, *Gesch.* iii, 694, note); and no place would be more likely to attract them than Beisan — fertile, *most* abundantly watered, and in an excellent military position. In the then state of the Holy Land they would hardly meet with much resistance. *SEE SCYTHIAN*.

Reland, however (apparently incited thereto by his doubts of the truth of Herodotus's account), discarded this explanation, and suggested that Scythopolis was a corruption of *Succothopolis* the chief town of the district of Succoth. In this he is supported by Gesenius (,*Votes to*

Burckhardt, p. 1058) and by Grimm (*Exeg. Handbuch* on 1 Macc. 5:52). Sinee, however, the objection of Reland to the historical truth of Herodotus is now removed, the necessity for this suggestion (certainly most ingenious) seems not to exist. The distance of Succoth from Beisan, if we identify the former with *Sakut*, is ten miles; while if the arguments of Mr. Beke are valid, it would be nearly double as far. It is surely gratuitous to suppose that so large, independent, and important a town as Beth-shean was in the earlier history, and as the remains show it to have been in the Greek period, should have taken its name from a comparatively insignificant place at a long distance from it. Dr. Robinson (Bib. Res. iii, 330) remarks with justice that had the Greeks derived the name from Succoth, they would have employed that name in its translated form as Σκηναί, and the compound would have been Scenopolis. Reland's derivation is also dismissed without hesitation by Ewald, on the ground that the two names Succoth and Skythes have nothing in common (*Gesch.* iii, 694, note). Dr. Robinson suggests that, after all, *City of the Scythians* may be right, the word *Scythia* being used, as in the New Test., as equivalent to a barbarian or savage. In this sense he thinks it may have been applied to the wild Arabs, who then, as now, inhabited the Ghor, and at times may have had possession of Beth-shean.

The Canaanites were never expelled from Beth-shean, and the heathen appear to have always maintained a footing there. It is named in the Mishna as the seat of idolatry (*Aboda Zara*, i, 4), and as containing a double population Jews and heathens. At the beginning of the Roman war (A.D. 65), the heathen rose against the Jews and massacred a large number, according to Josephus (*War*, ii, 18, 3) no less than 13,000, in a wood or grove close to the town. Scythopolis was the largest city of the Decapolis, and the only one of the ten which lay west of Jordan. By Eusebius and Jerome (*Onomast.* s.v." Bethsau") it is characterized as πόλις ἐπίδημος and *urbs nobilis.* It was surrounded by a district of its own of the most abundant fertility. It became the seat of a Christian bishop, and its name is found in the lists of signatures as late as the Council of Constantinople, A.D. 536. The latest mention of it under the title of Scythopolis is probably that of William of Tyre (22:16, 26). He mentions it as if it was then actually so called, carefully explaining that it was formerly Bethshan. *SEE BETH-SHEAN*.

Sea

(Heb. µy; *yam;* Chahl. aMyæ; *yamma;* θάλασσα), as opposed to land or earth (x r ª, *erets,* <011010>Genesis 1:10), in which all the waters of the earth are included, originated by the separation of its waters from those of the air, or the clouds (vet. 6 sq.). The sea is represented as deep (<196823>Psalm 68:23; <330719>Micah 7:19; <300903>Amos 9:3; <183816>Job 38:16), wide (11:9), and mighty (<19A425>Psalm 104:25; <180712>Job 7:12; <250213>Lamentations 2:13); surrounding the earth at its utmost bounds (<053013>Deuteronomy 30:13; <19D909>Psalm 139:9; comp. the ancient Greek view of *oceanus,* ὠκέανος, Fubiger, *Handb. d. alt. Geogr.* i, 4); the earth, indeed, resting on the ocean (<192402>Psalm 24:2). The surface (comp. βυθός, the deep, <471125>2 Corinthians 11:25) is roused by winds (<270702>Daniel 7:2; comp. <320111>Jonah 1:11, 13) into waves (µyLGæ; <196508>Psalm 65:8; 107:25; <236618>Isaiah 66:18; κύματα, <650113>Jude 1:13; κλύδων, <590106>James 1:6), so that it roars and rages (<240623>Jeremiah 6:23; 1, 42; <230530>Isaiah 5:30; 57:20; <199611>Psalm 96:11; <131632>1 Chronicles 16:32), and is only subject to God (<183811>Job 38:11; <198910>Psalm 89:10). The countless inhabitants of the sea (<590307>James 3:7, <660808>Revelation 8:8 sq.) are given to men for food (<010902>Genesis 9:2 sq.),but the people of God may only eat those which are legally clean (<031109>Leviticus 11:9 sq.). On the coasts of the sea (Heb. *samah',* hmæ;) lie great lands; and the *sand of the sea* (lwOj; Gr. ἄμμος) *is* proverbial for multitude (<012217>Genesis 22:17; <061104>Joshua 11:4; <101711>2 Samuel 17:11; <182918>Job 29:18; <280110>Hosea 1:10; 1 Macc. 11:1; <662008>Revelation 20:8, etc.; Homer, *Iliad, 9:*885; Callim. *Dish.* p. 252; Ovid, *Trist. 4:*1, 55; *Ars Am.* i, 254. Comp. Pindar, *Olymp.* ii, 178; Calpurn. ii, 72. See also Gesen. *Thesaur.* p. 598 sq.).

It may be remarked that almost all the figures of speech taken from the sea in Scripture refer either to its power or its danger, and among the woes threatened in punishment of disobedience, one may be remarked as significant of the dread of the sea entertained by a non-seafaring people, the being brought back into Egypt "in ships" (<052868>Deuteronomy 28:68). The national feeling on this subject may be contrasted with that of the Greeks in reference to the sea. No mention of the tide is found in Scripture.

The above Heb. word, µy; *yam,* is sometimes connected with ˆwOhT] *tehom* (ἄβυσσος, *abyssus,* "the deep," <010102>Genesis 1:2; <320205>Jonah 2:5). It also means the *west* (Gesen. *Thesaur.* p. 360, 598). When used for the sea, it very often, but not always, takes the article. Other words for the sea (in the

A.V. "deep") are: hl₩xm] *metsulah*, or hl₩Ọm] *metsolah* (only in the plural), or hl₩x, *tsulah* simply (ἄβυσσος, βάθος, *abyssus, profundum*); lWBm*, mabbul* (κατακλυσμός, *diluvium*, "water-flood," <192910>Psalm 29:10).. Smaller pools were distinguished into µga} *Ogdm*, a natural pool or pond (evil, 35; 114:8; <233507>Isaiah 35:7; 41:18, etc.), and hk;rB] *berekah*, the same as the Arabic *birkeh;* an artificial pool or reservoir (<100213>2 Samuel 2:13; 4:12; <340209>Nahum 2:9).

The following are the applications Of the term *yam* in Scripture:

1. The "gathering of the waters" (*yammin*), encore-passing the land, or what we call in a more or less deft-nite sense "the Ocean." In this sense the term is used in <010102>Genesis 1:2,10, and elsewhere, as <053013>Deuteronomy 30:13; <111022>1 Kings 10:22; <192402>Psalm 24:2; <182608>Job 26:8, 12; 38:8; see Homer, *Iliad, 14:*301, 302; Hesiod, *Theog.* 107, 109; and <610305>2 Peter 3:5.

2. The word is used, with the article, of some definite part of the great circumambient water, viz.:

(a.) Of the *Mediterranean Sea,* called the "hinder" (ˆwOrj}a,), the "western," and the "utmost" sea (<051124>Deuteronomy 11:24; 34:2; <290220>Joel 2:20); "sea of the Philistines" (<022331>Exodus 23:31); "the great sea" (<043406>Numbers 34:6, 7; <061547>Joshua 15:47); "the sea" (<014913>Genesis 49:13; <198011>Psalm 80:11; evil, 23; <110420>1 Kings 4:20, etc.). *SEE MEDITERRANEAN*.

(b.) Also frequently of the *Red Sea* (<021504>Exodus 15:4; <062406>Joshua 24:6), or one of its gulfs (<041131>Numbers 11:31; <231115>Isaiah 11:15), and perhaps (<111022>1 Kings 10:22) the sea traversed by Solomon's fleet. *SEE RED SEA*.

The place "where two seas met" (τόπος διθάλασσος, <442741>Acts 27:41) is explained by Conybeare and Howson as a place where the island Salmonetta, off the coast of Malta, in St. Paurs Bay, so intercepts the passage from the sea without to the bay within as to give the appearance of two seas, just as Strabo represents the appearance of the entrance from the Bosphorus into the Euxine; but it seems quite as likely that by the "place of the double sea" is meant one where two currents, caused by the intervention of the island, met and produced an eddy, which made it desirable at once to ground the ship (Conybeare and Howson, 5, 423; Strabo, ii, 124).

3. The term is also applied to the great internal *lakes* of Palestine, whether fresh or salt; e.g.

(a.) *The Sea of Chinnereth,* tr,N,Ki µy; (<043411>Numbers 34:11), called in the New Test. "the Sea of Galilee" (<400418>Matthew 4:18), the "Sea of Tiberias" (<432101>John 21:1), and *"the* sea (or lake) of Gennesareth" (<401434>Matthew 14:34; <410653>Mark 6:53; <420517>Luke 5:17), which last is but a variation of the Hebrew name. *SEE GALILEE, SEA OF*.

(b.) *The Dead Sea,* called in Scripture the *Salt Sea,* jl'M,h' µy; (<011403>Genesis 14:3), the *Sea of the Plain,* or the *Arabah,* hb;r;[}h; µy; (<050440>Deuteronomy 4:40), and the *Eastern Sea,* ynimodQ'h' µY;h' (<290220>Joel 2:20; <264718>Ezekiel 47:18; <381408>Zechariah 14:8). It is not named or alluded to in the New Test. It is called by Josephus (War, iii, 10, *7*) λίμνη Ἀσφαλτίτης, by which name, or in the Latin form of *Lacus Asphaltites*, it was known to the classical writers. *SEE SALT SEA*.

(c.) *The Lake Merom* is named once only in Scripture, where it is called µwOrm] ymeƒ *waters of Merom* (<061105>Joshua 11:5, 7). By Josephus it is called *Semechonitis* (Σεμεχωνίτις, *Ant.* v, 5, 1), and at present bears the name of *Huleh:* this is the uppermost and smallest of the three lakes on the Jordan. *SEE MEROM*.

4. The term yam, like the Arabic *bahr,* is also applied to great rivers, as the Nile (<231905>Isaiah 19:5; <300808>Amos 8:8, A.V. "flood ;" <340308>Nahum 3:8; <263202>Ezekiel 32:2) and the Euphrates (<245136>Jeremiah 51:36). See Stanley, *Syr. and Pal.* App. p. 533; Hackett, *Illust. of Script,* p. 119.

5. Finally, the great copper (tv,jn]) or molten (qx;Wm) laver, which stood in the court of Solomon's Temple, is called a yam (<110723>1 Kings 7:23-44; <121617>2 Kings 16:17, etc.). *SEE BRAZEN SEA*; *SEE LAVER*

Sea, Molten.

SEE LAVER.

Seabury, Samuel, D.D.,

an efficient Episcopal minister, and afterwards bishop of Connecticut, was born at Ledyard, Groton, Conn., Nov. 30, 1729, and received his degree of A.B. at Yale College in 1748. In 1751 he went to Scotland, and was

ordained in London in 1753. On his return to America, he was successively rector of Christ's Church, New Brunswick, N. J.; Grace Church, Jamaica, Long Island, N. Y.; and St. Peter's Church, Westchester; and in 1764 was made A.M. by Columbia College, and D.D. by Oxford University, England. During the Revolutionary war he acted for a time as chaplain to the British army, and in 1783 was chosen bishop and went to England for consecration. Not being successful, he went to Scotland, where his application was granted, in 1784 at Aberdeen, which was thus the cradle of the American Episcopal Church. On his return he was made rector of St. James's Church, New London, Conn., where he published *A Communion Office,* and aided in a general organization of the Episcopal Church of the United States. He died Feb. 25, 1796. His publications comprise *Charges, Sermons, and Addresses: — The Communion Office,* etc.: *— The Duty of Considering our Ways: — Discourses on Several Subjects* (1791, 2 vols.) *: — An Earnest Persuasive to the Frequent Receiving of the Holy Communion* (republished, 1816). See Sprague, *Annals of the Amer. Pulpit,* v, 149.

Seager, Micah,

a minister of the Methodist Episcopal Church, was born in Simsbury, Conn., in July, 1800, and was converted in 1816. In 1818 he was received on trial by the Genesee Conference, in which he performed more than thirty years of active service. He was superannuated in 1854, and held that relation until his death, May 26, 1872. See *Minutes of Annual Conferences,* 1872, p. 115.

Seager, Schuyler, D.D.,

a minister and educator of the Methodist Episcopal Church, was born in Simsbury, Conn., July 26, 1807. He graduated from the Wesleyan University, Middletown, in 1836, and took his degree of M.A. in 1839. After his graduation he became principal of the Genesee Wesleyan Seminary, N. Y., and held that position until 1844. He was employed in the pastorate from 1844 to 1853, and spent the next six years as principal of Genesee Wesleyan Seminary and Dansville Academy. He then returned to the pastoral work, in which he continued until his death. Among the churches he served were the First Church and Asbury, Rochester; Pearl Street and Grace, Buffalo; Lockport, and Batavia. He was a delegate to the general conferences of 1844 and 1848. At the time of his death he was a

member of the Western New York Conference. See *Minutes of Ann. Conferences,* 1875, p. 158.

Seah

(hase, *seah,* from the obsolete has; *saah, to 'expand*), a Hebrew measure, properly for grain (*A.V.* always "measure;" <011806>Genesis 18:6; <092518>1 Samuel 25:18; <111832>1 Kings 18:32; <120701>2 Kings 7:1, 16, 18); containing, according to the rabbins, the third of an ephah, i.e. nearly one and a half pecks English; according to Jerome (*On* <401333>*Matthew 13:*33), *a modius and a half.* From the Aramaean form has sprung the σάτον of the Sept., New Test., and Josephus. *SEE METROLOGY*,

Seal

Picture for Seal

(μtwφ, *chotham,* σφραγίς). The seal, together with the staff, has been in tile East from the earliest times (<013818>Genesis 38:18) the favorite trinket of the men (see <220806>Song of Solomon 8:6; <370223>Haggai 2:23; <242224>Jeremiah 22:24; Sir. 17:22; comp. Rosenmuller, *Morgenl. 6:*252). Both are included in the attire of the Babylonians (Herod. i, 195; Strabo, 16:746). It was attached, as still in Persia, by a cord, and worn upon the bosom or in a finger-ring on the right hand (<014142>Genesis 41:42; <170310>Esther 3:10, 8; 8:2; <242224>Jeremiah 22:24; comp. Chardin, 4:23; v, 454 sq.; Robinson, i, 58, and see especially Longus, *De AnnuL Sign.* [Mail. 1615; Lips. 1709]). The art of graving seals is an ancient one (<022811>Exodus 28:11). The seal usually contains no figures (yet see the drawing of one found at Cusa, in Ker Porter, *Tray.* i, 425, pl. lxxx, 2), but simply the name of the wearer, sometimes with a sentence from the Koran, and it is customary to give an impression of it instead of a signature (Chardin, i, 289, 355; iii, 112, 362, 366, with plates; Olearins, *Trav.* p. 633; Rosenmuller, *Morgenl.* iii, 205 sq. Comp. Curtius, iii, 6, 7; Herod. iii, 128). For this purpose the seal is moistened with a kind of black ink (Harmer, *Obs.* ii, 468, 470; iii, 478); but in sealing letters (<112108>1 Kings 21:8; comp. Josephus, *Life,* p. 44), bags (<181417>Job 14:17), and sacks (Mishna, *Shabb. 8:*5), as well as doors, clay or sealing-earth was used (*ibid.*). Among the Jews the women also carried seal-rings (*ibid. 6:*3). Eastern princes confer the dignity of minister or regent by tbe deliver)-of the state-sea], or a seal-ring (<014142>Genesis 41:42; <170310>Esther 3:10; 8:2; 1 Mace. 6:15; comp. Curtius, 10:5, 4; Aristoph. Eq.

947; see Schulz, *Leitung, 4:*218 sq.; Tournefort, *Voyage,* ii, 383), and sometimes they invested successors in the same manner (Josephus, *Ant. 20:*2, 3), In the later language of the Jews the word chotam meant a counter or token, perhaps with a seal. Such were Used in the second Temple (Mishna, *Shekal. v, 3* sq.), and a special officer of the seals was stationed there (ibid. v, 1). *SEE RING*

The seal, with the owner's name or some other device engraven upon it, was usually employed to authenticate public or private documents. Seals for this purpose, made of burned clay, or of copper, silver, gold, or precious stones set in metal, were anciently used in the East. Sometimes the signet-ring was used for this purpose (<01838>Genesis 38:18; <243210>Jeremiah 32:10). If a door had to be sealed, it was first fastened with some ligament, over which was placed some well-compacted clay, and then impressed with the seal, so that any violation of it would be discovered at *once* (<183814>Job 38:14; <220412>Song of Solomon 4:12; <402766>Matthew 27:66). Important documents were sometimes put in sealed bags and enclosed in earthenware vessels for greater security (<053234>Deuteronomy 32:34; <243214>Jeremiah 32:14; <181417>Job 14:17). The seal, if a cylinder, was rolled on the moist clay, hence Job says, *"it* is turned as clay to the seal" (<183814>Job 38:14); and sometimes the tablet or impression was placed in the furnace and baked. The term "sealed" is sometimes used figuratively for that which *is permanent* (<230816>Isaiah 8:16) and *confirmed* (<430629>John 6:29; <450411>Romans 4:11), also for that which is to be *kept secret* until the appointed time (<270826>Daniel 8:26; 12:4, 9). So also the "book or roll sealed with seven seals" symbolized the plan of the divine government, which is *impenetrable to* every creature, but fully comprehended by the Saviour, who is exalted to the throne of the universe (<660502>Revelation 5:2-8). The "seal of the living God," on Which is supposed to be engraven the name of "Jehovah," which was impressed upon the foreheads of the faithful, symbolizes the indwelling of the Holy Spirit (7:2-17; <490113>Ephesians 1:13, 14; 6:30; <470122>2 Corinthians 1:22; <261904>Ezekiel 9:4, 6; <550219>2 Timothy 2:19). *SEE SIGNET*.

Seal, Abbatial

is the official formal seal of an abbott.

Seal, Consecration Of An Episcopal

It was customary in many parts of the Church during the Middle Ages to consecrate the seal of a newly made bishop with his vestments and other

episcopal insignia. The form of consecration was simple, the seal being blessed with holy-water. At the death of the bishop, his seal or seals (for he had usually more than one) were carefully destroyed.

Seal, Decanal

is the official formal seal of the dean of a cathedral or collegiate church.

Seal (Ecclesiastical Use Of),

a piece of metal or other hard substance, e.g. bone or ivory, usually round or elliptical, on which is engraved some device, used for making impressions on wax. The wax set or affixed to an ecclesiastical or legal instrument, duly impressed or stamped with a seal, is likewise designated by the same term. The use of seals as a mark of authenticity to letters and other instruments in writing is very ancient, and was allowed to be sufficient without signing the name, which few could do of old. In 1237, owing to the prevalence of forgeries and the absence of public notaries in England, abbots, priors, deans archdeacons, their Officials and rural deans, capitular bodies, colleges, and convents, were required to have seals. If the office was perpetual, then the name of the man who bore it was engraved on the seal; but rural deans and officials whose office was temporary, had only the name of their office engraved upon it. They resigned their seals at the expiration of their tenure to him by whom they had been commissioned. The name seal is also given to the little stone which covers the sepulchre of relics in an altar.

Seal, Episcopal,

is the official formal seal of a bishop, attached to letters of orders, licenses, deeds of institution, induction, degradation, and other documents. They represent the arms of the diocese, impaled with the personal arms of the bishop. Bishops commonly have two official seals — a large and a small one. These, in England, on their death, are sent to Lambeth Palace to be defaced and destroyed under the direction of the archbishop's official.

Seal Of Baptism.

Baptism was often called, in the early Church, "the seal of the Lord," *"the* seal of Christ," with allusion, perhaps, to Ephesians 1:13: 4:30; John 3:33, and other similar passages, especially 2 Corinthians 1:21, 22. This use of the word is taken from the circumstance that the stamp or

impression of a seal upon anything was regarded as a mark of property, or a token that it belonged to a certain owner, namely, the person whose seal it bore. Thus Gregory. of Nazianzum (*Orat.* 40) calls baptism the seal and sign of sovereignty, or the token that the baptized person was subject to the dominion and government of God, and lived to obey his will. See Riddle, *Christian Antiq. p. 484.*

Seal Or Confession,

a name for the obligation on a priest never to reveal the secrets of the confessional. See Lee, *Gloss. of Liturgical Terms,* s.v.; Wal-cott, *Sac. Archceol, s.v.*

Sealed Books,

certain printed copies of the revised Anglican Prayer-book, as settled at the Savoy Conference, issued A.D. 1662, which, having been examined by the commissioners appointed for that purpose, were certified by them to be correct. They were ordered by Parliament to be preserved in certain cathedral and collegiate churches. A folio reprint of the *Sealed Book* was issued by Piekering (1844), and again by Masters](1848, 8vo). See Leei *Gloss. of Liturgical* Terms, s.v.

Seal-Skin.

SEE BADGER.

Seam

occurs in Scripture only in the epithet ἄρραφος, "Without seam," applied to our Saviour's inner garment ("coat"), which the soldiers at his crucifixion accordingly cast lots for (<431923>John 19:23). Monographs on this fact are cited by Volbeding, *index Programme-tam,* p. 60.

Seaman, Richard,

a minister of the Methodist Episcopal Church, was born April 28,1785. He studied medicine, and was admitted to practice in New York when about nineteen. He became a Christian in 1812, and in 1823 was received into the New York Conference, and was regularly appointed until 1845, when he was obliged to take a superannuated relation. He continued to labor as his strength would permit, but for the last thirteen years of his life was a great

sufferer from rheumatism. He died Nov. 6, 1864. He was a man of superior judgment, stern integrity, untiring energy, modest, generous, and evangelical. See *Minutes of Annual Conferences,* 1865, p. 100.

Sea-Monster

is the rendering in <250403>Lamentations 4:3 of the Heb. ˆTæ, *tan,* where the margin has "sea-calves." The root of the word is ˆnæT; *tandin,* "to stretch out," hence it seems to apply to a slim creature that extends itself, and some think it to mean a kind of serpent. Others would render it "jackal" It is variously rendered in the A. V. ("whale," "serpent,' etc.), nor is it probable that it was very definite ha its application. *SEE DRAGON*.

Sear

occurs in Scripture only in the rendering of the word καυτηριάζω *to brand* ("sear with a hot iron"), in a tropical sense of the conscience (<540402>1 Timothy 4:2). To sear the flesh is to cauterize or burn it, and thus deprive it of the power of sensation. In <540402>1 Timothy 4:2 the term denotes the effect of habitual sin, by which the conscience becomes so stupefied as to be insensible to the most enormous guilt and the most fearful threatenings of punishment. See burning.

Searle, Jeremiah,

a (Dutch) Reformed minister, was born at Atkinson, N. H., in 1795. He was educated in part at Bowdoin College, Me., and graduated at Union College, N. Y, in 1820. He studied theology with Dr. Andrew Yates, and was licensed by the Congregational Association of Vermont in 1823. His ministerial life was spent in the following Reformed churches: Rotterdam, N. Y., 1823-25; Coxsackie, 1825-51; Keyport, N. J, 1851-53; Fallsburgh, N. Y., 1853-61. He was a man of great sweetness of spirit, amiable and beloved; a minister and a workman who needed not to be ashamed; studious, careful in preparation, practical and experimental in preaching; solemn, and yet cheerful, in manner; catholic in his sentiments, yet firm in the faith. He was president of the General Synod in 1850. He died in 1861. His ministry was marked by truly missionary labors, and crowned with two notable revivals of religion. See Corwin, *Manual of the Ref.. Church.* (W.J.R.T.),

Searle, Moses C;

a Presbyterian minister, was born in Byfield, Mass., Sept. 17,1797. He graduated at the College of New Jersey, Princeton, in 1821, and at the Theological Seminary in that place in 1824; was licensed by the New Brunswick Presbytery, and, going East, began his labors in Grafton, Mass., being ordained by Newburyport Presbytery in 1826 as pastor of the Congregational Church, Grafton. He subsequently labored in New Hartford, N.Y.; Dorset,'Vt.; Haverhill, N. H.; Bradford, and Byfield, Mass., where he died, Dec. 10, 1865. Mr. Searle was a mail of deep piety and affectionate disposition, an excellent pastor and good preacher. See Wilson, *Presb. Hist. Almanac*, 1868, p. 226. (J. L. S.)

Searles, Isaac,

a minister of the Methodist Episcopal Church, was born in Hartford, Conn., Oct. 30, 1816, removed to Ohio at an early age, and professed conversion in his seventeenth year. He was received on trial into the Rock River Conference, Aug. 25, 1841; ordained deacon in 1843, and elder in 1845. In 1848 the Wisconsin Conference was formed, and Mr. Searles became One of its members. He was superannuated for a short time, but became effective in 1852; superannuated in 1866, and active in 1867. His last appointment was Brandon, Wis., Where he died, Dec. 8, 1870. See *Minutes of Annual Conferences*, 1871, p. 273.

Sears. Allen,

a Methodist Episcopal minister, was born in New York State in 1806, received on trial in the Kentucky Conference in 1838, appointed to Taylorsville Circuit as junior preacher, and continued to travel within the bounds of that conference for seven years successively. In 1845 he was transferred to the Indiana Conference, and appointed to Vincennes Station; in 1846, to Spencer Circuit. He died Dec. 4,1846. He was a man of very strong faith, deep piety, a truly evangelical preacher, and a good pastor. See *Minutes of Annual Conferences, 4:*185.

Sears, Clinton W.,

a minister of the Methodist Episcopal Church, was born in Chautauqua County, N. Y. April 27, 1819. He was educated at Yale College and Middletown Wesleyan University. He was a member of the Cincinnati

Conference, and had occupied Several responsible stations, when, in 1862, he was appointed chaplain of the Ninety-fifth Regiment of Ohio Volunteers. He was seized while in service With the camp dysentery, and returned to his home, July 15, 1863, and died Aug. 25,1863. Mr. Sears was a good scholar, an able preacher, and a faithful pastor. See *Minutes of Annual Conferences,* 1863, p. 148.

Season

(properly t[;e a fixed *time,'* καιρός, often rendered "time" in general, and not specific of a portion of the year). The general division of the year by the Hebrews was into two seasons, "Summer and Winter" (<19601>Psalm 64:17; <38148>Zechariah 14:8); but they appear also to have conveniently divided the year into six special seasons: "seed-time and harvest, and cold and heat, and summer and winter" (<01014>Genesis 1:14; 8:22). The same division obtains among many Oriental nations, as the Hindus :and Arabians, at this day. According to this division of the seasons in Palestine, they would seem to have been distributed in the following order: *Summer,* from the ,middle of August to the middle of October; *Seed-time*(*from* the middle of October to the middle of December; *Winter,* from the middle of December to the middle of February; *Cold,* from the middle of February. to the middle of April; *Heat,* from the middle of April to the middle of August. *SEE AGRICULTURE*.

Seasons, Canonical.

SEE FESTIVALS.

Seat

Picture for Seat

(usually some form of bvy;*yashab, to sit;* κάθεδρα). There is no mention made of *chairs* in the Old Test., but *seats* of various kinds are named.

(1.) aSeK; *kissah* (from hsK;*kasah, to cover,* also occurring twice, <18609>Job 26:9; <11109>1 Kings 10:19, in the form hSeK;), *is a throne, a royal throne,* as in <05718>Deuteronomy 17:18: <10813>2 Samuel 8:13, or *the elevated seat of the high-priest,* <09109>1 Samuel 1:9; 4:13, but is sometimes applied to a seat in general, though usually with some honorary distinction, as <09108>1 Samuel 2:8; <23223>Isaiah 22:23. *SEE THRONE*

(2.) bv;/m, *moshab* (from bv'y;, *yashab, to sit*), means any seat, as <092018>1 Samuel 20:18, 25; <182907>Job 29:7, hence the *site of a city*, <120219>2 Kings 2:19; an *assembly* or *session*, as <190101>Psalm 1:1, and the *dwelling* of men, <012504>Genesis 25:49, and often.

(3.) The word ,hn;W[kT], *tekunah* (from ˆk'T;, *takan, to weigh*), is rendered "seat" in the A. V., <182303>Job 23:3, but means rather *dwelling, abode*.

(4.) Finally, *shebeth*, tb,v, is the infinitive of the verb *yashab*, bv'y; (see No. 2, above), used substantively, as in <300608>Amos 6:8.

Orientals usually seat themselves upon mats or carpets on the floor. In the houses of the wealthy there are spread pillows, or cushions, stuffed with cotton; and sometimes broad low sofas, or divans, are used, with arms, stuffed cushions, and costly ornaments. Upon these divans, as well as upon the floor, they sit with the legs bent under, and crossed in a half-kneeling posture. Among some of them Europeans have even introduced chairs. The Ancient Egyptians had chairs and ottomans in great variety and of the most elegant forms, much in the modern fashion (Wilkinson, Anc. *Egypt. i*, 58 sq.); and no doubt the wealthy Hebrews imitated them. *SEE HANDICRAFT*. In later times the Hebrews adopted the custom of reclining upon couches at table (<090922>1 Samuel 9:22; <300604>Amos 6:4; <170708>Esther 7:8; <402306>Matthew 23:6; <420737>Luke 7:37, 38). Among the Romans a chair of a particular form was used by the magistrates when administering justice, and this is called "the judgment-seat" (<402719>Matthew 27:19; <441812>Acts 18:12, 16; <451410>Romans 14:10). *SEE JUDGMENT-SEAT*.

The place in which a person is seated regulates, in Eastern nations, the degree of rank or precedence which he claims for himself or receives from others. In Persia the distance from the throne within which the dignitaries of the (court and nobles may sit is regulated by the strictest etiquette. The same particularity is observed in every department of public and private life, in the formal divan, in the social feast, and even in the retire-merit of the domestic chamber. To this peculiarity there are many allusions in Scripture: thus "the seat of Moses," in which the scribes and Pharisees sat, expresses metaphorically the dignity which belonged to their office as teachers or expounders of the law; *"the* seat of honor," to which allusion is made in the Apocrypha, was the highest seat in the synagogue so much coveted by the Pharisees. Thrones are mentioned only in reference to deity or sovereignty; every other kind of dignity is determined by the seat. It was

usual for persons who were greatly respected to be employed as judges or arbitrators; and for such seats were provided in some public place, round which the people respectfully stood, paying the most respectful reverence to the person deemed worthy of occupying the seat. *SEE ATTITUDE*.

Se'ba

(Heb. *Seba'*, abs] Sept. Σαβά, occasionally Σοήνη, v. r. in Chronicles Σαβάτ), the oldest son of Cush (B.C. cir. 2500), and hence a country and people among the Cushites ([<011007>]Genesis 10:7; [<130109>]1 Chronicles 1:9), named in connection with Egyptians, Cushites, and Arabians (Sabaeans) ([<234303>]Isaiah 43:3; 45:14: [<197210>]Psalm 72:10) and in [<234514>]Isaiah 45:14; [<262342>]Ezekiel 23:42, as a rich and proud race. Much confusion has arisen between it and other similar names.

1. Name. Besides the singular form above, there is given the plural μyabs] (Sept.. Σαβαέιμ Ζαβαείυμ; Vulg. Sabaim), incorrectly rendered "Sabeans" a name given in the A. V. with more probability to the μyabv] ([<290308>]Joel 3:8 [Heb. text, 4:*8]*); and to *Sheba*, used for the people ([<180115>]Job 1:15); but it would have been better had the original orthography been followed in both cases by such renderings as "people of Seba," "people of Sheba," where the gentile nouns occur. *SEE SABAEAN*; *SEE SHEBA*.

If Seba be of Hebrew or cognate origin, it may be connected with the root abs; *saba*, "he *drank* to excess," which would not be inappropriate to a nation seated, as we shall see was that of Seba, in a well-watered country; but the comparison of two other similar names of Cushites, Sabtah (akTbs) and Sabtechah (akTbs), does not favor this supposition, as they were probably seated in Arabia, like the Cushite Sheba (abv]), which is not remote from Seba (abs]), the two letters being not unfrequently interchanged. Gesenius has suggested the Ethiopic *sabeay*, "a man," as the origin of both Seba and Sheba, but this seems unlikely. The ancient Egyptian names of nations or tribes, possibly countries, of Ethiopia, probably mainly, if not wholly, of Nigritian race, *Sahaba, Sabara* (Brugsch, *Geogr Inschr*. ii, 9, tav,. 12:1), are more to the point; and it is needless to cite later geographical names of cities, though that of one of the upper confluents of the Nile, Astasobas, compared with Astaboras, and Astapus, seems worthy of notice as perhaps indicating the name of a nation. The proper names of the first and second kings of the Ethiopian

25th dynasty of Egypt, *Shebek* (awS) and *Shebetek*, may also be compared. Gesenius was led by an error of the Egyptologists, to connect Sevechus a Greek transcription of *Shebetek*, with S*abk* or *Sbak* the crocodile-headed divinity of Ombos (*Lex. s.v.* aws).

2. *Biblical Notices. — Besides* the mention of Seba as the first in the list of the *sons* of Cush (<010007>Genesis 10:7; <130109>1 Chronicles 1:9), there are but three, or, as some hold, four, notices of the nation. In Psalm 72, which has evidently a first reference to the reign of Solomon, Seba is thus spoken of among the distant nations which should do honor to the king: "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts" (ver. 10). This mention of Sheba and Seba together is to be compared with the occurrence of a Sheba among the descendants of Cush (<010007>Genesis 10:7), and its fulfilment is found in the queen of Sheba's coming to Solomon. There can be little doubt that the Arabian kingdom of Sheba was Cushite as well as Joktanite; and this occurrence of Sheba and Seba together certainly lends some support to this view. On the other hand, the connection of Seba with an Asiatic kingdom is important in reference to the race of its people, which, or at least the ruling class, was, no doubt, not Nigritian. In Isaiah 43, Seba is spoken of with Egypt, and more particularly with Cush, apparently with some reference to the Exodus, where we read, "I gave Egypt [for] thy ransom, Cush and Seba for thee" (ver. 3). Here, to render Cush by Ethiopia, as in the A. V., is perhaps to *miss* the sense of the passage, which does not allow Us to infer, though it is by no means impossible, that Cush, as a geographical designation, includes Seba, as it would do if here meaning Ethiopia. Later in the book there is a passage parallel in its indications: "The labor of Egypt and merchandise of Cush, and of the people of Seba, men of stature, shall come *over* unto thee, and they shall be thine" (Exodus 45:14). Here there is the same mention together of the three nations, and the same special association of Gush and Seba. The great stature and beauty of the Ethiopians are mentioned by Herodotus, who speaks of them as by report the tallest and handsomest men in the world (3:20; comp. 114); and in the present day some of the tribes of the dark races of a type intermediate between the Nigritians and the Egyptians, as well as the Caucasian Abyssinians, are remarkable for their fine form, and certain of the former for their height. The doubtful notice is in Ezekiel, in a difficult passage: *"and* with men of the multitude of Adam [were] brought drunkards [µyabwS; but the Keri reads µyabS; 'people of Seba'] from the

wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads" (Ezekiel 23:42). The reading of the A.V. in the text *is, "with* the men of the common sort," and in the margin, *"with* the men of the multitude of men." The first clause would seem to favor the idea that a nation is meant, but the reading of the text is rather supported by what, follows the mention of the "drunkards." Nor is it clear why people of Seba should come from the wilderness.

3. *Identification. — The* list of the sons of Cush seems to indicate the position of the Cushite nation or country Seba. Nimrod, who is mentioned at the close of the list, ruled at first in Babylonia, and apparently afterwards in Assyria: of the names enumerated between Seba and Nimrod, it is highly probable that some belong to Arabia. We may thus conjecture a curve of Cushite settlements; one extremity which is to be placed in Babylonia; the other, if prolonged far enough in accordance with the mention of the African Gush, in Ethiopia.

The other passages we have examined seem to show (if we omit the last) that Seba was a nation of Africa, bordering on or included in Cush, and in Solomon's time independent and of political importance. We are thus able to conjecture the position of Seba. No ancient Ethiopian kingdom of importance could have excluded the island of Meroe, and therefore this one of Solomon's time may be identified with that which must have arisen in the period of weakness and division of Egypt that followed the empire, and have laid the basis of that power that made Sh*ebek*, or Sabaco, able to conquer Egypt and found the Ethiopian dynasty which ruled that country s well as Ethiopia.

Josephus says that Saba (Σαβά) was the ancient name of the Ethiopian island and city of Meroe (Ant. ii, 10, 2), but he writes Seba, in the notice of the Noachian settle-nents, Sabas (*ibid.* i, 6, 2). So, too, Strabo and Diodous Siculus (see Mannert, *Geogr.* p. 199). But the name Meroe is more probably Ethiopic, *meaning the watered land* (see Tuch, Genesis p. 222; comp. Knobel, *lsa.* p. 122, who gives Seba a similar meaning). This view of Seba, is identical with Meroe, has been adopted by all the moderns as suited to every passage where it is mentioned (comp. Miehaelis, *Spicil.* i, 180 sq.). Certainly the kingdom of Meroe succeeded that of Seba; and the ancient city of the same name may have been the capital, or one of the capitals, of Seba, though we do not find any of its monuments to be even as early as the 25th dynasty. There can be no connection between he two

names. According to Josephus and others, Meroe was named after a sister of Cambyses; but this is extremely unlikely, and we prefer taking it from the an-lent Egyptian *Meru,* an island, which *occurs* in the name of apart Of Ethiopia that can only be this or r similar tract, *Meru-pet, "the* island *of pet* (Phut ?) =the now," where the bow may have a geographical refer-nee to a bend of the river, and the word island to the country enclosed by that bend and a tributary. *SEE PHUT*. It may be remarked that it seems certain that, from a remote time, Ethiopia below Meroe could never have formed a separate powerful kingdom, and was probably always dependent upon either Meroe or Egypt.

4. *Description. — Meroe* was a large island in Ethiopia, formed by the Astaboras, on the east (Atbara, Takazze), and Astapus (Bahr el-Asrak), on the west (alluded to in <360310>Zephaniah 3:10; <230801>Isaiah 18:1), the two arms that unite to form the Blue Nile (Strabo, 17:821). *SEE NILE*. It is mountainous, but fruitful (Heliod. AEthiop. 10:5), and its chief city is also called Meroe. This has been from antiquity the seat of a priesthood with an oracle of Jupiter Ammon (Herod. it, 29), and a trading-place for the caravans of Africa and Arabia (Strabo, 16:771; 17:786 sq.; Pithy, it, 75; v, 10; 6:35; 37:15; Diod. Sic. i, 33; iii, 5 sq.; Ptolem. 4:8). It is noted by the ancients as remarkable for the fact that here the sun casts shadows part of the year southward and part northward (comp. Strabo, it, 135 sq.; Pliny, it, 75; Lucan, 10:300, 305, etc.: some think this is referred to in <230801>Isaiah 18:1; <360310>Zephaniah 3:10). The city lay in the northern extremity of the island (seventy thousand paces from the *entrance,* i.e. the southern extremity — Pliny, 6:35), five thousand stadia from Syene (Strabo, it, 114; comp. Pliny, it, 75), and ten thousand from Alexandria (Strabo, i, 62; it, 114). The city of Meroe had gained control Of the whole island, and sent colonies of priests to Upper Egypt to settle Thebes and Ammonium. In its flourishing period this kingdom was exceedingly powerful (Pliny, 6:35), and was inhabited by farmers, shepherds, and hunters (Strabe, 17:821). Deserts of sand surrounded it (ibid.). The priesthood retained power until the third century before Christ, when it was overthrown by a king Ergamenes (under Ptolemy Philadelphus). Thenceforward the power of the city seems to have declined; it disappears from the view of Western writers, and not until the time of Augustus do we begin to hear sparse, and on some points contradictory, accounts of a city somewhere in that region, under queens who bear the common name of Candace (comp. Pliny, 6:35;

Dion Cos. liv, 5; Eusb. *H.E.* it, 1). But Meroe was deserted, a few houses only remaining.

Modern travellers have striven to find its site, and it is identified with some probability as the ruins almost twenty miles north-east of the Nubian city *Skendy,* in the Dar el-Atbara, a district near Assur forming a peninsula, between the river Atbara, the Nile (Bahr As-rak), and the river Rahad. (See Russegger's *Charte von Nubien,* in his *Reis.*, and it, 1,476, 480 sq.; Bruce, *Tray*-els, 4:542 sq.; Burckhardt, *Travels in Nubia,* p. 273 sq.; Ruppell, *Arab.* p. 114, 383, with plate v; Calliaud, *Voyage a Meroe au Fleuve Blanc* [Paris, 1826], 4 vols. with plates; Hoskins, *Travels in Ethiopia, Exhibiting the State of the Country under the Dominion of Meroe* [Lond, 1835], with plates.) This supposition is confirmed by the records of distances left by the ancients, for from Syene to Assur the caravan road is 534 English miles by Russegger's account, 560 by Hoskins's, while the ancient reckoning is equivalent to 568 or 590 English miles — an unimportant difference. So the distance from the beginning of the island to the city was 60 miles (see above), and Russegger found the distance from Assur to the mouth of the Atbara 55, Hoskins 60 miles. See Lnudolf, *Comment. Hist. AEthiop.* p. 88 sq.; Delisle, in the *Histoire de l'Academie des Sciences in* 1708, p. 365 sq.; Tzsehucke, *Ad Mel.* III, i, 256 sq.; Mannert, X, i, 182 sq.; Heeren, *Ideen* II, i, 352; For-biger, *Handb,* it, 814 sq.; Smith, *Dict. of Class. Geog.* s.v. "Meroe," *SEE ETHIOPA*.

Sebak

SEE THICKET.

Sebald, ST,, a legendary wonder-worker of the Romish Church, said to have been the son of a Danish king, or, by another tradition, of a peasant. He began his studies at Paris before he was fifteen years of age, and after a few years married a daughter of the king Dagobert, from whom, however, he separated with her consent after the lapse of a single day, in order to become a hermit and practice a rigid asceticism. After ten years he made a pilgrimage to Rome, and received authority to preach from pope Gregory II. While on the way to Germany he miraculously delivered St. Willibald from death by starvation, and after reaching Bavaria he wrought numerous conversions, gathered churches, and settled near Nuremberg as a hermit. The date of his death is uncertain, being given as A.D. 801, 901, or 1070. He had directed that his body should be laid on a wagon drawn by four

bullocks, and buried where the cattle should come to a stop. The place so indicated was before St. Peter's Chapel at Nuremberg, which, accordingly, after having been transformed into a church, took his name. Many wonders were wrought by his lifeless body, in consequence of which he was beatified by pope Gregory X, and canonized by Martin V (1425), while the town of Nuremberg chose him for its patron saint. The 19th of August is set apart for his commemoration. A rich and artistic monument by Peter Vischer, erected to his memory, may be seen in the Church of St. Sebaldus, at Nuremberg.

Se-Baptists,

a small and obscure sect which struck off from the Brownists (Independents) early in the 17th century. They received their name from the act of their leader, John Smith, of Amsterdam, in baptizing himself. After entertaining several views, he at last declared for the principles of the Baptists. Upon this he left Amsterdam and settled with his disciples at Ley, where, being at a loss for a proper administrator of the ordinance of baptism, he plunged himself and then performed the ceremony upon others. The Se-Baptists maintain that it is lawful for every one to baptize himself; and the Samokrestschentsi (a small Russian sect of self-baptizers) give as a reason that there is no one on earth sufficiently holy w administer the ordinance aright. See *Blunt, Dict, of Sects,* s.v.; Gardner, *Faiths of the World, s.v.*

Sebaste.

SEE SAMARIA.

Sebastian, ST.,

a Christian martyr under Diocletian, was born at Narbonne, in Gaul, and educated at Milan. Although a Christian, he entered the Roman army, concealing his religion, with the view of being enabled by his position to assist and protect the Christians. He rose to high favor under Diocletian, and became a member of the emperor's guard. At length he was informed against, and Diocletian used every, effort to induce him to renounce the Christian belief, but in vain. He was condemned to be put to death by a troop of Mauritanian archers, who transfixed him with arrows and left him for dead. Some Christians coming to the place of execution to bury him found signs of life remaining, and he was removed to the house of a

Christian lady, Irene, and recovered. He would not yield to the persuasions of his friends to remain in seclusion, but intentionally placed himself in the emperor's way. Diocletian condemned him to be beaten to death with clubs in the amphitheatre, and his body was flung into one of the sewers of the city. According to the *Acts of Martyrdom*, it was discovered by means of an apparition, and carried by a Christian lady, Lucina, to the catacomb which is still called by his name. The day of his martyrdom was Jan. 20, 288, but by the Greeks the feast is held Dec. 20.

There is another saint of the same name, who is said to have suffered martyrdom in Armenia.

Se'bat,

or rather SHEBAT (Heb. *Shebat,* fbv; *a rod* or *tribe;* Sept. Σαβάτ), the fifth month of the Jewish civil year, and the eleventh of the ecclesiastical year, from the new moon of February to that of March; or, according to others, corresponding to our January. *SEE MONTH*. The name is substantially the same in the Syriac and Arabic. The Jews began in this month to number the years of the trees they planted, the fruits of which were esteemed impure till the fourth year (<380107>Zechariah 1:7). *SEE CALENDAR, JEWISH*.

Sebbun,

in Japanese mythology, is a feast of purification and of expelling the evil spirit, which is done shortly before the advent of the new year. This festival also serves as the date for the settlement of semiannual payments.

Sebirin

(ˆyrybs), or *imaginary readings,* is a technical term of the Masorites to denote that words in the Bible ought to be read so and so, but they are not. This expression is derived from *sabar,* rbs, *"to* believe, think;" thus we read in <270725>Daniel 7:25 rbsyw, *and he thought,* and in the Chaldee paraphrase on <201412>Proverbs 14:12, "there is a way which is right in the view of man," we read *"there* is a way which man imagines" (ˆyrbsd), etc. Now there are a number of such *imaginary* or *supposed* readings to be found in the Hebrew text of the Old Test. as the following examples will prove. Thus we read:

lah, *these,* is said to stand eight times for hlah, as in <01925>Genesis 19:25; 26:3; <03829>Leviticus 18:29, etc.

ypla, *thousand,* is said to stand four times for µypla as in <02228>Exodus 32:28; <07040>Judges 4:10, etc.

rmyw, *and he said,* is said to stand twelve times for wrmayw, "and they said," as in <02425>Exodus 14:25; <04225>Numbers 32:25, etc.

xra, *into the land,* is said to stand five times for

hxra, as in <01455>Genesis 45:25, etc.

jva, *a wife,* stands three times for jval, "for a wife," as in <142106>2 Chronicles 21:6; <150161>Ezra 2:61; <160763>Nehemiah 7:63.

rva, *which,* stands four times for rva, "as which," <02443>Exodus 14:13; <03736>Leviticus 7:36, 38; <04049>Numbers 4:49.

hta, *as which,* stands ten times for ht[, "which," <051610>Deuteronomy 16:10; 24:8, <061017>Joshua 2:7; 13:8: 14:2; <242327>Jeremiah 23:27: <232513>Isaiah 51:13; <281712>Hosea 7:12; <320114>Jonah 1:14; <370112>Haggai 1:12.

hta, *thou,* stands three times for ht[, "now," as <110118>1 Kings 1:18, 20.

wnmm, *from it,* stands six times for hnmm, "from her," as <030608>Leviticus 6:8; 26:9; <060107>Joshua 1:7; <070108>Judges 11:84; <120409>2 Kings 4:39; <112243>1 Kings 22:43.

l[, *upon,* stands nine times for d[, "until," as <014913>Genesis 49:13; <060207>Joshua 2:7; 13:16; <070702>Judges 7:29,

l[, *upon,* stands twice for µ[, "with," as <013040>Genesis 30:40; <092008>1 Samuel 20:8.

Without enlarging Upon this list, we will remark for those interested in that subject that these ^yrybs are given in alphabetical order by Frensdorff in his *Massora Magna;* the first part is entitled *Massoretisches Whr-terbuch,* p. 369 sq. See Buxtorf, *Tiberias,* p. 257 sq.; Levita, *Massoreth Ha-Massoreth* (ed. Ginsburg), p. 225 sq. (B. P.)

Sebonde (Or De Sabunde), Raimond,

a Spanish philosopher, was born at Barcelona during the 14th century; but his life is little known. He practiced medicine at Toulouse in 1430, and his death is placed in 1432. He wrote, besides several MS. works, *Theologia Natura.* As (Deventer, 1487, fol. and later), in which he sets forth the doctrine of Aquinas after the manner of Raimond Lully. The work was translated by Montaigne (Paris, 1569, 8vo). Of Sebonde's other essays, the principal is entitled *De Natura Hominis* (Cologne, 1501, 4to), an abridgment of the *Theolohtia Naturalis.* See Hoefer, *Nouv. Biog. Generale,* s.v.

Sebrasse, Gottlieb,

a minister of the Methodist Episcopal Church, was born in Prussia, Nov. 8,1833, and came to the United States in 1852. He soon after was converted, and began to preach in 1856; but his health failing, after filling three or four appointments, he retired from the active ministry and settled near Red Wing. He died, from the effects of a fall from his wagon, June 3, 1876. He was a member of the Northwest German Conference. See *Minutes of Annual Conferences,* 1876, p. 134.

Sebuaet

SEE SEBUANS.

Sebuans,

the name given to the second of the four Samaritan sects named by Epiphanius, the other three being the Essenes, Gorttaeans, and Dositheans. It was originated by Sebua, or Sebuiah; and, partly to suit their own convenience, and partly through hostility to the Jews, kept the sacred festivals at different periods from them viz. the Passover and Pentecost in autumn, and the Feast of Tabernacles in the time usually allotted for the Passover. This sect was not permitted to worship along with the other Samaritans in the temple on Mount Gerizim. Lightfoot, in his *Horae Talmudicae* considers them to be identical with the *Sabaeans.*

Seca'cah

[many *Sec' acoh]* (Heb. *Sekakah',* hkḵs] *thicket;* Sept. Σοχοχά v.r. Αἰοχιόζα; Vulg. *Sechacha, or Sachacha*), one of the six cities of Judah

situated in the *Midbar* (" wilderness"), that is, the tract bordering ou the Dead Sea (Joshua 15:61). It occurs in the list between Middin and han-Nibshan. It was not known to Eusebius and Jerome (*Onomast.*). From Sinjii, among the highlands of Ephraim, near Seilfin, Dr. Robinson saw a place called *Sekakeh* (*Bib. Res.* ii, 8l, note); but this locality is, of course, out of the question. The place possibly corresponds to the site of *Kusr Altar,* one of two ruined towers on Wady Khureitun (Robinson, *Bib. Res.* ii: 182).

Secachi, Giovannni Battista,

called *il Caravaggino,* an Italian painter, born at Caravaggio in 1619. He left several important works at Milan; among them are, *Adoration of the Magi,* and a *Pier.*

Secession Kirk Of Scotland.

SEE PRESBYTERIAN CHURCHES; *SEE UNITED PRESBYTERIANS*.

Secheni'as

(Σεχενίας Εἰεχονίας), Apocryphal forms of the Heb. name SHECHANIAH (q.v.); namely,

(a) the father of Lettus (1 Esdr. 8:29), or rather of one whose name has dropped out of the text (Ezra 8:3);

(b) the "son" of Jezeluo (1 Esdr. 8:32) or Jaha-ziel (Ezra 8:5).

Se'chu

(Heb. with the art. *has-Seku',* .WkC]j ,æ*the watch-tower,* implying that the place was on or near an elevation; Sept. Σεχί v. r. Σεφεί), a region in Ramah, containing a famous well (or rather cistern, rwB), which Saul passed while in pursuit of David (1 Samuel 19:22). *"Assuming* that Saul started from Gibeah (Tuleil el-Ful), and that Neby Samwil is Ramah [?], then Bir *Neballa* (the well of Neballa), alleged by a modern traveller (Schwarz, *Palest.* p. 127) to contain a large pit, would be in a suitable position for the great well of Sechu. Schwarz himself (p. 157) would identify it with *Askar,* on the south-east end of Mount Eba], and the well with Jacob's Well in the plain below; and Van de Velde (S. and P. ii, 53 sq.) hesitatingly places it at *Shuk,* in the mountains of Judah north-east of

Hebron; but this they are forced into by their respective theories as to the position of Ramathaim-Zophim" (Smith). Sechu is perhaps represented by the present *Khuraib er-Ram,* which still contains a cistern (Robinson, *Later Res.* p. 287), and lies near er-Ram (Ramah) directly on the road from Tuleil el-Ful (Gibcah of Saul).

Seehuana Version.

The Sechuana occupies a prominent place in the great Caffre family of languages, and is the most important of all languages of Southern Africa. The first portion of the Seehuana version- committed to the press was the Gospel of St. Luke, printed at Cape Town in 1831, under the personal superintendence of Mr. Moffat. In 1841 the whole New Test. was printed in London at the expense of the British and Foreign Bible Society, under the eye of the translator. From thai time on Mr. Moffat devoted himself to the translation of the Old Test., which was completed in 1859. A revision of the entire Bible was commenced in 1870 and completed in 1877. Up to March 30, 1878, 7066 Bibles and 10,094 New Testaments with Psalms have been distributed. Comp. *The Bible of Every Land,* but more especially the *Annual Reports of the British and Foreign Bible Society,* which are the only sources for the more recent versions published since the preparation of *The Bible of Every Land.* (B.P.)

Seckendorf, Vitus Louis Von,

a noted German statesman of the Reformation period, was born at Aurach, a town of Franconia, Dec. 20, 1626. The great progress in his studies made in his youth coming to the ears of Ernest the Pious, duke of Saxe-Ootha, this prince brought him to Gotha to be educated with his children. After remaining two years, he went in 1642 to Strasburg; and, returning to Gotha in 1646, was made honorary librarian to the duke. In 1651 he was made aulic and ecclesiastical councillor; and in 1663 council-lot of state, first minister and sovereign director of the consistory. The year after, he went into the service of Maurice, duke of Saxe-Zeist, as councillor of state and chancellor. He remained with him until his death, in 1681, and led a life of retirement, writing many works. Frederick III, elector of Brandenburg, made him councillor of state and chancellor of the University of Halle, dignities which he did not long enjoy. He died at Halle Dec. 18,1692. The work of his held in the highest estimation for its utility is *Commentarius Historicus et Apo-logeticus de Lutheranismo* (Lips. 1688-92), written in

refutation of Maimbourg's *Histoire du Lutheranisme.* See the literature referred to in Herzog, *Real-Encyklop. s.v.*

Seeker, Thomas,

an eminent English prelate, was born in 1693 at Sibthorpe, Nottinghamshire. He belonged to a family of Dissenters, but was influenced (by his own views and by the divisions and disturbances at that period prevailing among the Dissenters) to conform. He therefore never practiced medicine, for which he had studied at London, Paris, and Leyden, but entered Exeter College, Oxford, in 1721. In December, 1722, bishop Talbot ordained him deacon, and not long after, priest. He was presented by the bishop with the rectory of Houghton le Spring in 1724, where he remained until 1727, when he removed to Durham. In July, 1732, Grafton, lord chamberlain, appointed him chaplain to the king. He was instituted to the rectory of St. James's, May 18,1733, and was consecrated bishop of Bristol Jan. 19, 1735. In May, 1737, Dr. Seeker was translated to the bishopric of Oxford; in December, 1750, was promoted to the deanery of St. Paul's; and confirmed archbishop of Canterbury April 21, 1758. He died in London, Aug. 3,1768. His works comprise *Sermon, s, Lectures,* and *Charges* (Loud. 1811, 6 vols.), last edition with a memoir by bishop Porteous.

Second Coming Of Christ.

SEE ADVENT, SECOND, *SEE MILLENNIUM*

Second Marriage.

In the early Church, not only did the more strict Novatians and Montanists esteem a second marriage unlawful, but that error was upheld by several councils (*Cone. Nic.* c. 8; *Ancyran,* c. 19; *Laodic.* c. 1; *Neocaesar.* c. 3; *Constit. Apost.* lib. iii, c. 2; Athenag. *Legat.;* Theophil. Ant. *Ad Autol.* lib. iii; Iren. *Adv. Haer.* lib. iii, c. 19). When the severity of this principle was relaxed with regard to lay members of the Church, it was still retained with reference to the clergy (Tertull. De *Monog.* c. 11; *Ad Uxor.* lib. i, c. 7; *De Pus,it.* c. 9). At length this law was rendered nugatory by the enforcement of celibacy among the clergy. *SEE DIVORCE*; *SEE MARRIAGE*.

Secondary,

a clerk who, if learned and expert in music, was eligible for promotion, by the dean, to the place of vicar. He was the carton's personal attendant, and sat in the *secondary* row of stalls: hence his name. At Chichester the secondary sang the daily mass of requiem in the Lady-chapel. It was also a technical term for a cathedral dignitary of second rank and posi-tion — a minor canon, precentor.

Second-First Sabbath

Σάββατον δευτερόπρω τον*;* Vulg. *Sabbatum secundum primum ;* A. V. "second Sabbath after the first") is an expression occurring only in <420601>Luke 6:1, and apparently coined for the occasion, as the compound adj. δευτερὀ πρωτος is found nowhere else in all the range of Greek literature. The learned have therefore been greatly divided, or, rather, in doubt, as to its meaning, since it is in itself quite vague and ambiguous. The earliest opinion is that of Epiphanius (*Haeres.* i, 30, 51), followed by Isidore of Pelusium (iii, 110), Suidas (s.v. Σάββατον,) Theophylact (*ad loc.*), and cited among later writers by Petavius (i, 61) and Scal-iger (*Emend. Temp. 6:*551), viz. that the Sabbath thus indicated was that which immediately succeeded the Paschal festival; for (argue they) the "morrow after the Sabbath" [i.e. Passover] (tB;v'h' tr'j\M;mi, i.e. ἀπὸ δευτέρας τοῦ δράγματος) is the point from which the law orders the seven weeks to be reckoned till Pentecost. Hence all the weeks and Sabbaths of that interval are designated from this name (rmw[h tryps, ἀριθμὸς τοῦ δράγματος *numerus manipuli,* i.e. the number of the omer, or first-fruits presented as a wave-offering). This is the view embraced by most moderns, quoted in detail by Wolf (*Curae in N.T. i,* 619 sq., where several arbitrary opinions by various authors are likewise enumerated); see also Kocher (*Analect,* ad lot.), Russ (Har*mon. Evangel.* p. 639 sq.), Marsh (*Notes to Michaelis's Introd.* ii, 61). The circumstances of Luke's narrative indicate that the day in question was not (as usually reckoned) *the first Sabbath after the second day of unleavened bread,* for that usually fell within the Passover week; whereas our Lord, on the occasion referred to, had evidently left Jerusalem at the close of the entire festival, and was on his way back to Galilee. Nor would this have been a natural and appropriate term for such a day, since that would rather have been a *"first* after the second" (πρωτο δεύτερος), if, indeed, it could have been called *second* at all, seeing it

either was simply, or else preceded, the first Sabbath Of the series of seven between Passover and Pentecost. It seems rather to have been the first of that series, but the *second* after the beginning of the Paschal week; which circumstance affords a simple and apposite explanation of the compound name. That the incident in our Lord's history occurred at that season is evident from the fact that the grain stood ripe, but unreaped, in the fields; and a comparison of the evangelical narratives makes it apparent likewise that the "feast" which John states (v, 1) that Jesus attended that year at Jerusalem was the Passover. If this collocation is correct, the Sabbath in question could not well have been the one occurring during the Paschal week, as that is preoccupied by John's account (in the same chapter) of the cure at the pool of Bethesda. The only mode of escaping this conclusion is by the unnatural supposition that the former "Sabbath" was merely the Passover-day itself, which, as some claim, is metaphorically thus named in a few cases (<0231>Leviticus 23:11,15; comp. <0605>Joshua 5:11). See Mayer, *Commetar,* ad loc., Hase, *Leben Jesu,* p. 142; *Methodist Quarterly Review,* 1850, p. 492; also the monographs *De Sabbato Deuteroproto,* by Muller (Rust. 1665), Goloner (Viteb. s. a.), Van Til (L. B. 1708). *SEE PASSOVER*; *SEE PENTECOST*; *SEE SABBATH*.

Secret.

SEE MYSTERY.

Secret Discipline (Lat. *arcani disciplina*), *a* term used to signify a practice of the early Christian Church of performing the rites of religion with secrecy. It was founded upon the words of Christ, "Give not that which is holy unto the dogs," etc. (<4006>Matthew 7:6), and began to be common shortly after the middle of the 2d century. The first reason for its adoption was to guard the more sacred and mysterious doctrines from popular misconception and blasphemy among the pagans. The discipline of the secret appears in several forms:

(1.) Both unbelievers and catechumens were dismissed from the church, when the ordinary service was closed, by one of the deacons, who said, *"Ire, missa est" — " Go,* the assembly is *dismissed."* After this the sacrament was administered.

(2.) The lectures addressed by the presiding teacher to the body of catechumens in general were confined to the general doctrines of Christianity. The more mysterious doctrines, those which regarded the

sacraments of baptism and the eucharist, called *"Mystagogie,"* were only communicated at the close, and to those only who had undergone the preliminary probation.

(3.) The eucharist, if referred to at all in the presence of the uninitiated, was spoken of in words so conceived as to conceal its nature. Some very curious examples of this concealment might be cited — e, g. Epiphanius, referring to the formula "this is my. *body,"* writes, "This is my *that thing"* (Τοῦτό μου ἐστι τόδε). The mysteries thus specially guarded were baptism, the unction, or chrism ordination of priests, the Lord's supper, liturgy, the knowledge of the Holy Trinity, the Creed, and the Lord's Prayer. See Coleman, *Christ. Antiq.* p. 85. *SEE ARCANI DISCIPLINIA*.

Secret Of The Mass,

a prayer in the canon of the mass before the preface, and having much the same tenor as the collect. Since the 10th century it is said in a low voice by the celebrant after the *Orate fred. tres.* In France it was marked with the mystic letters V.D. St. Gregory calls it the Canon of the Secret. According to some writers, it represents that the working of God in the holy communion passes man's understanding; but, as Cranmer explains it, Christ's secret conversation which he had with his disciples before his passion. The bells in England were forbidden to be rung during this service in 1701. The secrets were formerly called *super oblata* and may have taken their name from the secretion of gifts and oblations.

Secretae,

any prayers said secretly and not aloud. Anciently, at the commencement of the divine office, the Lord's Prayer and Hail Mary were said silently, as also other portions of the same office. But this rule was abolished in the English Church during the changes which took place three centuries ago, though it still obtains in the Latin communion. *See, Glossary of Liturgical Terms, s.v.*

Secretaria,

a name given to the *sessions* of the councils in the early Christian Church because they Were held in the secretarium (q.v.).

Secretarium (Or Secretum),

a part of early Christian churches, which was also called *diaconicum* (q.v.). It was called *secretarium, as* Ducange conjectures, because the consistory or tribunal of the Church was here kept, the *secretum* or *seeretariura* being a known name for the courts of the civil magistrate. Others suppose it derived its name from its being a place of safety, or the robing-room of the officiating clergy.

Secretarius,

(1) the confidential correspondent of a bishop, abbot, head of a college, or other ecclesiastical dignitary.

(2) A *sacristan* or sexton.

Sect [In Biblical Usage]

(αἵρεσις, *i.e. division;* hence "heresy," <42414>Acts 24:14; 1 Cor. 11:19; Galatians 5:20; <61201>2 Peter 2:1), a religious party (<44517>Acts 5:17, etc.); hence *discord* (<46119>1 Corinthians 11:19, etc.). Among the Jews there were several sects mentioned in the New Test., distinguished by their practices and opinions, yet united in communion with each other and with the body of their tuition. *SEE SECTS, JEWISH*. Christianity was originally considered as a new sect of Judaism; hence Ter-tullus, accusing Paul before Felix, says that he was chief of the seditious sect of the Nazarenes (<42405>Acts 24:5); and the Jews of Rome said to the apostle when he arrived in that city that, "as concerning this sect, we know that everywhere it is spoken against" (<44822>Acts 28:22). Peter (<61201>2 Peter 2:1-10) foretells that false teachers should arise among them "who privily shall bring in damnable heresies [or *sects],* even denying the Lord that bought them, and bring upon themselves swift destruction." He adds that these people, being great lovers of themselves, are not afraid to introduce new sects, where the word sect is taken in the same sense as heresy. *SEE HERESY*.

Among the Greeks the philosophers were divided into different sects; as the Academics, the Stoics, the Peripatetics, the Cynics, the Epicureans, etc. The Jews, in imitation of the Greeks, began to divide themselves into sects about the time of the Maccabees; and it seems as if the Corinthians had a mind to introduce something like this into Christianity when they boasted, I

am a disciple of Peter, I of Paul, I of Apollos (460121 Corinthians 1:12; 3:22, etc.). *SEE DIVISION*.

Sect [In Ecclesiastical Usage]

(Lat. *secta,* cut *off*), *a* collective term comprehending all such as follow the doctrines and Opinions of some divine, philosopher, etc. By the Roman Catholic Church it is applied to all those religious bodies which separated from her communion. By *Protestants, generally,* it is employed in no opprobrious *sense* to signify the various organizations into which the Protestant churches are divided. Separate organization rather than difference of opinion is the meaning conveyed by the term; for great and known differences in opinion, when followed by no external breach in the society, are not considered as constituting distinct sects. Thus High and Low Church are only called parties, because they have not formed separate communions. Among the Jews the term was differently *understood,* for among them there were no separate communities erected, if we except the Samaritans. The same Temple and the same synagogues were attended alike by Pharisees and Sadducees. They were often of both denominations in the Sanhedrim and even in the priesthood. Another difference *was,* also, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders of the party. There have been, from time to time, a great number of sects, separating, often on points of no importance, from some other Church organization. These are treated of in separate articles, and it will only be necessary to add here that with respect to certain sects, especially those belonging to the first centuries, we have no other information than such as is afforded by their foes, who were not always scrupulous in their theological warfare. Their statements should, the}e-fore, often be taken with considerable allowance. *SEE SECTS, CHRISTIAN*.

Sectarianism,

devotion or adhesion to a sect, generally signifies that spirit which makes more of the sect or organization than of the cause of Christ.

Sectaries,

a term used to denote those who adhere to the same sect and maintain the same doctrines.

Section,

Picture for Section

the representation of a building cut asunder vertically so as to show the interior; also of a moulding or other member in architecture cut asunder so as to show its profile.

Sects, Christian.

The various sects which have arisen in the Church from time to time are, treated of under their several appropriate captions in this *Cyclopaedia.* This article has to do simply with the idea of sectarianism, and with the ethical and legal aspects which the question assumes in certain lands.

The word *sect* occurs in classical literature (in Cicero, Tacitus, etc.) in the sense of *sequor* as involving the idea of separation *to* some leader rather than that of *separation from some* body. It consequently might be applied to Christianity itself at the beginning, when devotion to Jesus of Nazareth seemed to be the prominent trait of the new tendency. In a later period the word came to signify *separation from,* as if derived from *secure, to cut off.* This has continued to be its principal meaning to our day. Protestantism is evidently prohibited from employing the word in this sense by the fundamental principle which concedes the right to personal convictions and the free expression of beliefs; · and it is a somewhat unusual term in the vocabulary of American ecclesiasticism, whose occurrence in almost every instance is explained by an implication of heresy as charged upon the ecclesiastical body to which the term is applied.

In European countries where State churches have been established the case is different. Separation has there often been regarded an odious offence, and has sometimes been construed into a crime against the State. The Pietism of the 17th century did something to break down this prejudice by revealing to the world an orthodoxy and piety superior to those of the churches, and the pseudo-enlightenment of later days likewise contributed to this end by advocating an absolute freedom of thought; but in both continental and insular Europe the term sect still carries with it a stigma, and to many minds involves the notion of heinous guilt.

In the Romish Church this term is not in general use, and is employed only as the synonym of heresy or schism. This meaning was adopted by the

Reformers and developed, so that Luther regards the sect as a mob and a fanatical clique. Both Lutherans and Reformed refused to tolerate any deviation from scriptural standards as understood by themselves, an apparent inconsequence whose explanation lies in the fact that these men had attained to positive convictions of truth; they saw but a single and exclusive object on which faith might lay hold, and could not conceive of diversities of view respecting that object. The unhappy Peasants' War confirmed Luther in his aversion to the idea of absolute toleration, and his influence contributed towards Raking sectarianism an offence against both Church and State.

The efforts of men to prevent the development of sects were, however, always counteracted by principles which underlay the ecclesiastical systems held by themselves. Not only does this apply to *the* principle of Protestantism, that freedom of religious belief is the right of every person, but it is shown in the results of *territorialism* and *collegialism* in the churches of Germany. The former of these systems had for its leading principle the notion that the ruling prince of any territory should possess absolute power over the exercise of religion within his dominions, but that he should regard all religious as equal so long as none of them should endanger the welfare of the State. The latter system practically located all ecclesiastical power in the particular congregation. It is evident that neither of these systems was calculated to repress a tendency towards sectarianism. Another factor in the problem was furnished by the extensive changes made in the map of Europe at the close of the 18th century, the breaking-up of states and dividing of their populations insuring a more cosmopolitan character to the inhabitants of countries, and thus reacting on their relations to the Church. When, finally, it came to be understood that the only claim of an evangelical Church to recognition by the State is that its roots strike down into the faith of the people, the last barrier in the way of complete toleration was practically overthrown. The logic of the situation is clear, and a hearty acceptance of the conclusion to which it leads is delayed only by prejudice and political considerations. In most of' the countries of Protestant Europe, however, grave difficulties still prevent the exercise of ecclesiastical functions by dissenting ministers, and the established churches are favored by existing laws.

The relation of private conscience to the question of sectarianism regarded as a separation from an existing Church evidently demands consideration under every ecclesiastical system. Frequently the motive which lends to the

separation of an individual from his Church not a good one: he is devoted to some specialty which he general Church disregards in her teachings, e.g. Millenarianism, etc., or he finds too much of worldliness, fashion, regard for wealth, etc., in the Church, and too many unworthy members. Clearly, separation from Church of Christ in which the pure Word of God is reached and the sacraments are duly administered is allowable only in answer to the clear call of duty; and,' s a general rule, separation should take place only by compulsion, as in the case of the separation of Luther corn the Romish and of Wesley from the Anglican Church. On the whole subject, see Herzog, *Real-Encyklop,* s.v., and the literature there mentioned.