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Spain- Styx

by James Strong & John McClintock

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Spain

In ancient times what is now the kingdom of Spain was called *Iberia*. Its Latin name was *Hispania*, which, changed into Spanish, became *Espana*. With Portugal, it forms what is called the Pyrenean Peninsula, the whole constituting the most southerly and also the most westerly part of Europe. The average breadth of the whole peninsula is not far from 480 miles, and its length 600 miles, with an area of nearly 220,000 square miles. The area of Spain, which occupies by far the greater part of the Pyrenean Peninsula, is a little more than 184,000 square miles. It is bounded on the north by the Bay of Biscay and the Pyrenees, on the east by the Mediterranean Sea, on the south by the Mediterranean, the Straits of Gibraltar, and the Atlantic Ocean, and on the west, its southwesterly section by Portugal, and its northwesterly section by the Atlantic Ocean.

I. *Physical Aspect.* — Spain has an extended coastline, it being not far from 1400 miles in length, of which 770 miles belong to the Mediterranean and 600 miles to the Bay of Biscay and the Atlantic. A part of this coast line is mountainous, and a part of it, especially to the southwest, is low and swampy, until it reaches the extreme south, when it rises suddenly to the well known Rock of Gibraltar. Another noticeable feature in the physical aspect of the country is its mountain system. Geographers lay down five distinct mountain belts, which are subdivided into minor ranges. These are the Pyrenees, which separate Spain from France, the Sierra de Guadarrama, the mountains of Toledo, the Sierra Morena, and the Sierra Nevada. Among the highest of these mountains are the Cerro de Mulahacen, 11,655 feet; Mount Nethou, 11,427 feet; Vignemale, 10,980 feet; Peak of Oo, 9730; and the Puerto del Pico, 8000. The river system of Spain embraces many deep and rapidly flowing streams. Among the largest of these are the Ebro, which flows east and empties into the Mediterranean, and the Douro, the Tagus, the Guadiana, and the Guadalquivir; the first two flowing nearly west and the last two southwest, and emptying into the Atlantic. Some of the smaller rivers are the Minho, the Guadalaviar, and the Xucar. So long a coastline as that of Spain furnishes, as might be supposed, many commodious bays and harbors. Among those on the east are Barcelona, Tarragona, Valencia, Alicante, and Cartagena; on the north are Santander and Bilbao. The physical features of Spain to which allusion has been made give to this country marked variety in climate and soil and vegetable productions. The northern

section of the kingdom is mountainous and hilly, and the character of the climate is such as to invite the labors of the husbandman. Accordingly this section of Spain has been given up largely to agriculture. The middle section is not so well situated. The absence of rains is followed by sterility and unproductiveness of the soil. There are great extremes of temperature, the summers being very hot and the winters very cold, while the springs and autumns are pleasant. Passing to the southern section, we find ourselves in a country having the characteristics of a tropical region. The winds from Africa blow upon it, and the effect of the hot rays of the sun reflected from the lofty mountain walls is very marked. And yet, as a whole, Southern Spain is exceedingly fertile. Frosts are not known in Andalusia. Snow seldom falls, and when it does melts at once. Such is the character of the climate and soil of the country that Spain ranks among the most fruitful of all the countries of Europe. Every kind of cereal can be grown in some part of the kingdom, and the fruits of the most northern part of the temperate zone and of the most southern part of the tropical regions are raised there. The cultivation of the vine has been carried to a high state of perfection, and the Spanish vines are reckoned among the finest in the world. Perhaps the most noted of these are the Xeres, or sherry, and the Malaga.

II. Political Divisions. — We give these as they were a few years ago, no essential changes having occurred since with the population as shown by the census of 1884.

Picture for Spain

III. History. — We divide the history of Spain into three periods: first, from the earliest traditions respecting its settlement down to A.D. 427, when it fell into the hands of the Goths; second, from A.D. 427 to the latter part of the 15th century, bringing us to the reign of Ferdinand and Isabella; third, from this latter period to the present time.

1. There are some traditions which refer the early settlement of Spain to the grandson of Noah, Tubal, who was said to have conducted colonies thither from the East. Little confidence, however, can be placed in these traditions. The Iberians are the earliest inhabitants of whom we have any trustworthy account. At what time the Celts migrated to this section of Europe, and precisely from what region they came, is matter of unsettled dispute. The Phoenicians, whose colonies were found in so many places,

established themselves at an early period on the coasts of Spain, founding such places as Tartesus (the Tarshish of the Bible) and Gades, now Cadiz. Next came the Carthaginians, who succeeded in gradually subduing no small part of Andalusia, and brought it under subjection to Carthage, B.C. 238. Then followed the conquest of Spain by the Roman arms, two centuries being occupied in almost continual fighting. The Punic wars are among the most celebrated in history — wars which always more or less affected the fortunes of Spain, because of the intimate connection which that country held with Carthage, the rival and foe of Rome. Upon its subjugation the name by which the country had been known, Iberia, was changed to *Hispania*; and the whole region, brought under the Roman power, was divided by the river Ebro into two sections, the one called *Citerior* and the other *Uterior*. These two sections Augustus formed into three, giving them the names of Baetica, Lusitania, and Tarraco, the second of these divisions corresponding in large part with what is now Portugal. The Roman emperor, with a wise policy, removed the cohorts of the army, composed mostly of natives of the country, to other and more distant sections of the empire, substituting for them the imperial legions, and in this way Romanizing the country which he had brought under his subjection. The end aimed at was at length in great measure secured, and Hispania, or Spain, became very largely Roman in spirit and manners, and perhaps the wealthiest and the most productive of all the provinces annexed to the empire. Gibbon, quoting from Strabo and Pliny, after alluding to the circumstance that almost “every part of the soil was found pregnant with copper, silver, and gold,” says that “mention is made of a mine near Cartagena which, yielded every day twenty-five thousand drachms of silver, or about three hundred thousand pounds a year. Twenty thousand pounds’ weight of gold was annually received from the provinces of Asturia, Galicia, and Lusitania.” On the whole, general prosperity attended the administration of affairs under the emperors down to the death of Constantine, A.D. 337. Somewhat more than a half century passed away when the vast hordes of Northern barbarians, who brought such desolation to the Roman empire, had made no inconsiderable progress in their attacks upon their more civilized neighbors of the South. Spain fell before their victorious onsets. The Vandals, the Suevi, and other Germanic tribes so wasted the country that many parts of it became almost literally a desert. After the conquerors had somewhat restored the desolated region, there came another fierce tribe, the Goths, who under Wallia wrested it from their hands. The tribes which for so many years had held sway over

the land were in part subjugated and in part destroyed or exiled from the country, and the Goths remained masters of nearly the whole of Spain (427).

2. We date the commencement of the second period of the history of Spain at A.D. 427, when, as we have seen, the Goths were in possession of the country. But that possession was never an undisturbed one. The subjugated Suevi called to their aid the Romans, and succeeded in recovering a part of the territory they had lost. "The peninsula, having become one great battlefield to three contending hosts — the Goths, the Romans, and the Suevi — was plunged into the most abject misery, and, from the Pyrenees to the Sea of Africa, was overspread with innumerable swarms, which, like so many locusts, utterly destroyed the spots on which they settled." The names of the Gothic kings which stand out in special prominence during the next century or two are Euric, who ascended the throne in A.D. 466, and was really the founder of the Gothic kingdom in Spain and its first legislator; Amalaric, the grandson of Euric, A.D. 522, the first king who set up anything like a court in Spain; Recared I, A.D. 587, who induced the Goths, who had been Arians, to adopt the Catholic faith; Wamba, A.D. 673; who, anticipating the inroads of the Saracens into Spain, built a fleet to guard the coasts against their attacks; and Roderic, who came into possession of the throne in A.D. 680. A party was formed against him which called to its assistance the Arabs dwelling on the north coast of Africa, in Mauritania, and hence called Moors — a name so memorable in subsequent Spanish history. A battle, waged for three days and accompanied with fearful slaughter on both sides, was fought on the plains of Jeres de la Frontera in July, 711, and the Goths were defeated. Other victories of the Moors in a few years brought the whole of Spain, with the exception of some mountain fastnesses, under the dominion of the Moors. The story of Moorish ascendancy in Spain is too long to rehearse in this place. There were periods of great prosperity under the rule of the Moors. So celebrated became some of their institutions of learning that they were resorted to by Christian scholars from all parts of civilized Europe. Gradually the Christians of Spain, who, under the general subjugation of the country, had fled to its hills and mountains, grew more courageous, and were able not only to stand on the defensive, but even to attack the common foe. Three confederated provinces Navarre, Castile, and Leon took up arms against the foe, and nearly succeeded in gaining a victory over the Moors in 1001. A check was given to their hitherto successful

career from which they never fully recovered; and henceforth there was very distinctly a Christian Spain in the more northerly sections of the country, and a Mohammedan Spain in the more southerly sections, which were continually at war with each other. Neither side was seldom in perfect accord within its own domains. Petty rivalries existed among both the Christian and the Moorish princes, which prevented long continued success on the side of either party. At last, the Christian princes succeeded in laying aside for a time their petty animosities, and formed a league combining all their forces. A sanguinary battle was fought in A.D. 1212 on the plains of Tolosa, in the Sierra Morena, in which the Moors were defeated. During the next half century the conquest of the Moors went on. Their territorial limits continually grew more restricted, until there was left to them little besides the kingdom of Granada. At length, in the year 1482, in the reign of Ferdinand and Isabella, the last sovereign of Granada, Boabdil, was defeated, and the empire of the Moors in Spain, after an existence of nearly eight centuries, came to an end.

3. Our survey of the history of Spain from the overthrow of the Moors, in the reign of Ferdinand and Isabella, down to the present time must necessarily be rapid. The condition of the conquered race was made exceedingly wretched, worse even, as it would seem, than was that of the Christians while under the Saracenic authority. It has justly been remarked by Robertson, the historian, that “the followers of Mohammed are the only enthusiasts who have united the spirit of toleration with zeal for making proselytes, and who, at the same time that they took arms to propagate the doctrine of their prophet, permitted such as would not embrace it to adhere to their own tenets and to practice their own rites.” As a consequence of the persecutions which they suffered at the hands of the Spaniards, the Moors abandoned the country in which for so many hundreds of years they had lived, and to the possession of which their natural right was just as good as that of the Spaniards. It is estimated that from the reign of Ferdinand of Castile to that of Philip III more than three millions of these people left their native land, carrying with them not only a great part of their acquired wealth, but that industry and love of labor which are the foundation of national prosperity. Another fatal blow to the prosperity of Spain was the expulsion of the Jews, who directed the commerce of the country, and held in their hands so large a part of its movable property in the form of the precious metals and of costly jewels.

The great events which occurred under the reign of Ferdinand and Isabella are too familiar to need a special recital, and we may pass on to the times of Charles V (the title by which he is best known), being Charles I of Spain, the grandson of Isabella. During his long reign of forty years Spain reached the highest point of her prosperity. What she accomplished on both sides of the Atlantic, how the Spanish arms were everywhere victorious in Europe, how the proud Francis I of France and the Protestant princes of Germany were humbled, and the onsets of the barbarous Turks were repelled, and how Charles V saw himself standing first among the sovereigns of Europe — all these things are well known to readers of history. Philip II succeeded his father, Charles V. The great aim of his administration was the extirpation of heresy and the complete establishment of the Roman Catholic faith. The process of decay in Spain commenced under his reign. The immense riches which flowed into the country from the Spanish possessions in America proved a curse instead of a blessing. The people became luxurious, indolent, and effeminate, so that when Philip II, who, with all the glaring faults of his character, was an energetic monarch, died, and the scepter came into the hands of his successor, Philip III, a weak and unenterprising prince, Spain rapidly fell from its high estate. The destruction or expulsion of hundreds of thousands of Moriscos, descendants of the Moors, brought about the same state of things in Spain which the destruction and expulsion of the Huguenots had produced in France. Some of the most profitable of the industrial arts almost ceased to be practiced. Large sections of the country were so completely depopulated that they have been but little better than barren wastes ever since. Under succeeding monarchs the decline in the fortunes of unhappy Spain continued. The falling off in the population was so great that in thirty-two years, from 1668 to 1700, it had gone down from eleven millions to eight millions. With the accession to the throne of Philip of Anjou, a Bourbon prince, who was king of Spain under the title of Philip 5, a better day seemed to dawn on Spain, not because her own sons took the lead in civil affairs, but because they were guided by the more skilful hands of French statesmen. But the claim of Philip to the throne was resisted by Germany, England, and Holland; and the “War of the Spanish Succession,” continued on for thirteen years, was the result of the controversy. Although Philip retained his throne, yet he came out of the contest stripped of no small part of the territories which had once belonged to Spain. Coming down to the times of Charles III (1759-88), we find an improved state of things, at least so far as the internal affairs of the kingdom were concerned.

Externally, however, constant humiliation attended the military movements of Spain. Both on the land and the sea defeat was the rule, victory the exception. In 1797 occurred the defeat of the Spanish fleet near Cape St. Vincent, and the almost complete annihilation of the combined fleets of France and Spain by Lord Nelson at Trafalgar, Oct. 21, 1805. A few years later we find Napoleon setting aside the claims of all aspirants to royal authority in Spain, and placing his brother Joseph on the throne. Insurrection everywhere followed what was considered a high handed outrage. A treaty of alliance was formed with England, which recognized Ferdinand VII as lawful monarch of Spain. Fortune, for a time, everywhere favored the French arms. The two victories of Wellington, however — that at Victoria, June 21, 1813, and at Toulouse, April 10, 1814 — turned the scale, and Spain was once more free. But for years everything was in a most unsettled condition. Liberal opinions gradually gained a foothold among the people. Attempts were made to bring about radical reforms. At times success seemed to crown these efforts, but soon the order of things would be reversed. Absolutism and despotism would crush out all progress, and the liberal party be thrown again into the shade. Such has been the state of things the last half century. The story of the reign of queen Isabella II is full of interest, but it is too long to relate in a brief article like this. It must suffice to say that from the time when she was declared to be of age, Nov. 8, 1843, down to her flight to France, on the defeat of the royal army at Alcala, Sept. 28, 1868, her life and fortunes were of a singularly checkered character. The departure of Isabella led to the formation of a provincial government, which in a year or two was followed by the accession to the throne of king Amadeus, the second son of Victor Emmanuel of Italy, who accepted the crown Dec. 4, 1870. It was an uncomfortable position in which the new king found himself, and he resigned it Feb. 11, 1873. The attempt to establish a republic (the most distinguished leader in which movement was Don Emilio Castelar), the efforts put forth by Don Carlos to obtain the throne, and the failure of both republicans and, royalists to accomplish their purposes bring us down almost to our own times. Alfonso, the son of Isabella II, was proclaimed king Jan. 9, 1875, and is now apparently in permanent possession of the crown. But in a kingdom whose history for so many centuries has been a history of change and revolution there can be but little stability; and he must be a wise man who can with certainty predict what will be the condition of things in Spain a year hence.

4. Religion. — When the Christian religion was introduced into Spain is not a settled question with ecclesiastical historians. Paul, writing from Corinth to the disciples in Rome, alludes to a journey which he proposes to take into Spain, but whether he went or not is not known. One of the fathers, Theodoret, says that after Paul was released from his captivity — when he had been tried at the bar of Nero and acquitted — he went to Spain, and there spent two years. In Conybeare and Howson's *Life and Epistles of St. Paul*, the authorities on the subject are given (2, 437-439), and the conclusion is reached that the apostle went to Spain and there preached the Gospel. Tradition also asserts that James the elder went to Spain as a herald of the Gospel. If we come down to the times of the persecutions by the Roman emperors, we shall find abundant evidence that all along during those ages of trial through which Christianity passed martyrs to the faith were found in Spain as well as in other parts of the Roman empire. The conversion of Constantine the Great was followed everywhere throughout the countries which had been brought into subjection to the Roman arms by the widest toleration of the faith which he had embraced. And when, subsequently, the Goths obtained possession of Spain, we find that as, in the lapse of time, the affairs of the kingdom became settled, the jurisdiction of the monarch extended to the nomination of bishops, and that he presided, if he wished, at ecclesiastical tribunals, convoked national councils, and regulated the discipline of the Church. In due time the supremacy of the pope came to be acknowledged, and the peculiarities of the episcopal form of Church government were generally carried out. There were metropolitan sees, the heads of which held jurisdiction over their subordinates; while these subordinates, in turn, exercised authority over the lower grades of the ministry. It is said that the cathedrals and parish churches were in general well endowed, lay patronage excited, and monasteries introduced. The conquest of Spain by the Moors introduced a new state of things into the country. The Moors were Mohammedans; but, as has already been stated, they were inclined to be tolerant so long as the Christians conducted themselves in an orderly manner and did not oppose or revile the religious faith of their conquerors. There were not wanting cases of persons who, because they could not do otherwise, in the exercise of their conscientious convictions, than attempt to make converts from Mohammedanism, or in some way show their contempt for the religion of the Moors, suffered martyrdom. A candid review, however, of the whole history of Spain during the eight hundred years nearly that the Saracens held sway over that country must convince

us that the sufferings which the Christians endured during this very long period bore no comparison to those which the Moors endured in the comparatively short period that Philip II was on the throne.

Upon the expulsion of the Moors from Spain, the whole country may be said to have come under the jurisdiction of the pope of Rome, and to have become as intensely Roman Catholic as any country in Europe, not excepting Italy itself. Previous to the year 1868 no other religion was recognized by law, and to attempt to introduce any one of the forms of the Protestant faith was an indictable offense. This is not the place to speak at large of the persecutions which the, Romish Church for ages carried on against heretics and infidels, of the establishment and atrocities of the Inquisition — first introduced by St. Dominic to “inquire” after the condition of the Jews and Moors who became Christians — or of the acts of the Jesuits in Spain. It is more pleasant to speak of the dawn of what, it is to be hoped, will prove to be a brighter day in respect to religious toleration. Although Protestantism has gained but the smallest foothold, comparatively, in the kingdom, and its followers are still subject to many disabilities, it is matter for congratulation that the right of private judgment in matters of religion is, in form at least, recognized, and the hope may reasonably be cherished that persecution on account of one’s religious faith will not again be sanctioned by law.

5. The *authorities* to which the general reader is referred on matters relating to the history, etc., of Spain are very numerous. Among English and American writers are Gibbon, Robertson, Hallam, Prescott, Irving, and Ticknor, whose *Spanish Literature* (N.Y. 1854) holds a place acknowledged even by Spanish writers to be second to the production of no other author. Sketches of the history of the introduction and progress of Christianity in Spain may be found in all ecclesiastical historians. Likewise all writers of French and English histories treat largely of matters connected with Spanish history, because of the intimate connection which these three countries have sustained to each other. The article in the *Encyclopedia Britannica* gives a good account of the history of Spain. See also the following: Hurtado de Mendoza, *Guerra de Granada, que hizo el Rei D. Felipe II contra los Moriscos de aquel Reino sus Rebeldos* (Valencia, 1776, sm. 4to, new ed.); *History of Spain, from the Establishment of the Colony of Gades by the Phoenicians to the Death of Ferdinand, surnamed the Sage, by the Author of the History of France* (Lond. 1793), vol. 1-3, map; Beawes, *Civil, Commercial, Political, and*

Literary History of Spain and Portugal (*ibid.* 1793, 2 vols. fol.); Murphy, *The History of the Mohammedan Empire in Spain, containing a General History of the Arabs, their Institutions, Conquests, Literature, Arts, Sciences, and Manners, to the Expulsion of the Moors, designed as an Introduction to the Arabian Antiquities of Spain*; Power, *The History of the Empire of the Mussulmans in Spain and Portugal from the First Invasion of the Moors to their Ultimate Expulsion from the Peninsula* (Lond. 1815, 8vo); Dunham, *History of Spain and Portugal* (*ibid.* 1832-33, 5 vols. 12mo) Viardot, *Essai sur l'Histoire des Arabes et des Mores d'Espagne* (Paris, 1833-34, 3 vols. 8vo); Mahon [Lord], *History of the War of the Succession in Spain* (2d ed. Lond. 1836); Ahmed Ben Jusof Teifacite, *The History of the Mohammedan Dynasty in Spain*, transl. by Pascal de Gayangos (*ibid.* 1840, 4 vols. 4to); Londonderry [Marquis of], *Story of the Peninsular War* (new ed. revised, with considerable additions, N.Y. 1848, 12mo); Southey, *The Chronicle of the Cid*, from the Spanish (Lond. 1846, 8vo); Ferreras, *Histoire Générale d'Espagne*, transl. from the Spanish by M. d'Hermilly (Amsterdam, 1851, 10 vols. 4to). (J.C.S.)

Spain, Hartwell

a minister of the Methodist Episcopal Church, South, was born in Wake County, N.C., Feb. 10, 1795. He was converted in August 1810, licensed to preach in November 1816, and admitted into the South Carolina Conference in December. In 1821 he was made a superannuate, locating the following year. In 1828 he was readmitted; in 1837 was again superannuated; in 1838 was made presiding elder of the Columbia District; in 1844 was superannuated, and continued in this relation during his life. He was a delegate to the General Conference of 1832, and reserve in 1838, 1840, and 1849. He died, March 9, 1868, in Clarendon, S.C. *See Minutes of Annual Conferences of the M.E. Ch., South*, 1868, p. 212.

Spalatin, Georg

the friend of Luther and chaplain of the elector Frederick the Wise of Saxony, a leading Reformer and judicious superintendent of the churches, was born A.D. 1484 at Spalt, in the diocese of Eichstadt, whence was derived the name Spalatin, his real name being *Burckhardt*. He attained his baccalaureate at Erfurt in 1500, and from 1501 was a fellow student with Luther. In 1502 he was made master at Wittenberg, but soon returned to Erfurt, where he became tutor (1505) in a patrician family, and first learned

to know the Bible, a copy of which he purchased at great cost. He was ordained priest in 1507, and stationed in the parish of Hohenkirchen, near Gotha; and a year later was called to assume, in addition to his parochial duties, the functions of teacher in the neighboring convent of Georgenthal. His reputation had, however, already extended beyond the narrow limits of the field of labor to which he was assigned; and he was called to the electoral court in 1509 to assume charge of the education of the young crown prince, John Frederick. Two years later he exchanged his place at court for the post of tutor to Otto and Ernest of Brunswick-Lineburg, the elector's nephews, who were then students at Wittenberg; and at the same time he was appointed by his patron canon of St. George's in Altenburg. From this period dates the intimate friendship between Luther and Spalatin and between Spalatin and other Reformers, e.g. Melancthon, Justus Jonas, Link, Bugenhagen, Amsdorf, etc. His relations with the elector likewise became more intimate, so that his advice and assistance were sought when the latter founded the Church of All-Saints at Wittenberg, and the university library (1512), and he was made librarian. In 1514 Spalatin was appointed chaplain and private secretary to the elector, and immediately became one of the most influential personages of the electoral court. He placed himself and his influence unreservedly at the service of the Reformation, and became the medium through which Luther was wont to influence the elector. Rome recognized his power, and every important measure of the time showed traces of his shaping hand. He has been charged with timidity and an excessive fondness for peace; but all his actions show that he was possessed of a noble and upright character, and governed wholly by inflexible and fervent religious principle. Both as a man of affairs and as a literary character he established for himself an unequivocal reputation among his contemporaries. In the former capacity he accompanied his patron to the Diet of Augsburg in 1518, to the election of emperor in 1519, the coronation of Charles V in 1520, the Diet of Worms in 1521, the Diet of Nuremberg in 1523 and 1524, conducting the electoral correspondence and participating in the progress of events either directly or by means of counsel and influence. In literature his attention was fixed principally on historical studies, particularly on the history of Germany; and he wrote, *Christliche Religions-Hindel, or Religionsachen*, beginning in 1518 (subsequently published by Cyprian under the title *Reformations-Annalen*), besides undertaking the collection of materials for the history of the popes, emperors, and dukes, and electors of Saxony, so that he became known as the "Saxon historiographer." On the death of the

elector Frederick, in 1525, Spalatin was appointed by John the Constant to the post of evangelical superintendent of Altenburg in connection with the diocese of Altenburg. He now married Catharine Heidenreich, and established a home at Altenburg. In 1526 he attended the Diet at Spiers, in the suite of the elector. During 1527 to 1529 he participated in a visitation of the churches and schools. In 1530 he was present at the Diet of Augsburg, and in 1531 at Cologne, where a protest against the election of Ferdinand as king of Rome was premeditated. At the Convention of Schweinfurt in 1532 he contributed materially towards the securing of the Reformation in that vicinity. Such incessant labors, added to a constant literary activity and the unceasing demand on his strength made by his prince and the churches, impaired his health and necessitated his release from a portion of his multifarious duties. He was, however, sent to Weimar in 1533, when the papal legate Rangoni visited that place in order to initiate measures for the calling of a council. In 1534 we find him journeying with the elector through Northern Germany, and in the following year through Bohemia and Moravia to Vienna, where the elector John wished to make his peace with Ferdinand. He was present at the renewal of the Smalkald League, and then went to Venice to make purchases for the library of Wittenberg; and, on his return, participated in the settling of the *Wittenberg Concord*. In 1537 he signed the Articles of Smalkald, and undertook the visitation of the Church at Freiberg. He then attended the Convention of Zerbst, and defended the claims of his prince to the county of Magdeburg. He was finally selected to attend the proposed convention at Nuremberg in 1539, which was to complete the *Concord* initiated at Wittenberg, and to share in the visitation of the churches of ducal Saxony, now under the rule of duke Henry. From this time he was confined to the vicinity of his home; but continued abundant in labors, literary and official, until he died, Jan. 16, 1545. His widow followed him Dec. 5, 1551. The MS. remains of Spalatin are preserved at Weimar and Gotha; and portions of his works have been published in different, but always faulty and incomplete, editions. A new edition, under the title *Georg Spalatin's Historischer Nachlass und Briefe*, was undertaken by Neudecker and Preller, and the first volume appeared in 1851. The style of Spalatin as a writer was simple, but wanting in attractive qualities. His works are, however, rich in documentary records. In addition to those already indicated, they include a number of poetic productions, in which considerable ability is displayed. See Schlegel, *Histor. Vitoe G. Spalat.*

Theologi, Politici Primique Historici Sax. (Jena, 1693); Wagner, G. *Spalatin u. d. Reform. d. Kirchen u. Schulen zu Altenburg* (Altenb. 1830).

Spalding, Johann Joachim

a rationalizing theologian of Germany, was born Nov. 1, 1714, at Tribsees, in Swedish Pomerania, and was educated at Stralsund and Rostock (1731) at the time when the Wolfian philosophy and pietism were the subjects of controversy. He studied the current philosophy in the Writings of Wolf, Ballinger, and Canz, and defended its principles until association with the professors at Greifswald, which he enjoyed in consequence of his having accepted the position of private tutor in that town, caused him to doubt their correctness. In 1745 he went to Halle, and came under the influence of J.S. Baumgarten (q.v.). He afterwards became the friend of Sack (q.v.) at Berlin, and of the poets Gleim and Kleist. In 1748 he published his first work, on the destination of man (*Gedanken über d. Bestimm. des Menschen*), which was characterized by great simplicity of thought and diction, and secured an immediate popularity. His aim was the popularizing of philosophy after the example of English works then appearing; and he succeeded in bringing the moral truths to which alone that age was yet accessible, after its breach with orthodox religion, within the reach of the common apprehension. In 1749 he became pastor at Lassan. His ministry was at first hindered by his renunciation of the ordinary pulpit phraseology and his adoption of a direct, clear, and simple style; but he received, none the less, many encouraging proofs of a growing appreciation of his labors and of dawning success. He continued his literary labors also, devoting himself largely to the study of the Deistic and anti-Deistic literature of England, and translated some of the current works on either side into German, among them Butler's *Analogy of Natural and Revealed Religion*. From Lassan Spalding was transferred in 1757 to Barth (in Pomerania) as provost and chief pastor. The pietistic tendency, emanating principally from Mecklenburg, induced him to commit to writing his *Thoughts on the Value of the Feelings in Christianity* (*Gedanken über den Werth der Gefühle im Christenthum* [1761 and often]). The purpose of this work was to distinguish true religious feeling from that which is false and artificial; but the execution of that purpose is marred by the inability of the author to clearly apprehend the profound nature of his subject. His conception of religion continued to be the one-sided apprehension by which morality takes its place. At this time he was visited by Lavater, Fussli, and Felix Hess, and entered into friendly relations with the former, which continued

unbroken despite the difference of views and temperament existing between them. In 1764 Spalding was once more transferred to a new post. He became provost and chief preacher at the Church of St. Nicolai in Berlin, and at the same time high-consistorial councilor. His sermons proved very acceptable to cultured minds, a feature which he declared to be "a doubtful evidence of their utility." He now published (1772) an anonymous work on the utility of the pastoral office, etc. (*Ueber die Nutzbarkeit des Predigtamtes u. deren Beforderung*), which reappeared, bearing his name, in 1773, and was sharply criticized by Herder (*An Prediger funfzehn Provinzialblätter.*). Spalding had stripped the pastoral office of every ideal quality, while Herder took his position with the Scriptures, and asserted a priestly and prophetic character for the ministry. The inception of the work was occasioned by the desire, then generally prevalent, to bring Christianity into harmony with the culture of the age, and to protect it against the attacks of a frivolous infidelity. The intention was to give up all unessential matters and preserve only what is really essential. This spirit led Spalding to compose a further work, *Vertraute Briefe die Religion betreffend* (*Familiar Letters pertaining to Religion*), anonymously published in 1784 and 1785, and with the author's name in 1788. The accession of Frederick William II, in 1786, was signalized by the publication of a rigid decree in favor of orthodoxy, and Spalding was thereby induced to resign his position. He preached his last sermon Sept. 25, 1788, after he had in vain sought to obtain some modification of the obnoxious *edict*. His last work was published by his son, Georg Ludwig, in Berlin, 1804. It is entitled *Religion, eine Angelegenheit des Menschen* (*Religion, a Concern of Man*). He died May 26, 1804, leaving behind a reputation for sincere piety, according to the standards of his time, and modified by a constant endeavor to secure for it the clearest possible expression. If a rationalist, he was certainly one of the noblest and most pious representatives of that tendency. His pure theism, moreover, affords an attractive contrast to all pantheistic conceptions of the idea of God.

Spalding, Josiah

a Congregational minister, was born at Plainfield, Conn., Jan. 10, 1751. He graduated at Yale College in 1778; was ordained at Uxbridge, Mass., Sept. 11, 1782; dismissed in 1787. After dismissal he was installed at Washington, Mass., and in 1794 at Buckland, Mass., where he died, May

8, 1823. "He was a faithful preacher of evangelical sentiments." See *Congregational Quarterly*, 1859, p. 44.

Span

(*trz*, *zereth*, according to the rabbins the *little finger*, ^{<12316>}Exodus 28:16; 39:9; ^{<1970>}1 Samuel 17:4; ^{<2402>}Isaiah 40:12; ^{<3583>}Ezekiel 43:13; elsewhere some form of *j pif*; *taphach*, to spread upon the hands; hence to extend a palm's breadth, ^{<2383>}Isaiah 48:13; or carry in the arms, ^{<2121>}Lamentations 2:20, "a span long"), a Hebrew measure of three hand breadths, or twelve finger breadths; apparently half a cubit (comp. ^{<12510>}Exodus 25:10 with Josephus, *Ant.* 3, 6, 5). *SEE METROLOGY*.

Spandrel

Picture for Spandrel 1

Picture for Spandrel 2

the triangular spaces included between the arch of a doorway, etc., and a rectangle formed by the outer moldings over it. The term is also applied to other similar spaces included between arches, etc., and straight sided figures surrounding them: they are usually ornamented with tracery, foliage, shields, or other enrichments. In the Perpendicular style the doorways most commonly have the outer moldings arranged in a square over the head so as to form spandrels above the arch. In the earlier styles this arrangement is very seldom found in the doorways, but spandrels are sometimes used in other parts of buildings, especially in decorated work, in which they are frequent, as at Ely. In the west door of the chapel of Magdalen College, Oxford, the spandrels of the outer arch (which stands considerably in front of the actual doorway, so as to form a shallow porch) are cut quite through and left open. The spandrels of a door were sometimes termed the *hanse* or *haunch* of a door.

Spangenberg, Augustus Gottlieb

a bishop of the Moravian Brotherhood, was born at Klettenberg, Hanover, July 15, 1704. In 1722 he entered the University of Jena as a student of law, but he soon gave up this pursuit to devote himself to the study of theology. The famous Buddeus was his professor, and he devoted all his energies to his theological studies, to such a degree that he was allowed to

lecture from 1726 to 1732 on theological topics. In 1727 he made the acquaintance of count Zinzendorf and the Moravians, and in 1735 we see Spangenberg at Herrnhut, where he began a very useful work as assistant minister. For many years he fulfilled the most important duties for the Brethren by visiting their churches in North America, the West Indies, and in England, confirming them in the faith. In 1744 he was ordained Moravian bishop at Herrnhut, and in 1762, after Zinzendorf's death, he became his successor as bishop of Barby, where he died, Sept. 18, 1792. He was a man of great piety and talent. Knapp calls him the "Melancthon of the Brethren."

Spangenberg wrote, *Idea Fidei Fratrum* (Barby, 1779): *Leben des Grafen Zinzendorf* (ibid. 1772-75). He also contributed to German hymnology. Thus he wrote the beautiful hymn *Die Kirche Christi, die Er geweiht* (Eng. transl. in *Lyra Germ.* 2, 87, "The Church of Christ that he hath hallow'd here"): — *Heil'ge Einfalt, Gnadenwunder* (Eng. transl. in Moravian Hymn book, No. 504, "When simplicity we cherish"). See Zuchold, *Bibl. Theol.* 2, 1234; — *Theol. Universal-Lexikon*, s.v.; Koch, *Gesch. d. deutschen Kirchenliedes*, 5, 337 sq.; Ledderhose, *Das Leben Spangenberg's* (Heidelberg, 1846); Nitzsch, *Spangenberg's Biographie*, in Piper's *Evangel. Kalender*, 1855, p. 197-208; Thilo, *Cithara Lutheri* (Berlin, 1855). (B.P.)

Spangenberg, Cyriacus

a German theologian in repute during the second half of the 16th century, was born June 17, 1528, at Nordhausen, where his father was then a resident pastor. He entered the University of Wittenberg with a thorough preparation as respects the ancient languages, dialectics, and rhetoric at the early age of fourteen, and graduated with honor in 1546. His father had, in the meantime, removed to Eisleben, where he filled the positions of pastor and general superintendent of the county of Mansfeld, and Cyriacus was, through his influence, immediately appointed teacher. When but twenty-two years of age (in 1550) he became the successor in the pastorate of his now deceased father, and was soon afterwards chosen by the counts of Mansfeld to be the town and court preacher as well as general dean of the county. While diligently employed in his ministerial work his zeal for a pure Lutheran orthodoxy involved him in controversies which, in the end, wholly destroyed his earthly comfort. He took an active part so early. as 1556 in the discussions of the Synod of Eisenach, at which the doctrine of

George Major (q.v.) that good works are necessary to salvation was debated, violently opposing that opinion. Graver consequences for him were involved in the controversy respecting original sin which broke out in 1557 between Victorin Strigel, who taught the cooperation of the human will with divine grace in the work of conversion in a manner which contradicted Luther's doctrine of man's natural inability, and Matthias Flacius, who, as leader of the strict Lutherans, taught that the natural man cannot cooperate with God, but only resist his saving grace. Spangenberg supported the latter view; but, as the Mansfeld clergy generally were of like opinion with himself, his position was pleasant and his opportunities for successful work large and frequent. Repeated publications extended his reputation beyond the limits of his native country and brought him calls to positions in various important cities, which he declined, with the exception of an invitation to Antwerp, whither he went in October, 1566, to assist in establishing a Lutheran organization among its churches. The Flacian controversy, however, destroyed the organization thus effected, and caused a part of the Lutheran community of Antwerp to emigrate, in 1585, to Frankfort-on-the-Main. Soon after Spangenberg's return (January 1567) to Mansfeld the controversy broke out afresh. The occasion was given by the publication of a learned treatise on original sin by Wigand, professor of theology at Jena, in which he opposed the ideas of Flacius. A second work by the same author condemned, in its preface, the adherents of Flacius, and Spangenberg in particular, as heretical Manichaeans. Spangenberg replied vigorously, asserting the strict Lutheranism, rather than Manichaeism, of the Flacian doctrine, and forbade his subordinate, Kriger, who had ventured to preach against his view, to occupy the pulpit. A colloquy was held during two days in July 1572, by order of the counts of Mansfeld, who desired to reconcile the parties, but without effect. The trouble grew to such dimensions that the ruling family was divided by it and the common people were torn into factions. The elector of Saxony, as feudal lord of the county, finally occupied the town and castle of Mansfeld with troops and dealt harshly with the supporters of Flacius. Spangenberg was compelled to flee clothed in the dress of a midwife. He tarried for a time in Thuringia, and on Sept. 9, 1577, engaged in a colloquy at Sondershausen with Jakob Andrea (q.v.), the results of which he published; but instead of effecting an amelioration of his condition, as he had hoped, this measure resulted only in the expulsion of count Volmar of Mansfeld, his patron, from his ancestral seat. The two now went to Strasburg, where count Volmar died in the following year. Soon afterwards Spangenberg became pastor at

Schlitzsee, on the Fulda, but was again driven out in consequence of the zeal with which he defended his views of original sin. The landgrave of Hesse afforded him an asylum at Vacha, near Smalkald, where he devoted himself exclusively to literary work and obtained a meager support; but his foes gave him no rest, and he finally retired with his wife to Strasburg, where he received a cordial welcome from the canon, count Ernest of Mansfeld. He died Feb. 10. 1604. Spangenberg won for himself, despite his untoward circumstances, a distinguished place among the scholars of his time, particularly with respect to theology and history. His writings comprise numerous works on original sin, sermons on various subjects, doctrinal and ethical treatises, and expositions of several Pauline epistles. The historical works are either wholly confined to the realm of the Church history of Germany or serve to elucidate particular points in that history. They are very numerous. All his works are written in pure and generally appropriate language, forceful and direct. See Leuckfeld, *Historia Spangenbergensis*, etc. (Quedlilob. 1712, 4to); Adam [Melch.], *Vitoe Theolog. Gerni*. (Heidelb. 1620); Kindervater, *Nordhusa Illustris*, p. 280 sq.; Schlüsselburg, *Catalogi Hoeret. Lib. III* (Francf. 1597-99); Musaus [Sim.], *Proef. ad. Flac. Clarr. S. S.*; Arnoldi, *Kirchenhistorie*, 4, 95 sq.; Walch, *De Hist. Doctrinœ de Peccato Originali*, in the *Miscell. Sacra*, p. 173 sq.; Salig, *Gesch. d. Augsb. Confession* (Halle, 1730), 3; Planck, *Gesch. d. protest. Lehrb.* 4; Klippel, *Deutsche Lebens- u. Charakterbilder aus d. drei letzten Jahrhunderten* (Bremen, 1853), vol. 1.

Spangler, Isaac

a minister of the Methodist Episcopal Church, South, was for many years a member of the Virginia Conference of the Methodist Protestant Church. In 1854 he was transferred to its Alabama Conference, and after serving that charge he was engaged in secular pursuits until 1869. In that year he was received by the Montgomery Conference into the Methodist Episcopal Church, South, and appointed Sunday school agent. He afterwards became pastor, but in 1873 became superannuated, and died in Tuskegee, Ala., April 23, 1874. See *Minutes of Annual Conferences of the M.E. Church, South*, 1874, p. 44.

Spanheim, Ezekiel

a diplomatist and philologist, rather than clergyman and theologian, was born at Geneva in 1629. At the age of sixteen he defended *Theses contra*

Ludovicum Capellum pro Antiquitate Hebraicarum (Lugd. Bat. 1645). A response by Bochart called forth his *Diatriba de Lingua et Literis Hebraeorum* (1648). In 1650 the government of Geneva offered him the chair of philosophy, but he preferred that of elocution, which was accordingly given him in 1651. He had probably been consecrated priest at Leyden, where he was a student; but his theological productions are only two discourses in Latin and French (Geneva, 1655; Berlin, 1695): — a lengthy notice of Richard Simon's *Hist. Critique du Vet. Test.* (Paris, 1678) as an appendix to that work (Rotterdam, 1685); — and notes and a chronology to Josephus, Havercamp's ed. (Amsterdam and Leyden, 1726). Spanheim's political life began in 1652, when he became a member of the Great Council. Soon afterwards he became tutor to the son of the elector-palatine Charles Louis, and employed the leisure afforded him in that station for the study of German national law and the history of the Roman emperors. He also wrote upon these subjects. He visited Italy and studied numismatics, and became acquainted with Christina of Sweden and with Sophia, the mother of duke George of Hanover, who afterwards became king of England. Sophia brought him back to Germany in 1665, and after that date he officiated as ambassador for the elector to different courts, etc. He died in 1710 in London, where he was ambassador, and was buried in Westminster Abbey. All his works after 1652 were of a political or general historical and philosophical character.

Spanheim, Friedrich

(1), theological professor at Geneva and Leyden, was born Jan. 1, 1600, at Amberg, in the Palatinate. After completing his studies at Heidelberg and Geneva, he accepted the place of tutor in the family of the viscount de Vitrolles, in order that he might contribute towards the financial relief of his father, then suffering from the misfortunes which had come upon the country. He afterwards journeyed to England, in 1625, and on his return to Geneva was appointed to the chair of philosophy. The departments of logic and physics were assigned to him. In 1629 he received the freedom of the city, and in 1631 he became the successor of the famous theological professor Turretin (q.v.). During the years 1633-37, he officiated as rector of the academy, and in that capacity delivered the jubilee oration in connection with the centenary of the Genevan Reformation (1635). A call to the theological chair in the University of Leyden was extended to him in 1641, and the earnest request of the States-General, supported by that of the queen of Bohemia, induced the Genevan authorities to consent to his

dismissal. He removed to Leyden in October 1642, and in his new position took active part in the controversy with Amyraut (q.v.). He died April 30, 1648, leaving two sons, Ezekiel and Friedrich (q.v.). The works of Spanheim include: against Amyraut, *Disputatio de Gratia Universali* (Lugd. Bat. 1644): — *Exercitat. de Gratia Universali* (ibid. 1646): — *Epist. ad Matthew Cottier. de Gratia Universali* (ibid. 1648): — *Vindicic Exercitationum*, etc. (Amst. 1649); see Schweizer, *Prot. Central-Dogmen*, 2, 340. His other theological writings are, *Dubia Evangelica Discussa et Vindicata* (Genesis 1634-39), a work of vast learning and great acuteness: — *Disput. Anabaptisticoe* (Lugd. Bat. 1643): — *Diatriba Hist. de Origine, Progressu, et Sectis Anabaptistarum* (Franeker, 1645), appended to Joan. Cloppenburgii *Gangroena Theologies Anabaptist.* translated into English (Lond. 1646): — *Epist. ad Dav. Buchanan super Controvers. quibusdam quoe in Ecclesus Anglicanis agitantur* (Lugd. Bat. 1645), in vol. 2 of his son Friedrich's *Works*: — *Disput. Theolog. Syntagma* (Geneva, 1652), falsely ascribed to his son: — three sermons, *Les Trones de Grace, de Jugement, et de Gloire* (Leyden, 1644; Geneva, 1649). See *Regist. de la Vener. ab. Compagnie des Pasteurs de Genève*; Grenus, *Fragm. Biogr. et Hist. Extraits des Registres du Conseil d'Etat* (Geneva, 1815); Senebier, *Jist. Litteraire de Genève* (ibid. 1786), 2, 191-195; Schweizer, *Moses Amyraldus*, in Baur u. Zeller's *Theol. Jahrbücher*, 1852, Nos. 1 and 2.

Spanheim, Friedrich

(2), the younger brother of Ezekiel, was born at Geneva in 1632, and graduated doctor of philosophy, in 1652 at Leyden. His dying father, however, induced him to devote himself to theology. He became the pupil of Fridland, Heidan, and Cocceius, and preached as a candidate in different churches of Zealand and Utrecht. In 1655 he was called to a theological professorship at Heidelberg by the elector palatine, Charles Louis, and entered on the duties of that position after having received the doctorate of divinity at Leyden; but in 1670 he returned to the latter town and became professor of theology and sacred history in its university. He was a thorough Calvinist in his views, and defended the teachings of Calvinism in several writings against Des Cartes and Cocceius. He was four times rector and held the office of chief librarian, and, in addition, was a most prolific writer, achieving such success in the latter character that he was dismissed from teaching in order that he might devote himself exclusively to authorship. He died in 1701, after having arranged for the publication of

the first volume of his *Complete Works*. Two volumes remained, which were given to the public by his pupil and colleague John Marck, under the title *Opera quatenus Complectuntur Geogr. Chronol. et. Hist. Sacr. atque Ecclesiasticam* (Lugd. Bat. 1701-3, 3 vols. fol.). The works of Spanheim cover a wide range and embrace writings introductory to theology, an introduction to the Scriptures, exegesis, Biblical archaeology and Church history, dogmatics, polemics, and practical theology, and also sermons. See Nicéron, *Minoirespour servir a l'Hist. des Hommes Illusters* (Paris, 1734), 29, 11-26; Chauffepie, *Nouveau Dictionnaire Histor. et Critique* (Amst. et La Haye, 1750-56); comp. also the discourse preached at Spanheim's funeral (Jan. 6, 1701) and contained in the *Complete Works* of Jakob Trigland.

Spanish Architecture

In the South few early Gothic buildings remain, and those which exist were mainly erected in the 15th century; but in the North the Obra de Godos (Gothic), the Romanesque, and Geometrical Pointed (Tudesco) are represented. The German Middle Pointed, as well as French art, clearly influenced the designers in Spain. The old system of parallel eastern apses gave way to the affection for a chevet, with its processional path and circlet of chapels. The constructional choirs are usually very short. The choir of a Spanish church occupies the eastern half of the nave. The westward portion of the latter is called the *trascoro*; the part eastward of the choir is called *entre los dos coros*. Under the *cimborio*, or lantern, is the *crucero*, or crossing. A passage fenced with screens of metalwork affords the clergy a means of access to the screen in front of the altar in the sanctuary, or *capilla mayor*. In the center of the coro are several lecterns for the choir books; and on the west, north, and south are stalls, the bishop occupying a central stall facing east. Pulpits are erected against the western faces of the eastern pillars of the crossing. This curious arrangement, which has been followed at Westminster Abbey, is probably not earlier than the 16th century. About the same time, in parish churches, large western galleries of stone were erected for the choir, as. at Coirnbra, Braga, and Braganza, and provided with ambons at the angles. The choir was in the center of the nave at the Lateran, St. Mary the Great, St. Laurence's, and St. Clement's, at Rome, by a basilican arrangement.

Spanish Version

SEE ROMANIC VERSIONS.

Spariantis

in Grecian mythology, was a daughter of the Spartan Hyacinthus, who was sacrificed in Athens at the grave of the Cyclop Gyrsestus (Apollod. 3, 15, 8).

Spark

(~~dwdyk~~ ~~akidod~~, so called from being *struck off*; /wæynæ/ ~~ait~~sots, so called from *shining*, ^{<2031>}Isaiah 1:31; ~~bybæ~~, *shabib, flame*, ^{<8181>}Job 18:5; ~~twqyzæ~~ *zikoth, burning arrows*, ^{<2011>}Isaiah 1:11; elsewhere ~~āvrA^B~~, *ben-reshaeph, a son of flame*, ^{<8181>}Job 5:7).

Spark, Thomas

an English clergyman, was the son of Archibald Spark, minister of Northrop, in Flintshire, and was born in 1655. He was educated at Westminster School and Christ Church, Oxford, which he entered in 1672. After his ordination he was appointed chaplain to Sir George Jeffreys. At his death, Sept. 7, 1692, he was rector of Ewehurst, in Surrey, to which he had been instituted in 1687; of Norton (or Hogs Norton), in Leicestershire; a prebendary of Lichfield and of Rochester, and a D.D. He published a good edition of *Lactantii Firmiani Opera quoe Extant, ad Fidem MSS. Recognita, et Commentariis Illustrata* (Oxon. 1684, 8vo): — and *Note. in Libros Sex Novoe Historie Zozimi Comitit* (ibid. 1679, 8vo). They were translated by another person into English in 1684.

Sparke, Thomas

a Puritan divine, was born at South Somercote, Lincolnshire, England, in 1548. Of his early education we have no account until he became fellow of Magdalen College, Oxford, in 1570, in which year he was admitted bachelor of arts. Soon after he was presented by Arthur lord Grey to the parsonage of Bletchley, in Buckinghamshire. He was chaplain to Cooper, bishop of Lincoln, from whom he received in 1575 the archdeaconry of Stowe. In 1581 he took his divinity degrees, and in 1582, finding that he could not attend to his archdeaconry because of its distance from his cure,

he resigned it, but in September of the same year he was installed prebendary of Sutton-in-the-Marsh in the Church of Lincoln. In 1603 he represented the Puritans in the conference at Hampton Court, having also been one of their champions at Lambeth in 1584. The issue of the Hampton Court Conference was that he inclined to conformity. He died at Bletchley, Oct. 8, 1616. Wood says he "was a learned man, a solid divine, well read in the fathers, and so much esteemed for his profoundness, gravity, and exemplary life and conversation that the sages of the university thought it fit after his death to have his picture painted on the wall in the School Gallery among the English divines of note there." His works are, *A Brotherly Persuasion to Unity and Uniformity in Judgment and Practice*, etc. (Lond. 1607, 4to): — *A Comfortable Treatise for a Troubled Conscience* (ibid. 1580, 8vo): — *Brief Catechism* (Oxon. 1588, 4to): — *Answer to Mr. John d'Albine's Notable Discourse against Heresies* (ibid. 1591, 4to): — *The Highway to Heaven* (Lond. 1597, 8vo), a treatise on ~~John~~ John 1:37-39: — *Funeral Sermon* on the earl of Bedford and another on lord Grey.

Sparks, Giles B.

a minister of the Methodist Episcopal Church, South, was born in Georgia in 1815, and professed religion in his fourteenth year. He was educated at Lagrange and Covington, Ga.; taught a classical school at Oak Bowery and Tuskegee, Ala.; was admitted on trial in the Alabama Conference in 1844, and appointed to the Franklin Street Church, Mobile, Ala. In 1845 he was called to Columbus, Miss., in 1846 to Wetumpka, and in 1847-48 to Tuscaloosa, where he died Sept. 26, 1848. Mr. Sparks was characterized by his gentleness, great pathos, and peculiarly persuasive manner. He was eminent as a Biblical student, and as a pastor had few superiors. See *Minutes of Annual Conferences of the M.E. Church, South*, 1845-53, p. 206.

Sparks, J.O.A.

a minister of the Methodist Episcopal Church, South, was born about 1842. He was admitted on trial into the Florida Conference in 1864, and ordained deacon in 1866. He died of yellow fever, May 18, 1869. See *Minutes of Annual Conferences of the M.E. Church, South*, 1869, p. 328.

Sparrow

Picture for Sparrow

(רַבְּעָא *tsippor*; Sept. ὄρνεον, ὀρνίδιον, τὸ πετεινόν, στρουθίον; חִימָרוֹס in ^{<10518>}Nehemiah 5:18, where was probably read רַבְּעָא, Vulg. *avis, volucris, passer*). The above Hebrew word occurs upwards of forty times in the Old Test. In most cases it refers indifferently to any kind of bird, as is clear, especially from its use in ^{<0074>}Genesis 7:14; ^{<0017>}Deuteronomy 4:17. In all passages excepting two *tsippor* is rendered by the A.V. indifferently “bird” or “fowl.” In ^{<0818>}Psalms 84:3 and 102:7 the A.V. renders it “sparrow.” The Greek στρουθίον (A.V. “sparrow”) occurs twice in the New Test. (^{<0029>}Matthew 10:29; ^{<0126>}Luke 12:6, 7), where the Vulg. has *passeres*. *Tsippor*, from a root (רַבַּח) signifying to chirp or twitter, appears to be a phonetic representation of the call note of any passerine bird (comp. the Arabic *asfur*, “a sparrow”). Similarly the modern Arabs use the term *zaush* for all small birds which chirp, and *zerzur* not only for the starling, but for any other bird with a harsh, shrill twitter, both these being evidently phonetic names. *Tsippor* is therefore exactly translated by the Sept. στρουθίον, explained by Moschopulus τὰ μικρὰ τῶν ὀρνίθων, although it may sometimes have been used in a more restricted sense (see Athen. *Deipn.* 9, 391, where two kinds of στρουθία in the more restricted signification are noted), but in general both terms properly designate any small bird (^{<0150>}Genesis 15:10; ^{<0814>}Leviticus 14:4, 53, marg.; ^{<2305>}Isaiah 31:5; ^{<0029>}Matthew 10:29, 31; ^{<0126>}Luke 12:6, 7). The Hebrew name evidently included all the small birds denominated “clean,” or those that might be eaten without violating the precepts of the law, including many insectivorous and frugivorous species, as all the thrushes, the starlings, the larks, the finches, and some others (^{<0017>}Deuteronomy 4:17; ^{<1805>}Job 41:5; ^{<0808>}Psalms 8:8; 11:1; 104:17; ^{<1182>}Proverbs 26:2; 27:8). Accordingly we treat in this article somewhat extensively the ornithological features and customs of Palestine. *SEE BIRD*.

1. Numerous Species. — It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the cases of the thrushes and the larks, the natural history of Aristotle scarcely comprehends a longer catalogue than that of Moses.

Yet in few parts of the world are the kinds of passerine birds more numerous or more abundant than in Palestine. A very cursory survey has

supplied a list of above one hundred different species of this order (see *Ibis*, 1, 26 sq., and 4, 277 sq.). But although so numerous, they are not generally noticeable for any peculiar brilliancy of plumage beyond the birds of our own climate. In fact, with the exception of the denizens of the mighty forests and fertile alluvial plains of the tropics, it is a popular error to suppose that the nearer we approach the equator, the more gorgeous necessarily is the coloration of the birds. There are certain tropical families with a brilliancy of plumage which is unrivalled elsewhere; but any outlying members of these groups — as, for instance, the kingfisher of Britain, or the bee eater and roller of Europe — are not surpassed in brightness of dress by any of their Southern relations. Ordinarily in the warmer temperate regions, especially in those which, like Palestine, possess neither dense forests nor morasses, there is nothing in the brilliancy of plumage which especially arrests the attention of the unobservant. It is therefore no matter for surprise if, in an unscientific age, the smaller birds were generally grouped indiscriminately under the term *tsippor*, ὀρνίθιον, or *passer*. The proportion of bright to obscure colored birds is not greater in Palestine than in England; and this is especially true of the southern portion, Judaea, where the wilderness, with its bare hills and arid ravines, affords a home chiefly to those species which rely for safety and concealment on the modesty and inconspicuousness of their plumage.

Although the common sparrow of England (*Passer domesticus*, Linn.) does not occur in the Holy Land, its place is abundantly supplied (see Thomson, *Land and Book*, 1, 53, 397) by two very closely allied southern species (*Passer salicicola*, Vieill., and *Passer cisalpina*, Tem.). The English tree sparrow (*Passer montanus*, Linn.) is also very common, and may be seen in numbers on Mount Olivet, and also about the sacred enclosure of the Mosque of Omar. This is perhaps the exact species referred to in ^{184B}Psalm 84:3, “Yea, the sparrow hath found a house.” Though in Britain it seldom frequents houses, yet in China, to which country its eastward range extends, Mr. Swinhoe, in his *Ornithology of Amoy*, informs us its habits are precisely those of our familiar house sparrow. Its shyness may be the result of persecution; but in the East the Mussulmans hold in respect any bird which resorts to their houses, and in reverence such as build in or about the mosques, considering them to be under the Divine protection. This natural veneration has doubtless been inherited from antiquity. We learn from Aelian (*Var. Hist.* 5, 17) that the Athenians condemned a man to death for molesting a sparrow in the

Temple of AEsculapius. The story of Aristodicus of Cyme, who rebuked the cowardly advice of the oracle of Branchidae to surrender a suppliant by his symbolical act of driving the sparrows out of the temple, illustrates the same sentiment (Herod. 1, 159), which was probably shared by David and the Israelites, and is alluded to in the psalm. There can be no difficulty in interpreting τῷ Βηθᾶν not as the altar of sacrifice exclusively, but as the place of sacrifice, the sacred enclosure generally, τὸ τέμενος, “fanum.” The interpretation of some commentators, who would explain ῥωθᾶν this passage of certain sacred birds, kept and preserved by the priests in the Temple like the sacred ibis of the Egyptians, seems to be wholly without warrant (see Bochart, 3, 21, 22).

Most of the commoner small birds are found in Palestine. The starling, chaffinch, greenfinch, linnet, goldfinch, corn bunting, pipits, blackbird, song thrush, and the various species of wagtail abound. The woodlark (*A lauda arborea*, Linn.), crested lark (*Galerida cristata*, Boie.), Calandra lark (*Melanocorypha calandra*, Bp.), short-toed lark (*Calandrella brachydactyla*, Kaup.), Isabel lark (*A lauda deserti*, Licht.), and various other desert species, which are snared in great numbers for the markets, are far more numerous on the Southern plains than the skylark in England. In the olive yards, and among the brushwood of the hills, the Ortolan bunting (*Emberiza hortulana*, Linn.), and especially Cretzschmaer’s bunting (*Emberiza coesia*, Cretz.), take the place of the common yellow hammer, an exclusively Northern species. Indeed, the second is seldom out of the traveler’s sight, hopping before him from bough to bough with its simple but not pleasing note. As most of the warblers (*Sylviadoe*) are summer migrants, and have a wide eastern range, it was to be expected that they should occur in Syria; and accordingly upwards of twenty of those on the British list have been noted there, including the robin, redstart, whitethroat, blackcap, nightingale, willow wren, Dartford warbler, whinchat, and stonechat. Besides these, the Palestine lists contain fourteen others, more southern species, of which the most interesting are perhaps the little fantail (*Cisticola schoenicola*, Bp.); the orphean (*Curruca orphoea*, Boie.), and the Sardinian warbler (*Sylvia melanocephala*, Lath.).

The chats (*Saxicoloe*), represented in Britain by the wheatear; whinchat, and stonechat, are very numerous in the southern parts of the country. At least nine species have been observed, and by their lively motions and the striking contrast of black and white in the plumage of most of them, they

are the most attractive and conspicuous bird inhabitants which catch the eye in the hill country of Judaea, the favorite resort of the genus. Yet they are not recognized among the Bedawin inhabitants by any name to distinguish them from the larks.

The rock sparrow (*Petronia stulta*, Strickl.) is a common bird in the barer portions of Palestine, eschewing woods, and generally to be seen perched alone on the top of a rock or on any large stone. From this habit it has been conjectured to be the bird alluded to in ^{<19417>}Psalm 102:7, as “the sparrow that sitteth alone upon the housetop;” but as the rock sparrow, though found among ruins, never resorts to inhabited buildings, it seems more probable that the bird to which the psalmist alludes is the blue thrush (*Petrocosyphus cyaneus*, Boie.), a bird so conspicuous that it cannot fail to attract attention by its dark-blue dress and its plaintive monotonous note, and which may frequently be observed perched on houses, and especially on outbuildings, in the villages of Judaea. It is a solitary bird, eschewing the society of its own species, and rarely more than a pair are seen together. Certainly the allusion of the psalmist will not apply to the sociable and garrulous house or tree sparrows (see Tristram *Nat. Hist. of the Bible*, p. 202; Wood, *Bible Animals*, p. 403).

Among the most conspicuous of the small birds of Palestine are the shrikes (*Lanii*), of which the red backed shrike (*Lanius collurio*, Linn.) is a familiar example in the south of England but there represented by at least five species, all abundantly and generally distributed, viz. *Enneoctonus rufus*, Bp.; the woodchat shrike, *Lanius meridionalis*, Linn.; *L. minor*, Linn.; *L. personatus*, Tem.; and *Telephonus cucullatus*, Gr.

2. Special Biblical Notices. — There are but two allusions to the singing of birds in the Scriptures, ^{<21174>}Ecclesiastes 12:4 and ^{<19412>}Psalm 104:12,” By them shall the fowls (^{<19412>}אֲוֹף) of the heaven have their habitation which sing among the branches.” As the psalmist is here speaking of the sides of streams and rivers (“By them”), he probably had in his mind the bulbul of the country; or Palestine nightingale (*Ixos xanthopygius*, Hempr.), a bird not very far removed from the thrush tribe, and a closely allied species of which is the true bulbul of Persia and India. This lovely songster, whose notes, for volume and variety, surpass those of the nightingale, wanting only the final cadence, abounds in all the wooded districts of Palestine, and especially by the banks of the Jordan, where in the early morning it fills the air with its music.

In one passage (^{<3904>}Ezekiel 39:4), *tsippir* is joined with the epithet **fyæi** (ravenous), which may very well describe the raven and the crow, both passerine birds, yet carrion feeders. Nor is it necessary to stretch the interpretation so as to include raptorial birds, which are distinguished in Hebrew and Arabic by so many specific appellations.

With the exception of the raven tribe, there is no prohibition in the Levitical law against any passerine birds being used for food; while the wanton destruction or extirpation of any species was guarded against by the humane provision in ^{<6216>}Deuteronomy 22:6. Small birds were therefore probably as ordinary an article of consumption among the Israelites as they still are in the markets both of the Continent and of the East. The inquiry of our Lord, “Are not five sparrows sold for two farthings?” (^{<4116>}Luke 12:6), “Are not two sparrows sold for a farthing?” (^{<4119>}Matthew 10:29), points to their ordinary exposure for sale in his time. At the present day the markets of Jerusalem and Jaffa are attended by many “fowlers” who offer for sale long strings of little birds of various species, chiefly sparrows, wagtails, and larks. These are also frequently sold ready plucked, trussed in rows of about a dozen on slender wooden skewers, and are cooked and eaten like kabobs. See Hackett, *Illus. of Script.* p. 86.

3. Modes of Capture. — It may well excite surprise how such vast numbers can be taken, and how they can be vended at a price too small to have purchased the powder, required for shooting them. But the gun is never used in their pursuit. The ancient methods of fowling to which we find so many allusions in the Scriptures are still pursued, and, though simple, are none the less effective. The art of fowling is spoken of no less than seven times in connection with **rwθxæ**. e.g. “a bird caught in the snare,” “bird hasteth to the snare,” “fall in a snare,” “escaped out of the snare of the fowler.” There is also one still more precise allusion, in ^{<2118>}Ecclesiastes 11:30, to the well-known practice of using decoy or call birds, **πέρδιξ θηρευτῆς ἐν καρτάλλῳ**. The reference in ^{<4127>}Jeremiah 5:27, “As a cage is full of birds” (**μυροῦ**), is probably to the same mode of snaring birds.

There are four or five simple methods of fowling practiced at this day in Palestine which are probably identical with those alluded to in the Old Test. The simplest, but by no means the least successful, among the dexterous Bedawin, is fowling with the throw stick. The only weapon used is a short stick, about eighteen inches long and half an inch in diameter, and the chase

is conducted after the fashion in which, as we read, the Australian natives pursue the kangaroo with their boomerang. When the game has been discovered, which is generally the red-legged great partridge (*Caccabis saxatilis*, Mey.), the desert partridge (*Ammoperdix Heyi*, Gr.), or the little bustard (*Otix tetrax*, Linn.), the stick is hurled with a revolving motion so as to strike the legs of the bird as it runs, or sometimes at a rather higher elevation, so that when the victim, alarmed by the approach of the weapon, begins to rise, its wings are struck and it is slightly disabled. The fleet pursuers soon come up, and, using their burnouses as a sort of net, catch and at once cut the throat of the game. The Mussulmans rigidly observe the Mosaic injunction (⁴⁸⁷³Leviticus 17:13) to spill the blood of every slain animal on the ground. This primitive mode of fowling is confined to those birds which, like the red-legged partridges and bustards, rely for safety chiefly on their running powers, and are with difficulty induced to take flight. “Tristram once witnessed the capture of the little desert partridge (*Ammoperdix Heyi*) by this method in the wilderness near Hebron; an interesting illustration of the expression in ⁴⁸⁵⁰1 Samuel 26:20, “as when one doth hunt a partridge in the mountains.”

A more scientific method of fowling is that alluded to in ²¹⁰³Ecclesiastes 11:30, by the use of decoy birds. The birds employed for this purpose are very carefully trained and perfectly tame, that they may utter their natural call note without any alarm from the neighborhood of main. Partridges, quails, larks, and plovers are taken by this kind of fowling, especially the two former. The decoy bird, in a cage, is placed in a concealed position, while the fowler is secreted in the neighborhood, near enough to manage his gins and snares. For game birds a common method is to construct of brushwood a narrow run leading to the cage, sometimes using a sort of bagnet within the brushwood. This has a trap door at the entrance, and when the dupe has entered the run, the door is dropped. Great numbers of quail are taken in this manner in spring. Sometimes, instead of the more elaborate decoy of a run, a mere cage with an open door is placed in front of the decoy bird, of course well concealed by grass and herbage, and the door is let fall by a string, as in the other method. For larks and other smaller birds the decoy is used in a somewhat different manner. The cage is placed without concealment on the ground, and springs, nets, or horse-hair nooses are laid round it to entangle the feet of those which curiosity attracts to the stranger; or a net is so contrived as to be drawn over them, if the cage be placed in a thicket or among brushwood. Immense numbers

can be taken by this means in a very short space of time. Traps, the door of which overbalances by the weight of the bird, exactly like the traps used by the shepherds on the Sussex downs to take wheatears and larks, are constructed by the Bedawin boys, and also the horsehair springs so familiar to all English schoolboys, though these devices are not wholesale enough to repay the professional fowler. It is to the noose on the ground that reference is made in ^{<1941>}Psalm 124:7, “The snare is broken, and we are escaped.” In the towns and gardens great numbers of birds, starlings and others, are taken for the markets at night by means of a large loose net on two poles, and a lantern, which startles the birds from their perch, when they fall into the net.

At the season of migration immense numbers of birds, and especially quails, are taken by a yet more simple method. When notice has been given of the arrival of a flight of quails, the whole village turns out. The birds, fatigued by their long flight, generally descend to rest in some open space a few acres in extent. The fowlers, perhaps twenty or thirty in number, spread themselves in a circle round them, and, extending their large loose burnouses with both arms before them, gently advance towards the center, or to some spot where they take care there shall be some low brushwood. The birds, not seeing their pursuers, and only slightly alarmed by the cloaks spread before them, begin to run together without taking flight, until they are hemmed into a very small space. At a given signal the whole of the pursuers make a din on all sides, and the flock, not seeing any mode of escape, rush huddled together into the bushes, when the burnouses are thrown over them, and the whole are easily captured by hand.

Although we have evidence that dogs were used by the ancient Egyptians, Assyrians, and Indians in the chase, yet there is no allusion in Scripture to their being so employed among the Jews, nor does it appear that any of the ancients employed the sagacity of the dog, as we do that of the pointer and setter, as an auxiliary in the chase of winged game. At the present day the Bedawin of Palestine employ, in the pursuit of larger game, a very valuable race of greyhounds, equaling the Scottish staghound in size and strength; but the inhabitants of the towns have a strong prejudice against the unclean animal, and never cultivate its instinct for any further purpose than that of protecting their houses and flocks (^{<1801>}Job 30:1; ^{<2760>}Isaiah 56:10) and of removing the offal from their towns and villages. No wonder, then, that its use has been neglected for purposes which would have entailed the constant danger of defilement from an unclean animal, besides the risk of

being compelled to reject as food game which might be torn by the dogs (comp. ^{<1223>}Exodus 22:31; ^{<1218>}Leviticus 22:8, etc.).

Whether falconry was ever employed as a mode of fowling or not is by no means so clear. Its antiquity is certainly much greater than the introduction of dogs in the chase of birds; and from the statement of Aristotle (*Anim. Hist.* 9, 24), "In the city of Thrace, formerly called Cedropolis, men hunt birds in the marshes with the help of hawks," and from the allusion to the use of falconry in India, according to Photius's abridgment of Ctesias, we may presume that the art was known to the neighbors of the ancient Israelites (see also Aelian, *De Nat. Anim.* 4, 26, and Pliny, 10, 8). Falconry, however, requires an open and not very rugged country for its successful pursuit, and Palestine west of the Jordan is in its whole extent ill adapted for this species of chase. At the present day falconry is practiced with much care and skill by the Arab inhabitants of Syria, though not *in* Judaea proper. It is, indeed; the favorite amusement of all the Bedawin of Asia and Africa, and esteemed an exclusively noble sport, only to be indulged in by wealthy sheiks. The rarest and most valuable species of hunting falcon (*Falco lanarius*, Linn.), the lanner, is a native of the Lebanon and of the northern hills of Palestine. It is highly prized by the inhabitants, and the young are taken from the nest and sold for a considerable price to the chieftains of the Hauran. Forty pounds sterling is no uncommon price for a well trained falcon. A description of falconry as now practiced among the Arabs would be out of place here, as there is no direct allusion to the subject in the Old or New Test. *SEE FOWLER.*

Sparrow, Anthony

a learned English prelate, was born at Depden, in Suffolk, and was first a scholar and then a fellow of Queen's College, Cambridge. He, with others, was ejected from his fellowship in 1643 for loyalty and refusing the covenant. Soon afterwards he accepted the rectory of Hawkedon, Suffolk, but, before he had held it above five weeks, was ejected for reading the Common Prayer. After the Restoration he returned to his living, was elected one of the preachers at Bury St. Edmund's, and was made archdeacon of Sudbury and a prebendary of Ely. About 1664 he was elected master of Queen's College, and resigned Bury St. Edmund's and the Hawkedon rectory. He was consecrated bishop of Exeter, Nov. 3, 1667, and bishop of Norwich in 1678. He died in May 1685. He wrote, *Rationale of the Book of Common Prayer of the Church of England*

(Lond. 1657, 12mo): — also a *Collection of Articles, Injunctions, Canons, Orders, etc.* (1671, 4to). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Sparrow, Patrick J., D.D.

a Presbyterian divine, was born in Lincoln County, N.C., in 1802. His father died while he was quite young, and, owing to the poverty of his mother, he was hired out to assist in supporting the family. The family in which he worked became interested in him, and placed him in the Bethel Academy, S.C., then under the care of Rev. Samuel Williamson. He remained in that institution about eighteen months, and this was all the academical education he ever received, never having enjoyed the advantages of a collegiate or theological course. After leaving the academy he engaged in teaching and studying with such assistance as he could obtain, until he was licensed by Bethel Presbytery in 1826. His first charge was Washington and Long Creek churches in his native county, in 1828 he removed to Lincolnton, N.C., where he was engaged in preaching and teaching; in 1831 he became pastor of Unity Church in the same county; and in 1834 of the Church in Salisbury, N.C. It was while in this charge that a joint effort was made by Concord and Bethel presbyteries to build up a literary institution for the education of young men for the ministry. The men selected as suitable agents to raise the funds were Rev. P.J. Sparrow and Rev. R.H. Morrison. They were so successful in their work that the institution was put in operation in March, 1837, receiving the name of Davidson College. Dr. Sparrow was chosen the first professor of languages in this institution, the duties of which position he continued to discharge until 1840, when he received a call from the College Church in Prince Edward County, Va., and became its pastor in 1841. He was at that time in the prime of his manhood, both intellectually and physically, was a most indefatigable student, greatly in love with work, and was willing to undertake any labor, however arduous or self denying. While thus preaching a vacancy occurred in the presidency of Hampden Sidney College, and he was invited to occupy that position temporarily; he accepted, and immediately wrote out a full course of lectures to the senior class on moral philosophy, and as a result he was elected permanent president, and continued, as long as he remained there, to perform the duties of president of the college as well as pastor of the Church. In 1847-48 he removed to Alabama, and became principal of the Presbyterian high school in Eutaw; in 1849 was stated supply to Burton's Hill Church; in

1850 became a teacher in Newbern, and soon after began preaching at Marion, also laboring as a missionary in South Alabama Presbytery. In 1853 he settled in Pensacola, Fla., where he remained until 1861-62, when he removed to Cahaba, Ala., where he died, Nov. 10, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 369; Davidson, *Hist. of Presb. Ch. in Ky.* p. 40. (J.L.S.)

Sparshana

(*the air which enters into and permeates the human body*), in Hindu mythology, is a surname of the wind god, whose usual name is *Paruna*.

Sparta

in Grecian mythology, was a daughter of Eurotas, and wife of Lacedaemon. The latter gave his own name to the kingdom over which he reigned, and the name of his wife to its capital city (Pausan. 3, 1, 3; Schol. Eurip. *Orest.* 615).

Spar'ta

(**Σπάρτη**, 1 Macc. 14:16; **Λακεδαιμόνιοι**, 2 Macc. 5:9: A.V. "Lacedaemonians"). In the history of the Maccabees mention is made of a remarkable correspondence between the Jews and the Spartans, which has been the subject of much discussion. The alleged facts are briefly these. When Jonathan endeavored to strengthen his government by foreign alliances (about B.C. 144), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Areus and Onias, **SEE AREUS**; **SEE ONIAS**, on the ground of their common descent from Abraham (1 Macc. 12:5-23). The embassy was favorably received, and after the death of Jonathan "the friendship and league" was renewed with Simon (1 Macc. 14:16-23). No results are deduced from this correspondence, which is recorded in the narrative without comment; and imperfect copies of the official documents are given, as in the case of similar negotiations with the Romans. Several questions arise out of these statements as to (1) the people described under the name Spartans, (2) the relationship of the Jews and Spartans, (3) the historic character of the events, and (4) the persons referred to under the names Onias and Areus. For the general history of Sparta itself, see Smith, *Dict. of Geog.* s.v.

1. The whole context of the passage, as well as the independent reference to the connection of the “Lacedaemonians” and Jews in 2 Macc. 5:9, seem to prove clearly that the reference is to the Spartans, properly so called. Josephus evidently understood the records in this sense. and the other interpretations which have been advanced are merely conjectures to avoid the supposed difficulties of the literal interpretation. Thus Michaelis conjectured that the words in the original text were **μυδρps, drps** (Obad. 20, see Gesen. *Thesaur.* s.v.), which the translators read erroneously as **frps, μyfrps**, and thus substituted *Sparta* for *Sepharad* (q.v.). Frankel, again (*Monatsschrift.* 1853, p. 456), endeavors to show that the name *Spartans* may have been given to the Jewish settlement at Nisibis, the chief center of the Armenian dispersion. But against these hypotheses it may be urged conclusively that it is incredible that a Jewish colony should have been so completely separated from the mother state as to need to be reminded of its kindred, and also that the vicissitudes of the government of this strange city (1 Macc. 12:20, **βασιλεύς**; 14:20, **ἄρχοντες καὶ ἡ πόλις**) should have corresponded with those of Sparta itself.

2. The actual relationship of the Jews and Spartans (2 Macc. 5: 9, **συγγένεια**) is an ethnological error which it is difficult to trace to its origin. It is possible that the Jews regarded the Spartans as the representatives of the Pelasgi, the supposed descendants of Peleg, the son of Eber (Stillingfleet, *Origines Sacrae*, 3, 4, 15; Ewald, *Gesch.* 4, 277, note), just as in another place the Pergamenes trace back their friendship with the Jews to a connection in the time of Abraham (Josephus, *Ant.* 14, 10, 22); if this were so, they might easily spread their opinion. It is certain, from an independent passage, that a Jewish colony existed at Sparta at an early time (1 Macc. 15:23); and the important settlement of the Jews in Cyrene may have contributed to favor the notion of some intimate connection between the two races. The belief in this relationship appears to have continued to later times (Josephus, *War.* 1, 26, 1), and, however mistaken, may be paralleled by other popular legends of the Eastern origin of Greek states. The various hypotheses proposed to support the truth of the statement are examined by Wernsdorff (*De Fide Lib. Macc.* § 94), but probably no one now would maintain it.

3. The incorrectness of the opinion on which the intercourse was based is obviously no objection to the fact of the intercourse itself; and the very

obscurity of Sparta at the time makes it extremely unlikely that any forger would invent such an incident. But it is urged that the letters said to have been exchanged are evidently not genuine, since they betray their fictitious origin negatively by the absence of characteristic forms of expression, and positively by actual inaccuracies. To this it may be replied that the Spartan letters (1 Macc. 12:20-23; 14:20-23) are extremely brief, and exist only in a translation of a translation, so that it is unreasonable to expect that any Doric peculiarities should have been preserved. The Hellenistic translator of the Hebrew original would naturally render the text before him without any regard to what might have been its original form (12:22-25, εἰρήνη, κτήνη; 14:20, ἀδελφοί). On the other hand, the absence of the name of the second king of Sparta in the first letter (12:20) and of both kings in the second (14:20) is probably to be explained by the political circumstances under which the letters were written. The text of the first letter, as given by Josephus (*Ant.* 12, 4, 10), contains some variations, and a very remarkable additional clause at the end. The second letter is apparently only a fragment.

4. The difficulty of fixing the date of the first correspondence is increased by the recurrence of the names involved. Two kings bore the name Areus, one of whom reigned B.C. 309-265, and the other, his grandson, died B.C. 257, being only eight years old. The same name was also borne by an adventurer who occupied a prominent position at Sparta about B.C. 184 (Polyb. 23, 11, 12). In Judaea, again, three high priests bore the name Onias, the first of whom held office B.C. 330-309 (or 300); the second, B.C. 240-226; and the third, about B.C. 198-171. Thus Onias I was for a short time contemporary with Areus I, and the correspondence has been commonly assigned to them (Palmer, *De Epist.* etc. [Darmst. 1828]; Grimm, *On 1 Macc.* 12). But the position of Judaea at that time was not such as to make the contraction of foreign alliances a likely occurrence; and the special circumstances which are said to have directed the attention of the Spartan king to the Jews as likely to effect a diversion against Demetrius Poliorcetes when he was engaged in the war with Cassander, B.C. 302 (Palmer, quoted by Grimm, *loc. cit.*), are not completely satisfactory, even if the priesthood of Onias can be extended to the later date. Ewald (*Gesch.* 4, 276, 277, note) supposes that the letter was addressed to Onias II during his minority, B.C. 990-240, in the course of the wars with Demetrius. Josephus is probably correct in fixing the event in the time of Onias III (*Ant.* 12, 4, 10). The last named Areus may have

assumed the royal title, if that is not due to an exaggerated translation, and the absence of the name of a second king is at once explained (Ussher, *Annales*, A.C. 183; Herzfeld, *Gesch. d. V. Isr.* 1, 215-218). At the time when Jonathan and Simon made negotiations with Sparta the succession of kings had ceased. The last absolute ruler was Nabis, who was assassinated B.C. 192. (Wernsdorff, *De Fide Lib. Macc.* § 93-112; Grimm, *loc. cit.*, Herzfeld, *loc. cit.* The early literature of the subject is given by Wernsdorff.)

Sparti, in Grecian mythology, were the warriors who sprang from the dragons' teeth sown by Cadmus at the behest of Minerva. They slew each other until only five were left alive, whose names were Echion, Udaeus, Pelor, Chthonius, and Hyperenor. These survivors became the builders of Thebes, and from them the five tribes of its subsequent population derived their names" (Apollod. 3, 4, 1; Pausan. 9, 5, 1; 10, 1, etc.).

Sparton

in Grecian mythology, was (1) the son of Myceneus, who was said to be the founder of the state of Mycene (Pausan. 2, 16, 3); (2) A son of Tisamenus (*ibid.* 7, 6, 2).

Sparver

a richly embroidered cloth used as a canopy over a pulpit, tomb, or bed.
SEE TESTER.

Spatularia

a term found in English inventories of ecclesiastical vestments descriptive of the ornamental apparel placed round the neck and wrists of the alb.

Spaulding, Justin

a minister of the Methodist Episcopal Church, was born at Moretown, Vt., in 1802, and joined the New England Conference in 1823. He served in the capacity of an itinerant preacher, a presiding elder, and a missionary to South America. He was once a member of the General Conference. He sustained a superannuated relation to the New Hampshire Conference for several years before his death, which took place in his native town in 1865. He was an able minister, a good scholar, and gentlemanly in his deportment. See *Minutes of Annual Conferences*, 1866, p. 81.

Spear

Picture for Spear

(λόγχη, ^{<6194>}John 19:4; 2 Macc. 15:11; γαισός, Judith 9:7; δόρυ, 11:2; Ecclesiastes 29:13), the next most effective piece of offensive armor to the sword, being designed for fighting at a short distance. Of this weapon among the Hebrews we meet with several kinds, each of which appears to have its distinctive name. *SEE ARMS.*

1. The *chanith* (^{<3126>}תַּיִתֵּי), a “spear” by eminence, and that of the largest kind, as appears from various circumstances attending its mention; It was the weapon of Goliath — its staff like a weaver’s beam, the iron head alone weighing 600 shekels, about twenty-five pounds (^{<9707>}1 Samuel 17:7, 45; ^{<1219>}2 Samuel 21:19; ^{<1315>}1 Chronicles 20:5), and also of other giants (^{<1221>}2 Samuel 23:21; ^{<1313>}1 Chronicles 11:23) and mighty warriors (^{<1023>}2 Samuel 2:23; 23:18; ^{<1311>}1 Chronicles 11:11, 20). The *chanith* was the habitual companion of king Saul — a fit weapon for one of his gigantic stature planted at the head of his sleeping place when on an expedition (^{<9277>}1 Samuel 25:7, 8; 11, 12, 16, 22), or held in his hand when mustering his forces (22:6); and on it the dying king is leaning when we catch our last glimpse of his stately figure on the field of Gilboa (^{<1006>}2 Samuel 1:6). His fits of anger or madness become even more terrible to us when we find that it was this heavy weapon, and not the lighter “javelin” (as the A.V. renders it), that he cast at David (^{<9830>}1 Samuel 18:10, 11, 19:9, 10) and at Jonathan (20:3). A striking idea of the weight and force of this ponderous arm may be gained from the fact that a mere back thrust from the hand of Abner was enough to drive its butt end through the body of Asahel (^{<1023>}2 Samuel 2:23). The *chanith* is mentioned also in ^{<9939>}1 Samuel 13:19, 22; 21:8; ^{<12110>}2 Kings 11:10; ^{<1329>}1 Chronicles 23:9, and in numerous passages of poetry.

2. Apparently lighter than the preceding, and in more than one passage distinguished from it, was the *kidon* (^{<7426>}קִידוֹן) to which the word “javelin” perhaps best answers (Ewald, *Wurfspiess*). It would be the appropriate weapon for such maneuvering as that described in ^{<1084>}Joshua 8:14-27, and could with ease be held outstretched for a considerable time (ver. 18, 26; A.V. “spear”). When not in action the *kidon* was carried on the back of the warrior, between the shoulders (^{<9706>}1 Samuel 17:6, “target,” and in the margin “gorget”). Both in this passage and in ver. 45 of the same chapter the *kidon* is distinguished from the *chanith*. In ^{<1323>}Job 39:23 (“spear”) the

allusion seems to be to the quivering of a javelin when poised before hurling it.

3. Another kind of spear was the *romach* (j mīṣ). In the historical books it occurs in ^{<0237>}Numbers 25:7 (“javelin”) and in ^{<1188>}1 Kings 18:28 (lancets;” ed. 1611, “lancers”); also frequently in the later books, especially in the often recurring formula for arms, “shield and *spear*” ^{<1318>}1 Chronicles 12:8 (“buckler”), 24 (“spear”); ^{<4112>}2 Chronicles 11:12; 14:8; 25:5; and ^{<4013>}Nehemiah 4:13, 16-21; ^{<3710>}Ezekiel 39:9, etc.

4. A lighter missile, or “dart,” was probably the *shelach* (j l iv). Its root signifies *to project* or *send out*, but unfortunately there is nothing beyond the derivation to guide us to any knowledge of its nature: see ^{<4230>}2 Chronicles 23:10; 32:5 (“darts”); ^{<4047>}Nehemiah 4:17, 23 (see margin); ^{<8338>}Job 33:18; 36:12; ^{<2118>}Joel 2:8.

5. The word *shebet* (fby), the ordinary meaning of which is a *rod* or *staff*, with the derived force of a baton or scepter, is used once only with a military signification, for the “darts” with which Joab dispatched Absalom (^{<1084>}2 Samuel 18:14).

Other Hebrew words occasionally rendered “spear” are ^ˆyāḳī *kayin*, the *shaft*, or perhaps *head*, of a lance (^{<1216>}2 Samuel 21:16); and l xī x] *tselatsal*, a *harpoon* (^{<1847>}Job 41:7 [Hebrews 40:31]).

In general terms the spear may be described as a wooden staff surmounted with a head of metal, double edged and pointed, and carried by the heavy armed infantry. Great care was usually taken in polishing the handle; and its entire length was under six feet (^{<2441>}Jeremiah 46:4; ^{<8194>}John 19:34). Warriors of gigantic strength seem to have prided themselves on the length and weight of their spears. The “staff of Goliath’s spear was like a weaver’s beam, and its head weighed six hundred shekels of iron” (^{<0171>}1 Samuel 17:7). The butt end of the spear was usually shod with a metal point, for the convenience of sticking it in the earth (^{<1122>}2 Samuel 2:22, 23).

Among the ancient Egyptians the spear, or pike, was of wood, between five and six feet in length, with a metal head, into which the shaft was inserted and fixed with nails. The head was of bronze or iron, often very large, and with a double edge; but the spear does not appear to have been furnished with a metal point at the other extremity, called σαυρωτήρ by

Homer (*Il.* 20, 151), which is still adopted in Turkish, modern Egyptian, and other spears, in order to plant them upright in the ground, as the spear of Saul was fixed near his head while he “lay sleeping within the trench” (comp. *Virg. En.* 12, 130). Spears of this kind may sometimes come under the denomination of javelins, the metal being intended as well for a counterpoise in their flight as for the purpose above mentioned; but such an addition to those of the heavy armed infantry was neither requisite nor convenient. The javelin, lighter and shorter than the spear, was also of wood, and similarly armed with a strong two-edged metal head, of an elongated diamond or leaf shape, either flat or increasing in thickness at the center, and sometimes tapering to a very long point; and the upper extremity of its shaft terminated in a bronze knob, surmounted by a ball with two thongs or, tassels, intended both as an ornament and a counterpoise to the weight of its point. It was used like a spear, for thrusting, being held with one or with two hands, and occasionally, when the adversary was within reach, it was darted, and still retained in the warrior’s grasp, the shaft being allowed to pass through his hand till stopped by the blow, or by the fingers suddenly closing on the band of metal at the end; a custom still common among the modern Nubians and Ababdeh. They had another javelin, apparently of wood, tapering to a sharp point, without the usual metal head; and a still lighter kind, armed with a small bronze point, which was frequently four-sided, three-bladed, or broad and nearly flat; and, from the upper end of the shaft being destitute of any metal counterpoise, it resembled a dart now used by the people of Darfur and other African tribes, who, without any scientific knowledge of projectiles and of the curve of a parabola, dexterously strike their enemy with its falling point. Another inferior kind of javelin was made of reed, with a metal head; but this can scarcely be considered a military weapon, nor would it hold a high rank among those employed by the Egyptian chasseur, most of which were of excellent workmanship (*Wilkinson, Anc. Egypt.* 1, 355 sq.). The Egyptian spearmen were regularly drilled and taught to march with steps measured by sound of trumpet. (See following page.) The prophet Jeremiah (ch. 41) intimates that the Libyans and Ethiopians formed the strength of the Egyptian heavy-armed infantry; but the spearmen represented in the accompanying engraving belong to a native corps.

The Assyrian monuments likewise exhibit specimens of heavy armed soldiers equipped with shield and spear. *SEE SPEARMAN.*

Spear, Holy

a lance with a serpent twined about it, carrying a lantern; for the new fire on Easter eve.

Spear, Elijah

a minister of the Methodist Episcopal Church, was born at Hartford, Vt., in 1795. He was converted and commenced preaching in 1814, and entered the traveling ministry in 1819. He received the ordination of deacon June 24, 1821, and that of elder June 15, 1823. In 1827 he was returned as superannuated, and sustained that relation most of the time until his death, in Pomfret, Vt., Dec. 27, 1863. See *Minutes of Annual Conferences*, 1864, p. 110.

Spearman

is the rendering in the A.V. of one Heb. and one Greek word.

1. **הנִּק**; *kaneh*, a *reed* (as often rendered) in the phrase **הנִּק; תַּיִךְ יַיִ** *chayath kaneh*, *reed-beast* (A.V. improperly “company of the *spearmen*”), i.e. the *crocodile* (q.v.), as a symbol of Egypt.

Picture for Spearman 1

2. **Δεξιολάβος**, *dexiolabos*. This is the Greek word which, in the plural, is rendered “spearmen” in the A.V. of ⁴²³³Acts 23:23. As it does not occur in the classical writers, and only this once in the Scriptures, it is uncertain what kind of soldiers is denoted by it. It strictly signifies one who covers or guards *the right side* of any one. Hence it has been conjectured that, in the above passage, it denotes officers who performed the same functions in the camp as lictors did in the city — being appointed to apprehend malefactors, and to guard criminals when led to execution, and called **δεξιολάβοι** from taking the right hand of the prisoner, who was bound to the left hand of the guard. This explanation is, however, deduced entirely from the etymology of the word, and is open to the objection arising from the improbability that such a number of military lictors would be on duty with the forces of the tribune, as that two hundred of them at a time could be ready to depart with one prisoner. It seems preferable, therefore, to understand the word as denoting the guard of the tribune. Nor is this contrary to the etymology, since guarding *the right side* may be taken figuratively to mean guarding the whole person. Nor is it strange that these

choice troops should be employed on this duty, since the service was important and delicate. The guarding of prisoners to be tried before Caesar was often, at Rome, committed to the praetorians. Our translators followed the *lancearii* of the Vulg., and it seems probable that their rendering approximates most nearly to the true meaning. The reading of the Cod. Alex. is **δεξιοβόλους**, which is literally followed by the Peshito-Syriac where the word is translated “darters with the right hand.” Lachmarin adopts this reading, which appears also to have been that of the Arabic in Walton’s Polyglot. Two hundred of these soldiers formed part of the escort which accompanied Paul in the night march from Jerusalem to Caesarea. They are clearly distinguished both from the **στρατιῶται**, or heavy armed legionaries, who only went as far as Antipatris, and from the **ἵμμεῖς**, or cavalry, who continued the journey to Caesarea. As nothing is said of the return of these troops to Jerusalem after their arrival at Antipatris, we may infer that they accompanied the cavalry to Caesarea, and this strengthens the supposition that they were irregular light armed troops; so lightly armed, indeed, as to be able to keep pace on the march with mounted soldiers. Meyer (*Kommentar*, 2d ed. 2, 3, 404) conjectures that they were a particular kind of light armed troops (called by the Romans *Velites* or *Rorarii*), probably either javelin men or slingers. In a passage quoted by the emperor Constantine Porphyrogenitus (*Them.* 1, 1) from John of Philadelphia they are distinguished both from the archers and from the peltasts, or targeteers, and with these are described as forming a body of light armed troops, which, in the 10th century, were under the command of an officer called a *turmarch*. Grotius, however, was of opinion that at this late period the term had merely been adopted from the narrative in the Acts, and that the usage in the 10th century is no safe guide to its true meaning. Others regard them as bodyguards of the governor. In Suidas and the *Etymologicum Magnum*, **παραφύλαξ** is given as the equivalent of **δεξιολάβος**. The word occurs again in one of the Byzantine historians, Theophylactus Simocatta (4, 1), and is used by him of soldiers who were employed on skirmishing duty. Inasmuch, however, as they were evidently a kind of light armed Roman troops, and hence, of course, bore the spear (*hasta*, **ἔγχος**), it is proper here to give, by way of supplement to the preceding article, some account of this weapon among classical nations of the time.

Picture for Spearman 2

The spear is defined by Homer, *δóρυ χάλκηρες*, “a pole fitted with bronze.” The bronze, for which iron was afterwards substituted, was indispensable to form the point (*ἀιχμή, ἀκωκή*, Homer; *λόγχη*, Xenophon; *acies, cuspis, spiculum*) of the spear. Each of these two essential parts is often put for the whole, so that a spear is called *δóρυ* and *δοράτιον, ἀιχμή*, and *λόγχη*. Ever the more especial term *μελία*, meaning an ash tree, is used in the same manner, because the pole of the spear was often the stem of a young ash, stripped of its bark and polished. The bottom of the spear was often enclosed in a pointed cap of bronze, called by the Ionic writers *σαυρωτήρ*, and *οὐρίαχος*, and in Attic or common Greek *στύραξ*. By forcing this into the ground the spear was fixed erect. Under the general term *hasta* and *ἔγχος* were included various kinds of missiles of which the principal were as follows: *Lancea* (*λόγχη*) the lance, a comparatively slender spear commonly used by the Greeks. *Pilum* (*ὑσσός*), the javelin, much thicker and stronger than the Grecian lance. Its shaft was partly square, and five and a half feet long. The head nine inches long, was of iron. It was used either to throw or to thrust with; it was peculiar to the Romans, and gave the name of *pilani* to the division of the army by which it was adopted. *Veru* or *verutum*, a spit, used by the light infantry of the Roman army. It was adopted by them from the Samnites and the Volsci. Its shaft was three and a half feet long, its point five inches. Besides the terms *jaculum* and *spiculum* (*ἄκων, ἀκόντιον*), which probably denoted darts, we find the names of various other spears which were characteristic of particular nations. Thus, the *goesum* was the spear peculiar to the Gauls, and the *sarissa* the spear peculiar to the Macedonians. This was used both to throw and as a pike. It exceeded in length all other missiles. The Thracian *romphea*, which had a very long point, like the blade of a sword, was probably not unlike the sarissa. The iron head of the German spear, called *framea*, was short and narrow, but very sharp. The Germans used it with great effect, either as a lance or a pike. They gave to each youth a framea and a shield on coming of age. The *falarica* or *phalarica* was the spear of the Saguntines, and was impelled by the aid of twisted ropes. It was large and ponderous, having a head of iron a cubit in length, and a ball of lead at its other end. It sometimes carried flaming pitch and tow. The *matara* and *tragula* were chiefly used in Gaul and Spain. The *tragula* was probably barbed, as it required to be cut out of the wound. The *aclis* and *cateia* were much smaller missiles. A spear was

erected at auctions, and when tenders were received for public offices (*locationes*). It served both to announce, by a conventional sign conspicuous at a distance, that a sale was going on, and to show that it was conducted under the authority of the public functionaries. Hence an auction was called *hasta*, and an auction room *hastarium*. It was also the practice to set up a spear in the court of the Centumviri (see Smith's *Dict. of Class. Antiq.* s.v. "Hasta").

Special Confession

a confession of sin made by a particular person to a particular priest, in contradistinction to the general confession made by a congregation repeating a form of public confession after the priest or minister.

Special Intention

1. The celebration of the Christian sacrifice with the object of gaining some particular gift or grace.
2. The act of receiving the holy communion with the object of obtaining some particular grace.

Special Psalms

an Anglican term to designate the fact that "proper psalms on certain days" are appointed to be used in the Matins and Evensong of the Church of England. These days are Christmas day, Ash Wednesday, Good Friday, Easter day, Ascension day, and Whit Sunday.

Specierum Collatio

the name of a tax provided for in the *Theodosian Code*. It was so called because this tribute was commonly paid *in specie* — as in corn, wine, oil, iron, brass, etc. for the emperor's service. Being the ordinary standing tax of the empire, it is no less frequently styled *indictio canonica*, in opposition to the *superindicta et extraordinaria*, that is, such taxes as were levied upon extraordinary occasions. See Bingham, *Christ. Antiq.* bk. 5, ch. 3, § 3.

Species, Origin Of

The immutability of species that is the law that no really distinct kind of plant or animal is capable, by any process, whether natural or artificial, of

being transformed into another, beyond the non-essential limits of what are technically denominated “varieties” — is no less a doctrine of Scripture (where it appears to be contained in the emphatic expression *waymāʿad* “after its kind,” constantly appended to the statement of each successive creative act in the first chapter of Genesis) than a conclusion of sound inductive science.

Each animal and plant has an ancestry of its own; and relationship by descent is admittedly that which constitutes identity of species — that is to say) all the animals of the world (and the same may be said of plants) which have descended from the same pair of ancestors belong to the same species. That there are many apparently different species of animals now in existence is obvious. But the question has been mooted whether this distinction of species is a reality in nature, or whether all animals may not be lineally descended from one, or, at all events, a few original stocks. Geology teaches us that no animals of a higher order than zoophytes, mollusks, and crustaceans were inhabitants of our globe up to the close of the Silurian era; that the fish then, for the first time, made its appearance, and afterwards the reptile, in the Carboniferous era, and then the mammal, at a later period, in the Tertiary. Were the different species of zoophytes, mollusks, and crustaceans of the Silurian ages and those of the succeeding and present eras all of them the offspring of one pair, or of different pairs of ancestors, whose descendants had become thus varied by the operation of time and the changed conditions of life? Again, were the various species of fishes, reptiles, and mammals descendants from their severally respective pairs of ancestors, or were they all of them lineal descendants of the previously existing inferior orders of animals of the Silurian and its preceding eras, and all thus related in blood to each other? If the various species had each their own separate first parents and lineage, then each of those ancestors must have been produced by a separate act of creative power, or, as it has been termed, by a separate creative fiat, similar to that which kindled the first spark of life in the first living creature that stirred within the precincts of our planet; and thus the Creator must have been ever present with his work, renewing it with life in the various species of animals and plants with which it has from the beginning been supplied. On the other hand, philosophers have been found to insist that all the animals (and plants also) in the world, including man himself, have descended from one simple organism, and the operation of the preordained laws of nature, without the interference of the Deity.

In 1774 lord Monboddo, a Scotch jurist, hazarded the proposition that man is but a highly developed baboon, a proposition which has since made his name the laughing stock of the literary world. About the close of the last century two French philosophers (De Maillet and La Marck) endeavored to establish the proposition that all the higher orders of animals and plants have been derived, by the immutable laws of nature, from the firstborn and lowest items in the scale of physical life; and that life itself is producible, by the agency of caloric and electricity from dead matter. They also held that all the qualities and functions of animals have been developed by natural instinct and a tendency to progressive improvement; and that organization was the result of function, and not function of organization. Their theory of life, therefore, was that the zoophyte, which was developed out of something still more simple, expanded itself into a mollusk or crustacean; that the crustacean was developed into a fish, fishes into reptiles and birds, and these again into quadruped mammals, and the mammal into man.

This theory, so dishonoring to God and degrading to man, was at once rejected as an absurdity by the common sense of mankind. It was, however, revived, with a little variation, by the author of *The Vestiges of the Natural History of Creation* (Lond. 1844), who in that work reviewed the whole world of life which has been supplied by geology and natural history, and insists that “the various organic forms that are to be found upon the earth are bound up in one — a fundamental unity pervades and embraces all, collecting them from the humblest lichen up to the highest mammifer in one system, the whole creation of which must have depended upon one law or decree of the Almighty, though it did not all come forth at one time. The idea of a separate creation for each must appear totally inadmissible;” and he argues that “the whole train of animated beings, from the simplest and oldest up to the highest and most recent, are thus to be regarded as a series of advances of the principle of development, that have depended upon external physical circumstances to which the resulting animals are appropriate.” As to the origin of vitality, he suggests that the first step in the creation of life upon this planet was a chemico-electric operation, by which simple germinal vesicles were produced, and that the advance from the simplest form of being to the most complicated was through the medium of the ordinary process of generation. But in a few years the experiments of naturalists exploded that theory.

These speculations, whimsical and absurd in conception, but at the same time most mischievous in tendency, have therefore long since been rejected

by the most enlightened of our philosophers, basing their arguments on purely scientific principles and inductive reasoning. Prof. Sedgwick, in his preface to the studies of the University of Cambridge, p. 128, has declared that geology, “as a plain succession of monuments and facts, offers one firm cumulative argument against the hypothesis of development.” Agassiz, Cuvier, and Hugh Miller have been equally strong in their condemnation of the theory of the transition of species.

The discussion of this question has been recently revived by the publication of Dr. Darwin’s *Origin of Species*. In this work an attempt has been made to solve the mystery of the creation of life by seeking to establish the proposition that every species has been produced by generation from previously existing species. Darwin’s hypothesis (for it is nothing more) is, that, as man, acting on the principle of *selection*, causes different animals and plants to produce varieties, so in nature there is a similar power of selection, originated and carried on by the struggle of life, which tends to produce and perpetuate, by the operation of a natural law, varieties of organisms as distinct as those which man creates among domesticated animals and plants. It must be conceded that, by the principle of natural selection, we can account for the origin of many varieties of the same species; but that is far short of the proposition that an accumulation of inherited varieties may constitute a specific difference. No facts have yet been established to warrant the inference that because man can produce varieties of species by selection among domesticated animals, he could produce, or that nature has produced, by the application of the same principle, essentially distinct species. There has always, in the case of domesticated animals and plants, been a limit to man’s power to produce varieties, in like manner as, in the operations of nature, the sterility of hybrids has raised a barrier against the multiplication of species which cannot be passed.

Darwin believes that animals have descended from at most only four or five progenitors, and adds that analogy would lead him one step further, viz. to the belief that all animals and plants have descended from one prototype, and that “the probability is that all the organic beings that have ever lived upon the earth have descended from some one primordial form into which life was first breathed.” This admits that life has been produced upon our planet by one, if not more, divine creative fiat; and such being the case, it is more reasonable, as well as more natural, to account for the appearance of distinct species from time to time by the exercise of similar acts of divine

power than by a vain endeavor to link together animals in relationship by descent that are wholly dissimilar in organization, and in all the habits, propensities, and instincts of their lives.

It is admitted that the position is not confirmed by geological evidence, inasmuch as the many intermediate links which must necessarily have existed between the various species are not found in the geological formations. There is no such finely graduated organic chain revealed by geology; for the groups of animals, as they existed, are as distinct and well defined in those ancient records as they are at the present day. To meet this admitted difficulty, Darwin is driven to allege “the extreme imperfection of the geological record,” arising, as he states, “from an extremely incomplete examination of existing strata, and the small proportion which those existing strata bear to those others which have been deposited, and removed or swept away by denudation.” These are mere gratuitous assumptions, put forth without foundation, to prop up a failing theory. No well informed geologist will be found to admit that imperfections could exist in the geological record to an extent sufficient to account for the absence of so many forms of life as must, if Darwin’s theory be true, have been in existence at some period of the world’s history. Moreover, his suggestion that every past and present organism has descended from three or four original forms requires us to suppose that life must have existed in the planet long before the deposition of the Cambrian and Silurian rocks, in which the first groups of life appear, and that the rocks in which these remains were deposited have been either removed or transformed. This hypothesis not only receives no countenance from the records of geology, but is contradicted by all the evidence which they supply. So many startling concessions required to uphold this theory of the production of species by natural selection, without the direct intervention of the creative power of the Almighty, are sufficient to justify its rejection, even if the more direct arguments to which we have referred were wanting. *SEE CREATION.*

So long as this, which has now come to be generally known as “the evolution theory” of creation, was advocated only by men either hostile or indifferent to revelation, the theological world could well afford to leave it to purely scientific treatises for a solution or refutation. But of late we regret to see it has crept insidiously into favor with some professedly religious writers, who do not seem to see anything in it inconsistent with the Christian idea of creation. For example, an eminent scientist, in the *Methodist Quarterly Review* for April, 1877, art. 5, commits himself

substantially to it, and even defends it, although with the qualifying remark that it cannot be said to have been “demonstrated.” His arguments in its favor are drawn from three classes of facts: first, geology discloses a series of gradually variant, types, with many gaps, indeed, between, yet on the whole corresponding to such a system of evolution from lower to higher forms; secondly, links are constantly discovered between genera formerly supposed to be widely separated, showing a transition from one to the other; thirdly, the embryo of every animal actually passes successively through the various stages indicated by the evolution theory. All this, that writer thinks, renders it “now far safer to accept the hypothesis than to reject it.” It may seem presumptuous for theologians, who are usually spoken of contemptuously by the professional scientist, to judge in this matter; but as the writer referred to further. thinks that “if it is safer for the scientist, it is safer for the Christian,” we feel authorized to question both the premise and the conclusion of that demand. For, in the first place, scientists themselves have not fully accepted the theory. Even the learned writer quoted only claims for it the authority of a “hypothesis.” It, seems to us that it will be ample time for “scientists” to make such demands when they shall have *proved* their theories, and that they have no right to urge their crude and unsettled hypotheses upon other people. In the second place, they should remember that this is not purely a scientific question; it is rather a historical, if not a, theological one, which science has volunteered to determine in its own fashion. The Christian or the believer in an inspired account of creation has no difficulty in explaining to his own satisfaction the origin of species: he attributes it to the direct creative act of God, continued in the lineal propagation from the initial pair or pairs of each kind. If the scientist finds any fault with this, let him first resolve his doubts, and make out a system harmoniously, fully, and definitely determined according to the boasted accuracy and certainty of his own method, before he challenges the adherence of others. In the third place, let him modestly and gratefully call to mind the many illustrious names of Christian theologians who have been, and still are, more or less eminent as scientists also, and whose opinion might at least be invoked before a final verdict is made up and published as binding upon the rest of the world. Nay, more, let him consider that intelligent parties standing somewhat outside of the immediate discussion are generally better prepared, because more cool and less committed, and actually occupying a broader field of view, to come to a just conclusion on such mooted points when the evidence is conflicting, and chiefly of a moral and cumulative character,

than those immediately engaged in the dispute. We, therefore, say, emphatically, let the naturalist pursue his investigations, gather and analyze all the facts, even speculate, if he pleases, on their bearings; and then present the whole for the candid and general judgment of the educated world, exclusive of invidious classification. In short, *common sense* must determine in this, as in every extensive generalization. A jury of plain, practical men is most competent to decide an issue, although the testimony of experts may be needed in the evidence.

Let us now bestow a few words upon the facts arrayed above as warranting a concurrence in the evolution theory. We are ourselves amazed that the acute and learned writer who clearly presents them did not perceive their utter insufficiency as proof of the position taken. The evidence from geology is little more than that from the various orders of animated beings now observed upon the face of the earth. The only difference, if any, is that they do not seem to have been all simultaneous or synchronal; nor are those now extant to be found all in one habitat. The first and second arguments, therefore, resolve themselves substantially into one, and this has the great flaw of the supposition the begging of the main question in reality that the many missing links will yet be found, or, if not found, still once existed. The third argument is parallel, but still weaker, because in the embryo we have the actual stages, again, with many and notable gaps, but they are found to be incapable of that arrest at any particular point which the theory supposes. *The germ of each animal in generation must go on immediately to its complete development, or perish at once as an abortion.* None can stop short of its peculiar type, nor go beyond it. In fine, the fact patent to every observer, and one which, to the common mind, disposes of this whole speculation, is that each species regularly and inevitably propagates substantially its own pattern, with no such variations as the three classes of phenomena referred to exhibit; or else refuses to reproduce permanent organisms at all. The grand fallacy in the evolution argument — even as a *presumption* (and we might truly call it such in more than one sense) — is the mistaking of analogy for identity. A similar law of progress is seen in all God's works; but this does not prove, nor even render it probable, that each step was historically developed out of the preceding. Wherever we have been able to record the process, the succession of *order* has been found to be maintained, but there has been a break in the genetic production of the *individuals*. The same mistake has been committed by those who confound the geological cycles

with the “days” of the demiurgic week. Resemblances in plan have been thought to prove historical identity. *SEE GEOLOGY.*

Accordingly, a recent writer, Mr. A. De Quatrefages, professor of anthropology in the Museum of Natural History at Paris, who may be taken as the representative of moderate conservatism in the scientific disputes about the origin of species, but whose eminent position as an anthropologist has been fully recognized by Mr. Huxley, is decidedly opposed to evolutionary ideas; he draws out an elaborate argument to prove that, in his opinion, “species is a reality.” Many readers, therefore, will turn with especial interest to the division of his subject in which he examines in succession the theories of Darwin, Hackel, Vogt, Wallace, Naudin, and others. The antiquity of the human species; how the globe was peopled, and races formed; their physical, mental, and moral characteristics: such is the program of the twenty-sixth volume of the “International Scientific Series” entitled *The Human Species* (Lond. 1879). See also *Biblioth. Sacra*, Oct. 1857; *Meth. Quar. Rev.* Oct. 1861.

Species

a term used in eucharistic theology to denote the outward and visible part in the Lord’s supper.

Speckled

is the rendering in the A.V. of three Heb. words, which have very different significations:

1. **dqm** *nakod*, *spotted*, as black goats or sheep with white spots, or vice versa (^{Q112}Genesis 30:32, 33, 35, 39; 31:8, 10, 12);
2. **qro**; *sarok*, *bay*, as reddish horses (^{Q112}Zechariah 1:8);
3. **[Wbx]**; *tsabua*, *striped*, as the hyena (^{Q112}Jeremiah 12:9). *SEE COLOR; SEE HYENA.*

Speckter, Erwin

a German painter, was born at Hamburg in 1806. Encouraged by Von Rumohr, he made an artistic tour, in 1823, through Schleswig and the neighboring country. In 1825 he visited Munich and placed himself under the direction of Cornelius, returning to Hamburg in 1829. In September,

1830, he started for Italy, where he remained until the summer of 1834. His death took place Nov. 23, 1835. His paintings on sacred subjects are, *Christ and the Woman of Samaria*: — *The Women at the Tomb*.

Specter

A belief in apparitions was universal among the ancients, especially in the East; and the Israelites, even before the Captivity, notwithstanding the aversion of their religion to demonology (see Crusius [B.], *Bibl. Theol.* p. 293), had in popular superstition their spectral forms with which they peopled desert regions. **SEE AZAZEL**. At a later period the specters and evil spirits were confounded together (Tobit 8:3; Baruch 4:35). The canonical books refer (^{<2343>}Isaiah 34:13) to a female night monster (**tyl ꝥæ ðe**) and goat like savages (**μυρ ἄε**), who danced and called to each other (8:21). **SEE SATYR**. In the Targum, and by the rabbins, this popular belief is more fully unfolded as a part of foreign demonology; but much of it may have come down from earlier times. These ghostly beings are classed as night, morning, and mid-day specters (Targum at ^{<2149>}Song of Solomon 4:9). The last (**δαίμόνια μεσημβρινά**, Sept. at ^{<3916>}Psalm 90:6; **γρῆν ἄε** Targum at ^{<2046>}Song of Solomon 4:6) appear at noon, when people unconcernedly resign themselves to repose (the siesta; see Philostr. *Her.* 1, 4); and they are especially dangerous (Aben-Ezra, *On Job* 3, 5). Morning specters are called **γρῆν ἄε** in the Targum (^{<3016>}Psalm 121:6). Among the night specters (comp. ^{<4145>}Matthew 14:26; similar was the Greek *Empusa* [see the Scholiast on Aristoph. *Ran.* 295; Volcken, *Diatr.* p. 132; Bernhardy on Dionys. *Perieg.* p. 721]) was the *Lilith*, a beautiful woman who especially waylaid children and killed them (like the *Lamias* [comp. the Vulg. at ^{<2344>}Isaiah 34:14] and *Striges* of the Romans [Bochart, *Hieroz.* 3, 831; Meineke on Menander, p. 145; comp. Philostr. *Apoll.* 4, 25], and the *ghouls* of the modern Arabians); male infants to the eighth, and female to the twentieth, day after their birth (see Eisenmenger, *Entdeckt. Judenth.* 2, 413 sq., 452; Selden, *De Diis Syr.* p. 249 sq.). Another spirit inimical to children, particularly to such as do not keep clean hands (Mishna, *Joma*, 77, 2; *Taanith*, 20:2), was called **aTbꝥæ** but it does not appear that the Jews used to threaten their children with sprites, as the Romans did with their *larvae* [Spanheim on Callim. *Dian.* 69], like modern vulgar *bugaboos*). See Van Dale, *Idol.* p. 94 sq.; Doughtsei *Analect.* 1, 246. **SEE SUPERSTITION**.

Spee, Friedrich Von

a German Jesuit and composer of religious poems, was born at Kaiserwerth in 1591 of the noble family Spee von Langenberg, entered the Order of Jesuits at the age of nineteen (1610), and was employed in the school at Cologne as teacher of grammar, philosophy, and morals. He was afterwards removed (about 1627) to Würzburg and Bamberg, and transferred to the pastorate, a measure which is supposed to indicate dissatisfaction with his teaching on the part of his superiors. He had acquired both reputation and popularity with his auditors; but later events reveal a degree of liberality in his views such as Jesuitism does not often tolerate. While acting as a pastor Spee was often obliged to minister to the unfortunates who were accused of witchcraft, and, after having been compelled by torture to make the most improbable confessions, were condemned to death by fire. More than two hundred of these miserable victims came under his care in the course of a few years. It is related that he was asked by John Philip of Schonborn, subsequently the elector of Mayence; why his head was gray at the early age of thirty; and that he gave as a reason the fact that he had been obliged to accompany so many witches to the stake, though every one of them was innocent. He gave a more emphatic expression to his sentiments upon this matter by the (anonymous) publication of a *Cautio Criminalis, v. de Processu contra Sagas Liber*, in which he stripped off the false gloss from the principles and the indefensible judicial methods by which such prosecutions were controlled. He would seem to have been suspected of the authorship by his superiors, as he was soon afterwards sent to Lower Saxony to attempt the conversion of Protestants to Roman Catholicism. He actually succeeded in gaining over a Protestant community; but, according to Jesuitical authorities, came near to suffering a martyr's death in consequence. He was attacked by an assassin, said to have been employed by the Protestants of Hildesheim, who beat him unmercifully; and having lost his enthusiasm for missionary work, as the result, he went to Treves. This place afforded him a wide field of pastoral usefulness, especially during the siege and storm of 1635 by Imperialists and Spaniards. He was indefatigable in his labors for the sick, wounded, and dying, and also for the impoverished and the prisoners. While engaged in such work he was taken with fever, and died Aug. 7, 1635. Spee's reputation rests on his religious poems, which are contained in two collections, the *Trutz-Nachtigall* and the *Guldenes Tugendbuch*. The former was first issued at Cologne in 1649, and appeared

afterwards in several editions; but was then lost from observation until Brentano republished it in a somewhat modernized form in 1817. The latter, which received high commendation from Leibnitz (*Theodicoe*, § 96), likewise appeared for the first time after the author's death, in 1643, perhaps not earlier even than 1649. As a poet Spee stands alone, holding no relation to any of the schools of his century. He possessed a fine sense of prosody and euphonic forms, and felt profoundly the spirit of his compositions. He was, moreover, entirely rational, a lover of nature; and, consequently, in no danger of a mystical absorption in God or of a theosophic pantheism. His poems are not, however, hymns; they were composed without the slightest reference to use by a Christian congregation. Their subject is always either some observation of nature or an expression of the author's intense and glowing love for Christ. Occasional stanzas are worthy of comparison with the productions of the most eminent lyric poets of his country; but the adoption of *the pastoral* as a medium for expressing the poet's admiration of God will serve to show how utterly unsuited are his works for a place in the worship of the congregation. Spee's writings were published by Smets (*Fromme Lieder Spee's* [Bonn, 1849]); and earlier by Forster, in Muller's *Biblioth. deutscher Dichter des 17ten Jahrhunderts* (Leips. 1831, vol. 12), the latter preserving the original form more faithfully than the other. The *Guldenes Tugendbuch*, somewhat changed, was republished at Coblenz in 1850 as a Roman Catholic manual of devotion. See Hauber, *Biblioth. Magica*, vol. 3; Gorres, *Christl. Mystik*, vol. 4.

Speece, Conrad

a Presbyterian minister, was born in the town of New London, Bedford Co., Va., Nov. 7, 1776. Being engaged in agricultural pursuits until 1792, he had little early educational advantages, but afterwards studied at a grammar school near New London and at Washington College. In the contemplation of some mysterious passages of Scripture he was driven, as he says, "by my own ignorance and pride," to the brink of infidelity, from which he was rescued by means of Jenyns's *Internal Evidence* and Beattie's *Evidences*. He united with the Presbyterian Church in April 1796, at New Montmouth, and in September following was received as a candidate by the Presbytery of Lexington. Certain difficulties on the subject of infant baptism led to the postponement of his licensure, and in the spring of 1799 he became tutor of Hampden Sidney College. He was immersed by a Baptist preacher, April 1800, and began to preach, but Dr. Archibald

Alexander shortly after led him to accept infant baptism. He withdrew from the Baptist communion, was licensed to preach, April 9, 1801, by the Hanover Presbytery, and appointed general missionary. His labors spread over a large part of Eastern Virginia. In February, 1803, he commenced his connection with a church in Montgomery County, Md., called Captain John, of which, at the time of his ordination by the Presbytery of Baltimore, April 22, 1804, he was installed pastor. This connection, because of his ill health, was dissolved in April 1805. He continued to preach in Goochland and Fluvanna counties until 1806, and in the counties of Powhatan and Cumberland until 1812. In October 1813, he was installed pastor of Augusta Church, where he labored until his death, Feb. 17, 1836. He published, *The Mountaineer* (1813-16, 3 editions): — a number of single *Sermons* (1810-32): — and some *Poems*. See Sprague, *Annals of the Amer. Pulpit*, 4, 284.

Speed, John

an English historian, was born at Farrington, in Cheshire, about 1555. He was brought up to the business of a tailor, but was taken from his shop by Sir Fulk Greville, and supported by him in the study of English history and antiquities. Besides other works of history, he wrote, *The Cloud of Witnesses, or Genealogies of Scripture* (1593, 8vo). This was prefixed to the new translation of the Bible in 1611, and printed for many years in the subsequent editions. He died July 28, 1629. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Spegel, Haquin

a Swedish prelate, was born at Ronneby, June 14, 1645, being the son of a pastor. Having studied belles lettres and theology at Lund, Copenhagen, and the universities of Holland and England, he at length (about 1672) became preacher to the queen, and later (1675) of the court of Charles XI. In 1686 he was made bishop of Shara, in 1692 of Linköping, and in 1711 archbishop of Upsala. After a learned, amiable, and patriotic career, he died at Upsala, Dec. 14, 1713, leaving several pious and historical works, which are enumerated in Hoefler, *Nouv. Biog. Générale*, s.v.

Speke house

a room in religious houses set apart for conversation.

Spells

Constantine had allowed the heathen, in the beginning of his reformation, not only to consult their augurs in public, but also to use charms by way of remedy for bodily distempers, and to prevent storms. Many Christians were much inclined to this practice, and made use of charms and amulets. The Church was forced to make severe laws against this superstition. The Council of Laodicea condemns clergymen who made phylacteries. Those were condemned also who pretended to work cures by enchantments, diviners, etc., and those who consulted them. See Bingham, *Christ. Antiq.* bk. 6, ch. 5, § 6.

Spelt

SEE RYE

Spence, James

a minister of the Methodist Episcopal Church, South, was converted while engaged in the practice of law at Dawson, Ga., 1865. He was licensed to preach in 1869, and was superannuated by the South Georgia Conference in 1874. His health continued to decline, and he died of heart disease, April 23, 1875. See *Minutes of Annual Conferences of the M.E. Church, South*, 1875, p. 175.

Spence, Joseph

an English divine and scholar, was born in 1698, and educated probably at Winchester School, and New College, Oxford, where he took the degree of A.M. Nov. 2, 1727. He was elected professor of poetry July 11, 1728, and about 1731 traveled with the duke of Newcastle into Italy. In 1742 his college presented him to the rectory of Great Horwood, in Buckinghamshire; and in June of the same year he succeeded Dr. Holmes as his majesty's professor of modern history at Oxford. He was installed prebendary of the seventh stall at Durham May 24, 1754. His death, by drowning in a canal in Byfleet, Surrey, occurred Aug. 20, 1768. His writings were mostly in the realm of polite literature, as, *An Essay on Pope's Odyssey* (1727): *Polymetis* (1747, fol.). He published, *Remarks and Dissertations on Virgil*, by Mr. Holdsworth, with notes, etc. (1768, 4to). He wrote a pamphlet entitled *Plain Matter of Fact, or a Short Review of the Reigns of our Popish Princes since the Reformation* (pt. 1, 1748,

12mo). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and A mer. Authors*, s.v.

Spence, Robert W.

a minister of the Methodist Episcopal Church, South, was born May 11, 1824, in South Carolina. He, first joined the Presbyterian Church, but this being dissolved in his neighborhood, he then united with the Methodist. He was licensed to preach, and joined the Alabama Conference in 1849. After a successful ministry of about six years, his health entirely failed, and he retired to his mother's home in Kemper County, Miss., where he died, Sept. 27, 1856. See *Minutes of Annual Conferences of the M.E. Church, South*, 1856, p. 707.

Spencer, Elihu, D.D.

a Presbyterian divine, was born at East Haddam, Conn., Feb. 12, 1721. He commenced a course of literary study, with a view to the Gospel ministry, in March, 1740, and graduated at Yale College in September 1746. After graduation he was urged to undertake a mission among the Indians of the Six Nations, and, under the sanction of the society in Great Britain which had fostered the other missions among the Indians, he entered upon the arduous task, and in September 1748, was solemnly ordained to the work of the ministry, with a special view to an Indian mission. The leadings of Providence, however, appear to have been such as to direct his labors into another and entirely different department of evangelical work, and Feb. 7, 1750, he was installed pastor of the Presbyterian Church in Elizabethtown, N.J., then vacant in consequence of the death of president Dickinson. It was during his pastorate in Elizabethtown that his character for piety and public spirit prompted the trustees of the College of New Jersey to elect him one of the corporate guardians of that institution, which office he held as long as he lived. In 1756 he became pastor of the Presbyterian Church at Jamaica, L.I.; in 1758 he accepted the chaplaincy of the New York troops, then about to take their place in the French war still raging. When his services as chaplain were closed, he connected himself with New Brunswick Presbytery, and labored several years in the contiguous congregations of Shrewsbury, Middletown Point, Shark River, and Amboy. It was about this time that he addressed a letter to the Rev. Ezra Stiles, D.D., which was published, and attracted no small share of public attention. The subject of it was "The State of the Dissenting Interest in the

Middle Colonies of America.” It was originally dated at Jamaica, July 2, 1759, and there were some amendments and additions to it at Shrewsbury on Nov. 3. This was the only formal work he ever committed to the press. In 1764 the Synod of New York and Philadelphia, having reason to believe that a number of their congregations in the South were in an unformed and irregular state, sent the Rev. Elihu Spencer, and Alexander McWhorter of Newark, N. J., to prepare them for a more orderly and edifying organization. Soon after returning from this important service, he became pastor of St. George’s Church in Delaware, where he spent five years. In 1769 he accepted a call to the city of Trenton, N.J., where he remained useful and beloved until he was removed by death, Dec. 27, 1784. Dr. Spencer was possessed of fine genius, great vivacity, ardent piety, and special merits as a preacher and a man. In 1782 the University of Pennsylvania conferred upon him the degree of D.D. See Sprague, *Annals of the Amer. Pulpit*, 3, 165. (J.L.S.)

Spencer, Francis

a minister of the Methodist Episcopal Church, was converted in his eighteenth year, at Springville, Pa., and joined the Presbyterian Church. He afterwards united with the Methodist Church, and was licensed to preach June 10, 1848. He was received on trial in the Wyoming Conference in 1855, and continued a member thereof until his death, Sept. 18, 1862 See *Minutes of Annual Conferences*, 1863, p. 77.

Spencer, Ichabod Smith, D.D.

an eminent divine of the Presbyterian Church, was born in Rupert, Vt., Feb. 23, 1798. His early educational advantages were limited, consisting only of the training of a common school. The death of his father, in 1815, marked a decisive epoch in the history of his life, and the following year he left home, and settled in the town of Granville, Washington Co., N.Y., where he was converted and first felt strongly impressed to devote himself to the ministry. He graduated at Union College in 1822, with a high reputation for both talents and scholarship; studied theology privately under the direction of Andrew Yates, D.D., professor of moral philosophy in Union College; removed to Canandaigua, N.Y., in 1825, and became principal of the academy in that place, which he soon succeeded in raising to a commanding position among the primary educational institutions of the State; was licensed by the presbytery of Geneva in November, 1826;

was ordained as colleague pastor with the Rev. Solomon Williams, of the Congregational Church in Northampton, Mass., Sept. 11, 1828, where he continued laboring with the most remarkable success until March 23, 1832, when he was installed pastor of the Second Presbyterian Church, Brooklyn, L.I., which was his last field of ministerial labor. By his great wisdom and energy, and almost unexampled industry, he succeeded in raising this church into one of the most prosperous and efficient churches in the Presbyterian denomination. In 1836 he accepted the professorship extraordinary of Biblical history in the Union Theological Seminary in New York city, and retained it for about four years. In 1841 he received the degree of D.D. from Hamilton College. He died Nov. 23, 1854. The high estimate in which Dr. Spencer was held was sufficiently evinced by the efforts that were made to secure his services in various departments of ministerial labor. In 1830 he was called to the presidency of the University of Alabama; in 1832, to the presidency of Hamilton College. In 1853 he was elected to the professorship of pastoral theology in the East Windsor Theological Seminary; and many formal calls were put into his hands from churches in various important cities, but none of these tempted him from his chosen field. He published nine single sermons, 1835-50, and the following well-known works: *A Pastor's Sketches, or Conversations with Anxious Inquirers respecting the Way of Salvation* (N.Y. 1850; second series, 1853); these sketches have been republished in England, and also in French in *France: — Sermons, with a Memoir of his Life* by Rev. J.M. Sherwood (N.Y. 1855, 2 vols.). Also since his death have been published: *Discourses on Sacramental Occasions*, with an Introduction by Gardiner Spring, D.D. (1861, 1862; Lond. 1861): — *Evidences of Divine Revelation* (Boston, 1865). See Sprague, *Annals of the Amer. Pulpit*, 4, 710; Allibone. *Dict. of Brit. and Amer. Authors*, s.v.; *Bibl. Repert.* July 1861, p. 572. (J.L.S.)

Spencer, John

a learned English divine was a native of Bocton-under-Blean, in Kent, where he was baptized Oct. 31, 1630. He was educated at Canterbury, and admitted to Corpus Christi College, Cambridge, March 25, 1645, taking his A.B. in 1648, A.M. in 1652, and being chosen fellow in 1655. He became a tutor, was appointed a university preacher, and served the cures, first of St. Giles and then of St. Benedict, in Cambridge. He took the degree of B.D. in 1659, and that of D.D. in 1665; was presented, 1667, by his college to the rectory of Landbeach, Cambridgeshire, and Aug. 3 was

elected master of the college. About a month later he was preferred by the king to the archdeaconry of Sudbury, in 1672 to a prebend of Ely, and in 1677 to the deanery of that church. He resigned, 1683, the rectory of Landbeach in favor of his kinsman, Wm. Spencer. In 1687 he purchased an estate in Elmington, Northamptonshire, and settled it by deed on the college. He died May 27, 1695. Dr. Spencer published a sermon, *The Righteous Ruler* (1660): — *A Discourse concerning Prodigies* (1663); a second edition was published (Lond. 1665, 8vo), to which was added a Latin *Dissertation concerning Urim and Thummim* (1669, 1670): — *A Discourse concerning Vulgar Prophecies* (1665, 8vo): — *De Legibus Hebroeorum Ritualibus et earum Rationibus Libri Tres* (Camb. 1685, 2 vols. fol.); afterwards greatly enlarged by the addition of a fourth book, and published by order of the university (ibid. 1727, 2 vols. fol.). “This is usually regarded as the best edition, although that by Pfaff (Tübingen, 1732, 2 vols. fol.) is in some respects more desirable, as it contains a dissertation by the editor on the life of Spencer, the value of his work, its errors, and the authors who have written against it. The work is preceded by *Prolegomena*, in which the author shows that the Mosaic laws were not given by God arbitrarily, but were founded on reasons which it is desirable and profitable to search into, so far as the obscurity of the subject permits. The work itself is divided into three (in the second edition into four) books. The first book treats of the general reasons of the Mosaic laws, with a dissertation on the *Theocracy*. The second considers those laws to which the customs of the Zabeans, or Sabeans, gave occasion, with a dissertation on the apostolic decree, Acts 15. The third discusses the laws and institutions to which the usages of the Gentiles furnished the occasion, in eight dissertations:

1. Of the rites generally transferred from Gentile customs to the law;
2. Of the origin of sacrifice;
3. Of purifications;
4. Of new moons;
5. Of the ark and cherubim;
6. Of the Temple;
7. Of the origin of Urim and Thummim;
8. Of the scape goat.

The fourth book treats of the rites and customs which the Jews borrowed from the Gentiles, without, so far as appears, any divine warrant; with a dissertation on phylacteries. The great error of this learned and admirable

work is its derivation, to an undue extent, of the rites and ceremonies of the Jewish law from the idolatrous nations around; but the error is one of excess, not of principle; for much that was incorporated in Judaism had been in existence from the earliest ages." See Chalmers, *Biog. Dict.* s.v.; Hofer, *Nouv. Biog. Générale*, s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Spencer, Robert O.

a minister of the Methodist Episcopal Church, was born in Columbia, Ohio, Feb. 10, 1806. He began to preach at the age of seventeen, and was admitted on trial into the Ohio Conference in 1824. He labored actively for thirty-four years, sixteen of them as presiding elder, when he was obliged, by reason of ill health, to retire. He died shortly after, Aug. 30, 1858. He was unaffectedly pious, diligent in study, grave and dignified in the pulpit. See *Minutes of Annual Conferences*, 1858, p. 298.

Spencer, Thomas

an English Dissenting minister, was born in Hertford, Jan. 21, 1791. He went to school at a very early age, and his religious impressions and exercises were early manifested. The special inclination of his mind was so early disclosed that preachers and preaching: seemed to occupy all his thoughts. His manners were exceedingly amiable and engaging. At the age of twelve his convictions became settled that to preach was his duty. Difficulties beset him on every side; he was obliged to engage in work wholly unsuited to his taste, his father not being wealthy. But at length Providence opened his way, and a kind friend had him placed in an academy for the training of young men for the ministry. He was fifteen years. of age when he came under the instruction of Rev. Mr. Hondle; with other studies, he commenced the study of Hebrew. He drew up a statement of his views of theological truth in connection with his call to the ministry. In January, 1807, having passed a remarkably good examination on all his studies, he went home, and while there preached his first public sermon. Those who heard him were filled with astonishment and admiration. His fame spread in every direction, and wondering, weeping crowds followed him everywhere, in fields, barns, school houses, workshops, in towns and cities, as well as in the metropolis, and lady Huntingdon's chapel at Brighton. On Nov. 5 he was appointed to preach at Cambridge in the pulpit previously occupied by the Rev. Robert Hall. Mr. Spencer was

ordered to go to Liverpool, and he entered upon his duties June 30, 1810. His preaching affected all hearts, and during the five Sabbaths of his stay he attracted increasing multitudes from all parts, and at the close he received a unanimous call to the pastorate. This he accepted, though he had numerous calls from other places, including London. When he entered upon his pastoral labors in Liverpool he was just twenty years of age. All the circumstances were of the most auspicious character, and the congregation looked forward to a long and prosperous pastorate. On June 27, 1811, he was ordained and installed pastor. The Church at once began to increase its membership by conversions, and God set his seal upon his ministry; but alas that the flower which had just begun to open with such bloom and beauty should be suddenly blighted! On Monday morning, Aug. 5, 1811, he left his home and started out to take a bath. He entered the water near the Herculaneum Potteries, and was seen soon after by one of the workmen to be carried rapidly by the tide around a projecting rock beyond the reach of help, and after vainly struggling he sank to rise no more. His body was recovered fifty minutes afterwards. Every effort that kind friends and medical skill could exert to resuscitate the body proved unavailing. (W.P.S.)

Spencer, William H.

a Presbyterian minister, was born in Madison, Conn., Oct. 13, 1813. He was educated in the University of New York; graduated at the Theological Seminary of Auburn, N.Y., in 1845; was licensed by Genesee Presbytery, and ordained by Utica Presbytery as pastor of the Presbyterian Church in Utica, N.Y., the same year. After spending some years there, he accepted a call to Milwaukee, Wis.; subsequently became the secretary of the Presbyterian Publication Committee in Philadelphia; then returned to pastoral labor in the city of Rock Island, Ill.; and more recently in Chicago, where he was pastor of the Westminster Church at the time of his death, Feb. 16, 1861. Mr. Spencer possessed fine mental powers, was eminently public spirited, and loyal to the Church. See Wilson, *Presb. Hist. Almanac*, 1862, p, 196.

Spener, Philip Jacob

the father of *Pietism* (q.v.), and one of the most remarkable personages in the Church of the 17th century, was born in Alsace, at Rappoltsweiler, in 1635, though he was wont to consider himself a Strasburger because the

family had originated in that city. Reared amid pious surroundings, and possessed of a naturally serious and retiring disposition, he was easily impressed with religious things; and the influence of his godmother, a dowager countess of Rappoltstein, the reading of edifying books like Arnd's *True Christianity*, and the habit of prayer, early cultivated, contributed to a rapid development of his religious character while he was yet a child. He was indebted for both religious and intellectual training to Joachim Stoll (subsequently his brother-in-law, and from 1645 preacher to the counts of Rappoltstein [see the biographical sketch of Stoll in Rühlich, *Mittheilungen aus d. evang. Kirche des Elsasses* (1855), 3, 321]), and entered the University of Strasburg when in his sixteenth year. His theological instructors in Strasburg were Dorsche (who left in 1653), Dannhauer, J. Schmid, and Sebastian Schmid. Dannhauer indoctrinated him in the strictest tenets of the Lutheran faith, J. Schmid became his "father in Christ," and Seb. Schmid ranked as one of the most accomplished exegetes of his time. To these must be added Bocler, who excited in the youth an abiding love for the study of history.

Spener filled the position of tutor to the two sons of the count-palatine Christian II from 1654 to 1656, and afterwards entered on the then usual *peregrinatio academica*. He went to Basle in 1659, and studied Hebrew under the younger Buxtorf, and thence to Geneva, for the purpose of studying French. A severe illness detained him at Geneva a whole year, and the association with Reformed clergymen which thus became possible to him greatly enlarged his views and sympathies. His letters of this period breathe the warmest admiration of the Genevan Church. He met Labadie and published a German edition of that fiery preacher's *Manuel de Priere*. On his return from Geneva he visited the court of Wurtemberg in the capacity of companion to count Rappoltstein. His bearing impressed the duke favorably, and induced the latter to offer him an appointment; but a call to Strasburg, which allowed him the privilege of devoting a portion of his time to the delivery of historical and philosophical lectures in the university, intervened, and was accepted in 1663 by Spener, who was in consequence obliged to apply for the doctorate of theology. Three years afterwards, in 1666, Spener became minister and senior at Frankfort-on-the-Main. This position gave him authority over clergymen older than himself, and involved heavy responsibilities. A low state of discipline existed in the churches, and the constitution of the city rendered improvement difficult, inasmuch as the civil authorities were charged with

the supervision of the churches, and their indifference prevented the application of any thorough measures of reform. Spener, however, did what he could. He infused new energy into catechetical instruction, by giving to it his personal attention, and urging a clearer exposition of the subject matter than had been usual in the former practice of the Frankfort churches. He also published, as aids to the teachers, an *Einfaltige Erklärung der christl. Lehre* (1677), and the *Tabule Catecheticoe* in 1683. In preaching he discussed a wider range of subjects than a slavish following of the prescribed pericopes would admit of, his intention being to afford his people opportunity to become thoroughly acquainted with the contents of the entire Scriptures. His preaching was rather didactic than pathetic or emotional, and yet the effect produced was often profound and of abiding influence. His force lay in an intimate acquaintance with the Bible and in a devout walk, whose agreement with the doctrines he advocated in the pulpit was known to all his hearers. A sermon preached by him in 1669 on the insufficient and false righteousness of the Pharisees caused a division among his hearers, which resulted in 1670 in a closer union of the more earnest ones for their mutual edification. Spener invited them to assemble in his study for religious and social intercourse, and, after a time, for the study of the gospels. Their number was at first small, but it grew in time so that more than a hundred persons were habitually present at these gatherings; and after repeated applications had been made, the authorities granted, in 1682, the use of a church for their assemblies. Such was the origin of the "Frankfort conventicles." (See Spener, *Sendschreiben an einen christeifrigen Theolog.* etc.; Becker, *Beitr. zur Frankf. Kirchengesch.* [1853], p. 87. Gijbel, in *Rhein.-westphall. Kirche*, 2, 560, gives a different account, as do a number of other writers, but their statements are effectually disposed of by Spener, *Abfertigung von D. Pfefer*, p. 108, etc.)

Spener had in the meantime acquired reputation as a zealous promulgator of strict Lutheran teachings; and as he was endowed with great prudence and modesty, and was always willing to share in the burdens of the ministry, he was able to avoid unpleasant controversy for a time, even in that polemical age. The calm was broken, however, when he ventured, in 1675, to publish his book *Pia Desideria*, etc., whose burden was a "heartfelt sigh for such improvement of the true Evangelical Church as shall be pleasing to God." The work was approved by the ministerium of Frankfort, and its statements were everywhere guarded by appeals to the

most approved authorities. Its complaints, strong and startling as they might appear, were echoed by numerous voices in every part of the land, so that Spener was subsequently able to publish more than ninety letters of commendation received from leading theologians, among whom was Calovius. The remedies proposed for the evils existing in the Church were also in harmony with the Word of God and the spirit of Christianity, but the book was, nevertheless, unfavorably criticized, particularly at Strasburg. The hostility so aroused became more intense when the *collegia pietatis*, by which name Spener's assemblies of laymen for mutual edification became known, were extended beyond the community in which they first originated, and when it was observed that their multiplication was attended with a growing spirit of exclusiveness, a tendency towards separatism, and occasional eccentricities on the part of their members. The attack on the *Pietists*, as they were now dubbed by their opponents, was led by a former friend of Spener, the court preacher of Darmstadt, Mentzer, and by Dilfeld of Nordhausen, who wrote a work entitled *Theosophia Horbio-Speneriana* (1679), in which he denied that the new birth is essential to a correct theology. Spener replied in *Gottesgelahrtheit aller glaubigen Christen*, and disarmed his assailants; and then wrote a work entitled *Klagen über das verdorbene Christenthum*, etc. (168, 4), in which he successfully combated the separatist tendency which had crept in among his followers without fault of his. He did not introduce similar meetings for edification in his subsequent fields of labor, and it has been supposed that they no longer commanded his approval; but a letter written in A.D. 1700 to Francke, in which he deprecates the action of the authorities of Frankfort by which the *collegia pietatis* were prohibited, affords positive evidence that his confidence in their utility was undiminished.

After a pastorate of twenty years in Frankfort, Spener received a call to the court of Saxony as principal court preacher, at that time, it may be said, the most prominent ecclesiastical post in Protestant Germany. (1686). His call emanated from the elector Joh. Georg III himself, and was brought about by his own faithfulness as a minister of the Gospel. The elector at one time became sick while at Frankfort, and Spener was invited to visit him officially. He assented, on condition that he might minister to the prince as to a simple man, and without other reference than the soul's relation to its Maker. This plain dealing pleased the elector, and resulted in the transfer of Spener to the court of Dresden. He departed from Frankfort July 10, 1686.

It was soon apparent that the influence of the court preacher was largely confined to the power he might exercise as the spiritual counsellor of the prince; but the warlike elector was rarely in his capital, and was not disposed to yield to the control of his chaplain. The self esteem of the Saxon clergy had been wounded by the appointment of a foreign theologian to the highest ecclesiastical position in the land, and they began a course of systematic opposition to the new incumbent. Various motives combined to intensify their hostility, among them the fact that Spener's unselfish and earnest piety was a constant reproach to their self seeking and formal dispositions. The source of this opposition was the Leipsic University, where Carpzov was nursing the disappointment of having failed to secure the appointment to the court in Spener's stead, and where a rebuke administered by the high consistory on Spener's motion because of the neglect to expound the Scriptures which prevailed had excited the ill will of the faculty. A still stronger occasion for trouble was given by Thomasius, a relative of Spener's son-in-law, who in 1688 began to publish a satirical journal, in which the clergy, and especially Carpzov and the professors extraordinary Alberti and Pfeifer, were roughly handled. Spener endeavored to restrain the foolhardy editor, but in vain, and was held personally accountable for conduct of which he disapproved. The faculty had countenanced the study of the Scriptures in the original tongues by certain masters of the university as early as 1686; but when in 1689 Francke (q.v.), Anton, and Schade associated themselves with Spener. and began the holding of *collegia Biblica* in German for the edification of themselves and others, among them laymen, this favor was withdrawn; Carpzov and Alberti began to preach against the "Pietists," the *collegia Biblica* and even the original *Philobiblicum* were suppressed, and Francke was cited before the bar of a legal tribunal. To these troubles was added the complete loss of the favor of his prince, occasioned by the exercise of the same quality which had at first recommended him to that favor the unflinching fidelity and frankness with which he fulfilled the duties of the office of confessor. The alienation of the prince was of course made more complete by the machinations of Spener's enemies, and became so extreme that he spoke of having to change his residence unless Spener were removed from his sight. Efforts were made to induce the obnoxious preacher to resign his charge, which he refused to do; and then the court of Berlin was influenced to request his transfer from the court of Saxony to that of Brandenburg. The request having been acceded to, Spener removed

to Berlin in April 1691, and was made consistorial-councilor and provost of St. Nicolai Church.

The house of Brandenburg was at this time committed to the policy of toleration in religious matters, and none of its members were directly interested in Spener's work. The queen, indeed, became directly hostile to him, and the king did not grant him audience. The intolerant orthodox party was, however, restrained equally with the "Pietist," and certain friends in high position at the court were able to render effective aid in the promotion of a vital piety in the Church. Spener at once inaugurated a thorough course of catechetical instruction, as he had previously done at Frankfort and Dresden. He preached twice a week and gathered a circle of candidates about him with whom he entered on a thorough study of the Scriptures. His influence was even more effective indirectly, as appears from the appointment of a large number of persons of like mind with himself to responsible positions in the Church. It was through such appointments to the faculty that Halle became the nursery of the pietist theology, being manned by such professors as Breithaupt, Francke, Anton, and their adjuncts Joachim Lange and Freylinghausen.

A new trouble for Spener was occasioned in Berlin by his loved colleague Schade, who was unable to refrain from a public denunciation of the practice of private confession as it existed in the Lutheran Church. He issued a tractate in 1697 in advocacy of his views, and supported them, moreover, in a sermon preached from his own pulpit; and when the next occasion for the administration of the sacrament of the Lord's supper had arrived he broke through the limitations of the rubric, and after public prayer and confession pronounced a general absolution over the assembled congregation. The excitement caused by these bold measures was immense, but Schade was finally permitted by his superiors to exercise his ministry without being required to administer private confession; and a similar exemption was granted by edict in 1698 to all who had conscientious scruples against that practice. Francke and Freylinghausen were lighting a similar battle at Halle, and in other cities irresponsible visionaries appeared who were guilty of real excesses. The responsibility for every trouble of this kind in the Church was at once charged upon Spener by his opponents. Wittenberg and Leipsic rivaled each other in abusing him, employing personalities and calumniations rather, than arguments and solid proofs to support their asseverations; and as the temper of the times required of him who would not be regarded a confessed and convicted malefactor a reply

to every charge raised by an opponent, Spener was compelled to find time for such polemical labors. Among the numerous writings from his pen which originated under such circumstances a response to the fulminations of the Wittenberg faculty of 1695, entitled *A frichtige Uebereinstimmung mit der augsburg. Confession*, and a reply to the pamphlet *Beschreibung des Unfugs*, written by Carpzov and others, deserve special attention — the latter because it contains Spener's version of the entire progress of the Pietistic controversies. The polemical abilities of Spener were at about this time employed upon another controversy, not connected with his own direct work. The Calixtine party had, under the guidance of Leibnitz (q.v.), drawn near to the Romish Church, and their influence was making itself felt among the tutors of the university. Pfeifer, professor extraordinary of theology, had openly commended Roman Catholicism, and was deprived of his office in 1694. The families of certain officials regularly attended mass. Ernest Grabe, another professor extraordinary, had placed in the hands of the consistory a work in which he alleged that the Evangelical Church had, by renouncing the apostolical succession, removed itself from a Christian basis. The elector committed the work of answering the various treatises written in support of this movement to three theologians, among whom was Spener. He produced in 1695 the work *Der evang. Kirche Rettung vor falschen Beschuldigungen*, which restrained Grabe from going over to Romanism as Pfeifer had done, though he removed to England and joined the Anglican establishment. Soon afterwards the elector Frederic Augustus of Saxony, a former pupil of Spener, apostatized to Romanism. A doctrinal work on the eternal Godhead of Christ brought Spener's literary labors to a close. He died Feb. 5, 1705. A few years later, on the accession of queen Sophia Louisa (1708), the tendency represented by him began to prevail. The court preacher, Porst, inaugurated prayer meetings at the court, which even the king attended from time to time; and associations for religious improvement were multiplied among the clergy and laity of Berlin.

Spener's family consisted of his wife and eleven children, eight of whom survived his departure. One son, John J., occupied the chair of physics and mathematics at Halle, and died in 1692. Another, William Louis, began the study of theology. Jacob Charles was first theologian, then jurist, and eventually became the victim of melancholy, which unfitted him for public life. The youngest, Ernest Godfrey, also studied, theology, but fell into vicious habits. After being reclaimed, he abandoned theology and entered

on the law, in which profession he succeeded; so that when he died, in his twenty-sixth year, he held the position of chief-auditor.

Spener was inferior to none of his contemporaries in theological culture and acumen. His ability as an exegete is attested by his sermons and his valuable book *Gemissbrauchte Bibelsprüche* (1693). In systematic theology he was thorough and eminently clear, though hampered by the formalistic methods of his time. It appears, however, that his knowledge, or, at any rate, his interest, particularly towards the close of his life, did not transcend the bounds of theology. He was wanting in imagination, but gifted with a strong and practical mind, as well as with a warm heart, the former of which is evidenced by the choice of genealogy and heraldry among historical studies as the subjects of special inquiry. An important work in heraldry, entitled *Insignium Theoria*, was published by him as late as 1690. He also lacked a good literary and rhetorical style. All his writings are intolerably verbose. He had experimented unsuccessfully with Latin verse, after the manner of his time; but at least one German hymn from his pen deserves mention — *So ist's an dem, dass ich mit Freuden*, etc. His ecclesiastical attitude was that of thorough and sincere subordination to the confession of his Church; but he endeavored to widen, so far as he safely might, the limits within which theologians had restricted the confession. The evils in the Lutheran Church which he censured had all been repeatedly assailed by leading writers. He differed from his predecessors, however, in according a much larger measure of charity to reformers whose excess of zeal might drive them into error, and he even asserted that real piety may exist in the hearts of persons whose beliefs concerning even important matters of the faith are found to be very erroneous. He conceded, nevertheless, that every departure from a correct belief impairs the religious life and constitutes a fault. His only heterodoxy was *chiliasm* (q.v.), without a rejection of art. 17 of the Augsburg Confession (q.v.). The hope of a general ingathering of the Jews into the Church of Christ, to which he held, had been asserted by a number of the earlier theologians of his Church.

In ecclesiastical polity Spener had, almost alone, discovered a great deficiency in the organization, though not in the theory, of his Church. The so-called third estate, the laity, held no position of trust or duty in the practical administration of the Church, save as it was represented by persons employed as teachers of the young or officers of the government. Spener believed in the divine institution of the ministry of the Word, but he

held that the Church could not afford to dispense with the services of laymen; and, as the Church needed their services, so they were entitled to participate in her government.

In his private character Spener was eminently pure. His public and private life are open to inspection in the writings of himself and his contemporaries, but it would be difficult to raise a single objection against his moral character. He was gentle, modest, loving, and yet manly and energetic. He never laid aside his dignity. "To do no sin" was his great concern, and he affords an eminent example of the length to which a determined Christian may carry the practices of watchfulness and prayer. To these he added occasional voluntary fasts. He himself claims, however, that nature had endowed him with an equable and happily constituted temper.

In his work Spener's greatness appears in the effect he was able to produce upon his own age. Protestant theology was at that time turning away from dogmatism and concerning itself more especially with the interests of subjective piety, and Roman Catholic theology revealed, in France, a tendency to Mysticism and Quietism. There is no question, however, that Spener was the most influential exponent of the new tendency, not merely because of the exalted stations he was called to fill at Dresden and Berlin, but also through the force of his Christian personality and his lofty moderation as a theologian. He first gained the confidence of a number of German princes and influential statesmen. His relations with the ducal family of Wurtemberg and with that of the counts of Wetterau have already been referred to. Duke Ernest sought his advice with reference to the Calixtine troubles as early as 1670. Gustavus Adolphus of Mecklenburg counseled with him in regard to reformatations which he intended to inaugurate. Ulrica Eleonore, consort of Charles XI of Sweden, corresponded with him in relation to the call of a chaplain for her court. The Saxon princesses were with but few exceptions his supporters. He was also a rallying point for all the Lutheran theologians who were not extreme zealots. His correspondence was immense, and involved the treatment of grave and serious questions; and of the academical peregrinants then so common, many came to sit at his feet. To these must be added the numerous candidates whom he was accustomed to receive into his house and bring under his influence. Finally, we must consider the literary productions which he was able to send out into the world, though his time was frequently occupied with sessions of the consistory from 8 A.M. till 7

P.M. Canstein's list of Spener's writings extends over seven folio pages, and enumerates 63 vols. in 4to, 7 in 8vo, and 46 in 12mo, aside from numerous prefaces, etc. To gain time for such labors he was accustomed to withdraw himself almost entirely from social gatherings. When he died the theological tendency of the Church was greatly changed from what he found it at the beginning of his career. More than half the faculties and a majority of the consistories were still opposed to his views; but a number of like-minded men had attained to high positions in the Church; and the universities of Halle and Giessen, and, somewhat later, those of Jena and Königsberg were training a great number of pupils in his spirit and according to his views.

See Walch, *Streitigkeiten innerhalb der luth. Kirche*; Canstein, *Lebensbeschreibung Spener's* (1740); Steinmetz, in his ed. of Spener's minor works (1746); Knapp, *Leben u. Character einiger frommen Manner des vorigen Jahrhunderts* (1829); Hossbach, *Leben Spener's* (2d ed. 1853); Thilo, *Spener als Katechet* (1841).

Spengler, Lazarus

recorder, syndic, and councilor of Nuremberg from 1502 to 1534, and one of the earliest of Luther's friends, was born March 13, 1479, and qualified himself for the practice, of law at the University of Leipsic. He wrote in defense of Luther's teaching, and his name was in consequence included with that of Pirkheimer (q.v.) in the bull of excommunication which Dr. Eck procured for the destruction of Luther and his adherents. Eck also wrote to the Council of Nuremberg, urging the execution of the bull; and the two men were obliged to apply to him for absolution (see Planck, *Gesch. d. protest. Lehrbegriffs* [Leips. 1791], 1, 332). Spengler was the representative of Nuremberg at the Diet of Worms in 1520. He endeavored to promote the interests of the Reformation in his native city by securing the establishment of an evangelical school; and for this purpose negotiated with Melancthon and visited Wittenberg in person. His wish was realized in 1525. He also participated in the Convention of Spiritual and Secular Councillors called by margrave George of Franconian Brandenburg (June 14, 1528) at Anspach, for the purpose of fixing regulations to govern a visitation of the churches. When Melancthon seemed to be yielding too much to the opponents of the Reformation at the Diet of Augsburg, in 1530, Spengler was commissioned to report the state of affairs to Luther, then sojourning at Coburg. He also drew up an able opinion on the

response given by the Protestant deputies to the proposals made by their adversaries on Aug. 19, 1530. Spengler was esteemed by many princes and lords, particularly by the elector of Saxony; and also by many prominent leaders in the Church — e.g. Bruck, Jonas, Bugenhagen, Camerarius, and others. The letters of Luther and Melancthon show how warm and intimate was their friendship for him. His health gave way in 1529; and, after repeated attacks of sickness, he died Nov. 7, 1534. He was married in 1501 to Ursula Sulmeister, and became the father of nine children. A hymn by his hand is still extant, and has been rendered into several languages, beginning with *Durch Adam's Fall ist ganz verderbt*. Others were composed by him, but are no longer extant. See Haundorff, *Lebensbeschreib. eines christl. Politici, nehmlich L. Spengler* (Nuremb. 1741). A list of his published and unpublished works is given in Planck, *ut sup.* p. 559-565.

Sper

Picture for Sper

(SPUR, SPAR), a name applied by old writers to pieces of timber of various kinds, such as quarters, rafters, wooden bars for securing doors, etc. The term is still used in some districts for rafters. Sper batten is not an unusual name with Middle-age authors for a rafter. They also frequently speak of *sperring* a door, meaning the securing it with a wooden bar, or fastening it with a bolt. Another sense of the word *spur* is for the ornamented wooden brackets which support the sommerbeam by the side of doorways at York: this usage is believed to be quite local. *SEE BRACKET; SEE HAUNCH.*

Speratus, Paul

a Swabian poet and Reformer, is said to have been descended from a noble Swabian family named *Sprett* or *Sprett*. His name is frequently followed in documents by the addition of *a Rutilis*, the significance of which is not well understood. He was born Dec. 13, 1484 (see Melch. Adami *Vit. Germ. Theol.* 1, 200). He is said to have been educated in Paris and Italy, but his name does not appear on the lists of the Sorbonne. He first appears as a preacher at Dinkelsbuhl, in Franconia, and then, in 1519, as preacher in the cathedral at Würzburg. His sermons presented the Word of God in its purity, and fearlessly rebuked existing abuses and corruptions in the Church; and as Luther's influence became more powerful in the chapter, Speratus was accused of fomenting disturbances, and was dismissed from

his post (see Scharold, *Luther's Ref. in Beziehung auf das damalige Bisthum* [Würzburg, 1824], p. 136 sq.; De Wette. *Luth. Briefe*, 2, 448). He also labored for a time in the ministry at Salzburg, but the exact period is not known. In 1521 he was at Vienna, living in privacy until January 1522, when he took occasion, from a notorious sermon by a monk in defense of celibacy, to demonstrate the sanctity of the marriage state and to show that the traditional theory and practice of vows are in direct contradiction of the Gospel and the baptismal covenant. On the 12th of that month he preached a sermon to this end from the pulpit of St. Stephen's Church, which was subsequently printed at Königsberg (1524), and a copy of which he sent to Luther. The theological faculty at once branded the sermon as heretical, and selected from it eight specifications for a charge against him which was laid before the bishop, and also published. Being wholly unprotected against the rage of his foes, Speratus departed from Vienna, and, having been thrice summoned to appear, he was formally excommunicated under the canon law. His word had, however, fallen upon receptive soil, and the refutation of his arguments which was required of all preachers served only to spread his sermon over a wider area.

On his flight through Moravia, Speratus was requested by the abbot of the Dominican convent at Iglau to accept the position of preacher to the convent church. He accepted, but, to the great surprise of his patron, at once began to preach the Gospel, and with a success that won the town councillors and citizens in a body to his support. A public pledge of protection and support was given him in the town hall, while the abbot and his monks were preparing to begin violent measures of repression. His activity rapidly extended his influence over the whole of Moravia, and gave him intimate association with all the leaders in the Evangelical movement throughout Bohemia and Moravia. It is noticeable that he was unable to agree with the Bohemians in regard to the Lord's supper, and that he sought counsel and instruction from Luther with reference to this and other points of doctrine. In the meantime the abbot of Iglau had laid a complaint against Speratus before the bishop of Olmutz, who was confessor to the inexperienced king Louis and a determined enemy of the Reformation. The result was that Speratus was thrown into prison without having been allowed a trial, and was kept there until the intercession of powerful friends, among them margraves Albert and George of Brandenburg, supported by the fear of a popular rising, which the attempt to burn Speratus at the stake would have caused throughout Moravia, induced the

king to order his liberation, though coupled with a positive prohibition of a renewal of his ministry at Iglau. His late parishioners furnished him with testimonials setting forth his character and usefulness while their pastor, and allowed him to depart. He went to Wittenberg, and became the assistant of Luther in literary labors. Among the labors performed by him in this period was the participation with Luther in the first collection of German Evangelical hymns, which appeared in 1524, and included three hymns of his own (*Es ist das Heil uns kommen her; Hilf Gott, wie ist der Menschen Noth; In Gott glaub' ich, dass er hat*, etc.).

In the year 1524 the margrave Albert extended to Speratus a call to Königsberg which he accepted after ascertaining that no likelihood of his being able to return to Iglau existed. He brought with him Luther's recommendation as a "dignus vir et multa perpessus," and at once joined Briesmann, the earliest Reformer of Prussia, in carrying forward the work of Protestantism. He remained twenty-seven years, during six of which he was court preacher at Königsberg, after which he became bishop of Pomerania. While at Königsberg he was directed in March, 1526, to participate in the introduction of the new system of Church government devised by the clergy and adopted by the legislative body in December, 1525. He also contributed materially towards the improvement of the liturgical part of public worship by composing hymns for use by the congregation, and in some instances accompanying them with original melodies. A collection in the library of Königsberg contains, under his name, three hymns with melodies, and two separate collections of hymns without music (see Schneider, M. Luther's *Geistliche Lieder*, p. 26).

A vacancy among the bishops occurred in 1529 by the death of the bishop of Pomerania, and duke Albert gave the post to Speratus. He undertook to administer his office with zeal and energy, but found that he had uncommon difficulties to encounter. The diocese was almost a moral wilderness, where the thorns and thistles of a former heathenism were yet unsubdued. Lawlessness prevailed, and Anabaptist and Sacramentarian sectaries abounded. In view of this state of affairs, he endeavored first to perfect the constitution and organize the life of the Church.

Archipresbyterial synods in harmony with the visitation of 1529 were established, and soon afterwards provincial synods endowed with judicial functions. In 1530 Speratus assisted in the preparation of a Church book, designed to afford the clergy a guide to the administration of their office, and a compend of Evangelical doctrine. Personal visitation of the churches

followed, and in 1540 a new Church discipline, the plan of which originated with Speratus, was promulgated by the government. Circulars and addresses to his clergy urged a constant inculcation of the leading truths of Christianity and a zealous administration of discipline, even to the extent of compelling the attendance on divine service of the people, whose ignorance and boorishness in many instances rendered them incapable of appreciating any other kind of influence. The greatest need of the work was a supply of competent preachers of the Word, which he endeavored to provide as he was able. In all his activity he showed himself more concerned to promote the practical welfare of the people than to contend for abstractions in doctrine. When the *Augsburg Confession* was made authoritative by duke Albert, he directed the clergy to preach in harmony with its teachings, and threatened to visit any departure from its tenets with expulsion from the Church; which measures were regarded as necessary because of the low degree of Evangelical knowledge attained to by many of the clergy, and because of the constantly widening influence of the Anabaptists and Sacramentarians. Martin Cellarius had gone to Prussia as early as 1525, and Schwenkfeld (q.v.) endeavored to introduce his views from about the same period. Speratus became involved in controversies with the followers of the latter from the time of his entrance on the duties of the episcopacy. In 1531 he held a synod by direction from the duke, at which he met the leaders of the sectarian movement among his clergy, and endeavored to turn them from their errors, but in vain. A second colloquy ended with like results, and the principal sectaries were, deposed from the ministry. In time the duke himself was infected with their spirit, and it required all the energy and influence of Luther, Melancthon, and Jonas, combined with the efforts of Speratus, to prevent him from turning away from orthodox truth. The constant immigration of fugitive Hollanders perpetuated the Anabaptist troubles down to and beyond the close of Speratus's life. He wrote his book *Ad Batavos Vagantes* against them in 1534. Throughout these conflicts he approved himself a decided adherent of Luther.

It appears that the lot of Speratus was not without anxieties growing out of a meager income, so that he complained of poverty, which the duke was not in haste to relieve; but after he had determined to resign his office and depart to other lands his request for a better support was at length gratified in the donation of an estate. Before the close of his life he was permitted to provide a refuge for his Bohemian friends of earlier days, who were now

fleeing from the persecutions of king Ferdinand I. He also drew up the statute by which their relations were governed (comp. Gindely, *Gesch. d. bohn. Bruder*, 2, 340 sq.). It does not appear that Speratus took any prominent part in the Osiandrian disputes. His health gave way, and his last years were a constant struggle against illness, from which he was relieved by death Aug. 12, 1551. See the documentary sources in the secret archives at Königsberg, and Rhesa, *Vita Pauli Sperati* (Progr. 1823); also Cosack, *Paul. Speratus Leben u. Lieder* (Brunsw. 1861).

Sperchius

was a Thessalian river god in Grecian mythology, son of Oceanus and the Earth. He became the father of Menesthius by Polydora, the daughter of Peleus (Homer, *Iliad*, 16, 174; 23, 142; Apollod. 3, 14, 4; Pausan. 1, 37, 2; Herod. 7, 198).

Spere

the screen across the lower end of the monastic hall in the Middle Ages; a North country word.

Sperl, Joseph

a Roman Catholic divine of Germany, Was born June 1, 1761, at Lauchheim, in Bavaria. In 1800 he was appointed to the pastorate at Zoschingen, and afterwards to that of Schneidheim, having at the same time the superintendence of the schools. He died in 1834. In 1800 he published a hymn book especially for the use of Roman Catholics, where some fine specimens of his own poetry can be found, as *Um die Erd und ihre Kinder* (Engl. transl. "Round this earth and round her children," in *Hymns from the Land of Luther*, p. 155). See Koch, *Gesch. des deutschen Kirchenliedes*, 6, 547; Knapp, *Evangel. Liederschatz*, p. 1345. (B.P.)

Sperver

the tester, canopy, or covering of an altar or shrine.

Spes

the personified Hope of the Romans, was originally conceived of as the Hope of yearly harvests, for which reason she was represented with a wreath of flowers in her hair and ears of grain or a cornucopia in her hands.

Subsequently she became the goddess of the marriage bed, and only at a later day Hope in an abstract sense. She was worshipped at Rome, where several temples were dedicated to her, the most ancient of which had been built by the consul Atilius. Calatinus, B.C. 354 (Livy, 2, 51, etc.; Tacit. *Ann.* 2, 49). The Greeks, too, worshipped *Elpis*, the personification of hope. When the different evils escaped from the Pandora box, *Elpis* alone remained behind for the consolation of mankind. See Hesiod, *Op. et D.* 96; *Theognis*, 570 sq.

Sphaltes

the feller, was a surname of Bacchus in Grecian mythology, conferred because he brought down Telephus in battle by causing him to stumble over a vine (Pindar, *Isthm.* 8, 109, etc.).

Sphingius

in Grecian mythology, was a son of Athamas by Themisto; probably identical with *Schoeneus*.

Sphinx

Picture for Sphinx

a Greek word signifying the Squeezer, or Strangler, applied to certain symbolical forms of Egyptian origin, having the body of a lion, a human or an animal head, and two wings attached to the sides. Various other combinations of animal forms have been called by this name, although they are rather griffins or chimaeras. Human headed sphinxes have been called androsphinxes; one with the head of a ram, a criosphinx; with a hawk's head, a hieracosphinx. The form when complete, had wings added at the sides; but these are of a later period, and seem to have originated with the Babylonians or Assyrians. In the Egyptian hieroglyphs the sphinx bears the name of *Neb*, or Lord, and *Akar*, or Intelligence, corresponding to the account of Clemens that these emblematic figures depicted intellect and force. The idea that they allegorized the overflow of the Nile when the sun was in the constellations Leo and Virgo appears quite unfounded. In Egypt the sphinx also appears as the symbolical form of the monarch considered as a conqueror, the head of the reigning king being placed upon a lion's body, the face bearded, and the usual dress drapery being suspended before

it. Thus used, the sphinx was generally male; but in the case of female rulers the figure has a female head and the body of a lioness.

The most remarkable sphinx is the Great Sphinx at Gizeh, a colossal form hewn out of the natural rock, and lying three hundred feet east of the second pyramid. It is sculptured out of a spur of the rock itself, to which masonry has been added in certain places to complete the form, and measures one hundred and seventy-two feet six inches long by fifty-six feet high. Immediately in front of the breast, Caviglia found, in 1816, a small naos, or chapel, formed of three hieroglyphical tablets, dedicated by the monarchs Thotmes III and Rameses II to the sphinx, which they adore under the name of Haremakhu, or Harmachis, as the Greek inscriptions found at the same place call it — i.e. the Sun on the Horizon. These tablets formed three walls of the chapel; the fourth, in front, had a door in the center and two couchant lions placed upon it. A small lion was found on the pavement, and an altar between its fore paws, apparently for sacrifices offered to it in the time of the Romans. Before the altar was a paved esplanade, or dromos, leading to a staircase of thirty steps placed between two walls, and repaired in the reigns of M. Aurelius and L. Verus, on May 10, A.D. 166. In the reign of Severus and his sons, A.D. 199-200, another dromos, in the same line as the first, and a diverging staircase were made; while some additions were found to have been made to the parts between the two staircases in the reign of Nero. Votive inscriptions of the Roman period, some as late as the 3d century, were discovered in the walls and constructions. On the second digit of the left claw of the sphinx an inscription in pentameter Greek verses by Arrian, probably of the time of Severus, was discovered. Another metrical and prosaic inscription was also found. In addition to these, walls of unburned brick, galleries and shafts, were found in the rear of the sphinx extending northward. The excavations, however, of M. Mariette in 1852 have thrown further light on the sphinx, discovering the peribolos, or outer wall that encircled it; that the head only was sculptured; and that the sand which had accumulated round it was brought by the hands of man, and not an encroachment of the desert; also that the masonry of the belly was supported by a kind of abutment. To the south of the sphinx Mariette found a dromos which led to a temple built, at the time of the 4th dynasty, of huge blocks of alabaster and red granite. In the midst of the great chamber of this temple were found seven statues, five mutilated and two entire, of the monarch Shafra, or Chephren, made of a porphyritic granite. They are fine examples of ancient Egyptian art. While

the beauty and grandeur of the Great Sphinx have often attracted the admiration of travelers, its age has always remained a subject of doubt; but these later discoveries prove it to have been a monument of the age of the 4th dynasty, or contemporary with the pyramids.

Besides the Great Sphinx, avenues of sphinxes have been discovered at Sakkarah forming a dromos to the Serapeium of Memphis, and another dromos of the same at the Wady Essebfa. A sphinx of the age of the Shepherd dynasty has been found at Tanis, and another of the same age is in the Louvre; and a granite sphinx, found behind the vocal Memnon and inscribed with the name of Amenophis III, is at St. Petersburg. An avenue of criosphinxes has been found at Karnak. These are each about seventeen feet long and of the age of Horus, one of the last monarchs of the 18th dynasty. Various small sphinxes are in the different collections of Europe, but none of any very great antiquity.

The Theban sphinx, whose myth first appears in Hesiod, is described as having a lion's body, female head, bird's wings, and serpent's tail, ideas probably derived from Phoenician sources, which had adopted this symbolical form into the mythology from Egypt. She was said to be the issue of Orthos, the two-headed dog of Geryon, by Chimaera, or of Typhon and Echidna, and was sent into the vicinity of Thebes by Juno to punish the transgression of Laius, or, according to other accounts, by Bacchus, Mars, or Pluto. This she did by propounding a riddle to everyone that passed by and killing those who were unable to solve it. Oedipus finally gave the solution, and the sphinx thereupon threw herself from the rock on which she had settled. The sphinx was a favorite subject of ancient art, and appears in bas reliefs, on medals of Chios and other towns, and often as the decorations of arms and furniture. In Assyria and Babylonia representations of sphinxes have been found, and the same are not uncommon on Phoenician Works of art.

See Birch, *Mus. of Class. Anti.* 2, 27; *Quar. Rev.* 19, 412; Vyse, *Pyramids*, 3, 107; Young, *Hieroglyphics*, pl. 80; Letronne, *Inscr. Grecq.* 2, 460; *Rev. Arch.* 1853, p. 715; 1860, p. 20; *Schol. Euripid.* 1, 1, 1134; Hesiod, *Theog.* p. 326; Creuzer, *Symbolik*, 1, 495; Millin, *Gal. Myth.* p. 502, 505; Murray, *Handbook for Egypt*, p. 193 sq.; Baedeker, *Lower Egypt*, p. 165, 348. — *Chambers's Encyclop.* s.v. **SEE EGYPT.**

Sphragis

(**Σφραγίς**, *seal*,) a name given in the ancient Church to baptism. Being rather uncommon as applied to baptism, it has occasioned some error among learned men, who often mistake it either for the sign of the cross, or the consignation, and the unction that was used in confirmation. The imposition of hands in ordination was called **σφραγίς** (*consignation*) and **σταυροειδής σφραγίς** (*consignation in form of a cross*), because the sign of the cross was made on the head of him that was ordained. See Bingham, *Christ. Antiq.* bk. 4, ch. 6, § 12; bk. 12, ch. 1, § 4.

Sphragitides

in Greek mythology, were a class of prophetic nymphs on Mount Cithaeron, in Boeotia, where they had an oracle in a grotto.

Sphyrus

in Grecian mythology, was a grandson of AEsculapius' and son of Machaon by Anticlea, the daughter of king Diodes of Pherae.

Spice

Picture for Spice

is the rendering in the A.V. of the following Hebrew and Greek words.
SEE AROMATICS.

1. *Basam*, *besem*, or *bosem* (מִצְבָּ; מִצְבָּ, or מִצְבָּר Sept. ἡδύσματα, θυμιάματα; Vulg. *aromata*). The first named form of the Hebrew term, which occurs only in ^{211B}Song of Solomon 5:1, "I have gathered my myrrh with my spice," points apparently to some definite substance. In the other places, with the exception perhaps of ^{211B}Song of Solomon 1:13; 6:2, the words refer more generally to sweet aromatic odors, the principal of which was that of the balsam, or balm of Gilead. The tree which yields this substance is now generally admitted to be the *Amyris* (*Balsamodendron*) *opobalsamum*; though it is probable that other species of *Amyridaeoe* are included under the terms. The identity of the Hebrew name with the Arabic *basham* or *balasan* leaves no reason to doubt, that the substances are identical. The *Amyris opobalsamum* was observed by Forskal near Mecca; it was called by the Arabs *abusham*, i.e. "very odorous." Yet whether this was the same plant that was cultivated in the plains of Jericho and

celebrated throughout the world (Pliny, *Hist. Nat.* 12, 25; Theophrastus, *Hist. Plant.* 9, 6; Josephus, *Ant.* 15, 4, 2; Strabo, 16, 367, etc.), it is difficult to determine; but being a tropical plant, it cannot be supposed to have grown except in the warm valleys of the south of Palestine. The shrub mentioned by Burckhardt (*Trav.* p. 323) as growing in gardens near Tiberias, and which he was informed was the balsam, cannot have been the tree in question. The A.V. never renders *basam* by “balm;” it gives this word as the representative of the Hebrew *tzeri*, or *tzori*. **SEE BALM.** The form *besem* or *bosem*, which is of frequent occurrence in the Old Test., may well be represented by the general term “spices,” or “sweet odors,” in accordance with the renderings of the Sept. and Vulg. The balm-of-Gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries. The balsam orchards near Jericho appear to have existed at the time of Titus, by whose legions they were taken formal possession of, but no remains of this celebrated plant are now to be seen in Palestine (Lady Callcott, *Scripture Herbal*, p. 33). See Tristram, *Nat. Hist. of the Bible*, p. 336. **SEE GILEAD, BALM OF.**

2. Nekoth (תַּנְחֻלִּים) occurs twice in the book of Genesis, and no doubt indicates a product of Syria, for in one case we find it carried into Egypt as an article of commerce, and in another sent as a present, into the same country. Thus, in ^{<01375>}Genesis 37:25 we read, “Behold, a company of Ishmaelites came from Gilead with their camels, bearing *spicery (nekoth)*, and balm (*tzeri*), and myrrh (*lot*), going to carry it down to Egypt.” To these men Joseph was sold by his brethren, when they were feeding their flocks at Dothan, ascertained to be a few miles to the north of Sebaste, or Samaria. It is curious that Jacob, when desiring a present to be taken to the ruler of Egypt, enumerates nearly the same articles (^{<01491>}Genesis 43:11), “Carry down the man a present, a little balm (*fzeri*), and a little honey (*debash*), *spices (nekoth)* and myrrh (*lot*).” (See the several words.) Bochart (*Hieroz.* 2, 4, 12) enters into a learned exposition of the meaning of *nekoth*, of which Dr. Harris has given an abridged view in his article on spices. Bochart shows that the true import of *nekath* has always been considered uncertain, for it is rendered *wax* by the paraphrast Jonathan, in the Arabic version of Erpenius, and in *Bereshith Rabba* (§ 91, near the end). Others interpret it very differently. The Sept. renders it **θυμίαμα**, *perfume*; Aquila, *storax*; the Syrian version, *resin*; the Samaritan, *balsam*;

one Arabic version, *khurnub* or *carob*; another, *sumugha* (or gum); Kimchi, *a desirable thing*; rabbi Selomo, *a collection of several aromatics*. Bochart himself considers it to mean *storax*, and gives six reasons in support of his opinion, but none of them appears of much weight. Storax, no doubt, was a natural product of Syria, and an indigenous product seems to be implied; and Jerome (^(-ORBI)Genesis 43:11) follows Aquila in rendering it *styrax*. Rosenmüller, in his *Bibl. Bot.* p. 165, Engl. transl., adopts *tragacanth* as the meaning of *nekoth*, without expressing any doubt on the subject; stating that “the Arabic word *neka* or *nekat*, which is analogous to the Hebrew, denotes that gum which is obtained from the tragacanth, or, as it is commonly called, by way of contraction, *traganth* shrub, which grows on Mount Lebanon, in the isle of Candia, and also in Southern Europe.” Dr. Royle was not able to find any word similar to *nekath* indicating the tragacanth, which in his own MS. *Materia Medica* is given under the Arabic name of *kitad*, sometimes pronounced *kithad*; and, indeed, it may be found under the same name in Avicenna and other Arabic authors. In Richardson’s *Arabic Dictionary* we find *nakat*, translated as meaning the best part of corn (or dates) when sifted or cleaned; also *nukayot*, the choicest part of anything cleaned, but sometimes also the refuse.

Tragacanth is an exudation from several species of the genus *Astragalus* and subdivision *Tragacantha*, which is produced in Crete, but chiefly in Northern Persia and in Kurdistan. In the latter province Dr. Dickson, of Tripoli, saw large quantities of it collected from plants, of which he preserved specimens and gave them to Mr. Brandt, British consul at Erzeroum, by whom they were sent to Dr. Lindley. One of these, yielding the best tragacanth, proved to be *A. gummifer* of Labillardiere. It was found by him on Mount Lebanon, where he ascertained that tragacanth was collected by the shepherds. It might therefore have been conveyed by Ishmaelites from Gilead to Egypt. It has in its favor that it is a produce of the remote parts of Syria, is described by ancient authors, as Theophrastus, Dioscorides, etc., and has always been highly esteemed as a gum in Eastern countries. It was therefore very likely to be an article of commerce to Egypt in ancient times. It is described by Dioscorides as a low shrub, with strong and wide spreading branches almost lying on the ground, and covered with many small thin leaves, among which there are concealed white, erect, and strong thorns. Three or four species of the genus are enumerated as occurring in Palestine (see Strand, *Flora Palestina*, No. 413-416). The gum is a natural exudation from the trunk and branches of the plant, which, on being “exposed to the air, grows hard, and is formed

either into lumps or slender pieces curled and winding like worms, more or less long according as matter offers” (Tournefort, *Voyage* [Lond. ed. 1741], 1, 59). The gum having no smell, and being of a quite sweetish taste, was not used for fumigations, but, mixed with honey, was extensively used as a medicine. It is now chiefly employed for its mucilaginous property as a paste, especially by druggists. See Tristram, *Nat. Hist. of the Bible*, p. 393.

It is uncertain whether the word **tkm** *nekath*, in ^{<1213>}2 Kings 20:13; ^{<2310>}Isaiah 39:2, denotes spice of any kind. The A.V. reads in the text “the house of his precious things,” the margin gives “spicery,” which has the support of the Vulg., Aq., and Symm. It is clear from the passages referred to that Hezekiah possessed a house or treasury of precious and useful vegetable productions, and that *nekoth* may in these places denote, though perhaps not exclusively, tragacanth gum. Keil (*Comment. loc. cit.*) derives the word from an unused root (**twk**, “implevit loculum”), and renders it by “treasure.”

3. Sammim (**μῦμᾰῖ** Sept. **ἡδυσμα, ἡδυσμός, ἄρωμα, θυμίαμα**; Vulg. *suave fragrans, boni odoris, gratissimus, aromata*; A.V. “sweet” in connection with “spice” or “incense”) is a general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, etc. (^{<12316>}Exodus 25:6; 30:7, 34; 31:11; 35:8, 15, 28; 37:24; 39:38; 40:27; ^{<13047>}Leviticus 4:7; 16:12; ^{<14016>}Numbers 4:16; ^{<4104>}2 Chronicles 2:4; 13:11). The root of the word, according to Gesenius, is to be referred to the Arabic *samm*, “olfecit,” whence *samum*, “an odoriferous substance.” **SEE INCENSE**. *Sammim*, therefore, may be supposed to mean drugs and aromatics in general. When these are separately noticed, especially when several are enumerated, their names may lead us to their identification. Dr. Vincent has observed that “in ^{<12301>}Exodus 30 we find an enumeration of cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum, all of which are the produce either of India or Arabia.” More correctly, cinnamon, cassia, frankincense, and onycha were probably obtained from India; myrrh, stacte, and some frankincense from the east coast of Africa; and galbanum from Persia. Nine hundred years later, or about B.C. 588, in ^{<32701>}Ezekiel 27 the chief spices are referred to, with the addition, however, of calamus. They are probably the same as those just enumerated. Dr. Vincent refers chiefly to the *Periplus*, ascribed to Arrian, written in the 2d century, as furnishing a proof that many Indian substances

were at that time well known to commerce, as aloe or agila wood, gum-bdellium, the gugal of India, cassia and cinnamon, nard, costus, incense — that is, olibanum ginger, pepper, and spices. If we examine the work of Dioscorides, we shall find all these, and several other Indian products, not only mentioned, but described, as schoenanthus, Calamus aromaticus, cyperus, malabathrum, turmeric. Among others, Lycium Indicum is mentioned. This is the extract of barberry root, and is prepared in the Himalayan Mountains (Royle, *On the Lycium of Dioscorides*, in the *Linnoean Trans.*). It is not unworthy of notice that we find no mention of several very remarkable products of the East, such as camphor, cloves, nutmeg, betel leaf, cubebs, gamboge, all of which are so peculiar in their nature that we could not have failed to recognize them if they had been described at all, like those we have enumerated, as the produce of India. These omissions are significant of the countries to which commerce and navigation had not extended at the time when the other articles were well known (*Hindoo Medicine*, p. 93). If we trace these up to still earlier authors, we shall find many of them mentioned by Theophrastus, and even by Hippocrates; and if we trace them downward to the time of the Arabs, **SEE SPIKENARD**, and from that to modern times, we find many of them described under their present names in works current throughout the East, amid in which their ancient names are given as synonyms. We have therefore as much assurance as is possible in such cases that the majority of the substances mentioned by the ancients have been identified, and that among the spices of early times were included many of those which now form articles of commerce from India to Europe. For more particular information on the various aromatic substances mentioned in the Bible, the reader is referred to the articles which treat of the different kinds — **SEE CINNAMON; SEE FRANKINCENSE; SEE GALBANUM; SEE MYRRH; SEE SPIKENARD**, etc.

4. In one passage (^{<3540>}Ezekiel 24:10), **j q̄r**; *rakach*, to perfume, hence to flavor flesh, is rendered “spice” (elsewhere “prepare,” “compound,” etc.). **SEE APOTHECARY.**

5. The spices (**ἄρωμα**, a general term) mentioned as being used by Nicodemus for the preparation of our Lord’s body (^{<3539>}John 19:39, 40) are “myrrh and aloes.” by which latter word must be understood, not the aloes of medicine (*Aloe*), but the highly scented wood of the *Aquilaria agallochum*. **SEE ALOE.** The enormous quantity of one hundred pounds weight of which John speaks has excited the incredulity of some authors.

Josephus, however, tells us that there were five hundred spice bearers at Herod's funeral (*Ant.* 17, 8, 3), and in the Talmud it is said that eighty pounds of opobalsamum were employed at the funeral of a certain rabbi. Still, there is no reason to conclude that one hundred pounds weight of pure myrrh and aloes was consumed. The words of the evangelist imply a preparation (μίγμα) in which perhaps the myrrh and aloes were the principal or most costly aromatic ingredients. Again, it must be remembered that Nicodemus was a rich man, and perhaps was the owner of large stores of precious substances; as a constant though timid disciple of our Lord, he probably did not scruple at any sacrifice so that he could show his respect for him. A lavish use of spices at the obsequies of the illustrious dead was also made by the later Romans; but, instead of being deposited with the body, they were cast into the flames of the funeral pile. The case of Nero's wife, Poppaea, was somewhat exceptional, perhaps on account of her Jewish habits. Pliny tells us (*Hist. Nat.* 12, 18) that more than a year's supply of spices was burned to do her honor; but Tacitus more accurately says that "the body was not dissipated in the flame, after the Roman fashion; but, according to the custom of foreign kings, was filled with antiseptic perfumes and deposited in the tomb of the Julii" (*Ann.* 16, 6). *SEE BURIAL.*

Spicer, Tobias

a distinguished minister of the Methodist Episcopal Church, was born at Kinderhook, N. Y., Nov. 7, 1788. His conversion took place in October 1803, and soon after he united with the Church. He was admitted into the New York Conference at Pittsfield, Mass., May 20, 1810. He received the ordination of deacon in 1814, and that of elder in 1816. Upon the division of the conference he became a member of the Troy Conference. He was supernumerary in 1837, effective in 1839; again supernumerary in 1843, effective in 1844, and supernumerary in 1845. In 1846 he was the delegate from the Troy Conference to the Evangelical Alliance, London. From that time he held either a supernumerary or a superannuated relation. But he was often engaged in regular work, either as pastor or presiding elder. He died Nov. 13, 1862. Mr. Spicer was a deep thinker and a hard student. He was very industrious, having preached during his ministry 8550 sermons; and during his seventy-second year he preached 211 times. See *Minutes of Annual Conferences*, 1863, p. 96.

Spicery

SEE SPICE 2.

Spider

Picture for Spider

is the rendering in the A.V. of two Heb. words:

1. *Akkabish* (vybka; Sept. ἀράχνη; Vulg. *aranea*) occurs in ^{<884>}Job 8:14; ^{<2915>}Isaiah 59:5. In the first of these passages the reference seems clear to the spider's web, or, literally, house (tyb), whose fragility is alluded to as a fit representation of the hope of a *profane*, *ungodly*, or *profligate* person; for so the word ānj, really means, and not "hypocrite," as in our version. The object of such a person's trust or confidence, who is always really in imminent danger of ruin, may be compared for its uncertainty to the spider's web. "He shall lean upon his house (i.e. to keep it steady when it is shaken); he shall hold it fast (i.e. when it is about to be destroyed); nevertheless, it shall not endure" (^{<885>}Job 8:15). In the second passage (^{<2904>}Isaiah 59:4) it is said, "The wicked weave the spider's web" (yrwq, literally "thin threads"); but it is added "their thin threads shall not become garments, neither shall they cover themselves with their works;" that is, their artifices shall neither succeed, nor conceal themselves, as does the spider's web. This allusion intimates no *antipathy* to the spider itself, or to its habits when directed towards its own purposes; but simply to the adoption of those habits by man towards his fellow creatures. No expression of an abstract antipathy towards any creature whatever is to be found in Scripture. Though certain species, indeed, which for good and wise reasons were prohibited as food, are so far called "an abomination," yet revelation throughout recognizes every living creature as the work of God and deserving the pious attention of mankind. — Kitto.

In the passage from Job the special allusion is thus seen to be not to the use of the web as a snare to intercept flies, but as a structure for the concealment and protection of the artificer; and is intended to express that, notwithstanding all the ingenuity displayed in the construction of the web, and the spider's trust in it and efforts to fasten it, the material is so frail that a slight violence suffices to destroy it; so shall the artifices which the hypocrite so craftily devises, and on which he depends for concealment, fail

before the judgment of God. We may suppose that the writer had his eye upon one of those species which weave an elaborate nest in the form of a wide sheet, centring in a close and cloth like tube, in which the animal lives, such as that of *Agelena labysrinthica*, which is so common with us in the latter part of summer. "Our readers," says Mr. Rennie, "must often have seen this nest spread out like a broad sheet in hedges, furze, and other low bushes, and sometimes on the ground. The middle of this sheet, which is of a close texture, is swung, like a sailor's hammock, by silken ropes extended all around, to the higher branches; but the whole curves upward and backward, sloping down to a long funnel-shaped gallery which is nearly horizontal at the entrance, but soon winds obliquely till it becomes quite perpendicular. This curved gallery is about a quarter of an inch in diameter, is much more closely woven than the sheet part of the web, and sometimes descends into a hole in the ground, though oftener into a group of crowded twigs or a tuft of grass. Here the spider dwells secure, frequently resting with her legs extended from the entrance of the gallery, ready to spring out upon whatever insect may fall into her sheet net" (*Insect Archit.* p. 357).

The prophet Isaiah appears to glance at the poisonous nature of the spider, and the object for which the web is woven. It is for the entrapping of unwary insects, which are then seized by the treacherous liar in wait, and pierced by its venomous fangs. It is true, moral feelings cannot with metaphysical propriety be attributed to an invertebrate animal, but popular prejudice in all ages and countries has sanctioned the poet's unfavorable verdict, when he says of the spider

"Cunning and fierce, mixture abhorred."

The craft and apparent treachery of its actions; its ferocity even to its own kind; the dark, sombre colors; the hairiness; and in many species the swollen, bloated form of the abdomen; the repulsive aspect of the head and mouth; and, in particular, the fatality of the venom injected by those formidable fangs — sufficiently warrant the general dislike in which the *Arachnida* are held, even though we readily grant that they are but fulfilling the instinct which an all-wise God has implanted in them, and concede their utility even to man in diminishing the swarms of annoying insects. The organs of destruction in a spider form an interesting study, and can be examined to great advantage in the slough, or cast skin, which we so often find in the haunts of these creatures. There are in the front of the

head — in *Clubiona atrox*, for example, a common species — two stout brown organs, which are the representatives of the antennae in insects, though very much modified both in form and function. They are here the effective weapons of attack. Each consists of two joints — the basal one, which forms the most conspicuous portion of the organ, and the terminal one, which is the fang. The former is a thick hollow case, somewhat cylindrical, but flattened sidewise, formed of stiff chitin, covered with minute transverse ridges on its whole surface, like the marks left on the sand by the rippling wavelets, and studded with stout, coarse black hair. Its extremity is cut off obliquely, and forms a furrow, the edges of which are beset with polished conical points resembling teeth. To the upper end of this furrowed case is fixed by a hinge joint the fang, which is a curved claw like organ, formed of hard chitin, and consisting of two parts — a swollen oval base, which is highly polished, and a more slender tip, the surface of which has a silky luster, from being covered with very fine and close set longitudinal grooves. This whole organ falls into the furrow of the basal joint when not in use, exactly as the blade of a clasp knife shuts into the haft; but when the animal is excited, either to defend itself or to attack its prey, the fang becomes stiffly elected. By turning the object on its axis under the microscope, and examining the extreme tip of the fang, we may see that it is not brought to a fine point, but that it has the appearance of having been cut off slant wise just at the tip; and that it is tubular. Now this is a provision for the speedy infliction of death upon the victim; for both the fang and the thick basal joint are permeated by a slender membranous tube, which is the poison duct and which terminates at the open extremity of the former, while at the other end it communicates with a lengthened oval sac where the venom is secreted. This, of course, we should not see in the slough, for it is not cast with the exuviae, but retained in the interior of the body; but in life it is a sac extending into the cephalothorax — as that part of the body which carries the legs is called — and covered with spiral folds produced by the arrangement of the fibers of its contractile tissue. When the spider attacks a fly, it plunges into its vietim the two fangs, the action of which is downward, and not right and left, like that of the jaws of insects. At the same instant a drop of poison is secreted in each gland, which, oozing through the duct, escapes from the perforated end of the fang into the wound, and rapidly produces death. The fangs are then clasped down, carrying the prey, which they powerfully press against the toothed edges of the stout basal piece, by which means the nutritive fluids of the prey are pressed out and taken into the mouth; after which the dry

and empty skin is rejected. The poison is of an acid nature, as experiments performed with irritated spiders prove, litmus paper pierced by them becoming red as far around the perforation as the emitted fluid spreads.

There are very many species of spider in Palestine, some which spin webs like the common garden spider; some which dig subterranean cells, and make doors in them, like the well known trap-door spider of Southern Europe; and some which have no web, but chase their prey upon the ground, like the hunting and wolf spiders (Wood, *Bible Animals*, p. 644). Notice is taken in the Bible, however, only of those that spin webs, — but the particular species is not indicated. A venomous spider is noticed by several travelers (Kitto, *Phys. Hist. of Palest.* p. 418).

2. *Semamith* (**tymaec**] Sept. **καλαβώτης**; Chald. **ahmqa**; Vulg. *stellio*; translated by the A.V. “spider” in ^{<ARBS>}Proverbs 30:28, the only passage where the word is found) has reference, according to most interpreters, to some kind of lizard (Bochart, *Hieroz.* 2, 510). It is mentioned by Solomon as one of the four things that are exceeding clever, though they be little upon earth. The *semamith* taketh hold with her hands, and is in kings’ palaces.” This term exists in the modern Greek language under the form **σαμιάμινθος**. “Quem Graeci hodie **σαμιάμινθον** vocant, antiquae Graeciae est **ἀσκαλαβώτης**, id est stellio — quae vox pura Hebraica est et reperitur in ^{<ARBS>}Proverbs 30:28, **tymaec**] (Salmasii *Plin. Exercit.* p. 817, b. G). If a lizard be indicated, it must evidently be some species of gecko, a notice of which genus of animals is given under the article **SEE LIZARD** . Thus the Sept. rendering designates a clinging lizard, able to hold on against gravity, and most modern commentators incline to follow this interpretation. However, as the gecko could never be other than a casual intruder into a palace, and as the selection of a dwelling, implying sagacity, seems indicated by the moralist, some are rather disposed to accept the rendering of our English Version, and to understand the house spider (*Aranea domestica*), which mounts by means of her “hands” to secure corners, even in royal palaces, and there makes her home.

Spieker, Christian Wilhelm

a Protestant divine of Germany, was born April 7, 1780, at Brandenburg. He studied at Halle, where in 1804 he was also instructor at the paedagogium. In 1809 he was made professor of theology and deacon at Frankfort-on-the-Oder, in 1818 superintendent and first pastor, and died

there May 10, 1858. Spieker was a voluminous writer. Of his writings we mention, *Ausgewahlte Schriften fur christliche Erbauung* (Leips. 1855, 4 vols.): — *Andachtsbuch fur gebildete Christen* (ibid. 1860, 9th ed.): — *Des Herrn Abendmahl* (ibid. 1868, 8th ed.): — *Das augsburgische Glaubensbekenntniss und die Apologie desselben* (Berlin, 1830, 2 vols.): — *Kirchen- u. Reformationsgeschichte der Mark Brandenburg* (ibid. 1889 sq.). See Zuchold, *Bibl. Theolog.* 2, 1245 sq.; *Theolog. Universal-Lexikon*, s.v.; Winer, *Handbuch der theologischen Literatur*, 3, 184, 977; *Regensburger Conversations-Lexikon*, s.v.; Fürst, *Biblioth. Judaica*, 3, 358. (B.P.)

Spiera, Francesco

an Italian in the days of the Reformation who abjured the Evangelical faith, which he had for a time professed, and then became the prey of remorseful despair until he died. The history of his lapse and sufferings excited immense interest, and acquaintance with the circumstances of the case caused at least one conversion, that of Paul Vergerius (q.v.). Various observers recorded the facts, among them Vergerius, Dr. M. Gribaldus, professor of civil law at Padua, Dr. Henricus Scotus, and Dr. Sigismund Gelous, professor of philosophy at Padua, whose reports are yet extant, and form the basis of older and more recent German revisions of the story. The latest are Roth, *F. Spiera's Lebensende* (Nuremberg, 1829); and Sixt, in *Petrus Paulus Vergerius* (Brunswick, 1855), p. 125-160.

Spiera was a jurist and attorney in the little town of Citadella, near Padua, excessively avaricious and capable of employing the most disreputable measures to secure his ends, and none the less possessed of talent and eloquence. He acquired a considerable fortune, and rose to prominent position among his neighbors. He was also happily married, and the father of eleven children. In about 1542, when about forty-four years of age, he was awakened, and began to repent of his worldliness. At this precise juncture the Reformation began to assert itself with vigor in Italy, and Spiera heard the message of salvation through the death of Christ. It filled him with transcendent joy, and under its impulse he felt constrained to declare to others the riches of salvation, that they might partake of similar felicities. He had faith, and also feeling, the highest enjoyment of faith; he was accordingly in danger of confounding faith with the subjective feelings, and of neglecting a moral appropriation to himself of the atonement as actualized by faith. In point of fact, he seems to have been more concerned

to proclaim the good news to others than to regulate his life by the knowledge he had obtained. To qualify himself to preach, he gave himself to an incessant study of the Scriptures, assisted by ancient and modern theological books; and soon afterwards he proclaimed the new doctrine in every part of the little town. It is remarkable that he preached, on the one hand, the doctrine of justification by faith in the merits of Christ without meritorious works, and, on the other, protested against the errors and abuses of the Romish Church, but that he did not emphasize the doctrine of repentance. He seems never to have clearly apprehended the need of repentance, and while rejoicing in his spiritual ecstasies and intent on the conversion of others, he continued for himself the old sinful practices without much change from his earlier habits. His course produced much excitement and gained him many followers, so that the influence of the village priests was greatly impaired, and they were induced, about six months after Spiera's entrance on his new career, to lay charges against him before the legate Della Casa at Venice. The latter at once proceeded in the case by the hearing of a number of witnesses, and assured himself of the cooperation of the counsel for the State, and Spiera at once lost heart. He had never experienced a real conflict with his old self, and was not qualified to enter on this conflict unto death. He hastened to present himself before the legate, even before he was summoned, and when required signed a revocation of everything he had taught in opposition to the Church, together with a plea for forgiveness. He was then compelled to return to his home and read in the Church a prescribed formula of abjuration, which he did on Sunday, in the presence of more than two thousand people, and was fined thirty ducats, of which five were given to the priest.

Immediately on Spiera's return to his house the terrors of the judgment and eternal perdition came upon his soul, even to the prostrating of his physical strength. He could not leave his bed, and lost his appetite for food, though a raging thirst tormented him. After six months he was taken to Padua, where three leading physicians took him in charge, and a number of learned and pious men ministered to his soul. Every endeavor was in vain, and as the case was exciting too much interest in Padua, he was taken back to his home, where he continued to reject food except as physical force compelled him to receive it, and often sought to lay violent hands on himself. The ingenuity he had cultivated in the perversion of his legal practice now returned to plague him, and prevented him from deriving

comfort from the promises of the Gospel. He believed himself to have committed the sin against the Holy Ghost, and declared that God had reprobated him, so that none of the promises were for him. The intolerable sense of his sin at times caused him to roar like a beast; but it is apparent that he found it easier to give way to despair than to repent — a possible indication that he found a certain satisfaction in his sufferings. The Romish religionists who sought to give rest to his mind, and the superstitious practitioners who thought that exorcisms and dead saints might heal his malady, probably intensified the mischief, as Melancthon already observed; at any rate, Spiera experienced no relief, and died in convulsions of despair in the autumn of 1548. See Herzog, *Real-Encyklop.* s.v.

Spies

(~~Q210~~Numbers 21:1). *SEE ATHARIM.*

Spieß, Heinrich

a German painter, was born in Munich, May 10, 1832. He completed his studies under Kaulbach, assisting him in his cartoon of *The Crusaders*. In 1855 he was employed by Kaulbach in decorating the Wartburg, and was one of the school of artists known as “Young Munich,” led by Faltz. He died at Munich, Aug. 8, 1875. Spieß painted *Jacob Wrestling with the Angel* (1875).

Spifame, Jacques Paul

Sieur de Passy, was descended from an Italian family of rank originally from Lucca, and was born in Paris in 1502. He studied law, and obtained a good position, in which he distinguished himself by talent and business tact, especially in the management of finances, and soon became councilor in Parliament, then *president aux enquetes, maitre des requetes*, and finally councilor to the State. Suddenly, for reasons not now known, he entered the clerical ranks, and began a new and not less brilliant career. He was made canon at Paris, chancellor of the university, etc. and vicar-general to cardinal Lorraine, whom he had previously known, and whom he accompanied to the Council of Trent. In October 1548, he became bishop of Nevers, which dignity he, however, resigned after eleven years, in favor of a nephew, Egide Spifame, who died at Paris in 1578. He then went to Geneva and became a Protestant. The reasons which governed him are not well known, but his relations to Catherine de Gasperne were certainly

among them. This person was the wife of a royal procurator in Paris, whom he seduced, and who bore him a son, Andrew, before her husband died, in 1539. Afterwards she lived with Spifame, and gave birth to a second child, a daughter, Anna. He endeavored to legitimate these children and make them his heirs, and therefore revealed his relations with Catherine to the Genevan Council and Consistory, declaring that, as a clergyman, he was not allowed to marry, and that he had fled through fear of persecution. His marriage was accordingly solemnized June 27, 1559. He lived in luxurious style, but was very charitable, and his broad culture and great skill were in constant demand by the French Protestants. In October he became a citizen of Geneva. Soon afterwards he requested to be ordained a Protestant clergyman; and, as neither Calvin nor Beza objected, his wish was granted, and he became pastor at Issoudun in 1560. Other communities demanded his services also, among them his former congregation at Nevers; and he labored in Bourges and Paris. When the first religious war broke out, a more important range of duty was opened to him. Conde delegated him to the diet of princes held at Frankfort (April to November 1562), in order to secure the non-intervention of Germany. He submitted to the emperor Ferdinand a confession of faith as held by the evangelicals of France; laid before him four letters from Catherine de Medici to Conde, in which she encouraged him in his opposition to the Guises; and, finally, he asked that recruiting against his coreligionists might be stopped. On his return to France, he undertook the civil administration of Lyons, after that city fell into the hands of Soubise and after the conclusion of the treaty of Amboise (March 19, 1563) returned to Geneva, where he had in the meantime been elected into the Council of the Sixty (Feb. 9), at almost the moment when the Parliament of Paris, which had previously summoned him, had condemned him, *in contumaciam*, to be hanged (Feb. 13). In January 1564, he went to Pau to settle the affairs of queen Joanna d'Albret of Navarre, but was not successful, and, moreover, incurred her enmity by rashly charging that she had lived in adultery with Merlin, a clergyman, and that Henry IV was the fruit of that connection. Soon after his return to Geneva, it was rumored that he was negotiating with France to obtain the bishopric of Toul or the intendency of finance. His nephew, who knew all about the connection with Catherine de Gasperne, had brought suit to disprove the legitimacy of her children, and prevent their entering on Spifame's property. In addition, Servin, the attorney of queen Joanna, accused him of defaming the royal house of Navarre, and, according to the Genevan custom, both were placed in

prison, March 11, 1566. At the same time rumors of Spifame's adultery and connected forgeries began to circulate, and an examination was ordered, which resulted in the finding of a forged contract for a marriage of conscience with Catherine, dated Aug. 2, 1539, but which she acknowledged to have signed only two years before the discovery, and containing the forged consent of Catherine's father and uncle to her relations with him after her widowhood began. He confessed the forgery, but pleaded the lapse of time and his subsequent marriage and blameless life. The charge that he had written against the house of Navarre was indignantly denied; that he had desired the bishopric of Toul was conceded, but he denied any intention of reuniting with the Romish Church. His intention was to become a true and evangelical bishop. The Council of Geneva condemned him to die because of the proven forgery, and the intercession of the Bernese and of Coligni (the latter too late), as well as the memory of the services rendered by him to the republic and the cause of Protestantism, was of no avail to avert his fate. He was beheaded March 23, 1566, and suffered with great fortitude. See *Memoires de Conde*, vol. 4; Beza, *Histoire Ecclesiastique*, vol. 2; also Haag, *France Protestante*, vol. 9; Senebier, *Histoire Litteraire*, 1, 384 sq.; Spon, *Histoire de Genève* (ed. Gautier), vol. 2; Sponde, *Annalium Baronii Continuatio* (1639), 18.

Spikenard

Picture for Spikenard

(*drīēnerd*; *νάρδος*), a far-famed perfume of the East that has often engaged the attention of critics, but the plant which yields it has only been ascertained in very recent times. That the *nard* of Scripture was a perfume is evident from the passages in which it occurs. ²⁰¹²Song of Solomon 1:12, "While the king sitteth at his table, my spikenard (nard) sendeth forth the smell thereof." So in 4:14, "Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices." Here we find it mentioned along with many of the most valued aromatics which were known to the ancients, and all of which, with the exception perhaps of saffron, must have been obtained by foreign commerce from distant countries, as Persia, the east coast of Africa, Ceylon, the northwest and the southeast of India, and in the present instance even from the remote Himalayan Mountains. Such substances must necessarily have been costly when the means of communication were defective and the gains of the successful merchant proportionally great. That the nard, or nardus, was

of great value we learn from the New Test. (^{<414B>}Mark 14:3). When our Savior sat at meat in Bethany, “there came a woman having an alabaster box of ointment of spikenard (νάρδου), very precious; and she brake the box, and poured it on his head.” So in ^{<617B>}John 12:3, “Then took Mary a pound of ointment of spikenard (μύρον νάρδου), very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment.” On this Judas, who afterwards betrayed our Savior, said (ver. 5), “Why was not this ointment sold for three hundred pence, and given to the poor?”

Before proceeding to identify the plant yielding nard, we may refer to the knowledge which the ancients had of this ointment. Horace, at a period nearly contemporary, “promises to Virgil a whole cadus (about thirty-six quarts) of wine for a small onyx box full of spikenard” (Rosenmüller, p. 168),

*“Nardo vina merebere.
Nardi parvus onyx eliciet cadum.”*

The composition of this ointment is given by Dioscorides in 1, 77, **Περὶ ναρδίνου μύρου**, where it is described as being made with nut oil, and having as ingredients malabathrum, schoenus, costus, amomum, nardus, myrrha, and balsamum — that is, almost all the most valued perfumes of antiquity. It was also a valuable article in ancient pharmacy (see Strabo, 15, 695; Pliny, 12, 25; 14, 19, 5; 16, 59; Arrian, *Exped. Alex.* 6, 22, 8; Hirtius, *Bell. Hisp.* 33, 5; Athen. 15, 689; *Evangel. Infant. Arab.* ch. 5; Theoph. *Plant.* 9, 7; Galen, *Simpl. Med* 8, 13; Celsii *Hierobot.* 2, 1 sq.).

The nard (νάρδος) was known in very early times, and is noticed by Theophrastus and by Hippocrates. Dioscorides, indeed, describes three kinds of nard. Of the first, called **νάρδος** (*nardos*) simply, there were two varieties — the one Syrian, the other Indian. The former is so called, not because it is produced in Syria, but because the mountains in which it is produced extend on one side towards Syria and on the other towards India. This may refer to the Hindu Khush and to the extensive signification of the name Syria in ancient times, or to so many Indian products finding their way in, those ages into Europe across Syria. These were brought there either by the caravan route from northwest India or up the Persian Gulf and Euphrates. It is evident, from the passages quoted, that nard could not have been a produce of Syria, or its value would not have been so great either among the Romans or the Jews. The other variety is called *gangitis*,

from the Ganges, being found on a mountain round which it flows. It is described as having many spikes from one root. Hence it, no doubt, came to be called *ναρδόσταχυς*, and, from the word *stachys* being rendered by the word *spike*, it has been translated spikenard. The second kind is by Dioscorides called Celtic nard (*νάρδος κελτική*), and the third kind mountain nard (*νάρδος ὄρεινή*). If we consult the authors subsequent to Dioscorides, as Galen, Pliny, Oribasius, Aetius, and Paulus Egineta, we shall easily be able to trace these different kinds to the time of the Arabs. On consulting Avicenna, we are referred from *narden* to *sunbul* (pronounced *sumbul*), and in the Latin translation from *nardum* to *spica*, under which the Roman, the mountain, the Indian, and Syrian kinds are mentioned. So in Persian works on materia medica, chiefly translations from the Arabic, we have the different kinds of *sunbul* mentioned, as (1) *Sunbul hindi*; (2) *Sunbul rumi*, called also *Sunbul ukleti* and *Narden ukleti*, evidently the above Celtic nard, said also to be called *Sunbul italion*, that is, the nard which grows in Italy; (3) *Sunbul jibulli*, or mountain nard. The first, however, is the only one with which we are at present concerned. The synonyms given to it in these Persian works are Arabic, *Sunbul al-tib*, or fragrant nard; Greek, *narden*; Latin, *nardam*; and Hindee, *balchur* and *jatamansi*.

Sir William Jones (*Asiat. Res.* 2, 416, 8vo) was the first to ascertain that the above Hindee and Sanskrit synonyms referred to the true spikenard, and that the Arabs described it as being like the tail of an ermine. The next step was, of course, to attempt to get the plant which produced the drug. This he was not successful in doing, because he had not access to the Himalayan Mountains, and a wrong plant was sent him, which is that figured and described by Dr. Roxburgh (*Asiat. Res.* 4, 97, 438). Dr. Royle, when in charge of the East India Company's botanic garden at Seharunpore, in 30° N. lat., about thirty miles from the foot of the Himalayan Mountains, being favorably situated for the purpose, made inquiries on the subject. He there learned that *jatamansi*, better known in India by the name *balchur*, was yearly brought down in considerable quantities as an article of commerce to the plains of India from such mountains as Shalma, Kedar Kanta, and others, at the foot of which flow the Ganges and Jumna rivers. Having obtained some of the fresh brought down roots, he planted them both in the botanic garden at Seharunpore and in a nursery at Mussfri, in the Himalayas, attached to the garden. The plant produced is figured in, his *Illust. Himal. Botany*, t. 54, and was found

to belong to the natural family of *Valerianeae*, which has been named *Nardostachys jatamansi* by De Candolle, and formerly *Patrinia jatamansi* by Mr. Dow, from plants sent home by Dr. Wallich from Gossamtham, a mountain of Nepal (*Penny Cyclop.* art. “Spikenard;” Royle, *Illust. Himal. Botany*, p. 242). Hence there can be no doubt that the *jatamansi* of the Hindus is the *Sunbul hindi* of the Arabs, which they compare to the tail of an ermine. This would almost be sufficient to identify the drug the appearance to which it refers may be seen even in the accompanying wood cut. This is produced in consequence of the woody fibers of the leaf and its footstalk not being decomposed in the cold and comparatively dry climate where they are produced, but remain and form a protection to the plant from the severity of the cold. There can be as little doubt that the Arabs refer to the descriptions of Dioscorides, and both they and the Christian physicians who assisted them in making translations had ample opportunities, from their profession and their local situation, of becoming well acquainted with things as well as words. There is as little reason to doubt that the **νάρδος** of Dioscorides is that of the other Greek authors, and this will carry us into ancient times. As many Indian products found their way into Egypt and Palestine, and are mentioned in Scripture indeed, in the very passage with nard we have calamus, cinnamon, and aloes (*ahalim*) — there is no reason why spikenard from the Himalayas could not as easily have been procured. The only difficulty appears to arise from the term **νάρδος** having occasionally been used in a general sense, and therefore there is sometimes confusion between the nard and the sweet cane, another Indian product. Some difference of opinion exists respecting the fragrance of the *jatamansi*. It may be sufficient to state that it continues to be highly esteemed in Eastern countries in the present day, where fragrant essences are still procured from it, as the *Unguentum nardinum* was of old. Dioscorides refers especially to its having many shaggy (**πολυκόμους**) spikes growing from one root. It is very interesting to note that Dioscorides gives the same locality for the plant as is mentioned by Royle **ἀπό τινος ποταμοῦ παραρέοντος τοῦ ὄρους, Γάγγου καλουμένον παρ ᾧ φύεται**. Though he is here speaking of lowland specimens, he also mentions plants obtained from the mountains (see the monographs *De Nardo Pistica* by Otto [Lips. 1673], Eckhard [Viteb. 1681], Hermansson [Upsal. 1734], and Sommel [Lund. 1776]). **SEE OINTMENT.**

Spilman, Benjamin F.

a Presbyterian minister, was born in Garrard County, Ky., Aug. 17, 1796. He graduated at Jefferson College, Pa., in 1822, studied theology privately, was licensed by Chillicothe Presbytery in 1823, and ordained and installed by Muhlenburgh Presbytery as pastor of Sharon Church, Ill., in 1824. Here he labored until 1826, when he became an itinerant missionary in Middle and Southern Illinois, and organized the Church at Shawneetown, where he built a neat house of worship in 1842. Having labored for seventeen years as a missionary, the people of Shawneetown prevailed upon him to settle, and he became their pastor in April, 1842. In 1844 he accepted the pastorate of Chester Church, which he retained until 1851, when his old congregation at Shawneetown called him back, and he remained with them till his death, May 3, 1859. Mr. Spilman was a hard working missionary, and for over thirty years he labored faithfully, never idle and seldom sick. See Wilson, *Presb. Hist. Almanac*, 1860, p.78. (J.L.S.)

Spin

Picture for Spin

(**hwf**; **νήθω**). The notices of spinning in the Bible are confined to ^{<1255>}Exodus 35:25, 26; ^{<4163>}Matthew 6:28; and ^{<1819>}Proverbs 31:19. The latter passage implies (according to the A.V.) the use of the same instruments which have been in vogue for hand spinning down to the present day, viz. the distaff and spindle. The distaff, however, appears to have been dispensed with, and the term (**ËI P**) so rendered means the spindle (q.v.) itself, while that rendered “spindle” (**rwoyBæ**) represents the *whirl* (*verticillus*, Pliny, 37, 11) of the spindle, a button or circular rim which was affixed to it, and gave steadiness to its circular motion. The “whirl” of the Syrian women was made of amber in the time of Pliny (*loc. cit.*). The spindle was held perpendicularly in the one hand, while the other was employed in drawing out the thread. The process is exhibited in the Egyptian paintings (Wilkinson, *Ancient Egypt*. 2, 85). Spinning was the business of women, both among the Jews (Exodus *loc. cit.*) and for the most part among the Egyptians (Wilkinson, *ibid.* 2, 84). — Smith. Similar customs have prevailed in most modern nations; hence the word “spinster” for an unmarried female. **SEE WEAVE.**

Spina, Alphonso De

a Christian apologist, lived in Spain in the 15th century. He was of Jewish extraction, but was converted and received into the Order of Franciscan monks, after which he became rector of the high school at Salamanca, and ultimately bishop of Orense, in Galicia. He wrote an apologetical work entitled *Fortalitiū Fidei contra Judaeos, Saracenos Aliosque Christianoe Fidei Inimicos*, which was published in 1484, and repeatedly afterwards, and which was famous in its time. It consists of four books, each of which includes several *considerationes*. Book 1 proves from the fulfilment of prophecy that Jesus is the true Messiah. Book 2 deals with heretics and the punishments they incur. Book 3 is devoted to the Jews and to the refutation of their arguments in opposition to Christianity. Book 4 is directed against the Mohammedans, and contains a detailed criticism of their religious system, followed by a not uninteresting description of the conflicts the Christians were obliged to sustain against the Saracens. The work was first published anonymously, and was in time attributed, but erroneously, to the Dominican Bartholomew Spina (died 1546; see Zedler, *Universal-Lexikon*) and others. For a thorough characterization of the work, see R. Simon. *Biblioth. Critique*, par M. de Saingre, 3, 316-322; and comp. Bayle, *Dictionnaire*; Zedler, *Universal-Lexikon*; Schröckh, *Kirchengesch.* 30, 573 sq.; 34, 361 sq.

Spinckes, Nathaniel

a Nonjurist divine, was born at Castor, Northamptonshire, England, in 1653 (or 1654). He received his first classical instruction from Rev. Mr. Morton, rector of Haddon, and was admitted to Trinity College, Cambridge, March 22, 1670. Induced by the prospect of a Rustat scholarship, he entered Jesus College, Oct. 12, 1672, became A.B. in 1674, was ordained deacon May 21, 1676, was A.M. in 1677, and admitted into priest's orders Dec. 22, 1678. For some time he was chaplain to Sir Richard Edgecomb in Devonshire, and then removed to Petersham, where, in 1681, he was associated with Dr. Hickes as chaplain to the duke of Lauderdale. He was curate and lecturer of St. Stephen's, Walbrook, London, for two years (1683-85), and in the latter year received from the dean and chapter of Peterborough the rectory of Peakirk or Peaking-cum-Glynton. On July 21, 1687, he was made prebendary of Salisbury, Northamptonshire; in the same year (Sept. 24) instituted to the rectory of St. Mary's in that town; and three days after was licensed to preach at

Stratford-under-Castrum, or Miden Castle, in Wilts, for which he had an annual stipend of £80. He was deprived of all his preferments for refusing to take the oaths to William and Mary. After this he was supported by the gifts of the more wealthy Nonjurors, and was consecrated one of their bishops June 3, 1713. He died July 28, 1727. He assisted in the publication of Grabe's *Septuagint*, Newcourt's *Repertorium*, Howell's *Canons*, Potter's *Clemens Alexandrinus*, and Walker's *Sufferings of the Clergy*. His own works were, *An Answer to the Essay towards a Proposal for Catholic Communion, etc.* (1705): — *The New Pretenders to Prophecy Reexamined, etc.* (1710): — two pamphlets against Hoadly's *Measures of Submission* 1711, 1712): — two pamphlets on *The Case between the Church of Rome and the Church of England* (1714, 1718): — two pamphlets against *Restoring the Prayers and Directions of Edward VI's Liturgy* (1718). His most popular work was *The Sick Man Visited* (1712).

Spindle

Picture for Spindle

(~~rwoyk~~ *katishor*, literally *director*, i.e. of the spindle), the *twirl* or lower part of the instrument used in giving motion to the whole (²⁸¹⁹ Proverbs 31:19). **SEE DISTAFF**. In Egypt spinning was a staple manufacture, large quantities of yarn being exported to other countries, as, for instance, to Palestine in the time of Solomon. The spindles were generally of wood, and they increased their force in turning by having the circular head made of gypsum or some species of composition. In some instances the spindles appear to have been of a light plaited work, made of rushes or palm leaves, stained of various colors, and furnished with a loop of the same materials for securing the yarn after it was wound. In Homer's pictures of domestic life, we find the lady of the mansion superintending the labor of her servants, and sometimes using the distaff herself. Her spindle, made of some precious material, richly ornamented, her beautiful work basket, or rather vase, and the wool dyed of some bright hue to render it worthy of being touched by aristocratic fingers, are ordinary accompaniments of a lady of rank, both in the Egyptian paintings and Grecian poems. This shows how appropriate was the present which the Egyptian queen Alcandra gave to the Spartan Helen, who was not less famous for her beauty than for her skill in embroidery. After Polybius had given his presents to Menelaus, who stopped at Egypt on his return from Troy,

*“Alcandra, consort of his high command,
A golden distaff gave to Helen’s hand;
And that rich vase, with living sculpture wrought,
Which heaped with wool the beauteous Philo brought,
The silken fleece empurpled for the loom,
Rivalled the hyacinth in vernal bloom” (Odyssey, 4).*

In the East the spindle is held in the hand. often perpendicularly, and is twirled with one hand, while the other draws out the thread (see Thomson, *Land and Book*, 2, 572; Van Lennep, *Bible Lands*, p. 565). **SEE WEAVE.**

Spiniensis (*Deus*), a Roman divinity of the fields; was invoked to prevent the excessive spread of thorns.

Spinks, James

a minister of the Methodist Episcopal Church, was born in Penn, Pa., about 1822. When a youth he joined the Church, and about 1845 went to Warsaw, Ind., and engaged in teaching school. In 1851 he was licensed to preach, and was also admitted into the traveling connection. In 1863-64 he was superannuated, in 1865 effective, in 1866-68 again superannuated, in 1869-72 effective, and, finally, in 1873 superannuated. He died at Greencastle, Ind., June 30, 1874. See *Minutes of Annual Conferences*, 1874, p. 94.

Spinola, Christopher Rojas De

a Roman Catholic unionist of the 17th century, was general of the Order of Franciscans in Madrid, then confessor of the empress Theresa (wife of Leopold I) of Austria, and finally bishop of Wiener Neustadt. He died March 12, 1695. He was a skilful diplomatist rather than a great theologian, and as such devoted years of zealous effort to the task of winning back the Protestants, more particularly the Protestants of Hungary and Germany, to the Romish Church. The period seemed favorable for such an undertaking, because many of the courts of Protestant Germany were swayed by a spirit of indifference to religion, while among the people many of the more intelligent were weary of the incessant polemical encounters of theological zealots in every department of the Church. Spinola believed that peaceful negotiation might accomplish what violent measures had failed to effect; and in 1671, after conference with the papal nuncio and authorization by the emperor, he approached different princes and rulers with his plans, which were received with some consideration by

reason of the emperor's endorsement, but also with much distrust. He found a most favorable reception in Hanover, whose rulers were Roman Catholics, and whose leading theologian, Molanus (q.v.), and leading philosopher, Leibnitz (q.v.), were both inclined to favor the proposed union. In 1683 Spinola personally offered the following concessions, which, however, were not in writing the communion under both kinds; marriage for priests, and non alienation of spiritual properties which had been secularized; suspension of the decrees of Trent, and consent that the "Neo-Catholics" should not be obliged to make formal retraction, and that they should be admitted to participation in a general council, for which provision was to be made. In return, the Protestants were to acknowledge the supremacy of the pope. Molanus thereupon convened a conference of theologians, which drew up a memorial in response to Spinola (*Oeuvres de Bossuet* [ed. Versailles], 25, 205, *Reguloe circa Christianorum Omnium Ecclesiasticam Reunionem*), and which put forth a further tractate, in the main acceding to Spinola's proposition (*Methodus Reducendoe Unionis Ecclesiastes inter Romanos et Protestantas*). Fortunately no considerable interest in the business was taken by either Church. Bossuet, for example, politely received the papers which were transmitted to him, and then ignored their existence; and when subsequently Leibnitz and Molanus corresponded with him in reference to the subject, he plainly rejected Spinola's terms, and demanded unconditional submission to the pope and the Tridentine Council. The landgrave Ernest of Hesse-Rheinfels, on the other hand, asserted that the sole purpose of the movement was to compromise certain princes and theologians with their own party. Negotiations were nevertheless carried on until 1694, and Spinola was made commissioner-general in charge of the union movement throughout the empire. He retained his hopes of success to the last, but died without having achieved any success whatever. His successor, bishop Graf of Buchheim, renewed the inquiry at the court of Hanover with respect to a possible unification of the churches, and Leibnitz repeated his endeavor to achieve a satisfactory result through the cooperation of Bossuet (1699-1701), but in vain. See Gieseler, *Kirchengesch.* 4, 177-181; Hering, *Gesch. d. kirchl. Unionsversuche* (1838); Zedlitz, *Universal-Lexikon*, s.v.; the art. *Leibnitz u. d. Kirchenvereinigung* in the *Grenzboten*, 1860, Nos. 44 and 45.

Spinoza, Benedict De

(*Baruch*), the most ingenious, acute, and remarkable of the metaphysicians of the 17th century; equally notable for the simplicity, disinterestedness, and purity of his life, and for the rigorous form and unhesitating audacity of his speculations. "Everything in Spinoza appears extraordinary," says Saisset — "himself, his style, and his philosophy." There is, perhaps, no other instance of a philosopher who so completely developed and systematized his scheme as to leave scarcely the possibility of addition or change. Others have been more original in their principles; scarcely any have been more self inspired in their deductions and in the organization of their systems. None have been more sincere, more earnest, and more assured in their procedure. None have more confidently assumed their premises; none have more rigidly pursued the consequences of their data to their extremest results. Spinoza left no disciples. He has had few followers, and hardly a single imitator. Yet he was a power in the realm of abstract thought, and remains a landmark in the history of philosophy. He pressed the tendencies of his predecessors far beyond their ventures. He was a terror and a torment to the next generation. He exercised a potent influence on metaphysical progress, not by making discoveries, but by provoking eager, and too often virulent, antagonism. For a century the name as well as the dogmas of Spinoza were regarded with unmitigated abhorrence. He was denounced from the pulpit on every possible occasion. He was presented as an object of bitter contempt in pamphlet and essay and ponderous volume. Bayle held him up to the scorn of his readers as "a systematical atheist." Leibnitz gentle to all others, had little gentleness for him, and constructed his own philosophy to refute his errors and to correct the tendencies of his scheme. Berkeley endeavored to rectify and Christianize his theory of mind and of matter; and Hume imitated his assumptions and endeavored to imitate his deductions. For coherence of logical evolution, for unshrinking and undeviating misapplication of mathematical demonstration to speculative topics, for impassive and colorless reasoning in abstract formulas, for fearlessness in the acceptance of conclusions, no other ontologist can be compared to Spinoza. The peril threatened by his doctrines justified the fervor of resistance with which they were encountered. It did not excuse the bitterness and intemperance with which they and their author were assailed. A milder and juster criticism has in later years been manifested. There is, indeed, some danger that the vicious tendencies of his system may be insufficiently apprehended

in the kindlier consideration of the man whose life was innocent and free from blame, and who was fearfully misled in his ardent prosecution of truth by devious and mistaken paths. The approach and the recent occurrence of the anniversary of Spinoza's death, after the lapse of two centuries, revived interest in the man and in his labors. Treatises on his life and doctrine were multiplied. His works were republished with diligent care. New and unedited fragments were discovered and given to the world. At the bicentenary celebration at the Hague he was commemorated, in a striking address, by Ernest Rénan, in some respects his counterpart in the 19th century. The praise of one who, living, and long after death, had been contemned of nearly all men went abroad into every land, and found sympathizing echoes wherever it went. These alternate fits of chill and fever are frequent in the history of opinion. In the case of such a philosopher as Spinoza, unmeasured praise is even more alarming than unmitigated censure. What is required is a cool and just estimate, which shall explain the origin and character of his philosophy shall expose its invalidity and its mischievous tendency, and shall yet deal tenderly with the great thinker, and acknowledge the serene virtues of the man. It would be a fearful judgment for the soberest and soundest of reasoners if they were held responsible for all their thoughts and for all the possible tendencies of their thoughts. Something of the mercy which all men may require should be shown in the estimation of our fellowmen when their speculations — honest, and free from malice or intention to misguide — wander most widely and most hazardously from the truths that we revere and the dogmas that we regard as orthodox.

I. *Life.* — Baruch van Spinoza was born at Amsterdam, then the great commercial city of Holland, on Nov. 24, 1632. It was a strange nativity for a philosopher. He was a queer product in the land of dikes and canals, polders and docks, and in a community of money making Dutch traders. The time, too, was a strange one for the appearance of a contemplative recluse. The Continent was involved in wars of religion, wars of succession, and wars of ambition. Germany was convulsed and desolated by the Thirty Years' War, which had not run out half its dreadful course. Gustavus Adolphus had fallen a week or two before. Discords, uproars, contentions, were abroad throughout Europe. Spinoza was born of a pure blooded Jewish family which had left Portugal and sought in the Netherlands a refuge from religious persecution. His father was in comfortable circumstances, and dwelt in a good house near the Portuguese

synagogue, where dealers in old clothes and junk now congregate; but the locality was then a respectable and segregated part of the city. It was on the outskirts of the town, between the Amstel and the present network of docks about the Eastern Basin. The young Israelite, "in whom there was no guile," early gave evidence of the quickness and perspicacity of his genius; but he was fragile in health and in frame. As he exhibited great avidity for an acquaintance with the Latin language, he was initiated into its mysteries, and was favored with the instructions of Francis van den Ende, subsequently a political refugee in France, and ultimately executed in that country on the charge of treasonable practices. Van den Ende had a daughter without grace of form or feature, but cultivated, sprightly, and intellectual, who is represented as having secured the devotions of her father's pupil. The story has been rejected as a legend, on the ground of the girl's juvenility. It is rendered more doubtful by the boy's but *malitia supplet oetatem*. Whether true or not, there was no repetition of Abelard and Eloise. This remains the solitary charge of amatory inclinations brought against Spinoza. From such suspicions he is even freer than Gibbon. After having acquired a competent knowledge of Latin, he devoted himself to the study of theology and of Hebrew, and won the approval of the rabbi Morteira. The fruits of these studies were revealed afterwards in the *Tractatus Theologico-politicus*. A predisposition to scepticism is supposed to have been implanted in his mind by his teacher, Van den Ende. His theological inquiries were certainly not prosecuted in a submissive or credulous spirit. He had an absorbing and undivided love of truth, or what he deemed to be truth. He pursued his speculations and deductions with entire fearlessness and sincerity; he accepted their results with perfect conviction. He acquired a thorough knowledge of the Rabbinical literature and of the Hebrew philosophers of the Middle Age, and seems to have conceived a special attachment for Maimonides. He was thus led to a thoroughly rationalistic interpretation of the Scriptures and of the dogmas of his hereditary creed. He accordingly contracted a repugnance to the doctrinal authority of the synagogue, and a distaste for theological investigation within the lines of Mosaism. He turned aside from this severe mistress to the easier yoke of philosophy which allowed ampler range for the divagations of his restless mind. While still undecided, he fell in with the works of Des Cartes, from which he afterwards declared himself to have derived all his knowledge of philosophy. It was a memorable contact and a notable admission. He was particularly struck with the position of Des Cartes that nothing should be accepted as true without sufficient

reasons. This, of course, precluded any childlike and uncritical reception of the traditions of the Targum and the Cabala, and any unquestioning submission to the precepts of religion, which “walks by faith, and not by sight.” He became meditative, reserved, retiring, self contained. Such he was, probably, by natural temperament. The mind that broods over recondite speculations, whose “thoughts wander through eternity,” and whose habitual associations are with the abstract, the impalpable, and the divine, narrows its communion with men, and finds few companions to share or to welcome its abstruse deductions or imaginations. He withdrew himself more and more from the Jewish doctors; he rarely attended the services of the synagogue; he became

*“Parcus deorum cultor et infrequens,
Insanientis dum sapientiae
Consultus.”*

The suspicions and the anger of his despised coreligionists were aroused. Their fanaticism was inflamed by the apprehended loss of a brilliant votary. Nor was indignation diminished by the fear that he purposed giving his adhesion to Christianity. This he never did. He always spoke reverently and dispassionately of the New Covenant; but Christianity, as an authoritative creed, was inconsistent with the scheme of philosophy which he elaborated for himself. Spinoza belonged to that class of eminent thinkers — like Grotius, Locke, Leibnitz, Kant — who were profoundly religious in spirit, but not confined within formal theological boundaries. The Jews were so anxious to retain him in their sect so desirous of avoiding the scandal of his renunciation of their religion that they offered him a pension of a thousand florins to remain with them, and to attend the synagogue occasionally. The bribe was refused. It was addressed to a spirit never mercenary, and more likely to be repelled than attracted by pecuniary temptations. As he could not be seduced by gain, an attempt was made to remove him permanently out of the way. As he came from the theater or from the old Portuguese synagogue — for the accounts differ — an attempt was made to assassinate him. He preserved the vestments which had been pierced by the murderer’s dagger.

“See what a rent the envious Casca made!”

Corruption and violence having equally failed to prevent Spinoza’s desertion of the synagogue, he was solemnly cut off from the chosen people. The excommunication seems to have severed him from the

members of his own family, and he was reduced entirely to his own resources. The Jewish law has always required the acquisition of some handicraft as an assured means of support in case of necessity. Spinoza, accordingly, learned the art of grinding optical glasses, and depended upon this for his future maintenance. He applied himself also to drawing. He withdrew from Amsterdam, where all his surroundings were embarrassing, and found a lodging with a friend in the country. How long he remained in the neighborhood of his native city is uncertain. In 1664 he removed to Rhinsburg, a small place between Leyden and the mouth of the Rhine, which is there a mean and sluggish stream, muddying through the fat and hollow land. He remained at Rhinsburg through the winter, and then changed his abode to Voorburg, a small town three miles from the Hague. Some three years thereafter he was induced to transfer his residence to the Hague itself, where he spent the short remainder of his life. From the time of his departure from Amsterdam his existence passed in secluded industry, mechanical and philosophical. By grinding lenses for optical instruments — an occupation much increased by the recent discovery of telescopes and microscopes — he secured a very modest but independent support. The rest of his time was assiduously employed in meditating his metaphysical scheme, or in pleasant conversation with the few friends who enjoyed his intimacy, or with admiring visitors.

The only incidents in this monotonous life which deserve mention are his visit to Utrecht to meet the great Condé, and his refusal of a professorship at Heidelberg. The first occurrence was due to an invitation from Stoupe, a Swiss colonel, commandant in Utrecht during Louis XIV's Dutch war. Stoupe sent Spinoza a passport through the French lines, accompanied with the declaration of the prince de Conde's solicitude to make his acquaintance. Conde was in Utrecht in 1672, but he was suffering from a severe wound in the wrist, received at the passage of the Rhine. He was in no condition to meet the Hebrew philosopher, and he set off for his seat at Chantilly as soon as he was able to travel. Spinoza, however, after some delay, accepted Stoupe's invitation, perhaps with the hope of a secure refuge in France in case of his being driven out of Holland on account of his opinions. He did not see Codd, who had left Utrecht before his arrival. When he got back to the Hague, he found much fermentation among the people, who regarded his visit to the French quarters as the visit of a spy, and as a proof of treasonable negotiations. Van der Spyck, with whom he lodged at the time, was alarmed by the popular commotion, and by the

menace of danger to his house and to his lodger. Spinoza reassured him, stating that he could satisfactorily explain his journey to Utrecht; but that if the rabble approached the door, he would go straight to them, even if they should tear him to pieces, as they had torn the De Witts. The massacre of the De Witts occurred on Aug. 22, 1672. Codd was wounded on June 12 in that year. Thus the proximate date of Spinoza's visit to Utrecht may be determined.

The second incident was the offer, in 1673, of a professorship by the elector-palatine. The invitation was conveyed in the most gratifying and flattering manner. The chair of philosophy was offered. Entire freedom of speculation was accorded, on the understanding that there should be no offense to the recognized religion. It was a strange proposal, with a strange condition. It displayed the toleration of rationalistic tendencies which is so characteristic of Germany in our day. Yet it is not easy to discern how Spinozism could be taught without grave infringement of any form of Christianity. The invitation was declined in a graceful and piquant manner, because Spinoza had no disposition to teach instead of studying philosophy, could not determine the limits of the freedom conceded, and preferred the quiet of his private and solitary life to distinctions and emoluments.

This retired and equable existence was his delight. It was never broken at the Hague, except by intemperate denunciations of his supposed opinions, which amused more than they disquieted him, though they prevented him from giving his *Ethics* and other lucubrations to the public. The clamor which had been raised in Holland and throughout Europe by the publication of his *Tractatus Theologico-politicus*, and the apprehension of louder clamor and more vehement opposition, induced him to withhold his *Ethics* from the world, when already preparing to give it to the press.

The later years of Spinoza were rendered easy and comfortable by a modest annuity bequeathed to him by a friend. He had declined the chair at Heidelberg without regard to its revenues. He refused to dedicate a treatise to Louis XIV, even with the prospect of a royal pension. Simple, upright, independent, incorruptible, self sustained, of few and humble wants, he declined all favors which might in any way compromise his perfect moral and intellectual freedom. Yet in his later years he was provided for without the necessity of his own labor, and was remitted to the enjoyment of his tranquil speculative activity. Simon De Vries, of Amsterdam, presented him

with two thousand florins, to enable him to live more at his ease. He rejected the gift, saying that he had no need of it, and that the possession of so large a sum would certainly interfere with his studies. When Simon approached his end, he determined to bequeath all his worldly goods to Spinoza, being himself without wife or child. Spinoza remonstrated with his friend, maintaining that the estate ought to be left to the decedent's brother at Schiedam. This was accordingly done, on the condition that the brother should bestow a pension for life on Spinoza. Five hundred florins a year was the amount proposed by the heir. Spinoza pronounced the sum excessive, and insisted on its reduction to three hundred florins. So small a sum sufficed for his maintenance, and for the satisfaction of his truly philosophic wants.

Spinoza was small in frame, lean, sickly, and for twenty years threatened with consumption. His habits were always singularly abstemious, but care and watchfulness in regard to his diet were required in his later life. Death came to him gently and unexpected. One Sunday, in February 1677, when his hosts returned home from the afternoon services, they found him dead, and the physician, in whose presence he had died, departed. He had come down stairs at noon, and had conversed freely with them in regard to the morning sermon which they had heard. Unseemly litigation sprang up over his remains, and after his remains were committed to the ground. Petty accounts for shaving, for furnishing drugs, for drawing up the inventory of his beggarly chattels, were hastily and urgently presented. His sister Rebecca, who seems to have utterly slighted him while alive, claimed the inheritance of his effects, but refused to pay his small debts without being assured that a surplus would be left after this were done. All claims were paid by De Vries, of Schiedam, who seems also to have defrayed the funeral expenses. His property was sold by public vendue, and brought only three hundred and ninety florins and fourteen sous, after deducting some ten florins for the expenses of sale. It consisted of a meager supply of plain clothing, two silver buckles, a few books and stamps, some polished glasses and implements for polishing them. He left behind what was more than worldly wealth — the memory of a pure, simple, unambitious, modest, and innocent life, industriously employed in high and earnest speculation, void of offense towards God or man, except for that most dangerous of all offenses — sincere but pernicious error in regard to the highest principles and to the highest objects of human interest. What finite mind shall undertake to weigh in the balance honesty of motive and

sincerity of conduct against intellectual delusions? Spinoza was buried with decent respect at the Hague, Feb. 21, 1677.

II. Works. — There is inevitable perplexity and confusion in any attempt to enumerate the works of Spinoza with any design of exhibiting their chronological succession or the development of his philosophical views. His most important productions were not given to the world till after his death, and some have been discovered and edited only in recent years. But one work of any note was published by himself. Yet, before its publication, his most characteristic tenets were already entertained by him, and were gradually molding themselves into shape, and receiving further development and increased precision till the very moment of his death. Taking his collected works as they are now presented to us, it is usually impossible to fix the dates at which his conclusions were reached, or to indicate the relation in time which they bear to the general body of his doctrine. This uncertainty, however, is rendered less annoying by the remarkable consonance or consistency, or, rather, by the inflexible rigidity and dry precision, of his system from its first conception to its final exposition. His *Ethics* constitutes his philosophy proper. They had been commenced before his first published work, though they were not published till after he had passed away. About the same time with their conception was printed his first work, a summary of the Cartesian philosophy. In this the geometrical procedure, so characteristic of his mode of reasoning and so rigorously but provokingly employed in his *Ethics*, is already used. Before either of these works was composed, he had probably written his short tractate *On God, Man, and Happiness*, which was edited for the first time in very late years. In this recently recovered production are already discernible the cardinal principles more fully, and in some respects diversely, elaborated in his later treatises. It would appear that Spinoza's philosophy revealed itself to him, in its first manifestation, virtually such as it was in its ultimate realization. It is so simple in essence, though so elaborate in detail, that this may well have been so. There was no elasticity, no mutability, in the essential thought, and therefore growth or serious alteration was foreign to its nature. The geometrical procedure was in intimate harmony with this changeless character of principle and reasoning, and its adoption may have as readily predetermined the philosophy as have been induced by it. Of course, under these circumstances, the chronological order of the production of the several works of Spinoza, or even of their rudimentary contemplation, ceases to be

of any marked philosophical import, and his chief works may be noted simply in the order of their appearance. In 1663, when Spinoza was thirty-one years of age, was issued from the press *Renati Des Cartes Principiorum Philosophic Pars I et II More Geometrico Demonstratoe*. He had already exchanged his Hebrew name of *Baruch* for the Latin name of *Benedict*. This treatise was merely a synopsis and logical presentation of the Cartesian philosophy, originally drawn up for a friend. It is no part of his own philosophy. Nevertheless, it is worthy of note that Spinoza's metaphysical career began with a systematization of Cartesianism, and that the geometrical method is employed in his earliest publication. The dawn of his peculiar dogmas may also be detected in it. In 1670 appeared his *Tractatus Theologico-politicus*, which aroused a storm of violent denunciation, and was the chief cause of his being regarded by his contemporaries as the prince of atheists. To this treatise attention was necessarily confined in his own day, as it was the only exhibition of his views offered to the public; but there was no reason for its engrossing so exclusively the consideration of the ensuing century. It is not surprising that polemics should have attached themselves chiefly to this work, for it is much more level to the general apprehension than either the *Ethics* or the *Reformation of the Understanding*, as it deals not with the rarefied abstractions of ontology, but with the received notions in regard to prophecy, the inspiration and interpretation of the Scriptures, and kindred topics which lie at the foundation of revealed religion. The *Tractatus Theologico-politicus* was pure and bold rationalism. It was to the 17th century what Strauss's *Life of Jesus* has been to the 19th; and the latter may be considered as only the development of the former. It is true that genuine Spinozism is implied in this work; but this is not its prominent characteristic. The most obvious points, which at once provoked antagonism, are briefly indicated by Henry Oldenburg in a letter dated Nov. 15, 1675. He specifies the confusion of God with nature, the rejection of the authority and worth of miracles, the concealment of his views of the incarnation, of the satisfaction, and of the nature of Christ. These important subjects are, however, not what is most prominent in the treatise, whose special purpose is expressed in its full title: *A Theologico-political Treatise, containing Several Dissertations, in which it is Shown that the Freedom of Philosophy is not only Compatible with the Maintenance of Piety and with Public Tranquillity, but that it cannot be Violated without Violating at the same time both Piety and Public Tranquillity*. The work was a revelation of the general movement of the century. In 1644 John

Milton asserted the freedom of the press in his *Areopagitica*; in 1647 Jeremy Taylor produced his *Liberty of Prophesying*, advocating freedom of religious ministrations; in 1670 appeared Spinoza's *Tractatus Theologico-politicus*, urging unrestricted freedom of philosophy, and especially in regard to the interpretation of the Scriptures. In 1689 Locke published the first of his *Letters on Toleration*, urging entire religious freedom. The closing years of the century were preeminently the age of the freethinkers. Spinoza's treatise may therefore be considered as a manifestation of the spirit of the time, not as an abnormal phenomenon. Spinoza was only one of a throng:

*“he above the rest,
In shape and gesture proudly eminent.
...by merit raised
To that bad eminence.”*

We cannot enter into the details of this treatise, significant as they are. They are not Spinoza's philosophy, though they are concomitants of his philosophy. The treatise, though first in order of publication, was a consequence rather than a cause of his philosophy, which was not fairly exhibited during his lifetime. The *Ethica*, which is his philosophy, was apparently constructed between 1662 and 1665, but not published till 1677, among his *Opera Posthuma*, which contained, besides his *Tractatus Politicus*, his *Tractatus de Intellectus Emendatione*, *Epistolae Doctorum Virorum*, and his *Compendium Grammaticoe Linguae Hebraicoe*. His *Reformation of the Understanding* and his *Ethics* will be noticed under the head of his Philosophy; so will the *Letters*, as far as may be found expedient, for they are chiefly comments upon his doctrine. The *Tractatus Politicus* was perhaps suggested by *The Leviathan* of Hobbes, but differs greatly from it in spirit and conclusion, though largely accordant with it in general procedure. Hobbes favored despotic authority, Spinoza upheld regulated and rational freedom under every form of government. Arbitrary restraints were foreign to his mental and moral habits, and had been rendered repugnant to him by the bitter experiences of himself and of his teacher, Van den Ende. The *Hebrew Grammar* requires no further commemoration. Several other works have been ascribed, correctly or incorrectly, to Spinoza. Some of them have been lost. A number of marginal notes have been preserved and published. A little treatise of much interest was discovered and printed several years ago. This is the *Korte Verhandeling van God, de Mensch en deszelfs Welstand*. It is preserved in

the Dutch version, not in the original text. The chief value of the essay is that it contains clear indications of the peculiar doctrines of Spinoza, and gives the earliest view of them. It was probably composed before 1661; possibly as early as 1654-5. In the latter case, Spinoza would have been only twenty-two or twenty-three at the time. It thus reveals the precocity of his scheme and the singular consistency of his intellectual development. The chronological order of Spinoza's works thus appears to have been almost exactly the reverse of their order of publication. There is a somewhat analogous indication in the development of his philosophy. His conclusions seem to have been first settled, then principles discovered for them, then definitions and axioms invented, and then demonstrations devised. This will explain the error of the dogmas, the arbitrariness and invalidity of the premises, and their singularly logical evolution into the anticipated results.

3. *Philosophy.* — With an author so systematic as Spinoza, so curious in the establishment of all details, so methodically scrupulous in their demonstration and concatenation, it is impossible to deal, in a work of this kind, otherwise than by a summary treatment of his most distinctive principles. A full and formal examination would demand as close and as minute a criticism as was bestowed by Leibnitz upon Locke's *Essay on the Human Understanding*, Book by book, paragraph by paragraph, would have to be tested. For such a proceeding there is no room here. A bird's eye view must suffice. The details of any philosophy are, however, of secondary importance. If correctly established, they flow of necessity from the principles; if incorrectly deduced, they may discredit the philosopher, but they are no fair exhibition of the philosophy, and may be disregarded in a brief estimate of its character and value. The method is the chief concern. The principles come next, and they are usually determined, in large measure, by the method. All, then, that can be attempted at present will be to point out the characteristic procedure of Spinoza, and his fundamental principles. These determine and distinguish the philosophy, in its essence, its type, and its worth. For the purpose contemplated two of Spinoza's works will suffice — the *Reformation of the Understanding*, which presents a fragmentary view of his method, and the *Ethics*, which contain his philosophy. The *Letters* are chiefly elucidations of the doctrine.

The treatise on the *Reformation of the Understanding* was a posthumous work, and was left a fragment. Its composition, in its first draft, probably dates back to the period following the commencement of the *Ethics*, to

which work it may serve as an introduction. Unfinished, as it is, it may explain the philosophical tendencies, the philosophical relations, and the philosophical procedure of its author. Spinoza had been inducted into speculative pursuits by the study of the works of Des Cartes. His first publication was an abstract of Cartesianism. He was Cartesian by descent, Cartesian by intellectual habit, and remained Cartesian to the end. He was, indeed, hyper-Cartesian, as Leibnitz recognized. He only pushed the Cartesian method and the Cartesian doctrine to their furthest consequences. There are two leading dogmas of Des Cartes — one concerned with his method, the other with his doctrine. The former is that a clear idea is a true one, since the mind contains within itself the germs of truth, in the form of innate ideas. The latter is that mind and matter constitute the universe, as thought and extension; that they are entirely diverse, and cannot act upon each other. *SEE DES CARTES*. These two dogmas constitute the starting points of Spinozism, in procedure and in system. “To have a certain knowledge of the truth,” says Spinoza, “it is sufficient to have a clear idea” (comp. *Ethics*, pt. 2, prop. 43). “Ideas which are clear and distinct can never be false.” What is clear, then, is certain; what is certain, is true; and the mind is both the source and the judge of true knowledge. This is Cartesianism. Spinoza recognized four different kinds of knowledge, according to their origin and according to their adequacy. Intuition, the highest grade, is alone wholly satisfactory (comp. *Ethics*, pt. 2, prop. 40). The influence of Platonism upon both Des Cartes and Spinoza is here manifest. Nothing is true which is not presented as a clear and adequate idea. A clear and adequate idea is necessarily true. The invalidity of these assumptions need not be insisted upon. They are the foundation of Spinoza’s method.

The object of life is to attain a knowledge of the truth — of the truth of being, of absolute truth. All other aims are relatively unimportant. Everything but this is merely secondary. Worldly temptations, worldly enjoyments, wealth, power, honors, indulgences, distract the mind, and unfit it for such high contemplations, and for their earnest prosecution. They should be renounced, in order to secure the serene temperament and the unclouded vision and the unselfish devotion which the genuine pursuit of truth demands. Thus only can the attainment of clear, and therefore of true, ideas be expected. But, besides the knowledge of principles, which are the data of reasoning, the knowledge of the consequences of these principles, and of the reciprocal relations of such consequences, must be

acquired. First principles, or disconnected ideas, are the beginning of knowledge, not its body. All possible consequences are evolved from them, but they must be traced in their relations and their interdependences. This must be done by the strictest reasoning, without suffering the interference of any obscure, vague, or imperfect notions. Such reasoning must be distinct and conclusive in all its stages, coercive of assent, and rigidly demonstrative. The strictest form of demonstration is geometrical, hence geometrical reasoning alone can suffice for the requirements of a true exposition of true doctrine. It will be noted that Spinoza does not pursue the course of investigation, but the course of development. He always proceeds *a priori*. His principles, whether admissible or not, are data, are assumptions. The sufficient proof of their truth with him is their lucidity. Thence every position is reached simply by deduction. Pascal, one of the greatest of mathematicians, had luminously shown the inapplicability of mathematical reasoning to unmathematical topics. But the Cartesian dogma of clear ideas being necessarily true engrossed the mind of Spinoza, and determined his whole method. Cartesianism was dominant throughout Europe. The brightest minds were occupied in questioning Cartesianism, in refuting objections, removing discords, supplying deficiencies, and assuring its coherence and completeness. In one fundamental respect Cartesianism was unsatisfactory and inexplicable. There was a serious flaw in a cardinal doctrine which exacted redress. The universe consisted of thought and extension, mind and matter. Everything fell under one or the other category, or was composed of both. But mind and matter were asserted to be wholly distinct and incommunicable. Neither was capable of acting on the other. How were the functions of life, the actions of rational beings, the conduct of creatures capable of spontaneous movement, to be accounted for? Here was the knot which Cartesianism could not untie, which must be untied before Cartesianism could be completely valid. The same knot, in a disguised form, is still perplexing speculation. Various solutions of the difficulty were proposed; all have proved extravagant and inadequate. **SEE LEIBNITZ; SEE MALEBRANCHE.** Spinoza accepted the postulates of Des Cartes, and appreciated the difficulty which rent Cartesianism from crown to sole. If he could only obtain clear ideas of mind and matter, their relations to each other would be discerned and the problem would be solved. Mind and matter constitute the universe; they are variously conjoined; they suffer concurrent modifications; they act continually in harmony, yet they cannot act upon each other. The only conclusion consonant with these positions is that mind and matter are essentially one

and the same; that they are diverse aspects of a single existence, and that they are distinguished by merely apparent and accidental differences. If the same, they must be, and must have been, the same at all times and throughout all eternity, through all their changes and in all their forms. There is no longer any need of explaining their reciprocal interaction, for there is no interaction. There is no necessity for any divine preordination or divine cooperation to bring about material changes coincidentally with mental determinations, because, as the universe is reduced to absolute unity, the Divinity is itself embraced in that unity — is, indeed, that unity. There is inconclusiveness in the reasoning, no doubt; if there were no inconclusiveness, Spinozism would be true. It is not meant to be asserted that Spinoza consciously pursued the course of reasoning here presumed, or has anywhere formally developed it. The foundations of his philosophy are intuitive, according to his own principles. But from his essay on the *Reformation of the Understanding*, from the constitution of his *Ethics*, from the whole complexion of his scheme, from the Cartesianism which furnish his point of departure and the correction of Cartesianism which he submitted as his system, it is certain that he must have instinctively pursued this or a like line of reasoning.

Everything is thus swallowed up in the divinity. God is all, and all is God — not interchangeably — for that would be materialistic theism, which is practical atheism; but with the precedence and exclusiveness of the divine, and that is idealistic pantheism. Things are not preordained, or predetermined, or prearranged, but preinvolved. Whatever phenomena arise, whatever changes occur, they are the transitory manifestations of some modification of the divine activity. There is mutation of accidents, there is no mutation of essence. The waves swell and roar upon the ocean, the bubbles burst upon the waves, but the ocean remains identically the same—

“Such as creation’s dawn beheld.”

But there is no creation, there is only transfiguration through the incessant evolution and revolution of one eternal being. All possibilities are contained in this being, and all possibilities come into act, not coincidentally or contemporaneously, but in diverse order and position. There is but one existence, one substance, but infinite forms. “There cannot be, and we cannot conceive, any other substance than God.” “Whatever is, is in God; and nothing can be, nor can be conceived, without God” (*Ethics*, pt. 1,

prop. 14, 15). These are foregone conclusions. They are involved in the third and sixth definitions of the first part. The definitions are assumptions, and arbitrary assumptions. All Spinozism is latent in Spinoza's definition of substance, as all possibilities and eventualities are enclosed in the Spinozistic Divinity. But Spinoza's definition of substance is altogether alien from the definitions and conceptions of the Greek and other philosophers. With the latter, substance is shadowy and almost inapprehensible, the final residuum after everything conceivable has been separated from the aggregate of accidents, properties, and other constituents. With Spinoza, it is the cause and body of those accidents and properties, and of what else there may be. In both cases, it is true, it is the foundation, the underlying *aliquid necessarium* — τὸ ὑποκείμενον. With Spinoza it is everything, with the rest it is nothing that can be conceived. From the unity of substance and the concomitant universality of the Divinity, all Spinozism follows of necessity, and its pantheistic character is also a necessary consequence, with or without geometrical deduction. We have exhibited only the roots of the doctrine; the trunk, the branches, the leaves, the blossoms, and the fruit all spring from them. We have not the space to pursue Spinoza through all the intricacies of his system. It is only necessary to add to the explanations already given that the *Ethics* of Spinoza include ontology, psychology, and deontology. The treatise is distributed into five parts: I. On God; II. On the Nature and Origin of the Soul; III. On the Nature and Origin of the Passions; IV. On the Slavery of Man, or the Strength of the Passions; V. On the Power of the Understanding, or the Liberty of Man. This freedom is very delusive. Man has no freedom of volition or of action. The only freedom accorded by Spinoza is freedom from other constraint than the necessities of his nature (*Ethics*, pt. 2, prop. 48; pt. 3, def. 2, prop. 2, etc.).

In the rigorous demonstrations of Spinoza, though the validity of the demonstration may be sometimes contested, there are many acute and profound observations. Nothing can be more surprising or more inspiring than his deduction and enforcement of every duty and of every virtue in the fifth part. There is a nice distinction between *Natura naturans* and *Natura naturata* which has become so celebrated and is often so convenient that it should not be left without notice (*Ethics*, pt. 1, prop. 29, Schol.). With Spinoza, *Natura naturans* is the divine substance considered an operating cause; *Natura naturata* the divine substance considered as effect or modification. With philosophers of dissimilar tenets, *Natura naturans*

signifies nature in her silent operation producing the appropriate results; and *Natura naturata* the results of such operation.

There is ample temptation for further comment and for abundant reflection, but these must be reluctantly renounced. From the brief survey of the essential character of Spinozism, it will be evident that the doctrine is the purest and completest pantheism — the purest in every sense. It is pantheism, and has consequently affinities and correspondences with all fashions of pantheism. It is inevitably opposed to all revealed religion, yet it is steeped through and through in the Divinity; but in an endless, formless, indiscriminate, impersonal, and mistaken Divinity. It is the *reductio ad absurdum* of Cartesianism. It therefore instituted no sect and invited no acolytes. The philosophy became a target and a butt, and when new forms of error menaced religion it passed away, and has been too little remembered. The memory of the clear spirit, the noble nature, and the unspotted life” of Spinoza should not be allowed to sink into oblivion.

IV. Literature. — *B. de Spinoza Opera Omnia*, ed. Paulus (Jena, 1802-3); *id.* ed. Gfrörer (Stuttg. 1830); *id.* ed. Bruder (Lips. 1843-46); Saisset, *Oeuvres de Spinoza* (Par. 1842); Prat, *Oeuvres Completes de Spinoza* (ibid. 1866); Van Vloten, *Ad B. de Spinoza Opera quoe Supersunt Omnia Suppl.* (Amst. 1869); Schaarsmidt, *B. de Spinoza, Korte Verhandeling van God, de Mensch en deszelfs Welstand* (ibid. 1869); Sigwart, *B. de Spinoza's Kurzer Tractat von Gott, dem Menschen und dessen Glückseligkeit* (Tub. 1870); Spinoza, *Tractatus Theologico-politicus* (Lond. 1877); Janet, *Spinoza, Dieu, l'Homme, et la Beatitude* (Par. 1878); Bayle, *Dict. Hist. Crit.* s.v. “Spinoza;” Dietz, *Ben. von Spinoza, nach Leben und Lehren* (Leips. 1783); Jacobi, *Ueber die Lehre des Spinoza* (ibid. 1785); Philipson, *Leben B. von Spinoza* (Mannh. 1790); Heine, *Rev. des Deux Mondes*, Nov. 1834; Martin, *Diss. de Phil. B. de Spinoza* (Par. 1836); Auerbach, *Spinoza, ein hist. Roman* (Stuttg. 1837); *id.* *Spinoza, ein Denker-Leben* (Mannh. 1855); Thomas, *Spinoza als Metaphysiker* (Königsb. 1840); Saintes, *Hist. de la Vie et des Oeuvres de Spinoza* (Par. 1843); Saisset, *Hist. du Spinozisme*; Hebler, *Spinoza's Lehre*, etc. (Berne, 1850); Von Orelli, *Spinoza's Leben und Lehre* (Aarau, 1850); Van Vloten, *Baruch d'Espinoza* (Amst. 1862); Saisset, *Maimonide et Spinoza*, in the *Rev. des Deux Mondes*, 1862; Van der Linde, *Spinoza, sein Leben*, etc. (Götting. 1862); Lehmann, *Spinoza, sein Lebensbild*, etc. (Würzb. 1864); Fischer, *B. Spinoza's Leben und Charakter* (Mannh. 1865); Nourrisson, *Spinoza et le Naturalisme Contemporain* (Par. 1866); Janet, *Spinoza et le*

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Spinster

a term applied to an unmarried woman in legal documents, and in banns or proclamations of marriage. Spinster, with the old termination, is the female of spinner, as songster is of singer, seamster or seamster of seamer. King Alfred, in his will, calls the male side of his house the spear side, and the female the spindle side. The term is derived from the old occupation of women.

Spire

Picture for Spire 1

(*spira*), an acutely pointed termination given to towers and turrets, forming the roof, and usually carried up to a great height. It is doubtful whether any very decided approach towards a spire was made till a considerable time after the introduction of the *Norman* style at this period spires were sometimes adopted both on turrets and towers, and were generally made to correspond with them in their plan. Thus the circular turrets at the east end of the Church of St. Peter, at Oxford, terminate in small circular spires; an octagonal turret at the west end of Rochester Cathedral has an octagonal spire; and the square towers of the churches of Than and St. Contet, and several others near Caen, in Normandy, are surmounted with pyramids or square spires. They were at first of very low proportions compared with later structures, and in truth were little more than pyramidal roofs. The whole of the existing specimens of this date are of stone, and rise from the outer surface of the walls, so as to have no parapet or gutter round the base. These pyramids become gradually more elongated as they are later in date, and clearly led the way to the spire.

Picture for Spire 2

As the *Early English* style arose, considerably greater elevation was given to spires, although they were still very frequently less acute than they afterwards became, as at Ryhall, Rutland; Barnack and Ringstead Northamptonshire; and Christ Church Cathedral, Oxford. With the exception of a few rare examples, spires at this period were always octagonal; and when placed on square towers, the angles of the tower not covered by the base of the spire were occupied by pinnacles or by masses of masonry made to slope back against the spire. At the bottom of each of the four cardinal sides was usually a large opening with the jambs built perpendicularly, so that the head stood out from the spire and was usually finished with a steep pediment. Above these, at some considerable distance, smaller openings of a similar kind were generally introduced on the alternate sides; these openings are called spire lights. The top of the spire terminated with a finial and a cross or *vane*. Spires were still usually made to rise from the exterior of the tower walls without a parapet, a mode of construction which is distinguished in some districts by the term *broach*, the name of *spire* being confined to such structures as have gutters and parapets round their bases. Fine examples of spires of this date exist in Normandy, and at Bampton and Witney, Oxfordshire, and various other places.

Picture for Spire 3

During the prevalence of the *Decorated* style spires were almost always very acute; they generally had parapets and gutters round them, though the broach spires are by no means uncommon at this date, as at Stamford and Crick, Northamptonshire. Decorated spires did not differ materially from Early English spires, except in the character of the details and the amount of enrichments, which now began to be introduced in profusion. Crockets were often carved on the angles, as at Caythorpe, and small bands of paneling or other ornaments formed round them at different heights; the openings also were more enriched, and the pinnacles on the angles of the tower were enlarged, and were not unfrequently connected with the spire by small flying buttresses. Fine examples of this style are the spires of Salisbury Cathedral and of St. Mary's, Oxford.

Picture for Spire 4

In the *Perpendicular* style the same general., arrangement was continued, although the character of the details and enrichments was altered in common with those of the other features of Gothic architecture. At this period broach spires appear to have been abandoned — at least, no example of one of this date can be referred to. The foregoing observations refer to spires of stone, but they were often also made of timber and covered either with lead or shingles, the greater part of these were broaches, but they were sometimes surrounded by a parapet at the base. Many specimens of timber spires covered with shingles are to be met with in the counties of Surrey, Sussex, Kent, and Essex, and in some other places.

Picture for Spire 5

Small spires of open work, of timber, are sometimes placed at the east end of the naves of large foreign churches. In some of these the Lady bell (or Sanctus bell) is placed. The conjunction of a tower and spire forms a steeple. The following is the measurement of celebrated steeples above the ground: Old St. Paul's, 527 ft.; Salisbury, 404 ft.; St. Michael's, Coventry, 320 ft.; Norwich, 309 ft.; Louth, 294 ft.; Chichester, 271 ft.; Strasburg, 500 ft.; Vienna, 441 ft.; Antwerp, 406 ft.; Freiberg, 385 ft.; Chartres, 353 ft.; St. Patrick's, Dublin, 223 ft.; Glasgow, 225 ft. The spire of Amiens, called the golden steeple, from its gilded crockets, is 422 ft.; of Cologne, 510 ft.; the highest pinnacle of Milan, 355 ft.; the dome of St. Peter's, 434 ft.; Florence, 387 ft.; and Segovia, 330 ft. See Parker, *Gloss. of Architecture*, s.v.; Lee, *Gloss. of Liturg. Terms*; Walcott, *Sacred Archceol.* s.v.

Spire, Or Exupere, St.

first bishop of Bayeux, was born, according to some, in Rome, and came to Gaul about A.D. 68, with Denis, Saturnin, and other bishops, whom they pretend to have been sent by pope Clement. This opinion, followed in the diocese of Bayeux, is in contradiction with the chronology of its bishops; and it is also necessary, in accordance with the majority of writers, to fix, the epoch of his arrival towards the end of the fourth century. He died about 405, and was buried at the end of Mt. Phaunus, where he had begun to preach the Christian faith. His remains, transferred in the 16th century to

Corbeil, where a church was erected in his memory, were burned, Feb. 8, 1679, in the presence of the municipality. His festival is on Aug. 1.

Spire Cross

Picture for Spire

In mediaeval times every church spire was crowned and surmounted by an ornamental cross. Its form was very varied, and frequently the representation of a cock was placed at the top, while at the foot of the cross was a globe, signifying the influence and power of the cross over the world. The richest examples of spire crosses are found in France and Germany. That from the pencil of Mr. Pugin, in the accompanying cut, is not unlike the cross surmounting the spire of Amiens Cathedral.

Spires, Diets Of Spires, Or Spire

(Germ. *Speyer*; anc. *Noviomagus*, afterwards *Nemetes*), is a city of Bavaria, at the confluence of the Speyerbach with the Rhine, once the residence of the German emperors, but now greatly reduced, having been nearly destroyed by the French in 1689. It is noted in ecclesiastical history for the meetings held there by the Reformers.

I. The first diet had been ordered to convene Feb. 1, 1526, at Esslingen, but was afterwards directed to meet at Spires on May 1. It did not begin its deliberations, however, until June 26. The situation at the time was favorable to the evangelical cause, inasmuch as the peace of Madrid, concluded between the emperor Charles V and Francis I, the king of France (January 1526), had been broken by Francis, with the consent of the pope. All Western Europe was leagued together to destroy the preponderating power of the imperial house. The Turks threatened to invade Germany, and the Torgau alliance had compacted the Protestant states into a formidable power. The Protestant princes accordingly assumed a bold attitude, and from the time of their arrival caused their preachers to hold daily services, at which thousands of people were present. The religious question was prominent from the beginning of the diet. The imperial commissioners announced that the emperor had determined to maintain the existing order in religious matters until a council should arrange a different order, and demanded that new innovations agreeable to the teaching of Luther and contrary to the Edict of Worms should not be undertaken, besides calling attention to ordinary

matters pertaining to the general conduct of the empire and to its needs. Debates immediately ensued, in which the lay estates directed attention towards the many and notorious abuses existing in the Church, and the imperial cities demanded the abrogation of erroneous and dangerous customs. They asserted that it was impossible to tell when, if ever, a general Christian council might be convened. These arguments prevailed. The complaints so presented were given to a committee, which reported that baptism and the Lord's supper should alone be regarded as sacraments; that the laity should partake of the cup; and that the vernacular should be employed in the administration of the sacraments. A second committee reported, advising the exercise of liberty in the points named by the former committee, and, in addition, recommending the abrogation of celibacy and an intelligent preaching of the Word of God. At this point the commissioners introduced instructions, dated March 23, which prohibited them from accepting any action on the part of the diet that did not harmonize with the traditional doctrines and usages, and required them to promote the execution of the Edict of Worms. The elector of Saxony and the landgrave of Hesse took immediate measures to depart from Spire; and the difficulties which surrounded the emperor, joined with the counsels of his advisers, now led him to employ more conciliatory language. He wrote to his brother Ferdinand that he was determined to win over the Evangelicals with kindness, and to submit their doctrines to a council and the recess of the diet, dated August 27, decreed that a universal — or at least a national — council should be called within a year “and that in matters treated of in the Edict of Worms each state should, during the interval, behave so as to be able to render account to God and the emperor. The Evangelical cause was thus accorded a season of quiet, during which its adherents drew more firmly together, and consolidated the Church. See the *Acta* of the diet in Luther's *Werke* (Walch's ed.), 16, 243 sq.; Veesenmayer, *Die Verhandlungen auf dem Reichstage zu Speyer im Jahre 1526*, etc., in *Vater's Archiv*, 1825, 1, 22 sq.; Ranke, *Deutsche Gesch.* 2, 354 sq.; id. *Fürsten u. Völker von Sudeuropa*, 2, 100 sq.; Neudecker, *Merkw. Aktenstücke aus dem Zeitalter d. Reformation*, 1, 19 sq.

II. The second Diet of Spire was occasioned by the more favorable conditions which the political relations of the emperor assumed, in consequence of which he felt himself able to enforce what was always his real desire, the repression of the Evangelical movement in Germany. When Francis I of France sued for peace, and the pope was induced to renew

amicable relations, the council promised in the recess of the first diet was no longer thought of by the emperor. He declared that he would no longer tolerate such disobedience to his commands as was manifest in the disregard of the Edict of Worms, and asserted that the existing differences in matters pertaining to the faith were the occasion from which sprang the troubles of the empire. He appointed commissaries, at the head of whom was his brother Ferdinand, and ordered the convening of a diet at Spire, to open Feb. 1, 1529. The date was afterwards changed to the 21st of that month; but the opening was delayed until March 15. The Romish party was strongly in the majority, and had been embittered by the fraud of Pack (q.v.), until its members were thoroughly determined to execute the emperor's instructions designed to overthrow the Evangelical teachings and Church order. The Evangelicals, as at the first Diet of Spire, were denied the use of a church, and were compelled to worship in their lodgings. Attendance on their services was prohibited; but congregations of over 8000 persons were, nevertheless, present at the preaching of the Word. The imperial commissaries were busily employed in sowing seeds of dissension among the Evangelicals; and failing in this purpose, they secured the exclusion of the delegates from Strasburg and Memmingen, where the mass had been prohibited.

The diet was opened by the commissaries in the spirit of the emperor's instructions. They abrogated the recess of the previous diet, on the alleged ground that it had been arbitrarily explained. The address of the commissaries was referred to a committee, in which the Evangelicals were greatly in the minority, and was of course approved. The report recommended the holding of a council in some German city, that the mass should be everywhere retained, and that it should be restored where it had been set aside; that a rigid censorship over books should be exercised; and, finally, that every form of teaching which did not recognize the real body and blood of Christ in the sacrament should be prohibited. The final item, was designed to prevent the union of Lutherans and Reformed into a single and powerful party, as the landgrave of Hesse proposed. Ferdinand exerted himself to promote the adoption of this report, and Eck and Faber (q.v.) were restlessly at work to divide the minority. The landgrave, assisted by Melancthon, was, however, successful in uniting the Evangelicals in support of a declaration directly opposed to the report of the committee in all its parts. This declaration was submitted to the diet April 12, and was of course immediately rejected by the Romish majority; and Ferdinand, in the

session of April 19, even exalted the report of the committee into a recess of the diet, and commanded the Evangelicals to submit to its provisions, as having been fixed by a majority. As the minority were not prepared to yield immediately, he and his associate commissaries left the diet. The Evangelical princes at once drew up a protest against the action of Ferdinand and in harmony with their previous declaration, and caused it to be read immediately and publicly after which they demanded its incorporation into the recess. On the following day (April 20) they transmitted a more extended copy of their protest to the imperial commissaries, which was returned to them by Ferdinand. This incident conferred on them the title of *Protestants*. The protest set forth that the Evangelical princes and estates could not sanction the revocation by a party vote of the recess passed unanimously at the last diet; that their opponents had conceded the correctness of Evangelical teaching in many points, and could not therefore require its rejection by those who now received it; that the papal legate had acknowledged, at the diet in Nuremberg, that the Church suffered from many evils in both head and members, and that consequently the occasion for existing differences must be found in Rome; as was also evident from the fact that the complaints of the German nation had not yet been satisfied. In the event that the recess of the former diet should, nevertheless, be recalled by the partisan majority, the signers protested before God that, for themselves and their people, they would “neither consent nor adhere in any manner whatsoever to the proposed decree in anything that is contrary to God, his holy Word, our right conscience and the salvation of our souls, and the last decree of Spire.” They asked that the matter be reported to the emperor, and declared that they would in the meantime so govern their actions that they might be able to render account thereof to God and the emperor.

The recess of the diet was issued April 22 in the form already described; and three days later the Protestant princes and delegates assembled in the house of Peter Muderstatt, deacon of St. John’s, to draw up — in behalf of themselves, their subjects, and all who should thereafter receive the Word of God — an appeal addressed to his imperial majesty and to a free and universal council of holy Christendom. They incorporated in it a review of the action taken by the diet, accompanied with the principal documents belonging to the case, and demanded immunity from all past, present, and future vexatious measures. They next resolved to send an embassy to the emperor, in order that the reasons from which they acted might be

truthfully reported to him, and that he might be conciliated; and then they quitted Spire.

The envoys were selected at a convention held in Nuremberg May 1529, and reached the emperor Sept. 7. They were, Alexis Frauentraut, secretary to the margrave of Brandenburg; Michael von Kaden, syndic of Nuremberg; and John Ehinger, the burgomaster of Memmingen. The emperor had in the meantime concluded a treaty with the pope at Barcelona, June 29, and had concluded peace with Francis I at Cambray, Aug. 5, in each instance binding himself to put down the Reformation in Germany. The envoys immediately presented the protest, but were obliged to wait until Oct. 12 for the emperor's reply, insisting on the submission of the Protestants to the decree of the diet; on receiving which they at once read the appeal of Spire, and caused it to be taken to the emperor, who thereupon placed them under arrest. In Germany, the landgrave of Hesse had given the protest of Spire to the world in print, May 5, 1529, and the elector of Saxony May 12. See Muller, *Hist. von d. evang. Stande Protest u. Appellation... dann der darauf erfolgten Legation in Spanien an k. Majest. Karl 5*, etc. (Jena, 1705); Jung, *Gesch. des Reichstags zu Speyer*, 1529 (Strasb. and Leips. 1830).

III. The third Diet of Spire was convened to take action with reference to the necessities of the empire as against the Turks. It was opened Feb. 9, 1542, by king Ferdinand, who urged the importance of providing aid against the threatening enemy, but was met by the Evangelical estates with a declaration that they would vote no assistance save under the condition that the peace of Ratisbon (1541) should be confirmed. They asserted that many rulers did not act conformably to that agreement, and also that in suits at law before the chamber Evangelical contestants could not expect justice because of the composition of that tribunal, and they demanded that unobjectionable men should be appointed to its bench. Ferdinand could not receive such sentiments with favor, but was obliged to yield to the demands of the Protestant party through fear of the Turks.

The pope had sent cardinal Moroni to the diet to advocate the inauguration of a reform which should restore the Church to its ancient condition, and to propose, in furtherance of that purpose, the holding of a council in some Italian city. The estates rejected the latter proposition; and the Evangelical party went so far as to declare that they would never recognize a council convened and opened by the pope, though the latter had offered to

substitute Trent or Cambray as the place of meeting, and the estates had decided in favor of Trent. The Evangelicals also demanded that their protest against the proposed council should be admitted into the recess of the diet. A compromise was finally adopted, and published as a recess on April 11, 1542, by which the Evangelical claims were recognized, and an armistice for five years after the war was accorded them in return for the vote of liberal aid for the prosecution of the Turkish campaign. The recess, however, provided no new guarantee that the unwilling Romanists would respect its provisions any better than those of the *Ratisbon Interim* (q.v.). See Sleidani *De Statu Religionis et Reipubl. Comment. a Chr. Car.* etc. (Frcf. ad M. 1786), p. 248 sq.; Seckendorf, *Historia Lutheranismi*, bk. 3, § 25, p. 382 sq.; Walch, *Luther's simmtliche Schriften* (Halle, 1745), 17, 1002 sq.; Schmidt, *Geschichte der Deutschen* (Ulm, 1783), 5, 436 sq.

IV. The aid voted at the third Diet of Spire did not enable the imperial armies to retard the progress of the Turkish conquest in Hungary; in Germany various complications had arisen through the introduction of the Protestant faith into new territories, and the opposition of the Roman Catholic estates to the execution of the Ratisbon declaration; and, finally, the war with France had become very burdensome. The emperor accordingly convened a *fourth* diet at Spire, on Feb. 20, 1544, and displayed unusual anxiety to secure the personal attendance of the elector of Saxony and the landgrave of Hesse — the object being to ally Germany with himself in the war against France if possible, and thus to destroy the hope of assistance from Francis I upon which the Germans counted in the event of religious and political complications. The elector was, however, required to confine the Evangelical preaching to his lodgings, and not to use a church for that purpose. Against this demand the Protestant princes raised an emphatic protest.

The diet was opened by the emperor in person, with an address reciting the needs of the empire with reference to its foreign foes, and promising that every means should be employed to elevate the chamber into a support of public order. The Protestants refused to permit their grievances to be put off without redress any longer, and insisted that the settling of a permanent peace and of equal rights before the tribunals of justice within the empire should precede the discussion of the Turkish and French wars; but they were finally induced to discuss the two projects side by side. The result was not, however, satisfactory. The principal point at issue was, the status of persons who had gone over to the Reformation after the Augsburg

Confession had been submitted. The emperor had decided that they should be excluded from the peace, and the Romish party insisted on this rule, while the Evangelicals desired its abrogation. Ultimately the elector and the landgrave returned to their homes. May 28 the emperor proposed to the estates, that the composition of the recess should be intrusted to him, and the Evangelicals consented, after they had been informed with regard to the paragraphs which were to be devoted to peace and justice, and after they had published a declaration designed to guard the provisions of the declaration of Ratisbon of the year 1541. The recess was agreed on June 10, and provided for the maintenance of an army, besides asking for a diet to be held at Worms within the year. It established peace, and enforced toleration in religious matters. The chamber was not to prosecute pending actions against the estates which adhered to the Augsburg Confession.

Neither party was satisfied with the recess. The Evangelicals drew up a protest deprecating the convening of a council by the pope, asserting that the judges of the chamber were not blameless, characterizing the oath in the Golden Bull as inadmissible. and insisting on the imperial Declaration of Ratisbon in 1541. The pope violently denounced the recess in a brief dated August 24, and Luther wrote against it the work *Von dem Papstthum zu Rom vom Teufel gestiftet*. See Seckendorf, *Hist. Lutheranismi*, bk. 3, § 28-30, p. 473-495; Sleidani *De Statu Relig.* etc. (Frcf. ad M. 1786), pt. 2, bk. 15, p. 328-350; Walch, *Luther's sammtliche Schriften* (Halle, 1745), 17, 1198 sq.; Schmidt, *Geschichte der Deutschen* (Ulm, 1783), 5, 469 sq.; Planck, *Geschichte. des prot. Lehrbegriffs*, pt. 3, 238 sq.; Von Rommel, *Philipp der Grossmuthige* (Giessen, 1830), 1, 476.

Spirit

(*j* *Ur*, *ruach* [twice *hmyjān* *ruishmah*, *breath*, ^{<3304>} Job 26:4; ^{<1017>} Proverbs 20:27], *πνεῦμα* [twice *φάντασμα*, *a phantasm*, ^{<4146>} Matthew 14:26; ^{<4069>} Mark 6:49], both literally meaning *wind*), is one of the most generic terms in either the English, Hebrew, or Greek language. We therefore discuss here its lexical as well as psychological relations somewhat extensively. *SEE PSYCHOLOGY*.

I. *Scriptural Usage of the Word.* — Its leading significations may be classed under the following heads:

1. The primary sense of the term is *wind*. “He that formeth the mountains and createth the wind” (j wr, ^{<3043>}Amos 4:13; ^{<3278>}Isaiah 27:8). “The wind (πνεῦμα) bloweth where it listeth” (^{<438>}John 3:8). This is the ground idea of the term “spirit” air, ether, air refined, sublimated, or vitalized; hence it denotes—
2. *Breath*, as of the mouth. “At the blast of the breath of his nostrils (yρα j wr) are they consumed” (^{<3409>}Job 4:9). “The Lord shall consume that wicked one with the breath of his mouth” (τῷ πνεύματι τοῦ στόματος, ^{<3308>}2 Thessalonians 2:8).
3. The *vital* principle which resides in and animates the body. In the Hebrew, vpr is the main specific term for this. In the Greek it is ψυχή, and in the Latin *anima*. “No man hath power over the spirit (j wrb) to retain the spirit” (^{<2108>}Ecclesiastes 8:8; ^{<1067>}Genesis 6:17; 7:15). “Jesus yielded up the ghost” (ἀφῆκε τὸ πνεῦμα, ^{<4270>}Matthew 27:50). “And her spirit (πνεῦμα ἀντήσ) came again,” etc. (^{<4165>}Luke 8:55). In close connection with this use of the word is another,
4. In which it has the sense of *apparition, specter*. They supposed that they had seen a spirit,” i.e. specter (^{<4257>}Luke 24:37). “A spirit hath not flesh and bones, as ye see me have” (ver. 39; ^{<4145>}Matthew 14:26).
5. The *soul* — the rational, immortal principle by which man is distinguished from the brute creation. It is the πνεῦμα, in distinction from the ψυχή. With the Latins it is the *animus*. In this class may be included that use of the word spirit in which the various emotions and dispositions of the soul are spoken of. “Into thy hands I commend my spirit” (τὸ μνευμά μου, ^{<4245>}Luke 23:46; ^{<4175>}Acts 7:59; ^{<4185>}1 Corinthians 5:5; 6:20; 7:34; ^{<3819>}Hebrews 12:9). “My spirit hath rejoiced in God my Savior” (^{<4147>}Luke 1:47). “Poor in spirit” (πτωχοὶ τῷ πνεύματι) denotes humility (^{<4188>}Matthew 5:3). “Ye know not what manner of spirit ye are of” (^{<4165>}Luke 9:55), where πνεῦμα denotes *disposition* or *temper*. “He that hath no rule over his own spirit” (wj wr, ^{<1528>}Proverbs 25:28; 16:32; ^{<2109>}Ecclesiastes 7:9). The moral affections are denominated “the spirit of meekness” (^{<4181>}Galatians 6:1), “of bondage” (^{<4185>}Romans 8:15), “of jealousy” (^{<4154>}Numbers 5:14), “of fear” (2 Timothy 1, 7), “of slumber” (^{<4108>}Romans 11:8). In the same way also the intellectual qualities of the soul are denominated “the spirit of counsel” (^{<2310>}Isaiah 11:2); the spirit of

knowledge” (ibid.); “the spirit of wisdom” (^{<4017>}Ephesians 1:17); “the spirit of truth and of error” (^{<4016>}1 John 4:6).

6. The race of superhuman created intelligences. Such beings are denominated spiritual beings because they have no bodies like ours. To both the holy and the sinning angels the term is applied. In their original constitution their natures were alike pure spirit. The apostasy occasioned no change in the *nature* of the fallen angels as spiritual beings. In the New Test. demonology δαίμων, δαιμόνιον, πνεῦμα ἀκάθαρτον, πνεῦμα πονηρόν, are the distinctive epithets for a fallen spirit. Christ gave to his disciples power over unclean spirits (πνευμάτων ἀκαθάρτων, ^{<4001>}Matthew 10:1; ^{<4023>}Mark 1:23; ^{<4036>}Luke 4:36; ^{<4156>}Acts 5:16). The holy angels are termed spirits: “Are they not all ministering spirits?” (λειτουργικὰ πνεύματα, ^{<3014>}Hebrews 1:14). “And from the seven spirits (ἑπτὰ πνευμάτων) which are before his throne” (^{<6004>}Revelation 1:4).

7. The term is applied to the Deity, as the sole, absolute, and uncreated Spirit. “God is a Spirit” (πνεῦμα ὁ Θεός). This, as a predicate, belongs to the divine nature, irrespective of the distinction of persons in that nature. But its characteristic application is to the third person in the Divinity, who is called the Holy Spirit (Πνεῦμα ἅγιον) because of his essential holiness, and because in the Christian scheme it is his peculiar work to sanctify the people of God. He is denominated *the* Spirit by way of eminence, as the immediate author of spiritual life in the hearts of Christians. The New Test. writers are full and explicit in referring the principle of the higher life to the Spirit. In the Old Test. the reference is more general. The Spirit is an all pervading, animating principle of life in the world of nature. In the work of creation the Spirit of God moved upon, or brooded over, the face of the waters (^{<0102>}Genesis 1:2; ^{<3813>}Job 26:13). This relation of the Spirit to the natural world the ancients expressed as *Ens extra-*, *Ens super-*, *Ens intramundanum*. The doctrine of the Spirit, as the omnipresent life and energy in nature, differs from Pantheism, on the one hand, and from the Platonic soul of the world, on the other. It makes the Spirit the immanent divine causality, working in and through natural laws, which work is called *nature*; as in the Christian life He is the indwelling divine causality, operating upon the soul, and through divine ordinances; and this is termed *grace*. The Spirit in the world may be considered as the divine omnipresence, and be classed among the doctrines which are more peculiarly theological. But the indwelling and operation of the Spirit in the heart of the believer are an essential doctrine of Christianity. The one

province of the Spirit is nature, the other grace. Upon the difference between the two, in respect to the Spirit's work, rests the Christian consciousness. The general presence and work of the Spirit in nature are not a matter of consciousness. The special presence and work of the Spirit in the heart of the believer, by the effects which are produced, are a matter of which, from consciousness, there may be the most consoling and delightful assurance. *SEE SPIRITUAL.*

II. Doctrinal Distinctions and Queries. — The lexical usage thus pointed out gives rise to questions concerning the constitution of the nature of man. Does it consist of two or three elements? Must we accept a dichotomy or a trichotomy? The dichotomy is unquestionably established if it can be shown that *soul* and *spirit* designate only different aspects of the same subject. The passage of Scripture which is fundamental in this inquiry (^{<0017>}Genesis 2:7) seems, however, to distinguish three constituents in human nature — the *clay* (rp[), the *breath of life* (pυγῆ τμιῖ) and the *living being* (hγj ivpn). Some understand in the first of these elements the material substance, flesh or body (rcB), out of earth; by the second, the spirit (vpp), out of God, and by the third, the soul (j Wr), as resulting from a combination of the other elements. The soul would accordingly be the personality, as constituted of spirit and body, and is both soul and body united into one being. God *forms* the body, *breathes* into it the spirit, and the soul results from them both. But the careful reader will note that in the foregoing analysis the proper *soul* (j Wr) has not been brought into view at all. It is only the introduction of the vitalizing element (hmvj) into the material organism (rp[= rcB) that constitutes the composite being or animal (vpp) — a term which is frequently applied likewise to the low orders of creatures (^{<0018>}Genesis 1:20, etc.). Yet, as in Scripture universally this last distinguishing element is manifestly attributed to man, it still follows, under either view of the above passage, that Scripture teaches a trichotomy, and several passages explicitly sustain the same doctrine — e.g. ^{<0045>}Luke 1:46, 47; ^{<6155>}1 Corinthians 15:45 sq.; ^{<5123>}1 Thessalonians 5:23; ^{<5042>}Hebrews 4:12. To sum up the conclusion reached, the *spirit* is not *soul* simply, nor yet identical with the *body*, but a *third* somewhat which originates in the body that was formed and the soul that was inbreathed, but which itself is neither formed nor made but simply *becomes* (hyh). If this be true, then the spirit, itself becomes a powerful argument in behalf of a future resurrection of the body. *SEE RESURRECTION.*

A second inquiry which arises has to do with the manner in which the race is derived from the first pair whom God created. All agree that it is by propagation under the terms of the original endowment (~~10028~~Genesis 1:28), and with the steady cooperation of God. But in the original creation of man, God formed the body out of matter previously created, and then added a *new* quantity in the inbreathing of the spirit, and the question turns upon the point whether a like distinction between body and spirit is made at the beginning of the existence of every human being. *Traducianism* (q.v.) teaches, under its various modifications, that the original combination of body and spirit into a single soul was made for all time and for the race, and that no direct interference with the natural processes of procreation on the part of God can be assumed. The living soul is transmitted from generation to generation without the intervention of any new creative act. The various schemes of *creationism* (q.v.) assume that the Creator infuses the spirit into every new human personality by a direct act. The doctrine of *pre-existence* assumes that a soul for each individual was potentially created at the beginning, and that it attains to actuality when united with its own special body or dust. Inasmuch as the only warrant for the doctrine of preexistence is the desire to avoid the erroneous idea of new creations, which creationism is said to affirm, there is no occasion to discuss its assumption of embryonic souls. Traducianism must likewise be rejected in so far as its doctrine of the propagation of both body and spirit by purely natural processes involves a disregard of the original distinction between the forming of the one and the inbreathing of the other. In creationism the truth is limited to the origin of the spirit, the soul being the product of both the traduced and the infused factors. It is apparent that the theory of *traducianism* leads logically to the dichotomy, while that of creationism leads to the trichotomy. In every form of creationism the birth of a human being involves a *sacramental* wonder, since God is himself directly engaged in imparting to the individual his peculiar spirit. This theory, derived from Aristotle (*De Anim. Mot.* 9) and transmitted through the Church fathers, was cultivated in the Middle Ages, and generally adopted by Roman Catholic writers, though not as a confessional *locus*. It was also largely admitted among theologians of the Reformed Church, though by no means universally. Traducianism was more generally accepted in the Lutheran Church, though here also standard and leading authorities leave the question undecided. The Pseudo-Gnostical and Semi-Pelagian heresies, which taught that the spirit of man is either not at all or but little affected by sin, grew out of a combination of

creationism and the trichotomy theory; but they were the result simply of misconception. The same is true of the Apollinarian theory, which confines the human nature of Christ to body and soul (*anima vegetabilis*), and holds that in him the Logos supplied the place of the spirit (πνεῦμα). *SEE SOUL, ORIGIN OF.*

A third question follows, which is concerned with particulars connected with the forming of the body and the imparting of the spirit, and with the results that follow. The forming of the body extends to the entire organism with reference to all the members of the body, and to the senses, since in these consists the germ of the body. The inspiration of the spirit extends, with regard to all its far reaching consequences, over the whole of the spirit, in all its powers and abilities. Body and spirit, however, contain only germs which attain to organic development and form in the soul, the body especially becoming the form (μορφή) of the soul. Psychology, the philosophy of the soul, has consequently to inquire into the bodily life of the organism, particularly with reference to the senses, the emotions, the intellect, the will, and likewise into the νοῦς, λόγος, πνεῦμα, etc. In our days, psychology may even embrace in its investigations the science of language, since it has become important to demonstrate, in opposition to rationalism, pantheism, and materialism, that the germs of language, no less than of thought, inhere in the *spirit*; and that language, in which thought attains to expression, secures its development in the *soul* in harmony with the diversities of nationality, which is equivalent here to *individuality*, *SEE MIND.*

A fourth question asks, whither does the soul tend? or, more exactly, what becomes of it when separated from the body? The scriptural answer is brief and confident: the spirit returns to God, but not as it came from God; it retains the nature obtained by its union with the body; and it is accordingly as a soul, i.e. affected by the body, although the latter has become dust, that the spirit returns to God. The Scriptures teach that the soul neither sleeps nor dies, but retains its spiritual character. We shall accordingly not be found utterly naked even after death, but rather clothed with conscious activity (ἐνδυσάμενοι, οὐ γυμνοί, ^{<ARB>}2 Corinthians 5:3 — a passage, however, which legitimately refers only to the finally glorified state; see Alford, *ad loc.*), and thus await the reunion of soul and body in the resurrection. *SEE INTERMEDIATE STATE.*

The soul accordingly attains its consummation in the body, which was also the beginning and basis of the personality. Corporeity is thus the end of the ways of God, as it was the beginning in the clay from which man was formed. The three Catholic creeds close with the words “the resurrection of the body and the life everlasting;” and Paul writes, “There is a natural body, and there is a spiritual body... that was... first which is natural, and afterward that which is spiritual” (~~1~~1 Corinthians 15:44 sq.). The body is thus the first and the last; “the spirit quickeneth” by the energy of the soul, and is the bond which unites the soul and body, the agent which combines them into a single substance, so that even death is unable to effect more than a partial and temporary separation. *SEE DEATH.*

See Molitor, *Philosophie der Geschichte*, etc. 2, 90; 3, 129, etc.; Rudloff, *Lehre vom Menschen nach Geist, Seele u. Leib* (1858); Von Meyer, in *Blätter für höhere Wahrheiten* (1823), 4, 271 sq. The above furnish information with reference to the teachings of the Cabala. According to Von Meyer, the Cabala distinguishes five souls (Nephesh, Ruach, Neshama, Chaja, Jechida). See also Dante, *Divina Com.* Purg. 25, etc.; Heinroth, *Psychologie* (1827); Schubert, *Gesch. d. Seele* (1833); Von Meyer, *Inbegriff d. christl. Glaubenslehre* (1832), p. 134, etc.; Lange, *Land d. Herrlichkeit*, etc. (1838); id. *Positive Dogmatik* (1852); Martensen, *Dogmatik* (1851); De Valenti, *Christl. Dogmatik* (1847); Ebrard, *Christl. Dogmatik* (1851); Delitzsch, *Bibl. Psychologie* (1855); Fichte, *Anthropologie* (2d ed. 1860); id. *Zur Seelenfrage*, etc. (1859); Wichart, *Metaphys. Anthropologie* (Minster, 1844); Polack, *Unsterblichkeitsfrage* (Amst. 1857); Richers, *Schöpfungs-, Paradies- u. Sündfluth-Geschichte* [Genesis 1-9] (1854), § 13, p. 210 sq.; id. *Natur u. Geist* (1850 sq.); Hahn [Aug.], *Lehrb. d. christl. Glaubens*, 2 ed. § 74; Hahn [G. E.], *Theologie d. Neuen Testaments*, § 149 sq.; also Lotze, *Mikrokosmos... Anthropologie*; Deinhardt, *Begriff d. Seele mit Rücksicht auf Aristoteles* (Hamb. 1840); Schmidt, *De Loco Aristot. τὸν νοῦν θυράθεν ἐπειζιέναι* in *Aristot. Περὶ ζώων γενέσεως* (Erfurt, 1847). Of Roman Catholic writings we mention Baltzer, *De Modo Propagat. Animarum* (1833); also Göschel, *Beweise für d. Unsterbl. d. Seele* (1835) [per contra Becker, *Ueber Göschel's Vers. eines Beweises d. personl. Unsterblichkeit* (Hamb. 1836)]; id. *Die siebenfaltige Osterfrage*, etc. (1836); id. *Beitr. zur spekulativen Philosophie von Gott u. d. Menschen*, etc. (1838); id. *Zur Lehre v. d. letzten Dingen* (Berl. 1850); id. *Der Mensch nach Leib, Seele u. Geist*, etc. (Leips. 1856); Richter, *Die neue*

Unsterblichkeitslehre, in *Jahrb. f. wissenschaftl. Kritik*, 1834.-Herzog, *Real-Encyclop.* s.v. *SEE SOUL*.

Spirit (Or “Ghost”), Holy

the title of the third person in the Godhead.

I. Designation. — In the Old Test. he is generally called ⲡⲏⲥⲏⲛⲓ ⲛⲁⲓ, or ⲏⲱⲥⲏⲛⲓ ⲱⲣ, the Spirit of God, the Spirit of Jehovah; sometimes the Holy Spirit of Jehovah, as in <4511> Psalm 51:11; <2350> Isaiah 63:10, 11; or the Good Spirit of Jehovah, as in <4530> Psalm 143:10; <4620> Nehemiah 9:20. In the New Test. he is generally τὸ Πνεῦμα τὸ ἅγιον, or simply τὸ Πνεῦμα, the Holy Spirit, the Spirit; sometimes the Spirit of God, of the Lord, of Jesus Christ, as in <4086> Matthew 3:16; <4489> Acts 5:9; <4019> Philippians 1:19, etc. — Smith.

Besides this personal use of the term, the words Spirit and Holy Spirit frequently occur in the New Test. by metonymy, for the influence or effects of his agency.

a. As a procreative power “the power of the Highest” (<4065> Luke 1:35).

b. As an influence with which Jesus was endued (<4040> Luke 4:4).

c. As a divine inspiration or *afflatus*, by which the prophets and holy men wrote and spoke (ἐν πνεύματι, διὰ πνεύματος, ὑπὸ πνεύματος). “Holy men of God spake as they were moved by the Holy Ghost” (<6021> 2 Peter 1:21; <4412> Numbers 11:26; <4620> Nehemiah 9:30; <4482> Ezekiel 3:12, 14). John in Patmos was rapt in prophetic vision was ἐν πνεύματι (<6010> Revelation 1:10; 4:2; 17:3).

d. As miraculous gifts and powers with which the apostles were endowed to qualify them for the work to which they were called. “Jesus breathed on them, and said unto them, Receive ye the Holy Ghost” (Λάβετε Πνεῦμα ἅγιον, <6312> John 20:22). “And they were filled with the Holy Ghost,” etc. (Acts 2, 4). “They were baptized with the Holy Ghost” (ἐν Πνεύματι ἁγίῳ, <4405> Acts 1:5; comp. <2428> Joel 2:28 with <4426> Acts 2:16-18, where the ⲡⲏⲥⲏⲛⲓ of the prophet is translated πνεῦμα by the apostle).

2. Historical Development of the Functions of the Holy Spirit. — In accordance with what seems to be the general rule of divine revelation, that the knowledge of heavenly things is given more abundantly and more

clearly in later ages, the person, attributes, and operations of the Holy Ghost are made known to us chiefly in the New Test. In the light of such later revelation, words which, when heard by patriarchs and prophets, were probably understood imperfectly by them, become full of meaning to Christians.

1. In the earliest period of Jewish history the Holy Spirit was revealed as cooperating in the creation of the world (^{<0002>}Genesis 1:2), as the Source, Giver, and Sustainer of life (^{<8278>}Job 27:3; 33:4; ^{<0017>}Genesis 2:7); as resisting (if the common interpretation be correct) the evil inclinations of men (6:3); as the Source of intellectual excellence (^{<0438>}Genesis 41:38; ^{<6349>}Deuteronomy 34:9), of skill in handicraft (^{<0288>}Exodus 28:3; 31:3; 35:31), of supernatural knowledge and prophetic gifts (^{<0242>}Numbers 24:2), of valor and those qualities of mind or body which give one man acknowledged superiority over others (^{<0780>}Judges 3:10; 6:34; 11:29; 13:25).

2. In that period which began with Samuel the effect of the Spirit coming on a man is described in the remarkable case of Saul as change of heart (^{<0906>}1 Samuel 10:6, 9), shown outwardly by prophesying (10:10; comp. ^{<04125>}Numbers 11:25, and ^{<09641>}1 Samuel 19:20). He departs from a man whom he has once changed (^{<09641>}1 Samuel 16:14). His departure is the departure of God (ver. 14; 18:12; 28:15); his presence is the presence of God (16:13; 18:12). In the period of the kingdom the operation of the Spirit was recognized chiefly in the inspiration of the prophets (see Witsius, *Miscellanea Sacra*, lib. 1; Smith [J.], *Select Discourses*, 6. *Of Prophecy*; Knobel, *Prophetismus der Hebraer*). Separated more or less from the common occupations of men to a life of special religious exercise (Bull [Bp.], *Sermons*, 10, 187, ed. 1840), they were sometimes workers of miracles, always foretellers of future events, and guides and advisers of the social and political life of the people who were contemporary with them (^{<1219>}2 Kings 2:9; ^{<14241>}2 Chronicles 24:20; ^{<3112>}Ezekiel 2:23; ^{<14081>}Nehemiah 9:30, etc.). In their writings are found abundant predictions of the ordinary operations of the Spirit that were to be most frequent in later times, by which holiness, justice, peace, and consolation were to be spread throughout the world (^{<23112>}Isaiah 11:2; 42:1; 41:1, etc.).

3. Even after the closing of the canon of the Old Test. the presence of the Holy Spirit in the world continued to be acknowledged by Jewish writers

(Wisd. 1, 7; 9, 17; Philo, *De Gigant.* 5; and see Ridley, *Moyer Lectures*, serm. 2, p. 81, etc.).

4. In the New Test., both in the teaching of our Lord and in the narratives of the events which preceded his ministry and occurred in its course, the existence and agency of the Holy Spirit are frequently revealed, and are mentioned in such a manner as shows that these facts were part of the common belief of the Jewish people at that time. Theirs was, in truth, the ancient, faith, but more generally entertained, which looked upon prophets as inspired teachers, accredited by the power of working signs and wonders (see Nitzsch, *Christl. Lehre*, § 84). It was made plain to the understanding of the Jews of that age that the same Spirit who wrought of old among the people of God was still at work. “The dove forsook the ark of Moses and fixed its dwelling in the Church of Christ” (Bull, *On Justification*, diss. 2, ch. 11, § 7). The gifts of miracles, prediction, and teaching, which had cast a fitful luster on the times of the great Jewish prophets, were manifested with remarkable vigor in the first century after the birth of Christ. Whether in the course of eighteen hundred years miracles and predictions have altogether ceased, and, if so, at what definite time they ceased, are questions still debated among Christians. On this subject reference may be made to Dr. Conyers Middleton’s *Free Inquiry into the Miraculous Powers of the Christian Church*; Dr. Brooke’s *Examination of Middleton’s Free Inquiry*; W. Dodwell’s *Letter to Middleton*; Bp. Douglas’s *Criterion*; J.H. Newman’s *Essay on Miracles*, etc. With respect to the gifts of teaching bestowed both in early and later ages, comp. Neander, *Planting of Christianity*, bk. 3, ch. 5, with Horsley, *Sermons*, 14; Potter, *On Church Government*, ch. 5; and Hooker, *Ecclesiastes Polity*, 5, 72, 5-8. **SEE MIRACLE.**

The relation of the Holy Spirit to the incarnate Son of God (see Oxford translation of *Treatises of Athanasius*, p. 196, note *d*) is a subject for reverent contemplation rather than precise definition. By the Spirit the redemption of mankind was made known, though imperfectly, to the prophets of old (^{<602>}2 Peter 1:21), and through them to the people of God. When the time for the incarnation had arrived, the miraculous conception of the Redeemer (^{<4018>}Matthew 1:18) was the work of the Spirit; by the Spirit he was anointed in the womb or at baptism (^{<4008>}Acts 10:38; comp. Pearson, *On the Creed*, art. 2, p. 126, ed. Oxon. 1843); and the gradual growth of his perfect human nature was in the Spirit (^{<4124>}Luke 2:40, 52). A visible sign from heaven showed the Spirit! descending on and abiding with

Christ, whom he thenceforth filled and led (^{<400>}Luke 4:1), cooperating with Christ in his miracles (^{<4128>}Matthew 12:18). The multitude of disciples are taught to pray for and expect the Spirit as the best and greatest boon they can seek (^{<2113>}Luke 11:13). He inspires with miraculous powers the first teachers whom Christ sends forth, and he is repeatedly promised and given by Christ to the apostles (^{<4001>}Matthew 10:20; 12:28; ^{<4146>}John 14:16; 20:22; ^{<4008>}Acts 1:8). **SEE SPIRIT, BAPTISM OF.**

Perhaps it was in order to correct the grossly defective conceptions of the Holy Spirit which prevailed commonly among the people, and to teach them that this is the most awful possession of the heirs of the kingdom of heaven, that our Lord himself pronounced the strong condemnation of blasphemers of the Holy Ghost (^{<4123>}Matthew 12:31). This has roused in every age the susceptibility of tender consciences, and has caused much inquiry to be made as to the specific character of the sin so denounced, and of the human actions which fall under so terrible a ban. On the one hand, it is argued that no one now occupies the exact position of the Pharisees whom our Lord condemned, for they had not entered into covenant with the Holy Spirit by baptism; they did not merely disobey the Spirit, but blasphemously attributed his works to the devil; they resisted not merely an inward motion, but an outward call, supported by the evidence of miracles wrought before their eyes. On the other hand, a morbid conscience is prone to apprehend the unpardonable sin in every, even unintentional, resistance of an inward motion which may proceed from the Spirit. This subject is referred to in Article XVI of the Church of England, and is discussed by Burnet, Beveridge, and Harold Browne, in their *Expositions of the Articles*. It occupies the greater part of Athanasius's *Fourth Epistle to Serapion*, ch. 8-22 (sometimes printed separately as a treatise on ^{<4123>}Matthew 12:31). See also Augustine, *Ep. ad Romans Expositio Inchoata*, § 14-23, tom. 3, pt. 2, p. 933. Also Odo Cameracensis (A.D. 1113), *De Blasphemia in Sp. Sanctum*, in Migne's *Patrologia Lat.* vol. 163; Denison (A.D. 1611) *The Sin against the Holy Ghost*; Waterland, *Sermons*, 27, in *Works*, 5, 706; Jackson, *On the Creed*, bk. 8, ch. 3, p. 770). **SEE UNPARDONABLE SIN.**

But the ascension of our Lord is marked (^{<4008>}Ephesians 4:8; ^{<4173>}John 7:39. etc.) as the commencement of a new period in the history of the inspiration of men by the Holy Ghost. The interval between that event and the end of the world is often described as the dispensation of the Spirit. It was not merely (as Didymus Alex. *De Trinitate*, 3, 34, 431, and others have

suggested) that the knowledge of the Spirit's operations became more general among mankind. It cannot be allowed, though Bp. Heber (*Lectures*, 8, 514, and 7, 488) and Warburton have maintained it, that the Holy Spirit has sufficiently redeemed his gracious promise to every succeeding age of Christians only by presenting us with the New Test. Something more was promised, and continues to be given. Under the old dispensation the gifts of the Holy Spirit were uncovenanted, not universal, intermittent, chiefly external. All this was changed. Our Lord, by ordaining (^{<4189>}Matthew 28:19) that every Christian should be baptized in the name of the Holy Ghost, indicated at once the absolute necessity from that time forth of a personal connection of every believer with the Spirit; and (in ^{<3107>}John 16:7-15) he declares the internal character of the Spirit's work, and (in 14:16, 17, etc.) his permanent stay. Subsequently the Spirit's operations under the new dispensation are authoritatively announced as universal and internal in two remarkable passages (^{<41216>}Acts 2:16-21; ^{<31818>}Hebrews 8:8-12). The different relations of the Spirit to believers severally under the old and the new dispensation are described by Paul under the images of a master to a servant, and a father to a son (^{<41815>}Romans 8:15); so much deeper and more intimate is the union, so much higher the position (^{<41111>}Matthew 11:11), of a believer, in the later stage than in the earlier (see Walchius, *Miscellanea Sacra*, p. 763; *De Spiritu Adoptionis*; and the opinions collected in note H in Hare's *Mission of the Comforter*, 2, 433). The rite of imposition of hands, not only on teachers, but also on ordinary Christians, which has been used in the apostolic (^{<4116>}Acts 6:6; 13:3; 19:6, etc.) and in all subsequent ages, is a testimony borne by those who come under the new dispensation to their belief of the reality, permanence, and universality of the gift of the Spirit.

Under the Christian dispensation it appears to be the office of the Holy Ghost to enter into and dwell within every believer (^{<41810>}Romans 8:9, 11; ^{<4181>}1 John 3:24). By him the work of redemption is (so to speak) appropriated and carried out to its completion in the case of every one of the elect people of God. To believe, to profess sincerely the Christian faith, and to walk as a Christian, are his gifts (^{<4121>}1 Corinthians 12:3; ^{<41013>}2 Corinthians 4:13; ^{<41818>}Galatians 5:18) to each person severally: not only does he bestow the power and faculty of acting, but he concurs (^{<41810>}1 Corinthians 3:9; ^{<41813>}Philippians 2:13) in every particular action so far as it is good (see South, *Sermons*, 35, vol. 2, p. 292). His inspiration brings the true knowledge of all things (^{<4127>}1 John 2:27). He unites the whole

multitude of believers into one regularly organized body (^{<401>}1 Corinthians 12, and ^{<404>}Ephesians 4:4-16). He is not only the source of life to us on earth (^{<406>}2 Corinthians 3:6; ^{<402>}Romans 8:2), but also the power by whom God raises us from the dead (ver. 11). All Scripture, by which men in every successive generation are instructed and made wise unto salvation, is inspired by him (^{<405>}Ephesians 3:5; ^{<506>}2 Timothy 3:16; ^{<602>}2 Peter 1:21); he cooperates with suppliant in the utterance of every effectual prayer that ascends on high (^{<408>}Ephesians 2:18; 6:18; ^{<403>}Romans 8:26); he strengthens (^{<406>}Ephesians 3:16), sanctifies (^{<503>}2 Thessalonians 2:13), and seals the souls of men unto the day of completed redemption (^{<4013>}Ephesians 1:13; 4:30).

That this work of the Spirit is a real work, and not a mere imagination of enthusiasts, may be shown (1) from the words of Scripture to which reference has been made, which are too definite and clear to be explained away by any such hypothesis; (2) by the experience of intelligent Christians in every age, who are ready to specify the marks and tokens of his operation in themselves, and even to describe the manner in which they believe he works (on this see Barrow, *Sermons*, 77 and 78, towards the end; Waterland, *Sermons*, 26, vol. 5, p. 686); (3) by the superiority of Christian nations over heathen nations, in the possession of those characteristic qualities which are gifts of the Spirit, in the establishment of such customs, habits, and laws as are agreeable thereto, and in the exercise of an enlightening and purifying influence in the world. Christianity and civilization are never far asunder. Those nations which are now eminent in power and knowledge are all to be found within the pale of Christendom — not, indeed, free from national vices, yet, on the whole, manifestly superior both to contemporary unbelievers and to paganism in its ancient palmy days. See Hare, *Mission of the Comforter*, serm. 6, 1, 202; Porteus, *On the Beneficial Effects of Christianity on the Temporal Concerns of Mankind*, in *Works*, 6, 375-460.

It has been inferred from various passages of Scripture that the operations of the Holy Spirit are not limited to those persons who, either by circumcision or by baptism, have entered into covenant with God. Abimelech (^{<0203>}Genesis 20:3), Melchizedek (^{<0148>}Genesis 14:18), Jethro (^{<0282>}Exodus 18:12), Balaam (^{<0209>}Numbers 22:9), and Job, in the Old Test., and the Magi (^{<4022>}Matthew 2:12), and the case of Cornelius, with the declaration of Peter (^{<4005>}Acts 10:35) thereon, are instances showing that the Holy Spirit bestowed his gifts of knowledge and holiness in some

degree even among heathen nations; and if we may go beyond the attestation of Scripture, it might be argued from the virtuous actions of some heathens, from their ascription of whatever good was in them to the influence of a present deity (see the references in Heber's *Lectures*, 6, 446), and from their tenacious preservation of the rite of animal sacrifice, that the Spirit whose name they knew not must have girded them, and still girds such as they were, with secret blessedness.

III. Doctrinal Theories. — Thus far it has been attempted to sketch briefly the work of the Holy Spirit, among men in all ages as it is revealed to us in the Bible. But after, the closing of the canon of the New Test. the religious subtlety of Oriental Christians led them to scrutinize, with the most intense accuracy, the words in which God has, incidentally as it were, revealed to us something of the mystery of the being of the Holy Ghost. It would be vain now to condemn the superfluous and irreverent curiosity with which these researches were sometimes prosecuted, and the scandalous contentions which they caused. The result of them was the formation as well as the general acceptance of certain statements as inferences from Holy Scripture which took their place in the established creeds and in the teaching of the fathers of the Church, and which the great body of Christians throughout the world continue to adhere to, and to guard with more or less vigilance.

1. The Sadducees are sometimes mentioned as preceding any professed Christians in denying the personal existence of the Holy Ghost. Such was the inference of Epiphanius (*Hoeres.* 41), Gregory Nazianzen (*Oratio* 31, § 5, p. 558, ed. Ben.), and others from the testimony of Luke (*Acts* 33:8). But it may be doubted whether the error of the Sadducees did not rather consist in asserting a corporeal Deity. Passing over this, in the, first youthful age of the Church, when, as Neander observes (*Ch. Hist.* 2, 327, Bohn's ed.), the power of the Holy Spirit was so mightily felt as a new creative, transforming principle of life, the knowledge of this Spirit, as identical with the Essence of God, was not so thoroughly and distinctly impressed on the understanding of Christians. Simon Magus, the Montanists, and the Manichaeans are said to have imagined that the promised Comforter was personified in certain human beings. The language of some of the primitive fathers, though its deficiencies have been greatly exaggerated, occasionally comes short of a full and complete acknowledgment of the divinity of the Spirit. Their opinions are given in their own words, with much valuable criticism, in Dr. Burton's *Testimonies*

of the Ante-Nicene Fathers to the Doctrine of the Trinity and the Divinity of the Holy Ghost (1831). Valentinus believed that the Holy Spirit was an angel. The Sabellians denied that he was a distinct person from the Father and the Son. Eunomius, with the Anomaeans and the Arians; regarded him as a created being. Macedonius, with his followers the Pneumatomachi, also denied his divinity, and regarded him as a created being attending on the Son. His procession from the Son as well as from the Father was the great point of controversy in the Middle Ages. In modern times the Socinians and Spinoza have altogether denied the personality; and have regarded him as an influence or power of the Deity. It must suffice in this article to give the principal texts of Scripture in which these erroneous opinions are contradicted, and to refer to the principal works in which they are discussed at length. The documents in which various existing communities of Christians have stated their belief are specified by Winer, *Comparative Darstellung des Lehrbegriffs*, etc. p. 41, 80.

2. The divinity of the Holy Ghost is proved by the fact that he is called God. (Comp. ^{<B163>}1 Samuel 16:13 with 18:12; ^{<A18>}Acts 5:3 with 5:4; ^{<A17>}2 Corinthians 3:17 with ^{<B34>}Exodus 34:34; ^{<A25>}Acts 28:25 with ^{<A18>}Isaiah 6:8; ^{<A28>}Matthew 12:28 with ^{<A10>}Luke 11:20; ^{<A16>}1 Corinthians 3:16 with 6:19.) The attributes of God are ascribed to him. He creates, works miracles, inspires prophets, is the Source of holiness (see above), is everlasting (^{<A14>}Hebrews 9:14), omnipresent, and omniscient (^{<A7>}Psalms 139:7; and ^{<A10>}1 Corinthians 2:10).

3. The personality of the Holy Ghost is shown by the actions ascribed to him. He hears and speaks (^{<B13>}John 16:13; ^{<A19>}Acts 10:19; 13:2, etc.). He wills and acts on his decision (^{<A21>}1 Corinthians 12:11). He chooses and directs a certain course of action (^{<A58>}Acts 15:28). He knows (^{<A11>}1 Corinthians 2:11). He teaches (^{<B46>}John 14:26). He intercedes (^{<A86>}Romans 8:26). The texts ^{<A12>}1 Thessalonians 3:12, 13, and ^{<A15>}2 Thessalonians 3:5, are quoted against those who confound the three persons of the Godhead.

4. The procession of the Holy Ghost from the Father is shown from ^{<B46>}John 14:26; 15:26, etc. The tenet of the Western Church that he proceeds from the Son is grounded on ^{<B56>}John 15:26; 16:7; ^{<A89>}Romans 8:9; ^{<A46>}Galatians 4:6; ^{<A19>}Philippians 1:19; ^{<A11>}1 Peter 1:11; and on the action of our Lord recorded by ^{<B12>}John 20:22. The history of the long and important controversy on this point has been written by Pfaff; by Walchius,

Historia Controversioe de Processione (1751); and by Neale, *Hist. of the Eastern Church*, 2, 1093. *SEE HOLY GHOST*.

Spirit (Holy), Baptism Of

The bestowment of the Divine Spirit upon faithful men — which is simply God’s spiritual access to and abiding with his believing and obedient ones — is a promise for all times and dispensations of the Church, of the fulfilment of which promise the Divine Word is the perpetual record. It was the consolation and guide of the patriarchs; the inspiration of the prophets, and the light and life of the Old Test. Church. That which is now given to believers and to the aggregate Church differs from the former in degree and in some of its modes of manifestation rather than in its substance or kind. Indeed, as the Church has been; and is, essentially the same under all its dispensations, having the same precious faith, with the one atoning Sacrifice as its object and end, so the animating Spirit that guided and sustained the faithful ones of the earlier Church is the same with that which we recognize and worship, and in which we rejoice in this our day of the fullness of Gospel grace. It is evident, however, that, for obviously good reasons, a special and peculiar manifestation of the Spirit was given to the apostles — first on the day of Pentecost, and afterwards continuously, though evidently with steadily decreasing outward manifestations, till it finally entirely ceased with the apostolic age. But though its “signs” failed from the Church, as did the power of working miracles, its substance and reality, with all its blessed results, continued as Christ’s perpetual legacy to his disciples all down through the ages, and will do so till the great consummation of his kingdom.

1. The term “baptism,” used in the New Test. to designate the bestowment of the Holy Ghost, is probably simply an accommodation of the idea of John’s baptism, and is used to indicate the substance of which that ceremony was but the shadow and type; and, therefore, it should not be made to signify anything in respect to the method of the impartation of its grace, nor conversely anything as to the mode and form of the initial Christian ordinance. It is enough that we are assured that the Holy Ghost shall be given. The gift of the Holy Spirit was promised by Christ to his disciples under circumstances calculated to impress them with a deep sense of its value and importance. In his last and singularly tender interview with them (~~John~~ John 16), he represented the promised Comforter as more than equivalent to his own personal presence; and after his resurrection, because

of its importance and necessity for them, he charged them not to enter upon their great commission until they should receive this promised endowment (^{<4240>}Luke 24:40). Its original bestowment on the day of Pentecost is recorded with unusual detail (^{<4011>}Acts 2), and its possession is frequently referred to in both the earlier and later Scriptures in such emphatic terms as to leave no doubt of its cardinal character in the Christian scheme. Nevertheless, it would seem to have been strangely overlooked in many ages and sections of Christendom, and its distinctive features have not seldom been imperfectly apprehended even by those who have cordially embraced it as a doctrine and personally experienced its power. A careful looking into the subject may therefore not be without its practical utility.

The great importance of this matter to the Christian ministry is all along, and with great emphasis, set forth in the New Test. The same truth plainly appears from the altered complexion of the apostles' language and conduct after their reception of this gift. Peter, the self confident and yet timid disciple, was immediately transformed into the bold but dignified champion of his Lord. The whole eleven, who had before been such weak believers and such dull scholars, at once rose to a just comprehension of the evangelical scheme. The resistless power with which Stephen spoke before his murderers (^{<4010>}Acts 2:10) was but a sample of that with which all were endued.

But we greatly err if we suppose that this gift was limited to the apostles or to preachers. In the account of the first effusion it is explicitly stated that *all* present partook of it (^{<4010>}Acts 2:4); namely, the entire number of the one hundred and twenty disciples, including men and women (^{<4011>}Acts 1:14, 15). The universality of the gift appears in the case of the Samaritans converted under Philip's preaching (ch. 8), and likewise in the family of Cornelius (Actz 10:44). The four unmarried daughters of Philip, "which did prophesy" (^{<4010>}Acts 21:9), were doubtless enabled to do so through this gift. Indeed, none of the prophecies of this endowment, whether in the Old Test. or the New, limit it to a particular class. Peter, on the day of Pentecost, quoted the prediction of Joel as applying to "all flesh," servants and handmaids alike (^{<2017>}Joel 2:17, 18); and Jesus himself had already referred John the Baptist's declaration of the higher baptism to the same event (1:5). This gift, then, is the universal privilege of Christians. The "all power" (^{<4018>}Matthew 28:18) abides in the aggregate Church and in each individual believer.

2. It is necessary, however, to distinguish between the *ordinary* and the *extraordinary* features of this divine gift as exhibited in the apostolic days. There were certain peculiarities then present, such as the power to work miracles, to speak with languages that had not been learned, which history shows have not been permanent in the Church. These special gifts or miraculous endowments seem to have been symbolized — by the “cloven tongues like as of fire” that sat upon each of the primitive recipients. They were, in the first instance, directly conferred by God himself — namely, on the day of Pentecost, as was obviously proper, and, we may say, necessary; but after that event they were invariably, so far as we know, imparted through the instrumentality of the apostles. The only exception to this is in the case of Cornelius, where a special lesson was to be taught concerning the admission of Gentiles into the Church by God himself; and even here an apostle’s presence seems to have been requisite. In all other examples recorded the imposition of apostolic hands seems to have been an essential condition to the conferment (see ~~4481~~ Acts 8:17, 18; 19:6; ~~6011~~ Romans 1:11). The miraculous power once imparted seems to have been permanent with each individual; but none except the apostles had the right or ability of communicating the Holy Ghost to another person. Hence after the death of the apostles the power itself became extinct. This was no doubt a principal one of their peculiar functions. We commend this fact to the consideration of those who claim to be their lineal successors. The ordinary and exclusively spiritual endowment, which is the perpetual heritage of the Christian Church and the privilege of all true believers, we understand to be still conferred, as it always was, directly by God in answer to prayer, without any intermediation or human instrumentality being necessary, though such may be of use by way of preparing the subjects to expect and appreciate the sacred gift. In point of fact, the gift of the Spirit, in its ordinary function, is found to attend personal intercourse with individuals of deep Christian experience.

Many questions, curious rather than profitable, are sometimes raised respecting these supernatural endowments; but we must here pass them by as a thing of history and speculation, and of very little personal interest. The manifestations of the Spirit evidently differed widely in individual cases, and were altogether of an arbitrary and abnormal character. The principal information concerning them is contained in ~~6121~~ 1 Corinthians 12-14, respecting the proper meaning of which Scripture commentators and

exegetes are by no means agreed among themselves. *SEE SPIRITUAL GIFTS.*

One example, however, of the experience of this bestowment, recorded in Holy Writ, is of so marked and instructive a character that we must note it somewhat at length. It occurs in ^{<490>}Acts 19:1-7. During Paul's third missionary tour he visited Ephesus, where Apollos had previously labored. The apostle there found twelve men who had become converts to John's baptism, possibly under the preaching of Apollos, prior to the superior enlightenment of the latter by the more spiritual instructions of Aquila and Priscilla. These men had not, therefore, received the gift of the Holy Spirit. Indeed, when questioned on the subject, they averred that they "had not so much as heard whether there be any [a] Holy Ghost." By this they could not have meant an utter ignorance of such a divine being, nor of his office work upon human hearts; for not only is the Old Test., with which they must have been familiar, full of allusions to the Holy Spirit, but John had expressly taught his disciples to look for the long-predicted baptism. We cannot suppose that the Hebrew saints had been destitute of that heavenly influence without which no genuine religious fruit can possibly grow in the human heart; for the very heathen owed all their real piety to the unconsciously anticipated virtue of the incarnate Redeemer. The same Spirit which brooded over the primeval deep (^{<0002>}Genesis 1:2) was the Spirit of Christ (^{<800>}John 1:3), without which none are his (^{<800>}Romans 8:9). It was he, as the Jehovah, Logos, who wrought all the wonders of the Mosaic dispensation (^{<600>}1 Corinthians 10:3). The inspiration, whether personal or official, of all the Old Test. characters proceeded, by their own acknowledgment, from this source. The seventy elders (^{<0240>}Exodus 24:10) stood on the same spiritual platform with the beloved disciple in Patmos (^{<600>}Revelation 4). Abraham, entering into God's covenant, symbolized by the lamp and the smoking furnace (^{<0157>}Genesis 15:17), rejoiced to behold Christ (^{<800>}John 8:56). Jacob's ladder (^{<0282>}Genesis 28:12) was a lively type of Christ (^{<805>}John 1:51), the sole medium of intercourse with heaven. David and the prophets abound with recognitions of the Holy Spirit's presence and power in religious experience. Most of the above instances seem to indicate, in respect to their subjects, unusual frames of mind and special inspirations, but some of them speak the ordinary language of private devotion. The Ephesian converts, therefore, must obviously have meant that they did not expect for themselves what they were entirely familiar with in past history as the privilege of a few favored individuals,

or, at most, that they did not look for an immediate fulfilment of the Baptist's announcement concerning the Spirit, of which probably they had as yet only very inadequate appreciation. Their experience then and after this was, of course, similar to that of their fellow Christians.

3. We come, therefore, to the difficult task of discriminating the perpetual from the transient manifestations of this precious gift of Christ to his Church in its bearing upon ordinary religious experience. We must clear the way for the discussion by a few preliminary considerations, which we will treat with as little metaphysical abstraction as possible.

All the functions of the Holy Spirit are in one sense preternatural — that is, they are outside of, and superior to, our natural faculties; and the spiritual capabilities with which they invest us are in that sense supernatural. But a miracle is more than this. It is not only beyond and above nature, but still within the realm of nature. The gift or gifts of the Holy Spirit to which we now allude are not opposed to our essential nature, but they come from beyond its sphere, yet often become supplemental, auxiliary, or recuperative to it. This is in accord with another important truth which we are apt to overlook. Our Lord, in his discourse to Nicodemus, declared that as “the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit” (~~CHR~~ John 3:8). The operations of the Spirit are inscrutable, even to the subject of them, as to their mode of action; consciousness reveals to us only the *fact*, not the manner nor the origin, of our religious experiences. These last we must learn from some other criterion or source. The apostle, therefore, very properly exhorts us to “try the spirits [both in ourselves and in others, by means of the written Word and their fruits] whether they are of God” (~~CHR~~ 1 John 4:1). If we had, like the apostles, the inspired gift of “discerning spirits,” perhaps we might, to some extent, dispense with these accessory tests. Now the reason why we are unable to distinguish by any infallible internal mark or quality the author or tendency of our cognitions, impulses, or emotions, even when they are really due to the influence of the Holy Spirit, is because these divine influences, however genuine or powerful, all lie in the plane of our own proper mental faculties, appearing to the consciousness as of subjective origin. They, in fact, use these faculties as their channel or vehicle, just as the electric current runs along the telegraphic wire precisely the same whether the thunderstorm or the magnetic machine give the impulse, and whether the telegram be from friend or foe, a truth or a lie. It

is a great and dangerous error, alike unscriptural and unphilosophical, to assume for any one that he is directly *conscious* of any divine influence as such. Whether it is God himself or Satan that is operating the wires in his soul, he can only tell for a certainty by a comparison of the character and bearing of the message with some external rule or standard.

It follows from this law that, aside from the miraculously inspired experience of prophets strictly so called which no sound Christian now claims, and of which we could only speak theoretically — we are to expect no ecstatic, frenzied, or extravagant demonstration as the essence, concomitant, or mark of the spiritual endowment which we are considering. We say this not from any sympathy with such a Quietism as Upham has learned from Madame Guyon, which teaches that no influence of the Holy Spirit tends to flutter, disturb, or agitate the soul.

Unquestionably some terribly disquieting convictions often reach the bosom of the penitent, and many distressing emotions sometimes invade the peace even of the believer; and we are far from dissociating God's Spirit from these. We only mean that fantasy, rhapsody, and spiritual transcendentalism are no more signs of the religious endowment which we are considering than is catalepsy, vociferation, or glee. All these may thrill the nerves; and so may music or poetry or a landscape. It is only when God plays upon the keyboard that the divine harmony is wakened, and only when he speaks that the sacred whispers of soul respond. It is said that some of Mr. Wesley's most impressive sermons were delivered with wonderful calmness. There was more power because more pathos in the "still, small voice" which spoke to the despondent prophet at Horeb than in all the "thunders and lightnings and a thick cloud" at Sinai. Both in physical extravagancies and mental transports heathen devotees have often excelled, and Mohammedan dervishes are adepts in these unprofitable bodily exercises.

4. But we must give a positive, and not merely a negative, statement of the baptism of the Holy Spirit. This involves a somewhat close analysis of religious states and processes, in the formulation of which Christian denominations are not fully at one, though the agreement may be more nearly complete than it sometimes seems.

The acts on God's part in conversion are essentially two, justification, or the pardon of sin, which takes place in the divine mind; and regeneration, which is also an initial sanctification, and takes place in the human soul.

These two coordinate elements are inseparable from the very beginning of any true religious life in the Bible sense, and they are, therefore, characteristic of every genuine believer, whether in the Old or the New Economy. Thus Saul, the first Hebrew king, was “turned into another man” when he met the company of the prophets (^{<4916>}1 Samuel 10:6), although he afterwards fell from grace; and Saul, the first chief persecutor of the infant Church, received the same change on the way to Damascus, and continued steadfast in it to his life’s end. Jacob experienced a similar spiritual transformation as he wrestled with the angel — for be it carefully noted that his vision of the ladder resulted only in a conditional promise of future consecration to God (^{<41231>}Genesis 28:20, 21); but the apostles were no doubt converted men long before the day of Pentecost, for Judas could not otherwise have been an apostate (^{<4372>}John 17:12). Both these acts — forgiveness and the new birth — are necessarily instantaneous and complete at once, because they are *acts*, and divine ones. They are not processes, but each is a fact, which must be perfected whenever their conditions are met, matured, or perfected. Sanctification, on the other hand, is the outcome of a progressive work, begun at conversion and completed, whether gradually or instantaneously, at a subsequent stage. Possibly it might have been completed at conversion, had the subject possessed adequate intelligence and faith, and it might be perfectly attained at any other point of the Christian’s career on the concurrence of the same requisites; but this all conquering faith is itself a divine endowment. In point of fact, it is usually deferred till fatal sickness or utter decrepitude has weaned the heart from earth, or it is even postponed to the hour of dissolution, if, indeed, it be granted — as is generally assumed, we think rightly that the saved soul entering Paradise must be, in the fullest sense, “cleansed of all sin.” At whatever moment this great change may be fully achieved, it is, of course, entirely the work of God — that is, of the influence of the Holy Spirit.

Now there are two other and more special offices of the Holy Spirit which it is the privilege of Christians to experience, accessory to, but not necessarily implied in, any of the three acts or operations already specified. It is these that are the distinctive features of Christianity as a personal religion. They were not known, at least not in this precise form, to the Old Test. saints. They are very nearly allied to each other, and have strong affinities, especially to regeneration; but they have some peculiar features in both these aspects. They are *the witness of the Spirit* and *the baptism of*

the Spirit. The former is the seal of adoption, and the latter the earnest of the inheritance. They are both very clearly set forth in Paul's writings, especially in the Epistle to the Romans. They are not identical. The "witness" is *objective* and *conclusive*; it looks to our relation as children of God, and is incapable of growth, although it may occasionally be somewhat obscured. The "baptism" is *subjective* and *cumulative*; it drinks in the luxury of the divine communion, and expands by successive impartations. The one is a recognition of our relation to God, the other our enjoyment of him. The apostle seems to have expressed their mutual correlation in an admirable figure — "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (~~4118~~ 2 Corinthians 3:18).

We have said that these two great blessings properly attend the conversion of the soul. We think they would always accompany it simultaneously if the subject were duly instructed to expect them. But in point of fact there often is an interval, sometimes a considerable one, between that event and these. We are not sure that the "witness" and the "baptism" may not themselves be occasionally separated by a longer or shorter interval of time. Certainly many believers do not immediately enter into the assurance of adoption, and it is quite as certain that very many know little, if anything, for a long time or for all their lives, of the true baptism of the Spirit.

5. It is proper that we should, if possible, discriminate a little more closely still. In describing, as well as we may, in a last analysis, this "baptism," we premise, of course, that only by actual experience can it be truly apprehended. Spiritual things are spiritually discerned (~~4124~~ 1 Corinthians 2:14), and only they who are taught of God by the Holy Ghost can understand the deep things of the Spirit. In the gracious economy of the Gospel this gift is the common privilege of believers, giving fervor to the heart, earnestness to the life, and unction to the words in divine things. By virtue of this endowment, prayer is changed from a cold and formal routine to a living and spontaneous intercourse; heaven becomes a present reality, instead of a dim prospect; Christ dwells in the heart, and not merely reigns over it. There is a glow, a joy, a freedom, in all the feelings, looks, and acts of the possessor of this gift that shows he has found peace, rest, and satisfaction. The emotions may not always rise to rapture; they may at times be even depressed to grief; but there will be a sweetness in sorrow itself, and a gladness in the very humiliation, for the company of Jesus will still be realized. In one word, it is the sunshine of the elder brother's

presence in the soul that makes all the difference between the spiritually unbaptized servant of God and the baptized son. This baptism is especially evident in season of revival, to which, indeed, it often holds the double relation of cause and effect, not only enabling believers to enjoy such “refreshing from the presence of the Lord,” but especially qualifying them for useful labors at such times. A word uttered under the inspiration of such a baptism is often more effectual in reaching the heart both of believers and unbelievers than a sermon without it. Indeed, the success of all human efforts in this line depends almost wholly upon the presence and extent of this power.

6. It will not be inferred, as has already been intimated, that such baptisms are limited to any special times or places or occasions. They may come in the solitary and silent meditation of the closet; but we believe that they are more frequently experienced in the social exercises of “the communion of saints.” They are various in both form and degree, and may often be repeated, until the soul at length becomes “full of glory and of God.”

This baptism is neither the same with entire sanctification, nor is the latter the invariable result of the experience of the former. Some may have, perhaps unwittingly, but not therefore harmlessly, confounded the two under the vague name of “the second blessing.” This is rather the doorway, the roadway, to that exalted attainment. Multitudes, it must be believed, are walking in its light and peace and joy who are, nevertheless, conscious of numerous spiritual failings, who may even, though not of necessity, be overcome by temptation and fall into momentary — never into deliberate — sin. But if they abide in the Spirit, they are enabled by divine grace immediately to take hold upon the Great Restorer, and to taste anew the “mystic joys of penitence,” and to rejoice anew in the power of saving grace. All those who thus faithfully hold on to Christ by the Spirit will at length prove completely victorious, and will be enabled to shout on earth as well as in heaven their triumph over every inward and outward foe. *SEE SPIRITUAL GIFTS.*

Spirit, Grieving Or Quenching The

is a phrase that occasionally occurs in Scripture, and is often repeated in Christian literature.

1. To “quench the Spirit” (^{<5159>}1 Thessalonians 5:19) is a metaphorical expression easily understood. The Spirit may be quenched

(1.) by forcing, as it were, that divine agent to withdraw from us, by sin, irregularity of manners, vanity, avarice, negligence, or other crimes contrary to charity, truth, peace, and his other gifts and qualifications.

(2.) The Spirit might have been quenched by such actions as caused God to take away his supernatural gifts and favors, such as prophecy, the gift of tongues, the gift of healing, etc. For though these gifts were of mere grace, and God might communicate them sometimes to doubtful characters, yet he has often granted them to the prayers of the faithful, and has taken them away, to punish their misuse or contempt of them.

2. To “grieve the Spirit” (⁴⁰⁰Ephesians 4:30) may also be taken to refer either to an internal grace, habitual or actual, or to the miraculous gifts with which God favored the primitive Christians. We grieve the Spirit of God by withstanding his holy inspirations, the motions of his grace; or by living in a lukewarm and incautious manner; by despising his gifts, or neglecting them by abusing his favors, either out of vanity, curiosity, or indifference. In a contrary sense (⁵⁰⁰2 Timothy 1:6), we stir up the Spirit of God which is in us by the practice of virtue, by our compliance with his inspirations, by fervor in his service, by renewing our gratitude, etc.

Spirit, Praying And Preaching By

In the early Church it was customary for the people to pray audibly, and that they might pray in concert the words were dictated to them by the deacon. St. Chrysostom, in his homily (7th, p. 68) *on Romans*, explaining the words “the Spirit maketh intercession with groanings,” etc., says that the gift of prayer was then distinguished by the name of the Spirit, and he that had this gift prayed for the whole congregation. But in his own time, he says, the deacons prayed by ordinary forms, without any such immediate inspiration. As to preaching, all that the fathers pretended to from the assistance of the Spirit was only that ordinary assistance which men may expect from the concurrence of the Spirit with their honest endeavors, as a blessing upon their studies and labors. See Bingham, *Christ. Antiq.* bk. 13, ch. 6, § 9; bk. 14, ch. 4, § 12.

Spirit, Procession Of

SEE PROCESSION OF THE HOLY GHOST.

Spirit (Holy), Sect Of The

a name for the representatives of a pantheistic movement of the 12th century in France. The party originated with Amalric (q.v.) of Bena, a teacher at Paris. The first germs of this pantheistic mysticism were probably derived from the writings of the pseudo-Dionysius and of Erigena. Amalric taught that none could be saved who believed not that he was a member of the body of Christ. Similar views were entertained by David of Dinanto (q.v.) and Simon (q.v.) of Tournay. These opinions finding their way among the laity, a goldsmith proclaimed the advent of the age of the Holy Spirit, when all positive religion and every outward form of worship should cease and God be all in all. As formerly in Christ, so now in every believer, did God become incarnate; and on this ground the Christian was God in the same sense in which Christ had been. These views were condemned by a synod held at Paris in 1209, the writings of Erigena were reprobated, and several members of the sect consigned to the stake. See Kurtz, *Church Hist.* 1, § 108, 2.

Spirit (Holy), Testimony Of

SEE WITNESS OF THE HOLY GHOST.

Spirit (Holy), Work Of

SEE SPIRIT, HOLY.

Spirit rappings

SEE SPIRITUALISM.

Spirits, Discerning Of

SEE DISCERNING OF SPIRITS.

Spirits In Prison

(~~1~~ 1 Peter 3:18-20). This topic is introduced by the apostle in connection with the sufferings of Christians through persecution, as both the context preceding and that following indicate. Under these sufferings they are encouraged by the example of Christ; for although his passion was vicarious, as theirs is not, still the two are parallel in one point — namely, that death in either case is their extreme limit (ver. 18, “once suffered;” 4:1, “he that hath suffered in the flesh hath ceased from sin”). Connected with

this analogy the apostle presents another which is a favorite one with Paul also (^{<4810>}Romans 8:10-13) — namely, that the death of carnality is the revival of spirituality, and Christians are consoled in their physical sufferings by this thought, which was the ground idea of the Redeemer’s passion (“suffered for sins, to bring us to God”). This central antithesis is pithily expressed in the last clause of ^{<4183>}1 Peter 3:18, “being put to death in the flesh, but quickened by the Spirit.” Some commentators insist that this should be rendered “put to death in the flesh, but quickened in the spirit” (θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ [τῷ] πνεύματι), alleging that the strict correspondence of the clauses requires exact parallelism of construction. This, however, appears to us to be far from necessary. The meaning of the first clause is, of course, unequivocal. Christ died physically. But we are at a loss to conceive what intelligible idea is conveyed by the expression, if parallel, Christ revived spiritually. All the labored interpretations collected by Van Oosterzee, in Lange’s *Commentary*, seem to us either sheer nonsense or pure transcendentalism. Nobody imagines that any human being, much less Jesus, could cease to exist in spirit at physical death, or could therefore return to life spiritually. This latter clause is evidently tantamount to the statement elsewhere explicitly made, that the body of Jesus was reanimated by the power of the Holy Spirit (^{<4811>}Romans 8:11). As the preposition necessary in English to indicate this relation (“in” or “by”) is not expressed in the Greek (the simple dative being used), we are at liberty to employ either indifferently; nor to one thinking after the Greek idiom is it necessary to distinguish consciously between the two. Christ’s death, like ours, is stated as the result of a physical affinity; his resurrection was, as ours is also to be, the effect of spiritual relationships. The former ensued from his connection with mortal flesh, the latter was accomplished by virtue of his unity with the Holy Spirit. We therefore obtain a consistent sense by translating, “being put to death by reason of [his] flesh, but quickened by reason of [his] Spirit.” His physical constitution rendered him capable of death, but his divinity was sure to reanimate him. Both clauses can only have reference to the palpable facts on which the Gospel is founded — the bodily death and resurrection of Christ.

In the next clause this relation between Christ’s humanity and divinity is more explicitly expressed in the Greek by the same case with a preposition (ἐν τῷ), and we therefore render in like manner, “by virtue of which [Spirit] he went,” etc. Here all interpreters recognize the idea of a spiritual

presence of Christ, but many explain it as that of his disembodied spirit. This, again, is to us simply unintelligible, and the added statement of “going” (πορευθείς), upon which some lay special stress as confirming the belief in an actual visit to the place of departed spirits, appears to us to flatly contradict it. What sort of a journey a disembodied spirit could make we cannot imagine. The only real meaning is, and must be, that Christ was, in some imaginary, figurative, or representative sense, present at the place in question. Grant that this was true by reason of his divine ubiquity, and by virtue of his special authority on the given occasion, and all becomes clear, consistent, and intelligible. But to suppose or insist that the presence in question was merely that of a ghost is to relegate the whole transaction to the sphere of the unknown, if not unknowable.

But the main question is, who were “the spirits in prison” to whom he “preached?” That they were the antediluvians doomed to destruction by the flood seems exegetically certain from the context, and is generally conceded. The disputed point is, at what time are they spoken of here; while yet living, or after their death? If the transaction were a real one, and not a mere phantasm, it seems to us, and it has seemed also to the good sense of the Church at large, that the former only can possibly be meant. Here is a well known historical fact, and the context evidently refers to it as such — namely, that Noah preached to the antediluvians “while the ark was a-preparing.” We see no mystery or difficulty here whatever. But to understand “prison” to be Hades, Sheol, or the place of departed spirits, is wholly unwarranted by the context, and is repugnant to all that we know of that abode of the lost. It is in vain to appeal to the particles “sometime” (πότε) and “also” (καί) in support of this purgatorial notion; they require no such allusion. but simply indicate that the event in question was anterior to the present time, and in some respects a parallel case. The analogy is substantially that above indicated as underlying this whole paragraph, and it is immediately brought out as consisting in the fact of a deliverance by means and in, the midst of a seeming overthrow. The flood was the death of the Old World, and the ark was its renaissance. The same thought is in the next verse expressly termed a “figure,” and is applied to baptism as an emblem of Christian redemption; and this is there explicitly referred to Christ’s resurrection from the dead as its potential means. As if to prevent all possible misunderstanding, the Savior is there represented as having passed (πορευθείς, again, a bodily transferal in space) into the heavens. There is not a word about his descent *ad inferos*.

To sum up, then, it appears to us clear — and we are not to be befogged by transcendental speculations about the assumed capabilities of the invisible world — that the preaching of Christ through Noah to his contemporaries during the respite before the flood, by virtue of the Holy Spirit, is eminently appropriate to the course of the apostle's argument. In illustrating the paradox of deliverance through destruction, he says that the same principle of mercy through Christ has prevailed in all dispensations, just as the Old World had the proffer of rescue by means of the ark, and as some actually embraced it; so the Gospel both now and finally saves us by a reconstruction through the seeming overthrow of its author. To introduce an allusion to some presumed scene in the other world enacted in the short interim of Christ's burial, and from which nothing seems to have resulted, is wholly gratuitous and irrelevant, not to say nugatory and puerile. Nobody uninfected with Romish superstition, we apprehend, would have originated so bald and yet so bold an interpretation. *SEE HELL, DESCENT INTO*. See (besides the various commentaries, and the monographs cited by Danz, *Wörterb.* p. 753), *Journ. of Sac. Lit.* Jan. 1853; Oct. 1860; *Ch. Review*, July, 1857; *Biblioth. Sac.* Jan. 1862; *New-Englander*, Oct. 1872; *Princeton Rev.* April, 1875; *Brit. and For. Ev. Rev.* Jan. 1876.

Spirits, Unclean

(*μνέματα ἀκάθαρτα*), a frequent term in Scripture for unholy angels (^{<400B>}Matthew 10:1, etc.). See the *Christian Remembrancer*, July, 1862. *SEE DAEMON*.

Spiritual

(*πνευματικός*, which in classical Greek is opposed to *bodily*, Plutarch, *De Sanct.* 389) denotes in New Test. usage, (a) belonging to the Holy Spirit (^{<401B>}Romans 1:11; 15:27; ^{<402B>}1 Corinthians 2:13; 9:11; 12:1, 7; 14:1, 37; ^{<400B>}Ephesians 1:3); or (b) determined or influenced by the Holy Spirit (1 Corinthians 3, 1; 14:37; ^{<401E>}Galatians 6:1), such as “spiritual songs” (^{<405B>}Ephesians 5:19; ^{<5036>}Colossians 3:16), i.e. inspired; a “spiritual house” (^{<500D>}Colossians 1:9), not angelic, nor unmanufactured, but composed of stones vivified by the Spirit (comp. ^{<402D>}Ephesians 2:22), like “spiritual sacrifices” (^{<401F>}1 Peter 2:5); “spiritual food and drink” (^{<400B>}1 Corinthians 10:3), i.e. nourishment afforded by the Spirit (the “spiritual Rock,” ^{<488F>}Deuteronomy 8:15; 32:4), and not in an ordinary way (comp.

~~2176~~Exodus 17:6). See Cremer, *Lexicon of the N.T. Greek*, s.v. **SEE SPIRITUAL MINDEDNESS**.

The expression “spiritual body” (σῶμα πνευματικόν, *pneumatic body*), used in ~~4654~~1 Corinthians 15:44 to describe the resurrection state, appears at first sight a palpable contradiction of terms; but it is interpreted by the antithesis there made with the “natural body” (σῶμα ψυχικόν, *psychic body*). The apostle uses these terms in the same epistle (2:14, 15) to distinguish the unregenerate man from the Christian, as being changed from his fleshly condition to a heavenly one by the Divine Spirit. In the resurrection body, accordingly, these words denote the contrast between the earthly, decaying, and sin stained costume of the soul here and its celestial, immortal, and purified state hereafter. This is plain likewise from the kindred antithesis of the context (“corruption... incorruption,” “dishonor... glory,” “weakness... power,” “earthy... heavenly”). We are not taught, therefore, to look for an ethereal, aerial, or sublimated body in the other life, but one of *bona fide* matter, substantial as at present, although transfigured by a divine and heavenly glory. **SEE RESURRECTION**.

Spiritual Communion

is the mental act of holding communion with our blessed Savior and his saints, either in the sacrament of the eucharist, or in any other religious service. **SEE COMMUNION**.

Spiritual Corporation

is one the members of which are entirely spiritual persons, as bishops, archdeacons, parsons, and vicars, who are *sole* corporations; also deans and chapters, as formerly abbots and convents, are bodies *aggregate*.

Spiritual (Or Ecclesiastical) Courts

are those having jurisdiction in spiritual or ecclesiastical matters. Besides the courts of ARCHDEACON **SEE ARCHDEACON** (q.v.) and ARCHES **SEE ARCHES** (q.v.), they are the following:

1. *The Court of Augmentation* was created in 27 Henry VIII for determining suits and controversies relating to monasteries and abbey lands. The court was dissolved by Parliament, 1 queen Mary. The *Augmentation Office*, however, still exists, in which there are a variety of

valuable records connected with lands formerly belonging to monasteries and abbeys.

2. The *Bishop's or Consistory Court* is held in the cathedral of each diocese for the trial of ecclesiastical causes within that diocese.

3. The *Court of Conscience or Requests (Curia Conscientioe)* was erected in 9 Henry VIII in London, and an act of common council then appointed commissioners to sit in the court twice a week to determine all matters between citizens and freemen of London in which the debt or damage was under forty shillings. This act of common council was confirmed by 1 James I. By this the court issues its summons, the commissioners examine on oath, and decide by summary process, making such orders touching debts "as they should find to stand to equity and good conscience." The commissioners may commit to prison for disobedience of their summons. Various subsequent acts have regulated and extended these powers.

4. The *Court of High Commission* originated in the Act of Supremacy, passed in 1559, which empowered queen Elizabeth to choose commissioners who might exercise supreme jurisdiction in spiritual or ecclesiastical matters. The court so formed claimed a preeminence over the ordinary courts of the bishops. The rack and other means of torture were weapons confided to them. They were bound by no rules or precedents in receiving evidence or in imposing penalties, but acted as they pleased, and soon became odious as a terrific and lawless inquisition. In 1610 a court of this nature was erected by James VI in Scotland, and reerected in 1664, the last consisting of nine prelates and thirty-five laymen. It was armed with highest authority, and had a military force at its command. It had also an organized espionage, with agents everywhere. It ruined many financially by the heavy fines imposed, banished others to unhealthy districts, and even sold some as slaves.

5. The *Court of Faculties* belongs to the archbishop of Canterbury. Its power is to grant dispensations for the marriage of persons without the publication of banns, to ordain a deacon under the canonical age, to enable a son to succeed his father in a benefice, or one person to hold two or more benefices incompatible with each other.

6. The *Court of Prerogative* is held at Doctors' Commons, in London, in which all wills and testaments are proved, and administrations granted on the estates of persons dying intestate, etc.

7. The *Court of Teinds* is that portion of the judges of the Court of Session that administer the law as to the revenues of the Scottish Established Church.

Meetings of Session, Presbytery, Synod, and General Assembly are usually termed *Courts*. Spiritual Gifts (τὰ πνευματικά suppl. χαρίσματα), a phrase used to denote those endowments which were conferred on persons in the primitive Church, and which were manifested in acts and utterances of a supernatural kind. The phrase is taken from ^{<421>}1 Corinthians 12:1, where the words **περὶ τῶν πνευματικῶν** are rendered in the A.V. “concerning spiritual gifts.” The accuracy of this rendering is generally admitted; for, though some would take **πνευματικῶν** as masculine, and understand it, as in 14:37, of persons spiritually endowed, the tenor of the entire passage shows that it is of the gifts themselves, and not of the parties endowed with them, that the apostle speaks in this chapter (comp. 14:1). It is from the apostle’s statements in this chapter that our information concerning the spiritual gifts of the primitive Church is chiefly drawn.

1. The first thing to be noted is what may be called the fundamental condition and test of these gifts. This is the acknowledgment of Jesus Christ as Lord. “I give you to understand,” says the apostle, “that no man speaking by the Spirit of God calleth Jesus accursed and that no man can say that Jesus is the Lord but by the Holy Ghost” (^{<421>}1 Corinthians 12:3). The denunciation of Jesus as an impostor, whether that came forth in the shape of an imprecation (ἔστω ἀνάθεμα) or in the shape of an assertion (ἔστιν ἀνάθεμα), having reference to his having died as one accursed (comp. ^{<421>}Galatians 3:13), proved sufficiently that the party uttering it was not under the influence of the Spirit; while, on the other hand, the recognition of Jesus as the Lord — i.e. the admission of his Messianic claims and the submission to his supreme authority — formed the antithesis to this, and was a proof that the party was under the power of the Holy Ghost. The primary condition, then, of the possession of spiritual gifts was sincere adherence to Jesus as the Messiah. Apart from this there might be the arts of the magician or soothsayer, but no effects produced by the Spirit of God.

2. The *source* of these spiritual gifts was God’s grace, and the *agent* by whom they were produced was the Holy Ghost. They were **χαρίσματα**, or *grace gifts*; and the apostle expressly says that amid diversity of gifts it is one and the same Spirit by whom they are bestowed, and amid diversity of

services it is one and the same Lord by whom they are appointed, and amid diversity of operations it is one God who energizes all in all (~~<612>~~1 Corinthians 12:4-6).

3. When the apostle speaks here of *χαρίσματα*, *διακονίαι*, and *ἐνεργήματα*, the inquiry is suggested how these three expressions are to be taken. Are they intended to mark off three distinct classes of spiritual gifts? or do they describe the same objects under different aspects? or is the first the generic class under which the other two are subsumed as species? Each of these views has found advocates. — The Greek fathers generally regard them as simply different names for the same object (comp. Chrysostom, *ad loc.*), but most recent writers regard them as relating to distinct classes. (For different classifications on this principle, see Aquinas, *Summa Theol.* 2, 2, qu. 171; Estius, *On 1 Corinthians 12*; Olshausen on do., etc.) The objection to all the arrangements on this principle is that they are all more or less arbitrary, so that what is placed by one under one head is with equal plausibility placed by another under another. The opinion that *Charisma* is the genus of which *Diakonai* and *Energemata* are species is open to the objection that to make *diakonai* a kind of *charisma* is somewhat forced; and, besides, it does not accord with the parallelized structure of the apostle's statement, which plainly makes these three objects collateral with each other. The opinion which has most in its favor is that we have here only one object presented under different aspects. On this principle the three classes may be arranged thus: These endowments of the primitive Church are,

- (1) *Gifts of divine grace*, as the principle of the new life which, with its manifold capabilities, is communicated by the indwelling Spirit of God;
- (2) *Ministries*, as means by which one member serves for the benefit of others; and
- (3) *Operations, effects*, by which the *charismata* manifest their active power.

This seems a highly probable explanation of the apostle's words; nor do we see the harshness in it of which Kling, from whom we have taken it, complains.

4. Side by side with this parallel arrangement of the gifts, the apostle places in another series of parallels the *agency* by which each of these is produced and sustained. The two series may be tabulated thus:

Charismata (given by) the Spirit.
 Ministries (directed by) the Lord.
 Effects produced by the Father.

In the first two of these parallel propositions there is an ellipsis of the verb, but this the mind naturally supplies from the analogy of the last in which the verb is enunciated (see Henderson, *On Inspiration*, p. 181).

5. It has appeared to some that there is a correspondence between the gifts enumerated in ~~46128~~ 1 Corinthians 12:8-10 and the Church offices enumerated in ver. 28 (Horsley, *Sermons*, 14, Appendix). The number of both is the same; there are nine gifts and nine offices. But beyond this the correspondence only very partially exists, and in order to give it even a semblance of existing throughout, not only must very fanciful analogies be traced, but some palpable errors in interpretation committed (Henderson, *On Inspiration*, p. 183).

6. The suggestion of Beza that the enumeration of gifts in ~~46128~~ 1 Corinthians 12:8-10 is divided into coordinate groups, distinguished by the pronouns $\omega\mu\acute{\epsilon}\nu$, ver. 8; $\acute{\epsilon}\tau\acute{\epsilon}\rho\omega\ \delta\acute{\epsilon}$, ver. 9; $\acute{\epsilon}\tau\acute{\epsilon}\rho\omega\ \delta\acute{\epsilon}$, ver. 10, has been very generally followed by interpreters. Hence Meyor arranges them in the following scheme:

I. Charisms which relate to *intellectual* power.

- 1, $\lambda\acute{o}\gamma\omicron\varsigma\ \sigma\omicron\phi\acute{\iota}\alpha\varsigma$
- 2, $\lambda\acute{o}\gamma\omicron\varsigma\ \gamma\nu\acute{\omega}\sigma\epsilon\omega\varsigma$.

II. Charisms which are conditioned by *heroic faith* (*Glaubensheroismus*).

1. The $\pi\acute{\iota}\sigma\tau\iota\varsigma$ itself;
2. The operation of this *in act* — a. $\acute{\iota}\acute{\alpha}\mu\alpha\tau\alpha$; b. $\delta\upsilon\nu\acute{\alpha}\mu\epsilon\iota\varsigma$;
3. The operation of this *in word*, $\pi\rho\omicron\phi\eta\tau\epsilon\iota\alpha$;
4. The *critical* operation of this, $\delta\iota\acute{\alpha}\kappa\rho\iota\varsigma\ \pi\nu\epsilon\upsilon\mu\acute{\alpha}\tau\omega\nu$.

III. Charisms relating to the $\gamma\lambda\acute{\omega}\sigma\sigma\alpha\iota$.

1. Speaking with tongues;
2. Interpreting of tongues.

Henderson adopts substantially the same arrangement (*Inspiration*, p. 185 sq.), like Meyer, laying stress on the use of the pronoun **ἐτέρῳ** in place of **ἄλλῳ** by the apostle in his enumeration (“**ἐτέρῳ** is *selected* because a *distinct* class follows; only thus can we account for the apostle’s not proceeding with **ἄλλῳ**” — Meyer; comp. Tittmann, *Synonyms*, 2, 28). To all such attempts at classification De Wette objects:

(1.) That **ῳ μέν, ἐτέρῳ δέ ἐτέρῳ δέ**, do not stand in relation to each other, but **ἐτέρῳ δέ** is always opposed to the nearest preceding **ἄλλῳ δέ**, so that neither can the one denote the genus nor the other the species.

(2.) If anything could mark a division, it would be the repeated **κατὰ τὸ αὐτὸ πνεῦμα, ἐν τῷ αὐτῷ πν.**, with the concluding **πάντα δὲ ταῦτα** of ~~1~~1 Corinthians 12:11; but even thus we should gain nothing, for in ver. 10 heterogeneous objects are united.

(3.) There is no reason to expect a classification, for the enumeration is not complete (see ver. 28).

(4.) The classification proposed (by Meyer) is in itself unsatisfactory; plainly the speaking with tongues is more closely akin to prophesying than to gifts of healing; and, as Kling observes, the **διακρίσεις πνευμάτων** and the **ἐρμηνεῖα γλωσσῶν** relate to the understanding, and not to heroic faith. In these reasons there is much force; and though the apostle’s arrangement has the aspect of a classified scheme, we feel constrained to conclude with Kling that we must leave it undecided whether and how they can be classified. Neander, followed by Billroth and Olshausen substantially, without insisting on the apostle’s words, contents himself with the obvious division of these charisms into two great classes — the one of which embraces such gifts as manifest themselves by word, and the other such as manifest themselves by deed; and each of these presents two subordinate classes, determined by the relation of the man’s own mental culture and capacity to the working on him of the Spirit, so that in a man of high culture and intellectual power the **λόγος γνώσεως** would be manifested, while to one of less culture the Holy Spirit would come with a power which overwhelms his self consciousness and makes him the almost mechanical utterer of what does not pass through the medium of his own intelligence (*Apostol. Zeitalt.* 1, 174 sq. [Eng. transl. 1, 132]).

7. Taking in order as they stand in the text the gifts enumerated, we have

(1.) The *Word of Wisdom* (λόγος σοφίας) and the *Word of Knowledge* (λόγος γνώσεως). Λόγος is used here, as frequently elsewhere in the New Test., as = *sermo, discourse, utterance*. To σοφία and γνῶσις various meanings have been attached. A common explanation is that σοφία is the practical and γνῶσις the theoretical or speculative presentation of truth; but this, though adopted by Neander, Olshausen, and others, as well as the antithetical opinion advanced by Bengel, Storr, Rosenmüller, etc., that σοφία is the theoretical and γνῶσις the practical, is sufficiently refuted by the consideration that the practical and the theoretical apprehension and exposition of the truth, merely as such, cannot be properly regarded as coming among the miraculous gifts of the Spirit; such attainments are not κατὰ πνεῦμα in the sense in which Paul uses that phrase here. Meyer makes σοφία the higher Christian wisdom as such; γνῶσις the speculative, deeper, more penetrating knowledge of it; while Estius reverses this, making λόγος σοφίας "gratiam de iis quae ad doctrinam religionis ac pietatis spectant disserendi ex causis supremis," and λόγος γνώσεως "gratia disserendi de rebus Christianae religionis ex iis quae sunt humanae scientiae aut experientiae," i.e. of bringing principles of human philosophy or facts of human experience to bear on the illustration of divine truth. Henderson takes σοφία to be comprehensive of "the sublime truths of the Gospel directly revealed to the apostles, of which the λόγος was the supernatural ability rightly to communicate them to others;" and by γνῶσις the possession by divine communication of an exact and competent knowledge of the truths which God had already revealed through the instrumentality of the prophets and apostles, in consequence of which those who possessed it became qualified, independently of the use of all ordinary means, forth with to teach the Church" (p. 188 sq.). Osiander makes σοφία the apprehension of divine truth in its totality, of the ends and purposes of God, of the plan and work of redemption, of the revelation of salvation through Christ in its connection, its divine system and organism; and γνῶσις the penetrating knowledge of particulars given by God, with their inward appropriation and experience (☞ John 6:69; 17:3; ☞ Philippians 3:8). This last seems to be, on the whole, the least arbitrary and most probable interpretation, it being of course kept in view that the apprehension and experience of divine truth, whether as a whole or in its parts, as well as the power of giving this forth in discourse, is not such as mere human intelligence and study could attain, but such as was κατὰ πνεῦμα.

(2.) *Faith (πίστις)*. — All are agreed that this cannot be understood of that faith which saves — justifying faith; and most regard it as a *fides miraculosa*, such as our Lord speaks of (^{<417>}Matthew 17:20; 21:21), and to which Paul refers (^{<417>}1 Corinthians 13:2) — a firm persuasion that on fitting occasions the divine power would be put forth to work miracles. Meyer thinks this too narrow, because under *πίστις* are ranked not only *ἰάματα* and *δυνάμεις*, but also *προφητεία* and *διακρίσεις πνευματων*. He would therefore understand by *πίστις* here “a high degree of faith in Christ — a faith heroism whose operation in some was in healings, etc.” As, however, such faith in Christ must mean faith in him as the risen Lord, the source of miraculous power, whether exercised in healing diseases or in utterances of knowledge, this opinion seems to resolve itself into a substantial identity with the other.

(3.) *Gifts of Healings (χαρ. ἰαμάτων)*. — This all are agreed in understanding as the power of healing disease directly without the aid of therapeutic applications. The plural is used to indicate the variety of diseases, and the various gifts of healing them possessed in the Church.

(4.) *Workings of Powers (ἐνεργήμ. δυνάμεων)*. — This is generally referred to the working of miracles of a higher kind than the healing of disease — miracles which consist not in the performing without means what means *may* effect, but in the performance of what no means can effect, such as the raising of the dead, the exorcism of daemons, the infliction, by a word, of death as a punishment, etc.

(5.) *Prophecy (προφητεία)*. — *This* refers not to ordinary religious discourses for the edification of the Church, but to such a forth speaking of the mind of God in relation to truth, duty, or coming events as the inward action of the Holy Spirit on the mind may produce (Chrysost. ὁ προφητεύων πάντα ἀπὸ τοῦ πνεύματος φθέγγεται). That the gift of predicting future events was possessed in the early Church, we see from such instances as ^{<417>}Acts 2:27, 28; 21:11, etc.; but the *προφητεία* of the New Test. does not generally relate to this it usually has reference to the utterance of doctrine given by revelation from God (comp. ^{<417>}1 Corinthians 11:3; 14:26-33, etc.).

(6.) *Discernings of Spirits (διακρίσεις πνευμάτων)*. From ^{<417>}1 Corinthians 14:29 (comp. ^{<417>}1 Thessalonians 5:21; ^{<417>}1 John 4:1) we learn that professed prophetic utterances were to be subjected to trial, that

nothing unchristian or unedifying might pass under that name; and it is to this that the gift now before us relates. Even apostles would seem to have submitted their doctrine to the judgment of these gifted critics (~~414~~1 Corinthians 14:37).

(7.) *Kinds of Tongues* (γέννη γλωσσῶν). — That this refers to the λαλεῖν γλωσση or γλωσσαίς which existed in the Corinthian Church, and indicates that of these γλωσσαίς there were various kinds, is undoubted; but in what this gift consisted is a question involved in great difficulty, and to which very different answers have been given. We may at once dismiss some of these as not deserving serious consideration — viz., 1, that of Bardili and Eichhorn, who take γλωσσαίς in the literal sense of *tongue*, and suppose that the λαλεῖν was a sort of inarticulate babble, an ecstatic utterance of mere sounds made by the tongue — an opinion which is irreconcilable with the idea of this being a gift of the Holy Ghost, with the possibility of an *interpretation* of the sounds uttered, with what Paul says (~~414~~1 Corinthians 14:18), and with the use of the plural in the phrase γλωσσαίς λαλεῖν; 2, that of Bleek, who takes γλωσσαίς in the sense of *gloss* — i.e. archaic, poetical, or provincial word or idiom — a meaning which belongs to the technicalities of the grammarians, and is quite foreign to the language of the New Test.; and 3, that of Billroth, who supposes γλωσσαίς to mean a composite language formed of the elements of various tongues, and in its composition affording a symbol of the uniting power and universality of Christianity — which is at the best only a pleasing fancy. The only two opinions worth considering are the old view that these γλωσσαίς were actual foreign tongues which the gifted persons spoke without having learned them, and the opinion, subject to various modifications, that they were new and divinely inspired utterances of a kind transcending the ordinary capacity and intelligence of men. — Kitto.

Before entering on the consideration of these views, it may be well to state accurately the various peculiarities of this gift. These may be gathered from the statements of the apostle. From these we learn that it was a gift of the Spirit (~~421~~1 Corinthians 12:11, 28, 30); that it belonged only to some in the Church (ver. 11, 30); that it stood in some relation to the gift of prophesying was inferior to it in point of utility, but afforded greater scope for display (14:5, 6, 18, 19); that it was exercised in acts of prayer and praise (ver. 2, 14, 15, 16, 17); that it was not exercised through the medium of the intelligence (νοῦς), and so was unintelligible without an interpretation, which the party exercising it might not be capable of

supplying, as it was the result of a distinct gift, which might or might not accompany the other (ver. 5, 6, 13, 16, 23); that it might appear to one unaccustomed to it a frenzy (ver. 23); that it had the effect of an instrument giving an uncertain sound, or was no better than the speaking of a barbarian or the clang of a cymbal when not interpreted (ver. 7-9; 13:1); and that its use was to serve as a sign (or evidence of God's presence) to those who did not believe (14:22).

Let us now turn to the former of the two opinions above noticed those who hold this to be *γλωσσα* in the sense of *language* support their opinion by an appeal to our Lord's promise to his disciples that, as a sign of his presence with them, they should speak with new tongues (*καίνας γλωσσαίς*, ^{<4167>}Mark 16:17), and to the occurrences of the day of Pentecost when the apostles spake with other tongues (*ἑτέρας γλ.*, ^{<4114>}Acts 2:4 sq.). It seems altogether probable that the event of the day of Pentecost was a fulfilment of the promise of Christ to his disciples, and if we assume (as the narrative seems to intimate) that on that occasion the apostles did receive the faculty of speaking foreign tongues through the agency of the Spirit, there is great plausibility in the conclusion that the gift of tongues bestowed on the primitive Church consisted in the possession of this faculty. It is frivolous to object to this, as De Wette and Meyer do, that the speaking of a language one has never learned is psychologically impossible, for, if divine interposition be admitted, it is idle to set limits to its operation. "With God all things are possible," and he who caused "the dumb ass to speak with man's voice" could surely employ the organs of a man to utter a foreign tongue of which he was ignorant. In the way of the conclusion, however, above stated, that the gift of which the apostle treats in writing to the Corinthians is the *same* as that promised by our Lord, and received by the apostles on the day of Pentecost, there are some serious difficulties. If the apostles possessed the power of speaking foreign tongues miraculously, they appear to have made very little use of it for the purposes of their mission, for, with the exception of the instance of the day of Pentecost, we do not read of their ever using this gift for the purpose of addressing foreigners. There seems to be an *a priori* improbability that such a faculty would be miraculously conferred when it was one for which no special need existed, the Greek tongue being so widely diffused that the first preachers of Christianity were not likely to go where it was not known. But it is probable, although not recorded, that they eventually used this faculty in preaching to heathens. As to the day of Pentecost; though

the gift of tongues came upon the disciples when they were alone, yet it was immediately available to foreigners. It is an unwarranted assumption that these persons all understood a common language, or that to all of them at once Peter spoke on the same day without an interpreter. The most serious objections, however, to the opinion that the Glossolalia of the Corinthians was a speaking in foreign tongues are derived from what the apostle says about it in writing to them.

- (1.) The phrase **γλῶσση λαλεῖν** does not necessarily mean “to speak a foreign language;” but it is evidently tantamount (comp. ~~4106~~ Acts 10:46; 19:6 with ~~4104~~ Acts 2:4). The statements in Acts ii are conclusive that these tongues in that case were vernacular with the polyglot audience.
- (2.) The Glossolalia was unintelligible to *everyone* till interpreted (~~642~~ 1 Corinthians 14:2). But this may only refer to the absence of any one with whom it was vernacular.
- (3.) It is thought that this gift was used in individual prayer to God, and Paul, who possessed this gift above others, used it chiefly in secret can we understand this of a speaking to God in foreign tongues? But of this assumption there is little evidence.
- (4.) The apostle places the Glossolalia in opposition, not to speaking in the vernacular tongue, but to speaking intelligibly, or **ἐν ἀποκαλύψει ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδάχῃ** (14:6). He likewise *compares* the glossai with foreign tongues, which assumes that they were not the same (ver. 10 sq.). But foreign languages surely are unintelligible, and in ver. 10 the wider term **φωναί** is used.
- (5.) Had the apostle had the speaking of foreign tongues in view, he would have made the exercise of them dependent on the presence of those by whom they were understood, not on their bearing on the edification of the Church. But the latter could only I have been effected through the former. The other objections raised by Dr. Poor in the American edition of Lange’s *Commentary* (ad loc.) are as little to the point.
- (6.) So far as these phenomena bore on unbelievers, they were a sign of reprobation (ver. 11). But that was true only when no one was present to interpret.
- (7.) Its special use was for the possessor’s own benefit in prayer and praise. Such, certainly, was not the case on the day of Pentecost.

(8.) Any foreigner present who understood the language could have acted as interpreter without a special gift; but he would hardly have been accepted as an authoritative exponent in the Christian sense.

(9.) Corinth, being the resort of foreigners, had need of this gift less than other localities. On the contrary, this was the very reason why a polyglot was required.

(10.) Paul desired that *all* might have, this gift. This he might naturally wish, whatever were its nature.

(11.) The phrase “a tongue” seems to imply some individual peculiarity rather than an external demand. Rather it shows that the tongues were varied in different cases.

(12.) It is nugatory to ask such questions as, How was this speaking in different foreign tongues conducted? Did the gifted persons all speak at once? or did they speak one after the other? If the former, would not the confusion of sounds be such as to render their speaking a mere Babel? if the latter, would not a longer time have been requisite for the whole to speak than the conditions of the narrative allow us to suppose?

(13.) In fine, supposing the disciples to have spoken intelligibly to these people in their respective languages, why should they have appeared to any of the bystanders as men filled with new wine? Does not this imply an excited utterance and gesticulation altogether foreign to the case of men who had simply to tell their fellow men such truths as those which these disciples had to publish? These difficulties have been so magnified by some as to lead them to impugn the authenticity of the passage; while others have been induced by them to accept the hypothesis that the disciples spoke in Greek or Aramaic, but were miraculously understood by the hearers each in his own language. But they are mostly answered by the facts in the case, which certainly show that the speaking of foreign languages did sometimes *attend* the gift of tongues, if this was not its invariable and distinctive peculiarity.

We now turn to the consideration of the opinion that the tongues were new languages in the sense of being ecstatic utterances, inspired and dictated by the Holy Spirit, and of a kind above what the ordinary faculties of the individual could reach. We may pass by the opinion of Rossteuscher and Thiersch that these tongues were angel tongues, and that the gift consisted

in the privilege of communing with God as the angels do; for this is a mere conjecture without any foundation in the statements of the apostle, the allusion in ^{<430>}1 Corinthians 13:1 to the “tongues of angels” being merely a rhetorical device to heighten the contrast the apostle is instituting. Schulz restricts the tongues to ecstatic utterances of praise to God; but this is too narrow a view, as is evident from 14:13-17. Neander thus describes the state of the speaker with tongues — “The soul was immersed in devotion and adoration. Hence prayer, singing God’s praise, testifying of the great doings of God, were suited to this state. Such a one prayed in the Spirit; the higher spiritual and emotional life predominated in him, but a development of the understanding was wanting. The consequence was that since out of his peculiar feelings and views he formed a peculiar language for himself, he wanted the facility of so expressing himself as to be understood by the mass” (*Apostol. Zeitalt.* 1, 179). Olshausen adopts substantially the same view, but he differs from Neander in supposing that the speaking of foreign languages was *included* in the speaking with tongues. Meyer understands by “the **γλωσσαὶ λαλεῖν** such devotional utterances in petition, praise, and thanksgiving as were so ecstatic that the action of the person’s own understanding was suspended, while the tongue, ceasing to be the organ of the individual reflection, acted independently of this, as it was moved by the Holy Ghost.” Hence he thinks the term **γλωσσα** came to be applied to this gift, the tongue acting, as it were, independently of the understanding and for itself. Hence, also, he accounts for the use of the plural **γλωσσαὶ λαλεῖν** and the **γένηγλωσσῶν**, as in such a case there would doubtless be varieties of utterances, arising from differences of degree, direction, and impulse in the ecstasy. The German interpreters in general regard it as being an ecstatic power of speech, the result of the man’s being lifted out of himself and made to give utterance in broken, fragmentary, excited outbursts of thoughts and feelings, especially of rapturous devotion, beyond the ordinary range of humanity. Some think that there is an allusion to such ecstatic devotions in the **στεναγμοῖς ἀλαλήτοις** of ^{<430>}Romans 8:26. We cannot but think such a view abhorrent to the spirit of intelligent Christianity. *SEE TONGUES, GIFT OF.*

(8.) Interpretation of Tongues (ἑρμηνεία γλωσσῶν). As the **γλωσσα** transcended the **νοῦς**, it could be made to convey edification to the hearers only as it was explained (by translation or otherwise); and for this purpose the Holy Spirit gave some persons the faculty of comprehending it, and

thereby of giving its meaning to others. This gift sometimes was bestowed on the same person that had the gift of tongues.

8. Such were the gifts of the Spirit enjoyed by the primitive Church. They were different and variously distributed according to the sovereign will of the giver. But amid all this diversity the Church remained one the indivisible body of Christ pervaded and influenced by the one Spirit of all grace. Hence all these gifts were to be subordinated to the end of edifying the Church, and, more than all of them, charity was to besought (~~421~~1 Corinthians 12:11-31).

9. Literature. — The commentaries on 1 Corinthians of Meyer, Olshausen, Billroth, Osiander, and Kling; De Wette's *Excursus* on Acts 2; Neander, *Apostol. Zeitalt.* vol. 1; Henderson, *Lectures on Inspiration*; Bleek, in the *Studien u. Kritiken* for 1829, 1830; Wieseler, in the *Studien u. Kritiken* for 1838; Schulz, in the *Studien u. Kritiken* for 1839; Thiersch, *Kirche im apostol. Zeitalt.*; Rossteuscher, *Gabe d. Sprachen im apostol. Zeitalt.* 1850. *SEE GIFTS, SPIRITUAL.*

Spiritual Relationship

is one effected through some religious or spiritual act — such, for example, as that between godparents and godchildren.

Spirituales (Or Spirituals)

is the name given to the stricter party of the Franciscans. Elijah of Cortona attempted, especially after the death of St. Francis, to soften the rigid discipline of the order. Violent discussions arose, and Elijah was twice deposed, but finally reconciled to the Church (1253). The fanaticism of the rigid party increased in proportion as their more lax opponents grew in number. At length the disputants separated, and the stricter party (called *Spirituales*, *Zelatores*, *Fratricelli*) gradually became avowed opponents of the Church and of its rulers who had disowned them, and even denounced the pope as antichrist. They were, consequently, given over to the Inquisition. See Fisher, *Hist. of the Ref.* p. 57; Kurtz, *Church Hist.* 1, 108, 4.

Spiritualia

is a term opposed to temporals, or *temporalia* (q.v.).

Spiritualism

is a word now generally used to designate the belief of those who regard certain mental and physical phenomena as the result of the action of spirits through sensitive organizations known as mediums. Spiritualists claim that Spiritualism is but another term for the belief in the supernatural; that it has pervaded all ages and nations; and that American Spiritualism is but the last blossom of a very ancient tree. They assert that phenomena differing but slightly from the manifestations of modern Spiritualism appear in many of the Scripture incidents, e.g. the vision of Elisha's servant (^{<21615>}2 Kings 6:15-17), the spiritual handwriting at the feast of Belshazzar (^{<21615>}Daniel 5:5), in the Delphic oracles, in the experiences of Luther, the occurrences related by Glanvil (1661), in the Camisard marvels in France (1686-1707), in the occurrences in the Wesley family (1716), and in the communications of Swedenborg with the spirit world. For about a hundred years before the American phase of Spiritualism appeared, Germany and Switzerland had their Spiritualists, developing or believing in phenomena almost identical. They had spirit vision, spirit writing, knowledge of coming events from the spirit world, and daily direct intercourse with its inhabitants. Preeminent among these Spiritualists were Jung-Stilling, Kerner, Lavater, Eschenmeyer, Zschokke, Schubert, Werner, Kant, etc. Clairvoyance and mesmerism were intimately associated with the introduction of modern Spiritualism, making the same claims to open intercourse with the spiritual world, and in some cases predicting that this communion would ere long assume "the form of a living demonstration" (Davis, *The Principles of Nature, her Divine Revelations*, etc.).

Spiritualism assumed a novel shape in the United States — that of moving physical objects — and has introduced spirits speaking through means of an alphabet, rapping, drawing, and writing, either by the hand of mediums or independently of them. The "spirit rapping" phenomenon began in the home of J.D. Fox, Hydeville, Wayne Co., N.Y., and is thus described by Mr. Dale Owen: "In the month of January 1848, the noises assumed the character of distinct knockings at night in the bedrooms, sounding sometimes as from the cellar below, and resembling the hammering of a shoemaker. These knocks produced a tremulous motion in the furniture and even in the floor. The children (Margaret, aged 12 years, and Kate, aged 9 years) felt something heavy, as of a dog, lie on their feet when in bed; and Kate felt, as it were, a cold hand passed over her face. Sometimes the bedclothes were pulled off. Chairs and the dining table were moved

from their places. Raps were made on doors as they stood close to them, but on suddenly opening them no one was visible. On the night of March 13 (or 31), 1848, the knockings were unusually loud," whereupon "Mr. Fox tried the sashes, to see if they were shaken by the wind. Kate observed that the knockings in the room exactly answered the rattle made by her father with the sash. Thereupon she snapped her fingers and exclaimed, 'Here, old Splitfoot, do as I do.' The rap followed. This at once arrested the mother's attention. 'Count ten,' she said. Ten strokes were distinctly given. 'How old is my daughter Margaret?' Twelve strokes. 'And Kate?' Nine." Other questions were answered, when "she asked if it was a man? No answer. Was it a spirit? It rapped. Numbers of questions were put to the spirit, which replied by knocks that it was that of a traveling tradesman, who had been murdered by the then tenant, John C. Bell, for his property. The peddler had never been seen afterwards; and on the floor being dug up, the remains of a human body were found." After a time the raps occurred only in the presence of the Fox sisters, accompanying them upon their removal to Rochester, and developing new phenomena. In November, 1849, the Fox girls appeared in a public hall, and their phenomena were subjected to several tests, without being able to trace them to any mundane agency. They arrived in New York in May 1850, and became the subject of extensive newspaper and conversational discussion. Meanwhile knockings were reported to have occurred in the house of Mr. Granger, of Rochester, and in that of a Dr. Phelps, at Stratford, Conn. Individuals were discovered to be mediums, or persons through whose atmosphere the spirits were enabled to show their power, until, in 1853, their number is given at 30,000. The following are some of the numerous phenomena characteristic of Spiritualism in this country. Dials with movable hands pointing out letters and answering questions without human aid; the hands of mediums acting involuntarily, and writing communications from departed spirits, sometimes the writing being upside down, or reversed so as to be read through the paper or in a mirror. Some mediums represented faithfully, so it was said, the actions, voice, and appearance of deceased persons, or, blindfolded, drew correct portraits of them. Sometimes the names of deceased persons and short messages from them appeared in raised red lines upon the skin of the medium. Mediums were said to have been raised into the air and floated above the heads of the spectators. Persons claimed to be touched by invisible and sometimes by visible hands; and voices were heard purporting to be those of spirits. In 1850 D.D. Home became known as a medium, and maintained for five years a wide-spread reputation,

giving sittings before Napoleon III in Paris, and Alexander II in St. Petersburg. Other prominent mediums were the “Davenport brothers,” Koons of Ohio, Florence Cook, and the Holmeses. In the *London Quarterly Journal of Science*, Jan. 1874, some of the phenomena exhibited in repeated experiments with the mediums D.D. Home and Kate Fox are thus classified:

1. The movement of heavy bodies with contact, but without mechanical exertion;
2. The phenomena of percussive and other allied sounds;
3. The alteration of weight of bodies;
4. Movements of heavy bodies when at a distance from the medium;
5. The rising of chairs and tables off the ground without contact with any person;
6. The levitation of human beings;
7. Movement of various small articles without contact with any person;
8. Luminous appearances;
9. The appearance of hands, either self luminous or visible by ordinary light;
10. Direct writing;
11. Phantom forms and faces;
12. Special instances which seem to point to the agency of an exterior intelligence;
13. Miscellaneous occurrences of a complex character.

Later phenomena are those of the cabinet, in which the medium is, ostensibly, tied and untied by spirit hands; and other forms of materialization. One of the most recent of these last is “spirit photographs.” It is asserted that on clean and previously unused plates, marked by the sitter, and even when the sitter has used his own plates and camera, there has appeared with the sitter a second figure, which in many instances has been recognized as the portrait of a deceased relative or friend.

While many persons distinguished in the walks of science, philosophy, literature, and statesmanship have become avowed converts to Spiritualism, or have admitted the phenomena so far as to believe in a new force not recognized by science, or, at least, have witnessed that its phenomena are not explainable on the ground of imposture or coincidence, others boldly assert that they are all attributable to physical agencies (see Gasparin, *Science vs. Spiritualism*, transl. by Robert, N.Y. 1857, 2 vols.).

Spiritual photographs, it is alleged, are secured by first tampering with the negative; and all the effects shown by Spiritualists are claimed for the simple processes of photography. The cabinet trick has frequently been reproduced by ordinary performers, and professional prestigitators have publicly offered to imitate all the so called marvels of Spiritualism without the slightest pretence of spiritual intervention. We have before us a letter from one who has made the whole subject a careful study, and he declares his ability to reproduce by sleight of hand any phenomenon of Spiritualism after seeing it once or twice.

It is impossible to make an approximate estimate of the number of Spiritualists, owing to the fact that their organized bodies contain but a small proportion of those who wholly or partially accept these phenomena. A very large proportion of the converts are from the ranks of those who previously doubted or disbelieved the immortality of the soul, and who affirm that they carry their skeptical tendencies into the investigation of this subject.

The *Spiritual Magazine* (the oldest journal of Spiritualism in England, and one that contains a record of the movement from its establishment, in 1860) has the following as its motto: "Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny, and its application to a regenerate life. It recognizes a continuous divine inspiration in man. It aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy." The "British National Association of Spiritualists" was organized in Liverpool, November, 1873, and has for its object the union of "Spiritualists of every variety of opinion, the aiding of students in their researches, and the making known of the positive results arrived at by careful research." Of periodicals, the number in Europe, America, and Australia is at least one hundred. The books relating to Spiritualism maybe. reckoned by the hundred, of which the following are some of the more important: Ballou, *Spiritual Manifestations*; Crookes, *Researches in the Phenomena of Spiritualism* (Lond. 1874); Crowe, *Spiritualism and the Age we Live in* (ibid. 1859); De Morgan, *From Matter to Spirit* (ibid. 1863); Edmonds and Dexter, *Spiritualism* (N.Y. 1854-5, 2 vols.); Hardinge, *Modern American*

Spiritualism (ibid. 1870); Home, *Incidents in my Life* (Lond., Paris, and N.Y. 1862, 1872, 1875); Howitt, *History of the Supernatural in All Ages and Nations* (Lond. 1863); Olcott, *People from the Other World* (Hartford, 1875); Owen, *Footfalls on the Boundary of Another World* (Phila. 1860), and *The Debatable Land between This World and the Next* (N.Y. 1872); Sargent, *Planchette, or the Despair of Science* (Boston, 1869); Wallace, *On Miracles and Modern Spiritualism*, three essays (Lond. 1875).

Spiritualists. 1.= *Libertines* (q.v.). 2. The name assumed by persons who profess to hold communication with the spirits of the departed. **SEE SPIRITUALISM.**

Spiritualities, Guardian Of The

The archbishop is the guardian of the spiritualities during the vacancy of a bishopric; and when the archbishopric is vacant, the dean and chapter of the diocese are guardians of the spiritualities, who exercise all ecclesiastical jurisdiction during the vacancy.

Spirituality

in the ecclesiastical affairs and language of the Church of England, is a term for the whole body of the clergy, derived from the spiritual nature of the office which they hold.

Spirituality Of God

is his immateriality, or being without body. It expresses an idea made up of a negative part and a positive part. The negative part consists in the exclusion of some of the known properties of nature, especially of solidity, of the *vis inertiae*, and of gravitation. The positive part comprises perception, thought, will, power, action, by which last term is meant the origination of motion (Paley, *Nat. Theol.* p. 481). **SEE INCORPOREALITY OF GOD.**

Spiritualize

is to interpret and apply historical or other parts of the Bible in what is called a spiritual manner. The sense thus brought out is termed the *spiritual sense*; and those preachers or expositors who are most ready and extravagant in eliciting it are the most highly esteemed by the unlearned

and persons of an uncultivated taste. It is impossible adequately to describe the excesses and absurdities which have been committed by such teachers. From the time of Origen, who spiritualized the account of the creation of the world, the creation and fall of man, and numerous other simple facts related in the Bible, down to the Jesuit who made the greater light to mean the pope, and the lesser light and the stars to mean the subjection of kings and princes to the pope, there have been multitudes in and out of the Catholic Church who have pursued the same path. A noted preacher in the metropolis, when expounding the history of Joseph, made out Pharaoh to mean God the Father, and Joseph the Son. As Joseph interpreted Pharaoh's dreams, so Christ interpreted the will of the Father. Potiphar's wife signified the sinful humanity which, according to the preacher our Lord assumed. The prison signified the prison of hell, to which Christ went after his death. The chief butler, who was restored, typified a number of damned spirits whom Christ then liberated; and the chief baker was a type of the rest who were *left cut off from their head*, Christ. Such a mode of interpretation may astound persons of weak minds, but it is most irreverent and dangerous. It is one thing to explain a passage literally and then deduce from it spiritual and practical reflections, and another to represent it as directly and positively teaching certain spiritual truths, or apply it to subjects with which it has no manner of connection whatever. Jacob Boehm, Miguel de Molinos, Madame Guyon, and Madame de Bourignon are representatives of the somewhat numerous class of religionists, particularly of the 17th century, to whose teaching and practice the appellation of spiritualism has been applied. *SEE INTERPRETATION.*

Spiritual mindedness

is that disposition implanted in the mind by the Holy Spirit, by which it is inclined to love, delight in, and attend to spiritual things. The spiritual minded highly appreciate spiritual blessings, are engaged in spiritual exercises, pursue spiritual objects, are influenced by spiritual motives, and experience spiritual joys. To be spiritually minded, says Paul, is life and peace (~~ROM~~ Romans 8:6). See Owen's excellent *Treatise* on this subject.

Spirituals

a sect which arose in Flanders in the 16th century, and is known also as *Libertines* (q.v.).

Spirituals

SEE SPIRITUALES.

Spital

a hospital, usually a place of refuge for lepers.

Spital Sermons

a title of two sermons annually preached on Easter Monday and Tuesday before the lord mayor and sheriffs at Christ Church, Newgate Street, London. The sermon on the former of the two days is preached by a bishop; that on the latter by the chaplain to the lord mayor, or some other clergyman whom he appoints. The Spital Sermons were originally preached at a pulpit cross, erected in the churchyard of "The Spittle," or Hospital of St. Mary, in the parish of St. Botolph, Bishopsgate. See Stow's *London* (Strype's ed.), 2, 98.

Spitta, Karl Johann Philipp

a German theologian and poet, was born Aug. 1, 1801, at Hanover. He was of Huguenot stock, which had emigrated during the persecutions under Louis XIV. His early years held out no promise of future eminence for him, as he seemed dull, and was, moreover, afflicted with scrofulous disease, which interrupted the progress of his studies. On his recovery, he was deemed so little qualified to undertake the theological career which he preferred that he was apprenticed to a watchmaker. While thus employed, he developed a love for the study of languages and of science, and spent his leisure time in the private study of Greek and Latin, and also of geography and history. He was subsequently admitted to the lyceum of his native town, and in 1821 entered the University of Göttingen. This institution was at the time pervaded by the rationalistic. miasma, and Spitta lost his love for theology, though he neglected the study of philosophy, in which the current rationalism sought its support. A period of questioning ensued, which was happily ended by his return to a simple scriptural faith through, the influence of the writings of De Wette and Tholuck. After graduating, he became a private tutor, and remained in that position until 1828, though he was during the interval associated with pastor Deichmann at Lüneburg in an abortive attempt to publish a journal for Christian families of every rank in society. At the age of twenty-six he was

associated with the aged Cleves in the pastorate, but in November, 1830, became temporary preacher to the garrison at Hameln and also, spiritual guide to about 250 convicts in the penitentiary. Thence he was transferred, after being married to Maria Hotzen, to the parish of Wechholt, where he remained during ten happy years. The number of his hearers increased, and with it his influence over the community. His reputation extended even beyond his native country, and secured for him calls to Bremen, Barmen, and Elberfeld. He eventually became superintendent and pastor at Wittengen, in Lüneburg, and then pastor of the more responsible post at Peine (1853). In 1855 he received the doctor's degree from his alma mater, together with an honorary testimonial in recognition of his signal fidelity to the Church. In 1859 he was once more transferred to a new field of labor, but was attacked with gastric fever soon after his removal, and died of heart disease Sept. 28. As a clergyman, Spitta was pious, thoroughly evangelical, and deeply in earnest. His temperament was genial and sociable, and he was a capable performer on the harp. But his principal claim to notice grows out of his spiritual hymns, through which his fame extended over Germany, and of which a number have been rendered into English. He had attempted poetry in his childhood days, and proved his powers in every species of poetry, but in time came to devote his abilities wholly to religious composition. In 1833 he published a collection of hymns under the title *Psalter und Haife* (24th ed. 1861), which was received with general satisfaction, and was followed by a second collection in 1843 (13th ed. 1861). A third (posthumous) collection was published by his friend, Prof. Adolph Peters, in 1861 (2d ed. 1862). These hymns are pervaded with unusual fervor and simplicity, and are chaste and neat in style. They are specially suited for use in household and private devotions, the second collection being perhaps inferior to the others in an artistic point of view. Peters's collection is accompanied with a portrait of the author. Of English renderings of Spitta's hymns, we mention "I know no life divided, Lord of life, from thee," by Massie, and the funeral hymn, "The precious seed of weeping today we sow once more," by Miss C. Winkworth. See Munkel, *K.J. Ph. Spitta* (Leipsic, 1861); Messner, two articles in *Neue Evangelische Kirchenzeitung*, 1860 (No. 5), 1861 (No. 25); also the preface in Peters's collection of Spitta's hymns.

Spitting

was a ceremony introduced into baptism in the early Church. The candidate was required not only to renounce the devil in word, but also by act and

gesture. The catechumen was brought into the baptistery and placed with his face to the west; a form of words was used by which he renounced the devil; he then stretched out his hands and spat, as if in defiance of him. This was thrice repeated. He then turned to the east and entered into covenant with Christ. See Bingham, *Christ. Antiq.* bk. 11, ch. 7, § 5. **SEE SPITTLE.**

Spittle

Picture for Spittle

(*σπῆλαιον*), although, like all the other natural secretions, a ceremonial impurity (^{<B158>}Leviticus 15:18), was employed by our Lord as a curative means for blindness (^{<B106>}John 9:6). The rabbins cite it as a remedy in like cases (see Lightfoot, *ad loc.*), especially the spittle of fasting persons (*saliva jejunia*), which was anciently held to be a remedy likewise against poisonous bites (Pliny, 5, 2; 28, 7; Galen, *Simpl. Med. Fac.* 10, 16; Aetius, 2, 107; see Götze, *Observat. Sacr. Med.* 2, 1, 144 sq.; Schurig, *Sialogia* [Dresd. 1723]). But it was not regarded as a specific in true blindness (but see Jöhren, *De Christo Medico*, p. 41), although ancient writers cite an act of Vespasian having that aspect (Dion Cass. 66, 8; Tacit. *Hist.* 4, 81; Sueton. *Vesp.* 7). On ^{<B161>}Luke 16:21 we may remark that the dog's tongue has a peculiarly cleansing and soothing effect upon sores. **SEE MEDICINE.**

On the other hand, the act of spitting upon a person, especially in the face (^{<B124>}Numbers 12:14; ^{<B105>}Isaiah 1:6; ^{<B167>}Matthew 26:67; 27:32; Bar-Hebr. p. 169), was regarded as the grossest insult (see Harmer, *Obs.* 3, 376), and it was even held an indignity to spit towards any one (^{<B100>}Job 30:10); so that an Oriental never allows himself to spit at all in the presence of one whom he respects (Herod. 1, 99; see Arvieux, 3, 167; Niebuhr, *Bed.* p. 26, 29). This does not proceed (as Jahn thinks, *Arch.* 1, 2, 335) from regard merely to cleanliness, but from politeness (Josephus, *War.* 2, 8, 9), and hence was enforced within the precincts of the Temple (Mishna, *Berach.* 9, 5). Hence the ignominy in the case of the recusant goel (^{<B130>}Deuteronomy 25:9).

Spittle In Baptism

in the Roman Catholic Church, is that part of the ceremony of baptism which follows the "sign of the cross." The priest recites an exorcism, touching with a little *spittle* the ears and nostrils of the person to be baptized, and saying, "Ephphatha; that is, Be thou opened into an odor of

sweetness; but be thou put to flight, O devil, for the judgment of God will be at hand." This ceremony is taken from the example of Jesus when he cured the deaf and dumb man (~~40733~~ Mark 7:33). See Elliot, *Delineation of Romanism*, p. 125.

Spittler, Louis Timotheus Von

an eminent ecclesiastical historian of Germany, was born in November, 1752, at Stuttgart, where his father was a clergyman. His early training was obtained at the gymnasium of his native town, where the rector, Volz, inspired him with fondness for historical studies and trained him to critical research. He entered at Tübingen as a student of theology, and became particularly interested in philosophy, everywhere applying his early habits of careful collocation of authorities and comparison of statements. His earliest literary productions dealt with difficult questions in historical theology, which only the most painstaking and critical labors might hope to solve. His themes were, for example, the 60th canon of Laodicea, the decrees of Sardica, and the *Capitula Angilramni* (1777), history of the canon law to the time of the Pseudo-Isidore. In 1779 Spittler became professor in ordinary of philosophy at Göttingen, and was associated with Walch in teaching Church history, and with Putter in German history, besides cooperating with Schlozer and Gatterer, two other eminent historians, in their work. Down to Walch's death, in 1784, he confined himself chiefly to ecclesiastical history, but afterwards entirely to political history. His *Grundriss der Geschichte der christlichen Kirche* was accordingly published in the former period (1782), when he was thirty years of age, and constitutes almost his last contribution to that branch of literature. Spittler's Church history was highly valued by his contemporaries, and among moderns Schelling writes of him (preface to Steffen's *Nachlass*, p. 21) as a man who "has not been excelled in political penetration by any historical scholar of Germany, and in breadth of view in both secular and ecclesiastical history," while Heeren and Woltmann speak of the Church history as the "true bloom of the author's mind." On the other hand, the opponents of 18th century enlightenment, no less than the skeptical Baur (*Epochen d. kirchl. Geschichtsschreib.* p. 162-178), have little to commend in that book. The truth is that Spittler had little regard for the history of the development of dogma, his interest being more particularly centered on the government and constitution of the Church. His rare powers of research and perfect mastery of the resultant material, joined to an unusual facility in grasping the salient features of an era and a

marvelously graceful and vivid presentation of the story, were devoted to a narration of the experiences and actions of those who aspired to rule the Church and of the consequences which resulted to the mass of the governed. He did not assume to determine what constitutes Christianity, and he traced back events to a source in the purposes of individuals; but his peculiar attitude grew out of the opinion that Christianity is not an end, but a remedial agency, as a means to secure the salvation of mankind, the efficiency of which is impaired by whatever degree of ignorance and immorality may be connected with its operation. He did not, however, discover any positive improvement in history, and, more particularly, in the history of the Church; nor yet, upon the whole, any degeneration, but simply a manifoldly uniform and constantly repeated world course. A posthumously published series of Spittler's lectures, copied from students' notes, which deal with the papacy, monasticism, the Jesuits, etc., is scarcely worthy of the author and of the subjects presented because of the prevalent humor, often travestied until it becomes ribaldry. It is, however, to be remembered that they were the product of his earlier years, delivered while his character was not fully formed, and while he had his position to conquer by the side of able and famous professors. In 1797 he was recalled to Stuttgart and made privy councilor. In that position the very breadth of view which he had cultivated, and which gave him so perfect an understanding of affairs, deprived him of the ability to make himself powerfully felt in the administration of the State. A further disqualification grew out of the accession in the same year of a prince who soon after allied himself with Napoleon, and who was not concerned to guard the "good and ancient privileges" of Würtemberg. Nobility, titles, and medals could not replace what Spittler had lost in giving up his post at Göttingen. He died March 14, 1810. Characterizations of Spittler have been furnished by Planck in the preface to the 5th ed. of Spittler's *Kirchengesch.* (1812); Hugo, in *Civilistisches Magaz.* 3, 482-508; Heeren, *Werke*, 6, 515-534; Woltmann, *Werke*, 12, 312-352; Dav. Strauss, in Haym's *Preuss. Jahrbücher*, 1860, 1, 124-150. See also Putter-Saalfeld, *Gelehrten-gesch. v. Göttingen*, 2, 179-181; 3, 116-122. Spittler's complete works have yet been published only in part (1827-37, 15 vols.).

Spitzner, Adam Benedict

a Protestant clergyman of Germany, was born Jan. 22, 1717, and died at Langenreinsdorf, near Zwickau, Oct. 4, 1793. He is the author of, *Idea Analyticoe Sacroe Textus Hebraici Vet. Test. ex Accentibus* (Lipsiae,

1769): — *Disquisitio Critica in Loca Codicis S. Hebraei, ad Illustrationem Ideae Anal. Sacr. nuper Editae* (ibid. 1770): — *Commentatio Philologica de Parenthesi Libris Sacris Vet. et Novi Test. Accommodata* (ibid. 1773): — *Institutiones ad Analyticam Sacram Textus Hebraici Vet. Testamenti ex Accentibus*, etc. (Halle, 1786): — *Vindicatio Originis et Auctoritatis Divinae Punctorum Vocalium et Accentuum in Libris Sacris Veteris Testamenti, ubi Imprimis ea Diluuntur quae post Eliam Levitam Ludovicus Capellus in Arcano Punctuationis ejusque Vindiciis Opposuit* (Lipsiae, 1791). See Winer, *Handbuch der theol. Literatur*, 1, 111, 118, 119; 2, 185; Fürst, *Bibl. Jud.* 3, 375. (B.P.)

Spizelius, Theophilus

a Lutheran divine of Germany, was born Sept. 11, 1639, began his academical studies at Leipsic in 1654, and took his A.M. in 1658. He afterwards, as was customary, visited other eminent institutions at Wittenberg, Leyden, Cologne, Mentz, and Basle. Before completing his intended round of visitation, he was recalled in 1661 to Augsburg to be deacon of the Church of St. James. This office he filled till 1682, when he was made its pastor, and in 1690 was appointed elder. He died Jan. 7, 1691. He wrote, *De Re Literaria Sinensium Commentarius* (Leyden, 1660, 12mo): — *Sacra-Bibliothecarum Illustrium Arcana Retecta, sive MSS. Theologorum in Proecipuis Europae Bibliothecis Extantium Designatio*, etc. (Augsburg, 1668, 8vo): — *Templum Honoris Reseratum, in quo Quinquaginta Illustrium hujus Aevi Orthodoxorum Theologorum*, etc. (ibid. 1673, 4to): — *Felix Litteratus* (ibid, 1676): — *Infelix Litteratus* (ibid. 1680): — and *Litteratus Felicissimus*.

Splay

(old Fr. *disployer*), the expansion given to doorways, windows, and other openings in walls, etc., by slanting the sides. This mode of construction prevails in Gothic architecture, especially on the inside of windows, but is very rarely, if ever, used in classical architecture. The term is also applied to other slanted or sloped surfaces, such as *cants*, *bevels*, etc.

Spodius

in Grecian mythology, was a surname of *Apollo* at Thebes.

Spohn, Gottlieb Lebrecht

a Protestant divine of Germany, was born at Eisleben, May 15, 1756. From 1788 to 1794 he was professor and prorector of the Dortmund Gymnasium, and died June 2, 1794, having been designated as ordinary professor of theology and provost at Wittenberg. He wrote, *Der Prediger Salomo, aus dem Hebraischen aufs Neue übersetzt, und mit kritischen Anmerkungen begleitet*, etc. (Leips. 1784): — *Collatio Versionis Syriacae, quam Peschito Vocant, cum Fragmentis in Commentariis Ephraemi Syri Obviis: Spec. 1, quod Priora 22 Capita Esaiæ Continet* (ibid. 1785; *Spec. 2*, ibid. 1794): — *Dissert. Philol. de Ratione Textus Biblici in Ephraemi Syri Commentariis Obvii, ejusque Usu Critico* (ibid. 1780): — *Caroli Godefredi Woidi Notitia Codicis Alexandrini, cum Variis ejus Lectionibus Omnibus*, etc. (ibid. 1789): — *Jeremias Vates, e Versione Judaeorum Alexandrinorum ac Reliquorum Interpretum Groecorum Emendatus Notisque Criticis Illustratus* (vol. 1, ibid. 1794; 2, post obitum patris ed. F.A.W. Spohn, ibid. 1824). See Winer, *Handb. der theol. Lit.* 1, 49, 56, 100, 128, 212; 2, 786; First, *Bibl. Jud.* 3, 375 sq. (B.P.)

Spoil

(represented by many Heb. and several Gr. words in our version). **SEE AKROTHINION; SEE BOOTY.** The modern Arab nomads, or Bedawin, live in great part on the plunder of caravans or single travelers, and do not regard the trade of robbers as dishonorable (Arvieux, *Descr.* 3, 220 sq.; Niebuhr, *Bed.* p. 382 sq.; Mayeux, *Les Bedouins, ou Arabes du Desert* [Par. 1816], 12, 3). This was the case with their ancestors the Ishmaelites, as well as the neighboring Chaldees (^{<0162>}Genesis 16:12; ^{<0117>}Job 1:17). The same is related of Israelitish hordes in the times of the Judges (^{<0025>}Judges 9:25; 11:3; comp. ^{<1021>}1 Chronicles 7:21), and many invasions by the Philistines, Amalekites, etc., were but attacks from bands of robbers (comp. ^{<0201>}1 Samuel 23:1; 27:8 sq.; ^{<0024>}Judges 2:14, 16), such as are still frequent in the villages of Palestine. In the organized Jewish state open plundering was rare (yet see ^{<0169>}Hosea 6:9; ^{<0118>}Micah 2:8), and the figures of speech referring to it (^{<1238>}Proverbs 23:28) may be referred chiefly to neighboring countries. But after the Captivity, especially under the oppressive rule of the Romans, and in consequence of almost unceasing wars of which Nearer Asia was the scene, the bands of robbers, aided by the multitude of hiding places which the cavernous nature of the country afforded (see Josephus, *Ant.* 14, 15, 5; Heliot. *Eth.* 1, 28 sq.), gained the

upper hand in Palestine and in Trachonitis on its northeast border (Josephus, *Ant.* 15, 10, 1; 16, 9,1), so that Herod (*ibid.* 14, 9, 2; 15, 5; *War.* 1, 16, 4) and the procurators were compelled to send military force against them from time to time (*Ant.* 20, 6, 1), unless they preferred to tolerate them for tribute (*ibid.* 20, 11,1). Sometimes these officers even increased the number of the robbers by accepting bribes to release prisoners (*ibid.* 20, 9, 5) or dismissing them for other reasons (*ibid.* 20, 9, 3). The wilderness between Jerusalem and Jericho through which the highway led, and which, in great part, is a deep valley traversed by clefts and shut in with walls of cavernous sandstone (Berggren, *Reis.* 3, 100 sq.), was especially infested (^{<200>}Luke 10:30 sq.; Jerome, in ^{<240>}Jeremiah 3:2; comp. Robinson, *Bibl. Res.* 2, 509). During the investment of Jerusalem by the Romans the robbers played a prominent part in the doomed city. **SEE THEUDAS.**

Some would find a reference to sea robbery or piracy in ^{<3248>}Job 24:18 (*Koster, Erläut. d. heil. Schr.* p. 208 sq.), but without ground. **SEE ROB.**

Spoke

is an incorrect rendering in the A.V. at ^{<1073>}1 Kings 7:33 for **rVjūæ chishshuhr** (*gathered*; Sept. **πρᾶγματείᾳ**; Vulg. *canthuas*), which rather denotes the *hub*, or nave, where the spokes unite, while **qVjūæhishshik** (*fastened*; Sept. blends with the preceding; Vulg. *mediolus*), rendered “felloe” in the same verse, really designates the spokes themselves. **SEE WHEEL.**

Spondanus (Or De Sponde), Henry

a French prelate, was born at Mauleon, Jan. 6, 1568, and was educated at the College of the Reformers in Orthez. He studied civil and canon law, and afterwards went to Tours, whither the Parliament of Paris was transferred. Here his learning and eloquence brought him to the notice of Henry IV, then prince of Bearn, by whom he was made master of requests at Navarre. Reading the controversial works of Bellarmine and Perron, he was led to embrace the popish religion at Paris in 1595. He went to Rome in 1600, and in 1606 took priest's orders and returned to Paris, but some time after went again to Rome and entered the service of the pope. In 1626 he was recalled to France and became bishop of Pamiers. When Pamiers was taken by the Protestants, Sponde escaped, but returned when the town

was retaken by Condé. He quitted Pamiers in 1642 and went to Toulouse, where he died, May 16, 1643. He published, *Les Cimetières Sacres* (Bordeaux, 1596, 12mo): — *Annales Ecclesiastici Baronii in Epitomen Redacti* (Par. 1612, fol.): — *Annales Sacri, a Mundi Creatione usque ad ejusdem Redemptionem* (ibid. 1637, fol.), and other lesser works. See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Sponde

in Grecian mythology, was one of the Horae.

Sponge

Picture for Sponge

(σπόγγος) is mentioned only in the New Test. in those, passages which relate the incident of “a sponge filled with vinegar and put on a reed”, (⁴¹⁷⁸Matthew 27:48 ⁴¹⁵⁶Mark 15:36), or “on hyssop” (⁴¹⁹⁹John 19:29), being offered to our Lord on the cross. The commercial value of the sponge was known from very early times; and although there appears to be no notice of it in the Old Test., yet it is probable that it was used by the ancient Hebrews, who could readily have obtained it good from the Mediterranean. Aristotle mentions several kinds, and carefully notices those which were useful for economic purposes (*Hist. Anim.* 5, 14). His speculations on the nature of the sponge are very interesting. Sponge was used in Homer’s day for washing the person, and for cleansing tables after meals, and Martial records the latter use among the Romans. According to Pliny it was used by painters, probably to wash out lights, correct errors, etc.

Sponge (*Spongia officinalis*) consists, in the state in which we are familiar with it, of an irregular network of minute fibers of a clear horny substance, branching and anastomosing at minute intervals, and in every direction, so as to form a highly porous and elastic mass, the general form of which is that of a cup with thick walls, but not unfrequently rounded or ovate without any cavity. These fibers were during life clothed with a glair which possessed vitality, and were furnished with cilia, by whose movements currents were produced in the water which everywhere occupied the cavities of the mass, thus insuring oxygen for respiration and nutritive matter for increase. This particular species grows on rocks in deep water in the Levant, and especially in the seas that wash the Grecian isles, where,

from remote antiquity to the present time, there has existed an active fishery for it. The inhabitants of many of the isles ate dependent for a living on sponge diving.

Sponge, Holy

is a sponge used in the Greek Church to gather the various “portions” in the disk under the holy bread, and to cleanse the chalice in the sacrifice of the holy eucharist. It was used in memory of the Crucifixion, and was carefully wrapped in a linen cloth.

Sponsa Christi

(*bride of Christ*) are, the first words of a hymn for All saints’ day, an English version of which is as follows:

*“Spouse of Christ in arms contending
O’er each clime beneath the sun,
Mix with prayers for help descending,
Notes of praise for triumphs won.*

*As the Church today rejoices
All her saints in one to join,
So from earth let all our voices
Rise in melody divine.”*

Sponsage, Token Of

is that which is given and received by the witnesses or contracting parties in the case of espousals, as a token of such act or witnessing to such act. *SEE RING.*

Sponsalia

was the general name in the early Church for espousals or betrothing, consisting of a mutual contract between the parties concerning the future marriage. When the contract was made, it was customary for the man to bestow certain gifts upon the woman as earnest or pledges. The contract was usually confirmed also by a ring, a kiss, a dowry, a writing or instrument of dowry, and a sufficient number of witnesses to attest it. See Bingham, *Christ. Antiq.* bk. 22, ch. 3, § 1 sq.

Sponsalitia Donationes

(*espousal gifts*) were given as earnest or pledges of future marriage. They were also called *arrore et pignora*, earnest and pledges of future marriage, because the giving and receiving of them was a confirmation of the contract, and an obligation on the parties to take each other for man and wife unless some reason gave them liberty to do otherwise. See Bingham, *Christ. Antiq.* bk. 22, ch. 3, § 3. **SEE BETROTHAL.**

Sponsel, Johann Ulrich

superintendent at Burgbernheim, in Baireuth, was born Dec. 13, 1721, at Muggendorf, and died Jan. 5, 1788. He wrote, *Parerga Theologico-exegetica* (Coburg, 1752, pt. 1; 1753, pt. 2); *Philologische exegetische Abhandlung über verschiedene Stellen der heiligen Schrift* (Anspach, 1761, pt. 1): — *Exercitationes Philologico-exegeticoe in Diversos Scriptures Locos* (ibid. 1764): — *Von der Gottlichkeit der Bucher der Chronik und Esra* (Schwabach, 1775): — *Ueber die Verwirrung der Sprachen bei dem babylonischen Thurmbau* (ibid. 1776): — *Abhandlung über den Propheten Jesaias* (Nuremberg, 1779-80, 2 pts.). See Winer, *Handbuch der theol. Literatur*, 2, 786; Fürst, *Bibl. Jud.* 3, 376. (B.P.)

Sponsors

At an early period of the Church, certain persons were required to be present at the baptism of its members, to serve as witnesses of the due performance of the rite, and to become sureties for the fulfilment of the engagements and promises then made. There is no mention of sponsors in the New Test., though there is mention of the “questioning” (ἐπερώτημα). The mention of them first occurs in Tertullian — for infants in the *De Baptismo* (c. 18); for adults, as is supposed, in the *De Corona Militis* (c. 3: “Inde suscepti lactis et mellis concordiam praegustamus.” See Suicer, s.v. ἀναδέχομαι). In the Jewish baptism of proselytes, two or three sponsors or witnesses were required to be present (see Lightfoot, *On Matthew* 3, 6). It is so improbable that the Jews should have borrowed such a custom from the Christians that the coincidence can hardly have arisen but from the Christians continuing the usages of the Jews.

I. Their Appellations. — These persons were called at first *sponsores*, sponsors, especially when they responded for an infant. They were called also *fidejussores*, sureties (Augustine, *Serm.* 116, *De Temp.*). The title is

borrowed from the Roman law. The Greek term *ἀνάδοχοι* corresponds to the Latin *offerentes* and *susceptores*, and refers to the assistance rendered to the baptized immediately before and after the ceremony. The appellation *μάρτυρες*, *testes*, witnesses, which became a favorite in later times, was unknown to the ancient Church. The more modern terms *compadres*, *etc.*, *godfathers* and *godmothers*, are derived from the practice of early times, in which the parents, or in their absence the nearest relatives, took the child out of the baptismal water.

II. Origin of the Office. — This has been traced by some writers to the institutions of Judaism, and by others to those of the Roman civil law. Neither the Old nor the New Test. contains any allusion to the presence of witnesses at circumcision, nor is there any trace of sponsors or witnesses to be found in any of the narratives of baptism recorded in the New Test. It is, however, easy to account for the presence of sponsors at baptism, if we refer to the customs of the Roman law. Baptism was early regarded in the light of a stipulation; covenant, or contract, and on all such matters the Roman jurisprudence was very exact and careful in its institutions. The leaders of the early Church, many of whom were conversant with Roman law, would doubtless endeavor to give solemnity and security to the sacred covenant in a way corresponding to that which they had been accustomed to observe in civil transactions. Perhaps the custom arose naturally from the practice of infant baptism, in order that the interrogatories of the Church might not be without some answer. Tradition says that the office was appointed by Hyginus, or Iginus, a Roman bishop, about the year 154. It was, however, in full operation in the fourth and fifth centuries.

III. Duties of Sponsor. — According to Bingham, there were three sorts of sponsors made use of in the primitive Church:

- (1.) For children who could not renounce or profess or answer for themselves.
- (2.) For such adult persons as, by reason of sickness or infirmity, were in the same condition with children — incapacitated to answer for themselves.
- (3.) For all adult persons in general. In times of persecution it was proper to have witnesses of the fact, in order to prevent apostasy.

1. Two things were anciently required of sponsors as their proper duty in the case of children: first, to answer, in the names of their charge, to all interrogatories of baptism; secondly, to be guardians of their spiritual life for the future, and to take care, by good admonition and instruction, that they performed their part of the covenant in which they were engaged (Augustine, *Serm.* 116, *De Temp.*). Bingham thinks that they were not obliged to give them their maintenance, this devolving, naturally, upon the parents; and if orphans, or destitute, upon the Church.

Sponsors are required in the baptismal service of the Church of England. They promise, on behalf and in the name of those baptized (to quote the words of the *Catechism*), “1. To renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; 2. To believe all the articles of the Christian faith; 3. To keep God’s holy will and commandments all the days of their life.”

2. Another sort of sponsors were those that were appointed to make answers for such persons as, by reason of some infirmity, could not answer for themselves; *e.g.* such adult persons as were suddenly struck speechless, or seized with frenzy by the violence of a distemper. If the party happened to recover after such a baptism, it was the sponsor’s duty not only to acquaint him as a witness with what was done for him, but also, as a guardian of his behavior, to induce him to make good the promises which he, in his name, had made for him.

3. The third sort of sponsors were for such adult persons as were able to answer for themselves; for these also had their sponsors, and no person anciently was baptized without them. Their duty was not to answer in the names of the baptized, but only to admonish and instruct them before and after baptism.

IV. *Qualification, Number, Marriage, and Restriction.* —

1. It was a general rule that every sponsor must be himself a baptized person and in full communion with the Church. This excluded all heathen, all mere catechumens, reputed heretics, excommunicated persons, and penitents.

2. Every sponsor was required to be of full age. No minors were admitted to this office, even though they had been baptized and confirmed.

- 3.** Every sponsor was supposed to be acquainted with the fundamental truths of Christianity, and to know the Creed, the Lord's Prayer, the Ten Commandments, and the leading outlines of Christian doctrine and morality.
- 4.** Monks and nuns were in early times eligible as sponsors, and were frequently chosen to act in that capacity; but in the 6th century this practice was prohibited.
- 5.** At first there was no law respecting the number of sponsors at baptism, although one sponsor was considered sufficient. In later times it became customary to have two sponsors — one male and one female.
- 6.** By the Council of Trent it was ordered that not only the names of the baptized, but also the names of the sponsors, should be registered in the books of the Church. The object was that men might know what persons were forbidden to marry by this spiritual relation. But anciently it had a much better use: that the Church might know who were sponsors, and that they might be put in mind of their duty by being entered upon record, which was a standing memorial of their obligations.
- 7.** A law of Justinian (*Cod. lib. 5, tit. 4. De Nuptiis, leg. 26*) forbids any man to marry a woman, whether she be slave or free, for whom he had been godfather in baptism when she was a child. The Council of Trullo (can. 53) forbids the godfather not only to marry the infant; but the mother of the infant, for whom he answers; and orders them that have done so first to be separated, then to do the penance of fornicators. This prohibition was extended to more degrees in the following ages, and grew so extravagant that the Council of Trent thought it a matter worthy of their reformation. By their rules, however, this spiritual relation was extended to more degrees, forbidding marriage not only between the sponsors and their children, but also between the sponsors themselves; nor may the baptizer marry the baptized, nor the father or mother of the baptized, because of the spiritual relation that is contracted between them.
- 8.** The twenty-ninth canon of the Anglican Church makes it necessary for every child to have a godfather and godmother; and, in order to secure this benefit to all the infantine members of the Church, it prohibits the parents assuming this office. The canon appears to argue in this way: No father or mother is a real godfather or godmother: it is quite true that they may stand at the font and take upon themselves the nominal office, but the real

godfather and the real godmother are the creations of time, custom, and natural feeling working within the precincts of the Church. They are, essentially, persons outside of the home circle, whose interest is engaged in the rising young Christian by assuming this relation to him. The parents themselves are already sponsors by the simple fact of being parents; so that, if you give the child only his parents for his sponsors, you give him nothing at all, because he has them already. The reason of having a godfather and godmother is that they are persons from without, who add friendly interest and attention to the parental one. According to Gilpin, “the Church demands the security of sponsors, who are intended, if the infant should be left an orphan or neglected by its parents, to see it properly instructed in the advantages promised and the conditions required” (*Serm.* 23, vol. 3, p. 259)

See Bingham, *Christ. Antiq.* bk. 11, ch. 9; Riddle, *Christ. Antiq.*; and the monographs cited by Volbeding, *Index Program.* p. 142. See BAPTISM.

Spoon

Picture for Spoon

(*āki* *kaph*, a hand, as elsewhere), a hollow dish or *pan* used as a censer for the Tabernacle and Temple (^{<0259>}Exodus 25:29; ^{<0407>}Numbers 4:7; 7:14 sq.; ^{<1073>}1 Kings 7:50; ^{<1254>}2 Kings 25:14; ^{<1444>}2 Chronicles 24:14; ^{<2518>}Jeremiah 52:18, 19). The Orientals generally eat with the fingers, and so have no occasion for knives, forks, etc. *SEE EATING*. Among the ancient Egyptians spoons were introduced when required for soup or other liquids; and perhaps even a knife was employed on some occasions, to facilitate the carving of a large joint, which is sometimes done in the East at the present day. The Egyptian spoons were of various forms and sizes. They were principally of ivory, bone, wood, or bronze, and other metals; and in some the handle terminated in a hook, by which, if required, they were suspended to a nail. Many were ornamented with the lotus flower; the handles of others were made to represent an animal or a human figure; some were of very arbitrary shape; and a smaller kind, of round form, probably intended for taking ointment out of a vase and transferring it to a shell or cup for immediate use, are occasionally discovered in the tombs. (Wilkinson, *Anc. Egypt.* 1, 183 sq.). *SEE DISH*.

Spoon

a vessel used both in preparing the chalice for the eucharist and for distributing the sacrament to the faithful generally, to the infirm, and the sick. In the first case the bowl is perforated, in order that any impurities in the altar wine may be easily and simply removed; in the other the bowl is solid, and the handle usually made in the form of a cross. Many ancient examples exist. The spoon is likewise used in the ceremonies of a coronation.

Spooner, Erastus Carter

a Presbyterian minister, was born at Brandon, Vt., July 18, 1815. He graduated at Middlebury College in 1839, after which he entered the Union Theological Seminary, where he remained over two years, and engaged in teaching in Brandon; and before he could prepare for the ministry, which was his design, he was called away to a higher field of labor. He died in Brandon, Dec. 11, 1841. (W.P.S.)

Sport

(some form of **qj k**; or **qj v**; *to laugh*; but in ^{<2574>}Isaiah 57:4 **gnēit hæo** *mock*; **ἐντρόφᾳ**, ^{<6023>}2 Peter 2:13). The various events incident to domestic life afforded the Jews occasions for festivity and recreation. Thus, Abraham made a great feast on the day Isaac was weaned (^{<0208>}Genesis 21:8). Weddings were always seasons of rejoicing; so, also, were the seasons of sheep shearing (1 Samuel 25:36; ^{<3033>}2 Samuel 13:23) and harvest home. To these may be added the birthdays of sovereigns (^{<0402>}Genesis 40:28; ^{<4022>}Mark 6:21). Of most of these festivities music and dancing were the accompaniments (^{<2514>}Lamentations 5:14). Children were anciently accustomed to play (see Plato, *Leg.* 7, 797) in the streets and squares (^{<3815>}Zechariah 8:5; ^{<0116>}Matthew 11:16; comp. Niebuhr, *Trav.* 1, 171): but, with few exceptions (see Mishna, *Chelim*, 17, 15; *Edayoth*, 2, 7), juvenile games are comparatively rare in the East (Orig. *Cels.* 5, 42; Ctesias, *Pers.* 58).

Military sports and exercises appear to have been common in the earlier periods of the Jewish history (^{<0224>}2 Samuel 2:14). By these the Jewish youth were taught the use of the bow (^{<0223>}1 Samuel 20:30-35), or the hurling of stones from a sling with an unerring aim (^{<0216>}Judges 20:16; ^{<3322>}1 Chronicles 12:2). Jerome informs us that in his days (the 4th century) it

was a common exercise throughout Judaea for the young men who were ambitious to give proof of their strength to lift up round stones of enormous weight, some as high as their knees, others to their waist, shoulders, or head; while others placed them at the top of their heads with their hands erect and joined together. He further states that he saw at Athens an extremely heavy brazen sphere, or globe, which he vainly endeavored to lift; and that, on inquiring into its use, he was informed that no one was permitted to contend in the games until, by his lifting of this weight, it was ascertained who could match with him. From this exercise Jerome elucidates (*ad loc.*) a difficult passage in ^{<small>3811B</small>} Zechariah 12:3, in which the prophet compares Jerusalem to a stone of great weight, which, being too heavy for those who attempted to lift it, falls back upon them and crushes them to pieces.

Among the great changes which were effected in the manners and customs of the Jews subsequently to the time of Alexander the Great may be reckoned the introduction of gymnastic sports and games, in imitation of those celebrated by the Greeks, who, it is well known, were passionately fond of those exercises. These amusements they carried, with their victorious arms, into the various countries of the East; the inhabitants of which, in imitation of their masters, addicted themselves to the same diversions, and endeavored to distinguish themselves in the same exercises. The profligate high priest Jason, in the reign of Antiochus Epiphanes, first introduced public games at Jerusalem, where he erected a gymnasium, a place for exercise, and for the training up of youth in the fashions of the heathen” (2 Macc. 4:9). The avowed purpose of these athletic exercises was the strengthening of the body; but the real design went to the gradual exchange of Judaism for heathenism, the games themselves being closely connected with idolatry, for they were generally celebrated in honor of some pagan god. The innovations of Jason were therefore extremely odious to the more pious part of the nation, and even his own adherents did not fully enter into all his views; yet the games proved a source of attraction and demoralization to many. Even the very priests, neglecting the duties of their sacred office, hastened to be partakers of these unlawful sports, and were ambitious of obtaining the prizes awarded to the victors. The restoration of divine worship, and of the observance of the Mosaic laws and institutions under the Maccabaeian princes, put an end to the spectacles. They were, however, revived by Herod, who, in order to ingratiate himself with the emperor Augustus (B.C. 7), built a theater at

Jerusalem, and also a capacious amphitheater, without the city, in the plain; and who also erected similar edifices at Caesarea, and appointed games to be solemnized every fifth year, with great splendor, and amid a vast concourse of spectators who were invited by proclamation from the neighboring countries. Josep Fius's narrative of these circumstances is not sufficiently minute to enable us to determine with accuracy all the exhibitions which took place on these occasions; but we may collect that they included wrestling, chariot racing, music, and combats of wild beasts, which either fought with one another or with men who were under sentence of death (*Ant.* 15, 8, 1; 16, 5, 1; 19, 5; 8, 2; *War.* 1, 21, 8; see Eichhorn, *De Re Scenica Judoeor.* in his *Comment.* [Gott. vol. i]). The Talmud occasionally alludes to these spectacles (*Sanhedr.* 3, 3; *Shabb.* 23, 2; see Otho, *Lex. Rabb.* p. 398, 703; Wagenseil, *De Ludis Hebroeor.* [Norib. 1697]).

Some of the scriptural allusions to games and recreations we have already noticed (see Hofmann, *De Ludis Isthmic. in N.T. Commemoratis* [Viteb. 1760]). **SEE GAME; SEE PRIZE**, etc. We may here mention two others. From the amusement of children sitting in the marketplace and imitating the usages common at wedding feasts and at funerals, our Lord takes occasion to compare the Pharisees to the sullen children who will be pleased with nothing which their companions can do, whether they play at weddings or funerals, since they could not be prevailed upon to attend either to the severe precepts and life of John the Baptist, or to the milder precepts and habits of Christ (^{<4116>}Matthew 11:16, 17). The infamous practice of gamesters who play with loaded dice has furnished Paul with a strong metaphor, in which he cautions the Christians at Ephesus against the cheating sleight of men (^{<4014>}Ephesians 4:14), whether unbelieving Jews, heathen philosophers, or false teachers in the Church itself, who corrupted the doctrines of the Gospel for worldly purposes, while they assumed the appearance of great disinterestedness and piety. **SEE PLAY.**

Sportae, Sportellae, Sportulae

(Lat. *sportula*, a basket), are fees paid to the clergy for service rendered. The allusion is probably to bringing the first fruits in a basket (*sporta*) (^{<4311>}Deuteronomy 26:1-12); or perhaps this mode of paying the clergy may be traced to a Roman practice. In the days of Roman freedom, clients were in the habit of paying respect to their patron by thronging his *atrium* at an early hour, and escorting him to places of public resort when he went

abroad. As an acknowledgment of these courtesies, some of the number were usually invited to partake of the evening meal. After the extinction of liberty, the presence of such guests, who had now lost all political importance, was soon regarded as an irksome restraint; while, at the same time, many of the noble and wealthy were unwilling to sacrifice the display of a numerous body of retainers. Hence the practice was introduced, under the empire, of bestowing on each client, when he presented himself for his morning visit, a portion of food, as a substitute and compensation for an invitation to supper; and this dole, being carried off in a basket provided for the occasion, received the name of *sportula*. For the sake of convenience, it soon became common to give an equivalent in money. In the time of the younger Pliny, the word was commonly employed to signify a gratuity, emolument, or gift of any kind. In Cyprian, the term *fratres sportulantes* occurs.

Sports, Book Of

was a book or declaration drawn up by bishop Morton, in the reign of king James I, to encourage recreations and sports on the Lord's day. It was to this effect:

“That for his good people's recreation, his majesty's pleasure was, that, after the end of divine service, they should not be disturbed, letted, or discouraged from any lawful recreations; such as *dancing*, either of men or women; *archery* for men; *leaping*, *vaulting*, or any such harmless recreations; nor having of *May-games*, *Whitsonales*, or *morrice-dances*;, or setting up of *May-poles*, or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of divine service; and that women should have leave to carry *rushes* to the Church for the decorating of it, according to their old customs; withal prohibiting all unlawful games to be used on *Sundays* only; as *bear-baiting*, *bull-baiting*, *interludes*, and at all times (in the meaner sort of people prohibited) *bowling*.”

Two or three restraints were annexed to the declaration, which deserve the reader's notice:

(1) “No recusant (i.e. papist) was to have the benefit of this declaration;

(2) nor such as were not present at the whole of divine service; nor

(3) such as did not keep to their own parish churches — that is, *Puritans*.”

This declaration was ordered to be read in all the parish churches of Lancashire, which abounded with papists; and Wilson adds that it was to have been read in all the churches of England, but that archbishop Abbot, being at Croydon, flatly forbade its being read there. In the reign of king Charles I, archbishop Laud put the king upon republishing this declaration, which was accordingly done. The court had their balls, masquerades, and plays on the Sunday evenings; while the youth of the country were at their morrice dances, May games, church and clerk ales, and all such kind of reveling. The severe pressing of this declaration made sad havoc among the Puritans, as it was to be read in the churches. Many poor clergymen strained their consciences in submission to their superiors. Some, after publishing it, immediately read the fourth commandment to the people, “Remember the Sabbath day to keep it holy;” adding, “This is the law of God, the other the injunction of man.” Some put it upon their curates, while great numbers absolutely refused to comply; the consequence of which was that several clergymen were actually suspended for not reading it.

Sportulantes

(*Fratres*) was a term applied to the clergy because, of their sharing equally in the monthly oblations.

Spot

is the rendering in the A.V. of $\mu\lambda\lambda\mu$, *mum*, a *blemish* (as usually rendered), either physical (^{<8217>}Leviticus 21:17 sq.; 22:20; 24:19, 20, etc.; ^{<10425>}2 Samuel 14:25; ^{<2107>}Song of Solomon 4:7) or moral (^{<6316>}Deuteronomy 32:5; ^{<8115>}Job 11:15; 31:7; ^{<1017>}Proverbs 9:7); so $\sigma\pi\lambda\acute{\alpha}\varsigma$, literally a *breaker* or rock in the sea (metaphor. ^{<6121>}Jude 12) or $\sigma\pi\acute{\iota}\lambda\omicron\varsigma$ (morally ^{<4127>}Ephesians 5:27; ^{<8123>}2 Peter 2:13); $h\acute{r}\beta\alpha]b\eta$ } *chabarburah*, the variegated spots of the panther, or rather the *stripes* of the tiger (^{<2123>}Jeremiah 13:23); $t\acute{r}h\beta\iota$ *bahereth*, *brightness*, the whitish “bright spot” of incipient leprosy (^{<8133>}Leviticus 13:239; 14:56); $q\acute{h}\beta\omicron\beta\omicron\eta\kappa$, *scurf*, the scaly “freckled spot” of pronounced leprosy (13:39); $a\omega\lambda\ f$; *tali*, *patched* (as “spotted” sheep or goats, ^{<1012>}Genesis 30:32 sq.; or “divers-colored” garments, ^{<6166>}Ezekiel 16:16). **SEE COLOR.**

Spotswood (Or Spottiswood), John

a Scottish prelate, was born in the parish of Mid-Calder, Edinburgh Co., in 1565, and was graduated from the Glasgow University in his sixteenth year. When eighteen years old he succeeded his father as minister of Calder; and in 1601 attended Lodowick, duke of Lenox, as chaplain in his embassy to the court of France. In 1603 James I selected him to be one of the clergy to attend him to England, and the same year he was appointed titular archbishop of Glasgow and privy-councilor for Scotland. In 1610, he presided in the assembly at Glasgow; and the same year, upon the king's command, repaired to London upon ecclesiastical affairs. While there he, with Lamb and Hamilton, was consecrated bishop, in the chapel of London House, Oct. 21. Upon their return they conveyed the episcopal powers to their former titular brethren, and the Episcopal Church was once more settled in Scotland. Spotswood was in 1615 translated to St. Andrew's, and became primate of all Scotland. He continued in high esteem with James I during his whole reign; nor was he less regarded by Charles I, whom he crowned, 1633, in the abbey church of Holyrood House. In 1635 he was made chancellor of Scotland, which post he had not held for four years when the popular confusions obliged him to retire into England. He consented at the king's request to resign the office of chancellor, and received £2500 for the sacrifice he made. He went first to Newcastle, where he remained until he gained sufficient strength to travel to London, where he no sooner arrived than he had a relapse and died, Nov. 29, 1639. He was interred in Westminster Abbey. "A more generous, learned, and munificent prelate has seldom been called to rule in the Church; and his advice was at all times given for moderate measures, and for the sacrifice of anything but principle for peace." Spotswood was the author of a *History of the Church of Scotland, from A.D. 203 to the End of the Reign of James VI* (Lond. 1655, fol.). He also wrote a tract in defense of the ecclesiastical establishment in Scotland, entitled *Refutatio Libelli de Regimine Ecclesioe Scoticanoe*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hook, *Eccles. Biog* s.v.; Hofer, *Nouv. Biog. Générale*, s.v.

Spoudaei (Σπουδαῖοι, zealous)

was a name given by Eusebius (*Ecclesiastes Hist.* 6, 11) and Epiphanius (*Expos. Fid.* n. 22) to ascetics, in reference to their diligence in fasting and prayer, and alms deeds, etc.

Spouse

(hLK) *kallah*, crowned with the bridal chaplet, ^{<2048>}Song of Solomon 4:8, 9, 10, 11, 12; 5:1; ^{<2043>}Hosea 4:13,14; “bride,” ^{<2048>}Isaiah 49:18; 61:10; 62:5; ^{<2042>}Jeremiah 2:32; 7:34, etc.; ^{<2016>}Joel 2:16, elsewhere “daughter-in-law”).

SEE MARRIAGE.

Spout

Picture for Spout

The usual contrivance for throwing off the water from the roofs of medieval buildings was by means of a carved stone spout called a *gargoyle* or *gurgyle*. It is quite possible some were of lead, but none are found remaining of an earlier date than the 16th century.

Sprague, Benjamin F.

a minister of the Methodist Episcopal Church, was a native of Spencer, Mass., and was converted when seventeen years of age. In 1832 he united on trial with the Maine Conference, but was discontinued at the close of the year on account of ill health. He spent several years in study, and acting as supply until 1839, when he was readmitted to conference and ordained elder. His labors were brought to a close by death, Aug. 18, 1860. Mr. Sprague was a man of positive character, cautious in his positions, firm and unyielding in their support. See *Minutes of Annual Conferences*, 1861, p. 122.

Sprague, William Buel, D.D., LL.D.

an eminent Presbyterian minister, was born in Andover, Tolland Co., Conn., Oct. 16, 1795. He went to Yale College in 1811 and graduated in 1815. The year following he entered Princeton Seminary, and, after studying theology for more than two years, was licensed to preach by an association of ministers in the county of Tolland, convened at Andover, Aug. 29, 1818, and the next year as sole pastor. He was ordained and installed assistant pastor of the Congregational Church, West Springfield, Mass., Aug. 25, 1819. Here he labored with great assiduity and success for ten years, but was released from his charge July 1, 1829, having accepted a call to the Second Presbyterian Church in Albany, N.Y., where he was installed Aug. 26, 1829. At Albany he had a pastorate of forty years'

duration, remarkable for the extraordinary steadfastness and warmth of attachment existing through all that protracted period between himself and his large and intelligent congregation; and even more remarkable for the vast and varied labors performed by him. He has been well and truly described as an “illustrious man; a cultivated, elegant, voluminous, useful, and popular preacher; an indefatigable and successful pastor; an unselfish and devoted friend; loving, genial, pure, and noble; an Israelite, indeed, in whom there was no guile; one of the most childlike, unsophisticated, and charitable of men.” While he never relaxed his pulpit and pastoral duties, his added literary labors were prodigious, and their fruits exceedingly great. He preached nearly two hundred sermons on special occasions, the most of which were published. He also produced a large number of biographies and other volumes on practical religious subjects. But the great literary work of his life was his *Annals of the American Pulpit*, undertaken when he was fifty-seven, and finished in seventeen years. It was a herculean task, but it was nobly accomplished, and by it he has placed all denominations represented in it under great obligations for the faithful manner in which it is executed. (See below.) To this comprehensive work we have been largely indebted in the compilation of this *Cyclopaedia*. Dr. Sprague’s extensive travels in Europe brought him into delightful association with many of the dignitaries of the Old World, and many eminent persons in religious and literary circles. He was on terms of intimacy and correspondence with a vast number of distinguished men, both in the Church and in the State, in our own land. At the age of seventy-four, on Dec. 20, 1869, he was released by the Presbytery of Albany, at his own request, from the pastoral charge of the Second Church in Albany, and retired to Flushing, L.I.; where he passed his later years, which were a beautiful and serene evening to his industrious, laborious, and useful life. Here he enjoyed the sunshine of the divine favor, and looked on death’s approaches with a strong and placid faith. No sore disease or fierce pains oppressed him, but gently and peacefully he passed away, May 7, 1876. Dr. Sprague’s writings are as follows: *Letters on Practical Subjects to a Daughter* (1822, 12mo; 11th ed. 16mo; republished in Great Britain; late American: editions bear the title of the *Daughter’s Own Book*): *Letters from Europe* (1828): — *Lectures to Young People* (1830, 12mo, several editions): — *Lectures on Revivals* (1832, 12mo, several editions; republished in London): — *Hints Designed to Regulate the Intercourse of Christians* (1834, 12mo): — *Lectures Illustrating the Contrast between True Christianity and Various Other Systems* (Lond. 1837, 12mo): — *Life*

of Rev. Edward Dorr Griffin (1838): — *Letters to Young Men, Founded on the Life of Joseph* (2d ed. 1845, 12mo; 8th ed. 1854; republished in London, 1846, 18mo; 1851, 2 vols. in one, 12mo): — *Aids to Early Religion* (1847, 32mo): — *Words to a Young Man's Conscience* (1848) - *Visits to European Celebrities* (1855, 12mo): — *Annals of the American Pulpit, or Commemorate Notices of Distinguished American Clergymen of Various Denominations, from the Early Settlement of the Country to the Close of the Year 1855, with Historical Introduction* (N.Y. 8vo: vols. 1 and 2, Trinitarian Congregationalist, 1856; 3 and 4, Presbyterian, 1858; 5, Episcopalian, 1859; 6, Baptist, 1860; 7, Methodist, 1861; 8, Unitarian, 1865; 9, Lutheran, Reformed Dutch, Associate, Associate Reformed, and Reformed Presbyterian, 1869). In addition to the volumes thus enumerated, Dr. Sprague published about 116 pamphlets, single sermons, addresses, discourses, and orations. He is also author of a *Life of President Timothy Dwight* in Sparks's *American Biography* (2d sermon, 1845, vol. 4); of an *Essay* prefixed to Richards's *Sermons*; of a *Memoir* prefixed to Rev. O. Bronson's. *Sermons* (1862, 8vo); of an *Introduction to the Excellent Woman* (1863, 12mo); and of *Introductions* to ten other works. He was also the editor of *Women of the Old and New Testaments* (1850, 8vo); *The Smitten Household* (1856-57, 12mo). Besides writing papers in various religious and literary periodicals sufficient to fill three or four octavo volumes, he published *Memoirs of Rev., John McDowell, D.D.* (1864, 12mo). He had been a gatherer as well as a dispenser of knowledge, and among the attractions of his library was a famous collection of autographs of eminent men of all ages and countries. See Samuel Irenaeus Prime, *The Man of Business* (1857, 24mo); *Appletons' New Amer. Cyclop.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W.P.S.)

Sprat, Thomas

a learned English prelate, was born at Tallaton (Tallerton), Devonshire, in 1636, and from a school in his native place became a commoner of Wadham College, Oxford, in 1651, taking his degree in 1657. He obtained a fellowship, and after the Restoration took orders, becoming chaplain to the duke of Buckingham, and also to the king. In 1668 he became a prebendary of Westminster, and had afterwards the Church of St. Margaret. He was in 1680 made canon of Windsor, in 1683 dean of Westminster, and in 1684 bishop of Rochester. In 1685, being clerk of the closet to the king, he was made dean of the Chapel Royal, and the next year was appointed one of the commissioners for ecclesiastical affairs.

When the Declaration distinguished the acknowledged sons of the Church of England, he stood neutral, and permitted it to be read at Westminster, but pressed none to violate his conscience. When James II was frightened away, and a new government was to be settled, Sprat was one of the council to consider whether the crown was vacant, and manfully spoke in favor of his old master. He complied, however, with the new establishment, and was left unmolested; but in 1692 an atrocious attempt was made by two unprincipled informers to involve him in trouble by affixing his counterfeited signature to a seditious paper. The bishop was arrested May 7, 1692, but succeeded in a little time in establishing his innocence. He died May 20, 1713. The works of Sprat, besides a few poems, are, *A True Account and Declaration, of the Horrid Conspiracy against the late King*, being a history of the Rye house Plot (1685): — *The History of the Royal Society*, etc. (1667, and other editions to 1764, 4to): — *The Life of Cowley* (1668, 1678, 8vo): — *The Answer to Sobiere* (1709, 8vo): — *The Relation of his Own Examination* (1693, 4to; 1722, 8vo): — and three volumes of *Sermons* (Lond. 1677, 4to; 1678-1705, 1710, 8vo; republished in 1722, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hook, *Eccles. Biog.* s.v.

Spreng, Jacques

a Flemish theologian, was born at Ypres about 1485 of parents in ordinary circumstances, who early devoted him to a religious life, and he accordingly set out as an Augustin monk on a pilgrimage, which at length led him to Erfurt, and he there embraced Luther's views. He afterwards returned to his native country, and became provost of a convent in Antwerp (hence his surname *Prepositus*). He was imprisoned for his faith, first at Brussels, and afterwards at Bruges (1522); but was rescued by a fellow Franciscan, and escaped into Germany. On the recommendation of Henry of Zutphen, he was appointed pastor of Notre Dame at Bremen in 1554, and filled that position till his death, Jan. 30, 1562. In 1535 he assisted at a Freemasons' congress held in Cologne.

Sprenger, Jacob

a Dominican monk of Cologne, provincial of his order (A.D. 1495), and one of the two inquisitors-general appointed by Innocent VIII (1484) for the destruction of witches, which he declared were overrunning Germany. From confessions extorted on the rack a perfect dogmatic and historical

system was framed, in which the various compacts made with the devil, or the improper alliances contracted with him, obtained their due place. On the basis of this new lore Sprenger elaborated a code of criminal procedure against witches, entitled *Malleus Maleficarum*. See Kurtz, *Church Hist.* vol. 1, § 115, 2.

Sprig

(hraeþ] *peorah*, ^{<25705}Ezekiel 17:6, a *branch*, as elsewhere rendered; | z| ži *zalzal*, a *shoot* of a vine, ^{<23815}Isaiah 18:5).

Spriggs, Joseph

a minister of the Methodist Episcopal Church, South, was born in Lancaster County, Va., July 6, 1804, and united with the Church in 1824. He was licensed to preach in January 1828, and was admitted into the Baltimore Conference in March of the same year. He was ordained deacon in 1830, and elder in 1832. When the Methodist Episcopal Church divided in 1844, he adhered to the Southern branch, and was admitted into the Virginia Conference. In 1860 he took a supernumerary relation; in 1865 he became effective; in 1869 superannuated. He died of typhoid fever, Jan. 17, 1869. See *Minutes of Annual Conferences of the M.E. Church, South*, 1870, p. 402.

Spring

SEE FOUNTAIN; SEE SEASON.

Spring, Gardner, D.D.

a noted Presbyterian minister, son of Dr. Samuel Spring, Sen., was born at Newburyport, Mass., Feb. 24, 1785. At the age of twelve he entered the Berwick Academy, and commenced the study of Latin and Greek under the tutorship of Dr. Gillet, then a young man studying divinity with his father. After this he returned to Newburyport, his paternal home, where he remained prosecuting his studies until he was prepared to enter Yale College, which he did in 1799. He was a severe student, and withal, as he himself expressed it, "ambitious as Julius Caesar." Religiously as he was educated, he was worldly in his pursuits, until, on one occasion, he heard an earnest sermon preached by his father. About the same time he made a short excursion to Maine, and stopped in an out of the way sort of a place, where he and his friend walked eight miles one Sabbath to find a church.

After a short vacation he resumed his studies at Leicester Academy, under Dr. Nehemiah Adams; and, as he expressed it in his *Autobiography*, “in an ambitious, self-righteous spirit led the devotions in the academy,” seeking more the praise of men than the approbation of God. He heard the recitations of the upper classes in Latin and Greek. Too severe application to study affected his health, and he was obliged to desist for a time. When his health was restored he reentered Yale College and continued the course, graduating in 1805. In the summer of 1803 a revival had occurred in the college, and many of the students were the subjects of renewing grace. He was not brought under its influence to any great extent, and was so far from entertaining thoughts of the ministry that he determined on entering the legal profession. He accordingly commenced a course of study at New Haven, reading Coke, Littleton, and Blackstone. Being reduced in finances to four dollars, he wrote to Mr. Moses Brown, a gentleman of great wealth in Newburyport, and one of the founders of Andover Seminary, who sent him a blank check to be filled at his discretion. Thus furnished, he went to Bermuda as teacher of the classics and mathematics. While there, in reply to a serious letter from his father, he wrote an analysis of his religious experience, stating that he was “vibrating between heaven and hell.” Disgusted with the island, he returned home, and not long afterwards married, and returned to New Haven; but, finding no opening for his support, he again returned to Bermuda, and remained there more than a year at the head of a flourishing school. He was induced to leave from apprehensions of war between England and the United States. He had saved \$1500, and was in somewhat easy circumstances. Continuing the study of the law, he passed a satisfactory examination, and was admitted to the bar at New Haven in December 1808, and on April 24 succeeding he united with the Church under the pastorate of the Rev. Moses Stuart. At the Yale commencement he took his degree of A.M., and delivered an oration on “The Christian Patriot.” On that day the Rev. John M. Mason preached his great sermon from the text “To the poor the Gospel is preached,” under which Mr. Spring was so deeply impressed that he formed the purpose of preaching that Gospel. Through the kindness of a lady who furnished the means, he was enabled to enter Andover Theological Seminary. Before leaving that institution, he received a call from the South Parish, and another from Park Street, Boston. On visiting New York, he preached for Dr. Romeyn in Cedar Street. He was then on his way to the General Assembly, which met in Philadelphia, and on his return he received a unanimous call from the Brick Church, New York,

which he accepted, entering at once upon his duties as pastor. He was ordained Aug. 8, 1810, and continued pastor of a united and powerful Church until old age and feebleness obliged him to retire from its active duties, but he was retained as pastor emeritus until the day of his death, Aug. 18, 1873. The sphere of Dr. Spring's labors covered a wide space both in the pulpit and the press, and few men in any profession have made a more enduring mark upon the age. His reading, especially in the department of theology, was extensive. He was a Calvinist of the strongest type. He was decidedly opposed to what he called "spurious revivals," and to all sensational devices of vagrant evangelists. He was early identified with the cause of missions, and was connected with the organization of the American Bible Society through his father. He entered heartily into the discussion of the managers with the Baptists, and also into the discussions in regard to opening the meetings of the board with prayer. He was identified with the Sabbath reform movement, and at the breaking out of the Rebellion showed his loyalty and patriotism in his prayers and sermons and public addresses. Dr. Spring was the author of several works, among which are, *The Bible Not of Man: — Obligations of the World to the Bible*; and others, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W.P.S.)

Spring, Samuel, Sen., D.D.

a Congregational minister, was born at Northbridge, Mass., Feb. 27, 1746. He graduated at the College of New Jersey in 1771; was licensed to preach in 1774, and in the following year joined the army as chaplain, and marched under Col. Arnold in the disastrous expedition to Canada. In 1776 he left the army, and in 1777 was ordained over the Church in Newburyport, Mass., and remained pastor until his death, March 4, 1819. Dr. Spring was a primary agent in establishing Andover Theological Seminary. "His personal appearance," says Dr. Woods, was marked with nobleness; his countenance was indicative of lofty intelligence, and ardent, benevolent feeling; his intellect was clear, active, and penetrating." He had a very modest estimate withal of his spiritual and mental attainments. As a preacher, Dr. Spring was able and frequently eloquent. He published two *Sermons in the American, Preacher*, vol. 4 (1793): — *A Letter addressed to the Rev. Solomon Aiken on the Subject of Two Fast-day Sermons* (1809); and a number of occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 2, 85.

Spring, Samuel, Jun., D.D.

a Congregational minister, son of the preceding, was born at Newburyport, Mass., March 9, 1792. He received his preparatory education at Exeter Academy, entered Yale College, and was graduated therefrom in 1811. After his graduation he engaged in the trade and shipping business, and continued therein until 1819, when, feeling it his duty to prepare for the ministry, he entered Andover Theological Seminary, and took the full course. He was ordained and installed pastor of the Church at Abington, Mass., Jan. 2, 1822, and remained until December, 1826, when he resigned. He was next installed over the North Church, Hartford, Conn., where he remained six years, and was then installed over the Church at East Hartford, where he remained twenty-eight years. He finally became chaplain of the Insane Asylum, Hartford, and continued at that post seven years. He was director of the Connecticut Bible Society, and trustee of the Theological Institute of Connecticut. He died at Hartford, Dec. 13, 1877. (W.P.S.)

Springer, Elihu

a Methodist Episcopal minister, was born in Bond County, Ill., July 21, 1811. He was the subject of religious impressions at a very early age; united with the Methodist Episcopal Church in 1824; entered the Rock Spring Seminary, St Clair Co., Ill., in 1827; was licensed as an exhorter May 29, 1832; received by the Illinois Conference on trial in September 1833, and appointed to Carlinville Circuit, Sangamon district. The following were his subsequent appointments: in 1834, Iroquois Mission; 1835, Oplain Circuit; 1836-37, located, owing to feeble health; 1838, Somonauk Circuit; 1839, Bristol Circuit; 1840, ordained elder and reappointed to Bristol; 1841, Lockport; 1842, Joliet; 1843-44, St. Charles; 1845, Mineral Point; 1846, Hazle Green Circuit; 1847-50, presiding elder of Milwaukee district, Wisconsin Conference, where he died, Aug. 22, 1850. Mr. Springer was a man of strong intellectual development, well versed in theological subjects, and an able expounder of the truth. See *Minutes of Annual Conferences*, 4, 611. (J.L.S.)

Springer, John M.

a minister of the Methodist Episcopal Church, was born at Petersburg, Ill., Jan. 13, 1837. He was converted at the age of sixteen, but, fearful of the toils and sacrifices of the ministry, fell back, and eventually became an

actor. In 1857 he yielded to the influences of the Holy Spirit, and joined the Church Sept. 6. He was licensed to preach April 17, 1858, and admitted into the West Wisconsin Conference on the 29th of the same month. Being drafted into the army, he was appointed chaplain of the Third Regiment of Wisconsin Veteran Volunteers, Feb. 3, 1864. He was wounded in the battle of Resaca, Ga., May 15 of that year, and died on the 28th. See *Minutes of Annual Conferences*, 1864, p. 186.

Springer, Moses

a minister of the Methodist Episcopal Church, was converted in his eighteenth year, and in 1840 was admitted into full connection in the Maine Conference. He immediately located to take charge of the *Maine Wesleyan Journal*, which he continued to edit until it was united with the *Zion's Herald*. In 1859 he was admitted into the Minnesota Conference, and placed in a superannuated relation, which he sustained until his death, at Winchendon, Mass., Dec. 21, 1865. Mr. Springer was a man not only of faith, but also of superior intellect, and devoted to scientific studies, the last years of his life being spent in the National Observatory, Washington, D. C. See *Minutes of Annual Conferences*, 1866, p. 212.

Springers

the jumping sect among the Ingrians (a tribe belonging to the Tchudic branch of the Finns), which traces its origin to 1813. Proceeding from a religious excitement independent of the Church, they came to the conviction that every individual required the direct illumination of the Holy Spirit in order to his salvation. They also soon believed that they enjoyed this illumination, and ecstatic praying, singing, and crying, connected with clapping of hands and jumping at their meetings, gave evidence of being possessed by the Holy Spirit. This special illumination required as correlative also a special holiness, and this was sought not only in despising marriage, but also in abstaining from meat, beer, brandy, and tobacco. He who applied for admission into the sect was required to prove, *nudus super nudam*, before the eyes of the meeting that the old Adam with his sexual susceptibility was dead in him. The "holy love" which they placed in the stead of marriage also led here, as ever, to fleshly errors, and this was the reason why many of them, after the example of the SKOPZI (q.v.), with whom they were probably connected, chose the much more certain means of castration. Authors and chiefs of the sect were named, and were said. to

have been present at meetings, but the civil authorities were not able to get hold of them. The sect is now near its end. See Kurtz, *Church History*, 2, 406.

Springing, Or Springers

the impost or point at which an arch unites with its support. The bottom stone of an arch which lies immediately upon the impost, is sometimes called a springer or springing stone. Also the bottom stone of the coping of a gable. *SEE SKEW; SEE VOUSSOIR.*

Sprinkler

SEE ASPERGILLUM.

Sprinkling

as a form of baptism, took the place of immersion after a few centuries in the early Church, not from any established rule, but by common consent, and it has since been very generally practiced in all but the Greek and Baptist churches, which insist upon immersion. In its defense the following considerations are offered:

- (1.) The primary signification of the word baptize" (βαπτίζω) cannot be of great importance, inasmuch as the rite itself is typical, and therefore derives its moment not from the literal import of the term, but from the significance and design of the ordinance.
- (2.) Although no instance of sprinkling is expressly mentioned in the New Test., yet there are several cases in which immersion was hardly possible (~~402B~~ Acts 2:41; 10:47, 48; 16:33).
- (3.) In cases of emergency, baptism by aspersion was allowed at a period of high antiquity, especially in the case of *sick* persons. *SEE CLINIC BAPTISM.* This form was also admitted when the baptismal font was too small for immersion, and generally, whenever considerations of convenience, health, or climate required (Walafrid Strabo, *De Rebus Eccles. c. 26*; Gerhard, *Loc. Theol.* 9, 146). Aspersion did not become common in the Western or Latin Church until the 13th century, although it appears to have been introduced much earlier (Aquinas, *Summa*, quaest. 66, art. 7). See Coleman, *Christ. Antiq.* p. 276 sq. *SEE BAPTISM.*

Sproat, James, D.D.

a Presbyterian divine, was born at Scituate, Mass., April 11, 1722. He graduated at Yale College in 1741; was converted while in college; and having gone through the requisite course of preparation for the ministry, was licensed to preach, and ordained pastor of the Fourth Congregational Church in Guilford, Conn., Aug. 23, 1743. Here he labored with great zeal and success for about twenty-five years, when, in October 1768, he became pastor of the church in Philadelphia of which Rev. Gilbert Tennent had been pastor. He continued sole pastor till 1787, when he was relieved from a portion of his labors by the settlement of Mr. (afterwards Dr.) Ashbel Green. In 1780 the College of New Jersey conferred upon him the degree of D.D. The year 1793 was signalized by the prevalence of yellow fever in Philadelphia to an appalling extent. The family of Dr. Sproat was almost annihilated by it; his own death took place Oct. 18, 1793. He was a master of the learned languages, and had made deep researches into systematic, casuistic, and polemic divinity. In his personal religion he was truly eminent — his faith was built on the sure foundations of the Gospel, and it supported him in the most trying hour. In his last moments he said, “All my expectations for eternity rest on the infinite grace of God, abounding through the finished righteousness of the Lord Jesus Christ.” His only publication was a *Sermon*, preached on the death of Whitefield in October 1770. See Sprague, *Annals of the Amer. Pulpit*, 3, 125; Allen, *Biog. Dict.* s.v.; *Mass. Hist. Coll.* 10; *Assembly Miss. Mag.* 1. (J.L.S.)

Spry, William

a Methodist Episcopal minister, was born in Queen Ann County, Md., Feb. 23, 1806; converted in 1822; admitted on trial in the Philadelphia Conference in 1832, and appointed to Cecil Circuit; 1833, Salisbury Circuit; 1834, Elkton; 1835, on account of ill health, supernumerary; 1836, Caroline Circuit; 1837-38, Dorchester Circuit; 1839-40, Lewistown; 1841, Easton, Talbot Co., Md.; and subsequently traveled Cambridge, Seaford, Georgetown, and Accomac circuits, on the last of which he died, Nov. 29, 1847. Mr. Spry was an excellent preacher and a model pastor. He was one of the sweetest singers in Israel. See *Minutes of Annual Conferences*, 4, 204; Manship, *Thirteen Years in the Itinerancy*, p. 14-16.

Spunge

SEE SPONGE.

Spunkie

among the early Scots and Picts, was the name of a class of teasing spirits who appeared in the form of *ignes fatui*, and led wanderers astray into swamps and morasses.

Spur money

a name for a fine levied by custom, on behalf of the choristers of certain old foundations (St. Paul's, Westminster, Lichfield, and Windsor), on persons entering the Church.

Spurstowe, William

a Nonconformist divine, was educated at St. Katharine Hall, Cambridge, of which he became a fellow. He was minister at Hampden, in Buckinghamshire, when the Rebellion broke out. He joined the rebel army as chaplain, and in 1643 became a member of the so called Assembly of Divines, becoming at the same time pastor of Hackney. He was made master of St. Katharine Hall, but was turned out for refusing the engagement. He was obliged to give place to an orthodox clergyman at Hackney in 1662, and died in 1666. He was the author of a *Treatise on the Promises*: — *The Spiritual Chymist*: — *The Wiles of Satan*: — a *Discourse*: — and *Sermons*. He was also engaged in the attack on episcopacy under the name of *Smectymnus*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Hook, *Eccles. Biog.* s.v.

Spy Wednesday

an old name for the Wednesday in Holy Week, so called because of the work which Judas Iscariot carried on upon that day when he went forth to make preparation for the betrayal of his Master.

Squarcione, Francesco

an Italian painter, was born at Padua in 1394, and, after performing many tours in Greece and Italy, lived in the latter country in great affluence and distinction until his death, in 1474. From his very numerous school (he had one hundred and thirty-seven scholars), he was called the father and *primo maestro* of painters. The celebrated illustrated *Book of Anthems* in the Church of the Misericordia, which used to be commonly ascribed to

Mantegna, is now by competent judges considered one of the commissions of Squarcione executed by his scholars.

Square

([*br*, *reba*, a *fourth* part, as often rendered), a *side* (as elsewhere), especially of a rectangle (²⁶⁸¹⁶Ezekiel 43:16, 17). *SEE SCULPTURE*.

Square Cap

a cap worn in England by Church clerks, the use of which began in the 15th century.

Squassation

one of the three kinds of torture commonly used by the Inquisition to extort confession. It consisted in tying back the arms of the victim by a cord, fastening weights to his feet, and drawing him up to the full height of the place by means of a pulley. He was then suddenly let down to within a short distance of the floor, and by the repeated shocks all his joints were dislocated. This torture was continued for an hour or longer, according to the pleasure of the inquisitors present and to what, the strength of the sufferer seemed capable of enduring. See Barnum, *Romanism as It Is*, p. 383.

Squier, Miles Powell, D.D.

an eminent Presbyterian divine and educator, was born in Cornwall, Vt., May 4, 1792. The family was of English origin, settling in Connecticut in the days of the Pilgrim fathers. He was trained with assiduous care, and at fourteen entered the academy at Middlebury, Vt., where he pursued his academical studies; graduated with honor at Middlebury College in 1811, and at the Andover Theological Seminary, Mass., in 1814; was licensed to preach the same year, and immediately began his labors as a supply to the Congregational Church, Oxford, Mass.; thence he removed to Vergennes, Vt., where he remained till the spring of 1815, when he accepted an appointment of missionary to the western part of New York State. He was ordained May 3, 1816, by the Geneva Presbytery as pastor of the First Presbyterian Church in Buffalo, N.Y., which relation existed till 1824. In 1817 he was a commissioner to the General Assembly of the Presbyterian Church which met in Philadelphia; in 1825, after closing his pastorate in Buffalo, he spent a short time in agricultural pursuits for the benefit of his

health; in 1826 he accepted the secretaryship of the Western agency of the American Home Missionary Society at Geneva, N.Y., in which work he spent eight years; in 1833 he was occupied in superintending the affairs of the Geneva Lyceum, which he had founded, at the same time supplying the churches at Junius, Newark, Castleton, and West Fayette, N.Y., and in the winter of 1839-40 the Southwark Presbyterian Church in Philadelphia. In 1845 he was induced to visit Beloit, Wis., where it was proposed to, establish a college, and he resolved to identify himself with it. In 1846 the charter was obtained, in 1847 the cornerstone was laid, and in 1849 he was elected professor of intellectual and moral philosophy, entering upon his duties in 1851. The subjects of his lectures at Beloit College were as follows: *The Truth of Religion*: — *The Method and the Acquisition of Knowledge*: — *Mental and Moral Habits*: — *The Value of a Philosophical Mind*: — *The Value of Moral Sciences*: — *The Generic Properties of Mind*: — *Philosophy and its Uses*: — and *Elements of Moral Science*. In August, 1861, he went to Europe to attend the Evangelical Alliance in Switzerland, and while abroad he received the attention due his high position as an eminent educator. He lectured in the college for the last time in 1863, and by reason of declining health he made arrangements for a successor, he retaining a place in the catalogue as emeritus professor. For several months before his death he manifested an uncommon degree of interest in the promotion of the Redeemer's kingdom. The interviews with his friends relative to his departure were most gratifying and instructive. He longed to depart and be with Christ; and after charging each member of the household to minister in every way to the health and happiness of his wife, he passed gently away, June 22, 1866. Dr. Squier was a man of note and eminence, fully up to the times in which he lived. He frequently represented his presbytery in the General Assembly, and at the time of the disruption of the Presbyterian Church was one of the leaders of the opposition to the Old school party. Frederick E. Cannon of Geneva, N.Y., writes of him: "Intellectually, he belonged to the small class of original, independent, self-reliant thinkers, metaphysical in the cast of his mind, receiving no dogmas or conclusions without careful investigation, and fearless in announcing and maintaining the positions which he had taken. Having great faith in intellectual culture, he devoted his life and fortune mainly to the great interests of popular education, and schools, colleges, and seminaries are the monuments upon which his name is most distinctly inscribed. Religiously, he was evangelical, earnest, and progressive. His practical religion was based on broad and comprehensive

views of providence and grace. He was always and everywhere prompt to urge the claims of Christ upon all the unbelieving, especially upon young men, and to press the Church of God to a higher and bolder standard of spiritual life and work. Socially, he was genial, kind, and cordial. His home was always open to the ministry, and at no man's board were they more cheerfully welcomed or more generously entertained. He was frequently a contributor to the periodical press, and was the author of, *The Problem Solved, or Sin not of God* (N.Y. 1855): — *Reason and the Bible, or the Truth of Revelation* (1860): — *Miscellaneous Writings, with an Autobiography*, edited and supplemented by Rev. James R. Boyd (Geneva, N.Y. 1867): — and *The Being of God, Moral Government and Theses in Theology*. Upon these subjects Dr. Squier bestowed his maturest thoughts. See Wilson, *Presb. Hist. Almanac*, 1867, p. 318; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (J.L.S.)

Squillery

an old English term for *scullery*, e.g. for the scullery of a monastic house or episcopal palace.

Squinch, Or Sconce

Picture for Squinch 1

Picture for Squinch 2

a small arch or projecting course of stone formed across the angle of a tower, etc., in Gothic architecture, to support the alternate sides of octagonal spires, lanterns, etc., above. Sometimes the overhanging side of the spire or octagon is supported by a series of projecting courses of stone (as at Tong, Salop), which answer the same purpose as the arches, but are more substantial because they have no tendency to expand the walls, which is always to be feared when the arch squinch is used. The straight squinch is often employed externally, as at St. Cross, where it is used to carry the *alure*, or parapet walk, across the angle at the junction of the choir and transept with the tower. The construction of the arched squinch, or *trompe*, was a favorite exercise with the French professors of the art of stone cutting.

Squint

Picture for Squint 1

Picture for Squint 2

Picture for Squint 3

an opening through the wall of a church in an oblique direction for the purpose of enabling persons in the transepts or aisle to see the elevation of the host at the high altar. The usual situation of these openings is on one or both sides of the chancel arch, and there is frequently a projection, like a low buttress, on the outside across the angle to cover this opening. These projections are more common in some districts than in others; they are particularly abundant in the neighborhood of Tenby, in South Wales. But the openings themselves are to be found everywhere, though they have commonly been plastered over, or sometimes boarded at the two ends, in other cases filled up with bricks. In some instances they are small narrow arches by the side of the chancel arch, extending from the ground to the height of ten or twelve feet, as at Minster Lovel, Oxfordshire. Usually they are not above a yard high and about two feet wide, often wider at the west end than at the east. They are commonly plain, but sometimes ornamented like niches, and sometimes have light open paneling across them this is particularly the case in Somersetshire and Devonshire. There are many instances of these openings in other situations besides the usual one, but always in the direction of the high altar, or at least of an altar. Sometimes the opening is from a chapel by the side of the chancel, as at Chipping-Norton, Oxfordshire. In Bridgewater Church, Somerset, there is a series of these openings through three successive walls, following the same oblique line, to enable a person standing in the porch to see the high altar. In this and some other instances it seems to have been for the use of the attendant who had to ring the sanctus bell at the time of the elevation of the host. There are numerous instances of this bell being placed in a cot on the parapet of the porch; and as frequently there are windows or openings from the room over the porch into the church, probably for the purpose of enabling the person stationed in this room to see the elevation. There seems to be no good or ancient authority for the name of Squint applied to these openings, but it has been long in use. The name of *hagioscope* has lately been applied to them, but it does not seem desirable to give new Greek names to the parts of English buildings.

Squire, Samuel

an English divine, was born at Warminster, Wiltshire, in 1714, and was educated at St. John's College, Cambridge, of which he became a fellow, and took his degree of A.B. in 1733 and. A.M. in 1737. Soon after, Dr. Wynn, bishop of Bath and Wells, appointed him his chaplain, and in 1739 gave, him the chancellorship and a canonry of Wells, and afterwards collated him to the archdeaconry of Bath. In 1748 he was presented to the rectory of Topsfield, Essex, and in 1749 took the degree of D.D. He was presented in 1750 by archbishop Herring to the rectory of St. Anne, Westminster, and soon, by the king, to the vicarage of Greenwich, Kent. On the establishment of the household of the prince of Wales (afterwards George III) he was appointed his clerk of the closet. In 1760 he was presented to the deanery of Bristol, and in 1761 he was advanced to the bishopric of St. David's. He died May 6, 1766. He was a fellow of the Royal and Antiquary societies. Among his theological works are the following: *The Ancient History of the Hebrews Vindicated* (Camb. 1741, 8vo): — *Indifference to Religion Inexcusable* (1758, 8vo; new ed. 12mo and 8vo): — *Principles of Religion*, in a catechism (1763, 8vo): — *Sermons* (1745-65, all 4to). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Hook, *Eccles. Biog.* s.v.

Sraddha

(Sanskrit, *belief*), is the name of the funeral ceremony of the Hindus, in which balls of food and water are offered to the deceased ancestors of the sacrificer, or to the *Pitris*, or manes, collectively. It is specially performed for a parent recently deceased, or for three paternal ancestors, and is supposed necessary to secure the ascent and residence of the soul of the deceased in a world appropriated to the manes. It is also a ceremony of rejoicing as well as mourning, and there are various Sraddhas to be enumerated, viz.:

1. *Constant*, or the daily offerings to the manes in general, and those offered on certain days of every month.
2. *Occasional*, as those for a recently deceased relative, or on various domestic *occasions*, as the birth of a son, etc.
3. *Voluntary*, performed for a special object, such as the hope of religious merit, etc. The proper seasons for the worship of the manes collectively are

the dark fortnight (or period of the moon's wane), the day of the new moon, the summer and winter solstices, eclipses, etc. The presentation of the ball of food to the deceased and to his progenitors in both lines is the office of the nearest male relative, and is the test and title of his claim to the inheritance.

Sramanas

(Singhalese *srama*, *performances of asceticism*), a name given to the priests of Buddha, who are monks as to their mode of living, but priests as to the world without. Their vows are in no case irrevocable. They seek their food by carrying the alms bowl from door to door, and their chief employment is teaching the novices, or writing books upon the leaf of the talipot. See Hardy, *Eastern Monachism*.

Sravaka Or Srawaka

(Sanskrit *sru*, *to hear*), a name of the disciples of Buddha, who, through the hearing of his doctrine and by practicing the four great Buddhistic truths, attain to the qualification of an Arhat, or Buddhist saint. From among these disciples eighty are called the *Mahsaravakas*, or the great Sravakas. The Sravakas are entitled to the predicate *Ayushmat*, or "one possessed of long life." This name is also given among the Nepalese to one of the four orders into which their priests are divided. See Hardy, *Eastern Monachism*.

Sreiansa

in Hindu mythology, is the *lord of the rhinoceros*, which is his symbol; one of the twenty-four Buddhas recognized by the Jains. He was a son of Vishnu and Vishna (the name given by them to Lakshmi, Vishnu's consort).

Sri-pada

the name given to the worship of the impressions of Gotama's foot. The legend is that on the third visit of the sage to Ceylon, in the eighth year after he obtained the Buddhaship, he left an impression of his foot on the summit of the mountain usually known by the name of Adam's Peak, 7420 feet above the sea, intended as a seal to declare that Lanka would be the inheritance of Buddha. In the same journey he left other impressions of a similar kind in different parts of India. The footprint is said to be a

superficial hollow five feet three and three-fourths inches long and between two feet seven inches and two feet five inches wide. The summit of the peak is annually visited by great numbers. See Hardy, *Eastern Monachism*, p. 227.

Srudasanen, Srudaggirti, And Srudavarmen

in Hindu mythology, are three of the five sons born of Drovadei, the wife of the five Pandus, to her husbands. The others were named *Pridyvandagen* and *Sandanigen*.

Ssafariño Kagami

in Japanese mythology, is the mirror of knowledge which is placed before the prince of hell, and which serves to reveal to him in their true character all the sins of the persons who come into his presence.

Ssangjai

is the name of Buddha in Tibet, where the highest veneration is accorded him as the ruler of the present world period. Three other Buddhas have preceded Ssangjai, and nine hundred and ninety-six are yet to follow. *SEE BUDDHISM; SEE LAMAISM, SEE TIBET.*

Ssodadani

in Hindu mythology, is a king of Magadha, the middle kingdom of India and the principal scene of all its myths. Ssodadani was married to Mahamaya, the virgin wife who was chosen by Sakyamuni, that, after he had entered her womb as a five-colored ray, he might be born of her, and who accordingly gave birth to the Buddha in the grove of Lomba through her right armpit. *SEE BUDDHA.*

Stabat Mater

or, better, the *Mater Dolorosa*, to distinguish it from the *Mater Speciosa* (q.v.), is the celebrated Passion hymn of Jacopone de Benedictis. Its proper name is *Planctus Beatæ Virginis*, or *Sequentia de Septem Doloribus B. Virginis*, or *De Compassione Beatæ Virginis*. This hymn has been regarded by universal consent as the most pathetic and touching of Latin Church lyrics, and inferior only to the *Dies Iroe* (q.v.), which stands alone in its glory and overpowering effect. It was spread all over Europe by the

Flagellants, or Brethren of the Cross (*Crucifratres*), and Cross bearers (*Cruciferi*), “penitents who, in the 13th, 14th, and 15th centuries, went about in procession day and night, traveling everywhere, naked to the waist, with heads covered with a white, Cap, or hood (whence they received, likewise, the appellation of *Dealbatores*), singing penitential psalms, and whipping themselves until the blood flowed. By their means it was that the knowledge of this hymn was first carried to almost every country in Europe.” Once sung in penitential processions, it gradually found a place in almost every breviary or missal. For “it breathes the spirit of profound repentance and glowing love, such as can be kindled only by long and intense contemplation of the mystery of the cross — the most amazing and affecting spectacle ever presented to the gaze of heaven and earth. The agony of Mary at the cross, and the sword which then pierced through her soul, according to the prophecy of Simon (~~19:25~~ Luke 2:35), never found a more perfect expression. It surpasses in effect the *Mater-Dolorosas* of the greatest painters.” The keynote of the hymn is contained in the first two lines, and is suggested by the brief but pregnant sentence of John as found in the Latin version, “*Stabat juxta crucem mater ejus*” (19:25), which has given rise to some of the most magnificent works of art.

I. Text. — In its received form it reads as follows:

*Stabat mater dolorosa
Juxta crucem lacrymosa,
Dum* pendebat Filius;
Cujus animam gementem,
Contristatam† ac dolentem,
Pertransivit gladius.*

*O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!
Quae moerebat et dolebat
Er tremebat, cum‡ videbat
Nati poenas inclyti!*

*Quis est homo qui non fleret
Matrem Christi§ si videret
In tanto supplicio?
Quis non posset contristari
Piam matrem contemplari
Dolentem cum Filio?*

*Pro peccatis suae gentis
Vidit Jesum in tormentis
Et flagellis subditum;
Vidit suum dulcem Natum
Morientem, || desolatum
Dum emisit spiritum.*

*Pia¶ mater, fous amoris!
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.*

*Sancta mater, istud agas,
Crucifixi fige plagas
Cordi neo valide.**
Tui Nati vulnerati,
Tam dignati pro me pati
Poenas mecum divide.*

*Fac me vere tecum†† flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Meque tibi sociare‡‡
In planctu desidero.*

Various readings: * qua; † contristantem; ‡ dum; § Christi matrem; || moriendo; ¶ eja; ** vivide; †† tecum vere, tecum pie; ‡‡ et me tibi sociare, or te libenter, or tibi me consociare.

*Virgo virginum praeclara,
Mihi tam* non sis amara
Fac me tecum plangere;
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere. ‡*

*Fac me plagis vulnerari,
Cruce hac inebriari§
Ob amorem|| Filii.
Inflammatum est accensus,
Per te, Virgo, sim defensus,
In die iudicii.*

*Fac me cruce custodiri
Morte Christi praemuniri,
Confoveri gratia.
Quando corpus morietur,
Fac ut animae donetur
Paradisi gloria.***

Various readings: * jam; † poenam; ‡ plagis te recolere; § cruce fac me hac bearī; || et cruore; ¶ flammis urar ne (ne urar) succensus; ** gratia.

II. Authorship. — In the case of this hymn, as in that of the *Dies Iroe*, it has been a matter, of dispute who was the writer. The *Stabat Mater* has been variously ascribed to pope Innocent III, but without any proof; for although Ebert (in the *Allgemeinen bibliographischen Lexicon*, 1, 874) mentions this fact, yet he rejects the opinion as to the authorship of Innocent. The Florentine historian Antonius tells us that, according to some, one of the Gregories was the author of the hymn; but we are not told whether it was Gregory IX, X, or XI. The Genoese chancellor and historian Georgius Stella ascribes the hymn to pope John XXII (1316-1334), an opinion adopted by the famous historians Johann and Johann Georg Muller. Others have referred its paternity, contrary to all probability, to St. Bernard. Dismissing all these as conjectures unsupported by proof, it is now generally conceded, on the authority of Luke Wadding, the Irish historian of the Franciscan Order, and himself one of the number, that the author of this hymn is Giacomo da Todi, better known as Giacomone, or Jacopone. His proper name was Jacobus de Benedictis, or Giacomo de Benedetti, he being a descendant of the noble family of the Benedetti of Todi (*Tuder, Tudertum*; hence he is also called Jacoponus Tudertinus), in Umbria, Italy. He successfully studied and practiced law; but was converted in consequence of the sudden death of his wife in a theater, sold his goods for the benefit of the poor, and united himself to the Order of the Franciscans. This Order, founded by St. Francis of Assisi, was then in the fervor of its first love, and carried away many of the noblest and most enthusiastic youths. "Its ruling idea and aim was the literal imitation of the poor and humble life of Christ. St. Francis died of the wounds of Christ, which are said to have impressed themselves on his hands and side through the plastic power of an imagination drunk with the contemplation and love of the crucified Redeemer." Animated by the same spirit, Giacomone went to fanatical extremes in his zeal for ascetic holiness and spiritual

martyrdom. He endeavored to atone, by self sought tortures, for his own sins, and “to fill up that which is behind in the afflictions of Christ,” for the good of others. He was subject, as Wadding expressly states, to fits of insanity, leading him at one time to enter the public marketplace naked, with a saddle on his back and a bridle in his mouth, walking on all fours like a horse; and at another, after anointing himself with oil and rolling himself in feathers of various colors, to make his appearance suddenly, in this unseemly and hideous guise, in the midst of a gay assembly gathered together at the house of his brother on the occasion of his daughter’s marriage; and this, too, in disregard of previous precautionary entreaties of friends who, apprehensive, it seems, at the time they invited him, that he might be guilty of some crazy manifestation or other, had begged him not to do anything to disturb the wedding festivities, but to behave as an ordinary citizen. “He was called Giacobone, or the Great Jacob, at first in derision, perhaps, also, to distinguish him from the many Jacobs among the Franciscans. For the syllabic suffix; *one* in Italian indicates greatness or elevation; as *alberone*, great tree, from *albero*; *cappellone*, from *cappello*, hat; *portone*, from *porta*, door; *salone*, from *sala*, saloon” (Schaff). For ten years he carried on these ascetic excesses; and when at the end of this time he desired to be received by the Minorites, and they hesitated on account of his reputed insanity, their scruples were overcome by reading his work *On Contempt of the World*, conceiving that it was impossible that an insane man could write so excellent a book.

As a Minorite he was not willing to become a priest, but only a lay brother. “Very severe against himself he was,” says Wadding, “always full of desire to imitate Christ and suffer for him. In an ecstasy he imagined, at times, that he saw him with his bodily eyes. Very often he was seen sighing, sometimes weeping, sometimes singing, sometimes embracing trees, and exclaiming, ‘O sweet Jesus! O gracious Jesus! O beloved Jesus,’ Often he conversed with his Savior, who called him dearest Jacob. Once when weeping loudly, on being asked the cause, he answered, ‘Because Love is not loved.’” “That Jacobone was in deep earnest with his ascetic life is beyond all doubt. For determining the genuineness of love he gives these searching tests: “Although I cannot know positively that I love, yet I have some good marks of it. Among others it is a sign of love to God when I ask the Lord for something, and he does it not, and I love him, notwithstanding, more than before. If he does contrary to that which I seek for in my prayer, and I love him twofold more than before, it is a sign of

right love. Of love to my neighbor I have this sign, namely, that when he injures me I love him not less than before. Did I love him less, it would prove that I had loved not him previously, but myself." On the subjugation of the senses he allegorizes in this wise: "A very beautiful virgin had five brothers, and all were very poor; and the virgin had a precious jewel of great worth. One of her brethren was a guitar player, the second a painter, the third a cook, the fourth a spice dealer, the fifth a pimp; each desired the jewel. The first was willing to play, and so on; but she said, What shall I do when the music has ceased? In short, she remained firm and kept the jewel. At last a great king came, who was willing to make her his bride and give her eternal life if she would give up to him the jewel, She replied: How can I, O my beloved, to such grace refuse the stone? and so she gave it to him." It is plain that by the five brethren are meant the five senses; by the virgin, the soul; and by the precious jewel, the will. With such severe principles and severer ascetic life, Jacopone could not fail to earnestly denounce the corruptions of his time in general, and especially the licentious manners, wickedness, and debaucheries of the priesthood, and the deeply sunken condition of the Church. He was especially severe on pope Boniface VIII, who punished him by excommunication and hard imprisonment. Boniface, one day passing the cell where Jacopone was, asked mockingly, "When will you come out?" He answered, "When you come in." After the death of this bad pope, in 1303, Jacopone was set free, and closed his earthly pilgrimage at an advanced age, Dec. 25, 1306, and was buried at Toai. "He died," says Wadding, "like a swan, having composed several hymns just before his death." The inscription on his grave tells the story of his life:

*“Ossa B. Jacoponi de Benedictis
Tudertini, Fr. Ordinis Minorum
Qui stultus propter Christum
Nova Mundum arte delusit,
Et Coelum rapuit.
Obdormivit in Domino
Die xxv Decembris, Anno MCCLXXXVI.”*

The year 1296 is not correct; hence Wadding calls this date a *crassus error*.

The *Mater Dolorosa* has furnished the text to some of the noblest musical compositions by Palestrina, Pergolesi, Astorga, Haydn, Bellini, Rossini, Neukomm. That of Palestrina is still annually performed in the Sistine

Chapel during the Passion week; that of Pergolesi, the last and most celebrated of his works, has never been surpassed, if equaled, in the estimation of critics of Pergolesi's compositions. Tieck, in his *Phantasmus* (ed. 1812, 2, 384 sq.), expresses himself in the following manner: "The loveliness of sorrow in the depth of pain, this smiling in pain, this childlikeness which touches the highest heaven, had to me never before risen so bright in the soul. I had to turn away to conceal my tears, especially, at the place 'Vidit suum dulcem Natum.' How significant that the Amen, after all is concluded, still sounds and plays in itself, and, in tender emotion, can find no end, as if it were afraid to dry up the tears and would still fill itself with sobbings! The hymn itself is touching and profoundly penetrating. Surely the poet sang these rhymes, 'Quae moerebat et dolebat cum videbat,' with a moved mind." It is a tradition that the great impression which the *Stabat Mater* of the young artist (Pergolesi) made on its first performance inflamed another musician with such furious envy that he stabbed the young man as he left the church., This tradition was long ago disproved; but as Pergolesi died at an early age, it may, as some one remarks, be permitted to the poet to refer to this story, and allow him to fall as a victim of his art and inspiration.

III. Translations. — Like the Dies Iroe this hymn has challenged and defied the skill of the best translators and imitators. Thus Lisco mentions about eighty German translations and four Dutch. The earliest German translation is that by Herman of Salzburg (*Maria stuend in swinden smerczen*). Of other translators we mention L. Tieck, De la Motte Fouque, A.L. Follen, Wessenberg, Daniel, Lisco, Königfeldt, A. Knapp, etc. Of English translations we mention that of E. Caswall, in *Hymns and Poems*, "At the cross her station keeping;" that of lord Lindsay, in *The Seven. Great Hymnis of the Medioeval Church* (N.Y. 1866), p. 98:

*"By the cross sad vigil keeping,
Stood the mournful mother weeping,
While on it the Savior hung."*

By Mant, in *Ancient Hymns*, p. 96:

*"By the cross sad vigil keeping,
"Stood the mother, doleful, weeping,
Where her son extended hung."*

By Benedict, in *Hymns of Hildebert*, p. 65:

*“Weeping stood his mother, sighing
By the cross where Jesus, dying,
Hang aloft on Calvary.”*

But the best translation is undoubtedly that of Dr. Coles, of Newark, N.J., which runs thus:

*“Stood th’ afflicted mother weeping,
Near the cross her station keeping,
Whereon hung her Son and Lord;
Through whose spirit sympathizing,
Sorrowing and agonizing,
Also passed the cruel sword.*

*“Oh! how mournful and distressed
Was that favored and most blessed
Mother of the Only Son!
Trembling, grieving, bosom heaving,
While perceiving, scarce believing,
Pains of that Illustrious One.*

*“Who the man who, called a brother,
Would not weep saw he Christ’s mother
In such deep distress and wild?
Who could not sad tribute render
Witnessing that mother tender
Agonizing with her Child?*

*“For his people’s sins atoning,
Him she saw in torments groaning,
Given to the scourger’s rod;
Saw her darling offspring dying,
Desolate, forsaken, crying,
Yield his spirit up to God.*

*Make me feel thy sorrow’s power,
That with thee I tears may shower,
Tender mother, fount of love!
Make my heart with love unceasing
Burn towards Christ the Lord, that pleasing
I may be to him above.*

*“Holy mother, this be granted,
That the slain One’s wounds be planted
Firmly in my heart to bide.
Of him wounded, all astounded
Depths unbounded for me sounded,
All the pangs with me divide.*

*“Make me weep with thee in union;
With the Crucified communion
In his grief and suffering give.
Near the cross with tears unfailing
I would join thee in thy wailing
Here as long as I shall live.*

*“Maid of maidens, all excelling!
Be not bitter, me repelling,
Make thou me a mourner too;
Make me bear about Christ’s dying
Share his passion, shame defying,
All his wounds in me renew.*

*“Wound for wound be there created;
With the cross intoxicated
For thy Son’s dear sake, I pray
May I, fired with pure affection,
Virgin, have through thee protection
In the solemn judgment day.*

*“Let me by the cross be warded,
By the death of Christ be guarded,
Nourished by divine supplies.
When the body death hath riven,
Grant that to the soul be given
Glories bright of Paradise.”*

IV. Criticism. — As to the character of this hymn, Dr. Coles says: “No admiration of the lyric excellence of the *Stabat Mater* should be allowed to blind the reader to those objectionable features which must always suffice, as they have hitherto done, to exclude it from every hymnarium of Protestant Christendom. For not only is Mary made the object of religious worship, but the incommunicable attributes of the Deity are freely ascribed to her. Her agency is invoked as if she were the third person of the Trinity, or had powers coordinate and equal. Plainly it is the province of the Holy Ghost, and not of any creature; to work in us to will and to do; to effect

spiritual changes; to take of the things of Christ and show them unto us; and yet these are the very things. which she herself is asked to accomplish for the suppliant." True as this is, yet the remark of Dr. Schaff is worthy of consideration: "But we should make allowance for the irresistible influence of the spirit of the times, and not overlook the truth which underlies almost every error of the Roman Church, and gives it such power over the pious feelings of her members."

V. Literature. — On the author's life, see Wadding, *Annales Minorum seu. Trium Ordinum a S. Francisco Institutorum* (2d ed. Rome, 1731 sq. [21 vols. in all]), 4, 407 sq.; 5, 606 sq.; 6, 76 sq. The best monograph is still Lisco's *Stabat Mater* (Berlin, 1843), to which may be added Dr. Coles's *Latin Hymns* (N.Y. 1868), mainly based on Lisco's work. Dr. Schaff published an article on the two *Stabat Maters* in the *Hours at Home* for May, 1867, p. 50-58. There is also a collection of Dutch translations of this hymn, published in the *Belgisch Museum voor de nederduitsche Taalen Letterkunde en de Geschiedenis des Vaderlands, uitgegeven door J.F. Willems*. Te Gent, bij Gyselinck (1839), p. 443-472. See also Herzog, *Real-Encyklop.* 14, 718-720; *Theolog. Universal-Lexikon*, s.v.; Daniel, *Thesaurus Hymnol.* 2, 114; Ozanam, *Les Poetes Franciscains en Italie au Treizieme Siecle, avec un Choix des Petites Fleurs de St. Francois, traduits de l'Italien* (Paris, 1852; Germ. transl. by N.H. Julius, Munster, 1853). **SEE MATER DOLOROSA.** (B.P.)

Stabat Mater Speciosa

must be distinguished from the *Stabat Mater. Dolorosa* (q.v.). While the former sets forth the sorrows of the Virgin Mother at the cross, the *Mater Speciosa* speaks of the joys of the Virgin at the manger. For five centuries the *Mater Speciosa* was forgotten, until A.F. Ozanam, in his *Poetes Franciscains*, rescued it from oblivion and gave it once more to the world. Cardinal Diepenbrock, bishop of Breslau, made an admirable German translation of this Nativity hymn, and the late Dr. John Mason Neale published the original Latin, with the first English translation, in August 1866, a few days before his death.

I. Text — The hymn itself runs thus:

*Stabat mater speciosa
Juxta foenum gaudiosa,
Dum jacebat parvulus;
Cujus auimam gaudentem
Lactabundam ac ferventem
Pertransivit jubilus.*

*· quam laeta et beata
Fuit illa immaculata
Mater Unigeniti!
Quae gaudebat et ridebat,
Exultabat, cum videbat
Nati partum inclyti.*

*· Quis jam est qui non gauderet
Christi matrom si videret
In tanto solatio?
Quis non posset collaetari,
Christi matrem contemplari
Ludentem cum Filio?*

*Pro peccatis snae gentis
Christum vidit cum jumentis
Et algori subditum;
Vidit suum dulcem Natum
Vagientem, adoratum,
Vili diversorio.*

*Nato Christo in praesepe
Coeli cives canunt laete
Cum immenso gaudio;
Stabat senex cum puella
Non cum verbo nec loquela
Stupescentes cordibus.*

*Eja mater, fous amoris,
Me sentire vim ardoris,
Fac ut tecum sentiam!
Fac ut ardeat cor meum
In amatum Christum Deum,
Ut sibi complaceam.*

*Sancta mater, istud agas,
 Prone introducas plagas
 Cordi fixas valide.
 Tui Nati coelo lapsi,
 Jam digniati foeno nasci
 Poenas mecum divide.*

*Fac me vere congaudere,
 Jesu lino cohaerere
 Donec ego vixero.
 In me sistat ardor tui;
 Puerino fac me frui
 Dum sum in exilio.
 Hunc ardorem fac communem,
 Ne me facias immunem
 Ab hoc desiderio.*

*Virgo virgiuum praeclara,
 Mihi jam non sis amara;
 Fac me parvum rapere;
 Fac ut pulchrum fantem portem,
 Qui nascendo vicit mortem,
 Volens vitam tradere.*

*Fac me tecum satiari,
 Nato me inebriari,
 Stans inter tripudio.
 Inflammatus et accensus
 Obstupescit omnis sensus
 Tali de commercio.*

*Omnes stabnium amantes,
 Et pastores vigilantes
 Pernoctantes sociant.
 Per virtutem Nati tui
 Ora ut electi sui
 Ad patriam veniant*

*Fac me Nato custodiri,
 Verbo Dei praemuniri,
 Conservari gratia;
 Quando corpus morietur,
 Fac ut animen donetur
 Tui Nati visio.*

II. Authorship. — As to the source of this hymn, both Ozanam and Dr. Neale ascribe it to Jacopone da Todi, the author of the *Stabat Mater Dolorosa*; while Drs. Schaff and Coles regard the *Mater Speciosa* as the work of some admiring imitator. Against the latter opinion it may be observed that the second edition of the Italian poems of Jacopone (*Laude di Fra Jacopone da Todi*), which appeared at Brescia in 1495, contains an appendix of several Latin poems, among which is one *De Contemptu Mundi*, the *Stabat Mater Dolorosa*, and, according to Brunel, also the *Stabat Mater Speciosa*. On this ground, as well as on account of the general agreement of the hymn with what we know of Jacopone and with the spirit of the early Franciscan poetry, Luke Wadding ascribed the *Stabat Mater Dolorosa* to Jacopone, who has ever since been commonly regarded as the author.

In the absence of authentic or contemporary evidence, this opinion is no more than a probable conjecture; but it is preferable to other conjectures. From the want of finish and the number of imperfect rhymes, Dr. Neale infers that the *Mater Speciosa* was composed first; but Dr. Schaff, and with him Dr. Coles, takes an opposite opinion. Says Dr. Schaff: “The *Mater Dolorosa* was evidently suggested by the Scripture scene as briefly stated by St. John in the first words of the poem (in the Vulgate version); and this, again, suggested the cradle hymn as a counterpart. It is a parallelism of contrast which runs from beginning to end. The *Mater Speciosa* is a Christmas hymn, and sings the overflowing joy of Mary at the cradle of the newborn Savior. The *Mater Dolorosa* is a Good Friday hymn, and sings the piercing agony of Mary at the cross of her divine human Son. They breathe the same love to Christ, and the burning desire to become identified with Mary by sympathy in the intensity of her joy as in the intensity of her grief. They are the same in structure, and excel alike in the singularly touching music of language and the soft cadence that echoes the sentiment. Both consist of two parts, the first of which describes the objective situation; the second identifies the author with the situation, and addresses the Virgin as an object of worship. Both bear the impress of their age and of the monastic order which probably gave them birth. They are Roman Catholic in that they fix the pious contemplation upon the mother first, and only through her upon the Son; while the Protestant looks first upon the Son, and worships him only. For this feature of Mariolatry they are, as a whole, unsuitable for an evangelical hymn book, unless they be so

changed as to place Christ in the foreground, and to address the prayer to him.”

III. Translations. — We subjoin to this text of Dr. Neale his English translation:

*“Full of beauty stood the mother
By the manger, blest o’er other,
Where her little one she lays:
For her inmost soul’s elation,
In its fervid jubilation,
Thrills with ecstasy of praise.*

*“Oh! what glad, what rapturous feeling
Filled that blessed mother, kneeling
By the Sole-begotten One!
How, her heart with laughter bounding,
She beheld the work astounding,
Saw his birth, the glorious Son!*

*“Who is he that sight who beareth
Nor Christ’s mother’s solace shareth
In her bosom as he lay?
Who is he that would not render
Tend rest love for love so tender —
Love, with that dear Babe at play?*

*“For the trespass of her nation
She with oxen saw his station
Subjected to cold and woe;
Saw her sweetest offspring’s wailing,
Wise men him with worship hailing,
In the stable, mean and low.*

*“Jesus lying in the manger,
Heavenly armies sang the stranger,
In the great joy bearing part;
Stood the old man with the maiden,
No words speaking, only laden
With this wonder in their heart.*

*“Mother, fount of love still flowing,
 Let me, with thy rapture glowing,
 Learn to sympathize with thee:
 Let me raise my heart’s devotion
 Up to Christ with pure emotion,
 That accepted I may be.*

*“Mother, let me win this blessing,
 Let his sorrow’s deep impressing
 In my heart engraved remain;
 Since thy Son, from heaven descending,
 Deigned to bear the manger’s tending,
 Oh! divide with me his pain.*

*“Keep my heart its gladness bringing,
 To my Jesus ever clinging.
 Long as this my life shall last;
 Love like that thine own love, give it,
 On thy little child to rivet,
 Till this exile shall be past.
 Let me share thine own affliction;
 Let me suffer no rejection
 Of my purpose fixed and fast.*

*“Virgin, peerless of condition,
 Be not wroth with my petition,
 Let me clasp thy little Son:
 Let me bear that child so glorious,
 Him whose birth, o’er death victorious,
 Willed that life for man was won.*

*“Let me, satiate with my pleasure,
 Feel the rapture of thy treasure
 Leaping for that joy intense:
 That, inflamed by such communion,
 Through the marvel of that union
 I may thrill in every sense.*

*“All that love this stable truly,
 And the shepherds watching duly,
 Tarry there the livelong night:
 Pray that, by thy Son’s dear merit,
 His elected may inherit
 Their own country’s endless light.”*

Besides Dr. Neale's translation, we have one by E.C. Benedict, in *Hymns of Hildebert*, p. 21, commencing,

*“ Beautiful, his mother, standing
Near the stall — her soul expanding —
Saw her Newborn lying there.”*

And by Dr. Coles:

*“Stood the glad and beauteous mother
By the hay, where, like no other,
Lay her little infant Boy.”*

This hymn has been translated into German by cardinal Diepenbrock:

*“An der Krippe stand die hohe
Mutter, die so selig frohe,
Wo das Kindlein lag auf Streu.”*

And by Konigsfeld:

*“An der Krippe stand die hohe
Gottesmutter, seelenfrohe,
Wo er lag, der kleine Sohn.”*

IV. Character. — This hymn, like the *Mater Dolorosa* is unfortunately disfigured by Mariolatry, but, says Dr. Schaff, “The mysterious charm and power of the two hymns are due to the subject, and to the intensity of feeling with which the author seized it. Mary at the manger and Mary at the cross open a vista to an abyss of joy and of grief such as the world never saw before. Mary stood there not only as the mother, but as the representative of the whole Christian Church, for which the eternal Son of God was born an infant in the manger, and for which he suffered the most ignominious death on the cross. The author had the rare poetic faculty to bring out, as from immediate vision and heartfelt sympathy, the deep meaning of those scenes in stanzas of classic beauty and melody that melt the heart and start the tear of joy at the manger. and of penitential grief at the cross of Christ, and of burning gratitude to him for that unutterable love which caused his birth and his death for a lost and sinful world. Such lyrics as these can never die, nor lose their charm. ‘A thing of beauty is a joy forever.’”

V. Literature. — Schaff, a new *Stabat Mater*, in the *Hours at Home*, May, 1867; Neale, *Stabat Mater Speciosa*, “Full of beauty stood the mother”

(Lond. 1867); Coles, *Latin Hymns* (N.Y. 1868); Benedict, *Hymns of Hildebert* (ibid. 1867); Ozanam, *Les Poetes Franciscains en Italie au Treizieme Siecle* (Paris, 1852; Germ. transl. by N.H. Julius). **SEE HYMNOLOGY.** (B.P.)

Stabell, Theodor

a German monk was born in 1806 at Lack, in Carniola. At a very early age he joined the Order of the Benedictines, and labored from 1835 to 1837 as professor at the St. Stephen's Gymnasium of Augsburg, and from 1839 to 1851 at Salzburg. He died in the chapter of St. Peter at Salzburg, Nov. 6, 1866, after having completed his *Biographies of the Saints*. See *Literarischer Handweiser*, 1866, p. 81. (B.P.)

Stable

is once (^{<3275>}Ezekiel 25:5) the rendering of חֲנֻף; *naveh*, a *dwelling* or *habitation* (as usually rendered); hence a *pasture* or resting place for flocks or other animals. **SEE STALL.**

Sta'chys

(Στάχυς, an *ear* of corn; occurs as a proper name in Gruter's *Inscript.* 689 a), a Christian at Rome, saluted by Paul in the Epistle to the Romans (^{<5169>}Romans 16:9). A.D. 55. According to a tradition recorded by Nicephorus Callistus (*H.E.* 8, 6), he was appointed bishop of Byzantium by St. Andrew, held the office for sixteen years, and was succeeded by Onesimus. He is also said by Hippolytus and Dorotheus to have been one of the seventy disciples.

Stack

(vydægadish, a *heap* [once a "tomb," ^{<3212>}Job 21:32], as of grain, ^{<2216>}Exodus 22:6; elsewhere" shock").

Stackhouse, Thomas

an English divine, was born in 1680. He was for some time minister of the English Church at Amsterdam, and afterwards successively curate at Richmond, Ealing, and Finchley. In 1733 he was presented to the vicarage of Benham-Valence, alias Beenham, in Berkshire, where he died, Oct. 11, 1752. He wrote, *The Miseries and Great Hardships of the Inferior Clergy*

in and about London (1722, 8vo): *Memoirs of Bishop Atterbury* (1723, 8vo): — *A Complete Body of Divinity* (1729, fol.): — *A Fair State of. the Controversy between Mr. Woolston and his Adversaries*, etc. (1730, 8vo): — *A Defense of the Christian Religion from the Several Objections of Antiscripturists*, etc. (1731, 8vo): — *Reflections on the Nature and Property of Languages* (1731, 8vo): — *The Book-binder, Book-printer, and Book-seller Confuted*, etc. (1732, 8vo) *New History of the Bible from the Beginning of the World to the Establishment of Christianity* (1732, 2 vols. fol.): — *New and Practical Exposition of the Creed* (1747, fol.): — *Vana Doctrinae Emolumenta* (1752, 4to): — *Sermons*, etc.

Stac'te

Picture for Stacte

(**āfn**; *nataph*; Sept. **στακτή**; Vulg. *stacte*), the name of one of the sweet spices which composed the holy incense (see ^{<1334>}Exodus 30:34): “And the Lord said unto Moses, Take unto thee sweet spices, *stacte* (*nataph*), and onycha, and galbanum; these sweet spices with pure frankincense. Thou shalt make it a perfume after the art of the apothecary” (ver. 35). The Heb. word occurs once again (^{<1337>}Job 36:27), where it is used to denote simply “a drop” of water. *Nataph* has been variously translated *balsam*, *liquid styrax*, *benzoin*, *oostus*, *mastich*, *bdellium*. Celsius is of opinion that it means the purest kind of myrrh, called *stacte* by the Greeks. **SEE MOR**. He adduces Pliny (12, 35) as saying of the, myrrh trees, “Sudant, sponte stacten dictam,” and remarks, “Ebraeis **āfn** *nathaf* est stillare” — adding, as an argument, that if you do not translate it myrrh in this place, you will exclude myrrh altogether from the sacred perfume (*Hierob.* 1, 529). But Rosenmüller says, “This, however, would not be suited for the preparation of the perfume, and it also has another Hebrew name, for it is called *mor deror*. But the Greeks also called *stakte* a species of storax gum, which Dioscorides describes as transparent like a tear and resembling myrrh (see Pliny, 13, 2; Athen. 15, 688; Dioseor. 1, 73, 77). This agrees well with the Hebrew name” (*Bibl. Bot.* p. 164). The Sept; **στακτή** (from **στάζω**, “to drop”) is the exact translation of the Hebrew word. Now Dioscorides describes two kinds of **στακτή** — one is the fresh gum of the myrrh tree (*Balsamodendron myrrha*) mixed with water and squeezed out through a press (1, 74); the other kind, which he calls, from the manner in which it is prepared, **σκοληκίτης στύραξ**, denotes the resin of the storax

adulterated with wax and fat (1, 79). The true stacte of the Greek writers points to the distillation from the myrrh tree, of which, according to Theophrastus (*Fr.* 4, 29, ed. Schneider), both a natural and an artificial kind were known. Perhaps the *nataph* denotes the *storax* gum, but all that is positively known is that it signifies an odorous distillation from some plant. The Arabs apply the term *netaf* to a sweetmeat composed of sugar, flour, and butter, in equal parts, with the addition of aromatics (see Bodaei a Stapel *Comment. ad Theoph.* p. 984; Hartmann, *Hebraerin*, 1, 307; 6, 110 sq.; Gesenius, *Thesaur.* p. 879; Tristram, *Nat. Hist. of the Bible*, p. 395). **SEE ANOINTING OIL; SEE SPICE.**

The storax (*Styrax officinale*) is a native of Syria. With its leaves like the poplar, downy underneath, and with sweet-scented snow-white flowers clustered on the extremities of the branches, it grows to a height of fifteen or twenty feet. The reddish-yellow gum resin which exudes from the bark, and which is highly fragrant, contains benzoic and cinnamic acids. From the kindred plant, *Styrax benzoin*, a native of Borneo and Java, is obtained the benzoin or benjamin which the Hindu burn in their temples a circumstance strongly in favor of the hypothesis that the stacte of Exodus is a storax. **SEE POPLAR.**

Stacy, Aaron G.

a minister of the Methodist Episcopal Church, South, was born near Morgantown, Burke Co., N.C., Nov. 15, 1822. He joined the Church Jan. 1, 1836, and professed conversion July 29, 1839. He was educated at Cokesbury, S.C., was licensed to preach September 1844, and in 1847 entered the South Carolina Conference. He continued in the pastoral work until 1863, when he was elected president of the Davenport Female College, N.C. In 1873 he was transferred to the Texas Conference, and became president of the Austin Female College, where he died April 8, 1875. See *minutes of Annual Conferences of the M.E. Church, South*, 1875, p. 260.

Stacy, James

a minister of the Methodist Episcopal Church, South, was born in Lincolnton, N.C., Nov. 18, 1807, where he was converted September, 1822, licensed to preach July, 1829, and admitted into the South Carolina Conference in 1830. He gave the Church thirty-eight years, of laborious and unremitting labor, one year of which he was the agent for Cokesbury

School and Randolph Macon College. He was several times a member of the General Conference. His death took place May 28, 1868. See *Minutes of Annual Confer. of the M.E. Church, South*, 1868, p. 213.

Stade

(στάδιον), the proper designation of a term used in two senses in the Bible.

I. A “furlong,” a Greek measure of distance universally current in the East from the time of Alexander the Great, and hence occasionally occurring in the Apocrypha (2 Macc. 10:16, 29; 11:5; 12:9, 17) and the New Test. (^{<2413>}Luke 24:13; ^{<4769>}John 6:19; 11:18; ^{<6640>}Revelation 14:20; 21:16), but regularly in Josephus for the determination of the location of places. One (Olympic) stadium, as a measure, contained, according to Herodotus (2, 149), 600 Greek feet, i.e., according to Pliny (2, 21; comp. Censorinus, p. 13), 125 Roman paces or 625 feet, so that eight stadia made up a Roman mile (comp. Strabo, 7, 322; Pliny, 3, 39, 8). According to late researches (see Ukert, *Geogr. d. Griechen*, 1, 2, 73 sq.; Forbiger, *Handb.* 1, 551 sq.), 600 Greek feet = 570 feet 3 inches 4 lines, Paris measure, or 6063 feet English. It appears, likewise, from the above passages of Luke, that 60 stadia were reckoned as 6 ½ miles, and John (^{<6118>}John 11:18) reckons 15 stadia as 1 3/8 of a mile. In the Talmud the stadium is called *syra* or *swr*, of which 7½ went to the Roman mile (Reland, *Palaest.* p. 408). **SEE METROLOGY.**

II. A “race” course in the public games (^{<4026>}1 Corinthians 9:24; comp. ^{<8101>}Hebrews 12:1; in the Talmud, *yr fxya*, *Aboda Sara*, 1, 7), where the lists (δρόμος), whether armed or unarmed, was located, and which was generally (not always; see Forbiger, *ut sup.* p. 551 sq.) 125 paces or 600 Greek feet long (see Potter, *Gr. Antiq.* 1, 962 sq.). Whoever first reached the goal (σκόπος) received from the arbiter (ἄθλοθέτης, βραβεύς, or βραβεντής, Sueton. *Nero*, 53) the prize (βραβεῖον, ^{<4001>}1 Corinthians *loc. cit.*; ^{<1014>}Philippians 3:14), namely, a crown (στέφανος, ^{<4025>}1 Corinthians 9:25) of living twigs or leaves. Every important city of Greece and the Greek colonies of Asia Minor (also the Palestinian cities that contained many Greek inhabitants; Josephus, *Life*, § 17, 64) had its stadium, either separate or in connection with the gymnasia (Wachsmuth, *Hellen. Alterth.* 2, 678). See *Lydiæ Agonistica Sacra* (Rotterd. 1657). **SEE GAME.**

Stadings

SEE STEDINGERS.

Stadler, Johann Evangelist

a Roman Catholic divine, was born Dec. 24, 1804, at Parkstetten, in the Upper Palatinate. He studied theology and Oriental languages at Landshut and Munich, and from 1823 until his death (Dec. 30, 1868) he occupied some of the highest positions in his Church. He wrote, *Lexicon Manuale Hebraico-Latinum et Chaldaico-biblicum* (Munich, 1831): — *De Identitate Sapienitoe V.T. et Verbi N.T.* (ibid. 1829). He also published correct editions of the Roman missal and breviary; but his main work is his *Vollständiges Heiligenlexikon* (Augsburg, 1858-68, vol. 1-3, continued by J.N. Ginal). See *Regensburger Conversations-Lexikons*, s.v.; *Literarischer Handweiser*, 1869, p. 129; Fürst, *Bibl. Jud.* 3, 377; Steinschneider, *Bibliogr. Handbuch*, p. 135. (B.P.)

Staff

(usually ḥFmj I Qm̄j or fby; ὄβδος; all designating a *stick*). The use of rods and staffs was as various with the ancient Israelites as with us. Men and animals were goaded with them (⁰²¹³Exodus 21:20 [comp. Sir. 33, 27]; ⁰²²⁷Numbers 22:27; ⁰¹⁷³1 Samuel 17:43; ⁰¹⁷⁴2 Samuel 7:14; ⁰¹⁰³Proverbs 10:13; 13:24; ²³⁰⁸Isaiah 9:3), SEE *BASTINADO*; fruit was beaten with them from the trees (⁰¹⁶¹Judges 6:11; ⁰¹²⁷Ruth 2:17; ²³²⁷Isaiah 28:27), especially olives (q.v.). Old and infirm people carried them as supports or for defense (⁰²¹⁹Exodus 21:19; ³⁰⁰⁴Zechariah 8:4 [see the monograph of Canz, *De Pedro Servatoris*, Tub. 1750]), also travelers (⁰³²⁰Genesis 32:10; ⁰²²¹Exodus 12:11; ¹²⁰⁹2 Kings 4:29; ⁰¹⁰⁰Matthew 10:10; ⁰¹⁰⁸Mark 6:8). SEE *WALK*. A baton, like a ring, was often a sign of rank (⁰³¹⁸Genesis 38:18, 25; comp. Herod. 1, 19; Bonomi, *Nineveh*, p. 197); sometimes inscribed with the owner's name (Wilkinson, *Anc. Egypt.* 2, 347); and especially a badge of office (⁰¹⁰²Exodus 4:2 sq.; 7:9 sq.; ⁰¹⁰⁸Numbers 20:8; 21:18; ⁰¹⁵⁴Judges 5:14; ⁰¹⁴⁷1 Samuel 14:27; ⁰¹⁰²Psalms 110:2; ³⁰⁷⁴Micah 7:14). SEE *SCEPTER*. The shepherd carried a staff, which he used not only as a support in climbing hills, but for the purpose of beating bushes and low brushwood in which the flocks strayed, and where, snakes and other reptiles abounded. It may also have been used for correcting the shepherd

dogs and keeping them in subjection (Van Lennep, *Bible Lands*, p. 188).
SEE SHEPHERD.

In ^{<8121>}Hebrews 11:21 it is cited as an example of faith that the dying Jacob “worshipped [leaning] upon the top of his staff” (προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ἄβδου αὐτοῦ), a statement which Romanists have sometimes appealed to as sanctioning the worship of images, on the pretense that the patriarch’s staff bore a carved head (after the Vulg. *adoravit fastigium baculi sui*). These words are simply quoted from the Sept. at ^{<0473>}Genesis 47:31, where the Greek translator has mistaken ~~hFm~~^{bed}, for ~~hFm~~ⁱ staff, as is obvious from the parallel passage (49:33). The phrase merely indicates a reverential posture such as David assumed (^{<1047>}1 Kings 1:47). See Zeibich, *De Jacobo ad Caput Scipionis Adorante* (Ger. 1783). **SEE JACOB.**

Staff, Pastoral

a symbol of episcopal authority, resembling a shepherd’s crook, and pointed at the end as an emblem both of encouragement and correction. It was originally a simple walking stick with a plain head or a cross piece at the top. The Russian bishops use one with two curved heads. It was eventually wrought into very elaborate forms; but was, at length, generally discarded, except by the patriarch (q.v.) who retained it in its primitive form. The pope gave up the use of the staff in the middle of the 12th century, and cardinal bishops no longer carry it. The early staffs were mostly made of cypress wood, and afterwards of ivory, copper gilt, crystal, and precious metals richly carved, jeweled, or enameled. Between 1150 and 1280 the crook was often formed of a serpent (the old dragon), or contained St. Michael or the lion of Judah, and at a later period the prelate praying before his patron saint. Beautiful crocheted work was also added on the exterior of the crook. The French abbot’s staff has its crook turned inward, to show that his jurisdiction extended only over his house, while the bishop’s crook turned outward, to denote his external jurisdiction over his diocese. In the *Penitential of Theodore* and the *Ordo Romanus* the bishop gave the abbot his *staff* and sandals. The banner on the staff was originally a handkerchief. Fine specimens of staffs are preserved — those of Wykeham, of silver-gilt, enameled, at New College; of Fox, at Corpus Christi College; of Laud, at St. John’s College, Oxford; of Smith, of the 17th century, at York; of Mews and Trelawney, at Winchester. Others are

to be seen in the British Museum, the Museum Clugny, at Chichester, and Hildesheim. *SEE PASTORAL STAFF.*

It was ordered by the first book of Edward VI that “whensoever the bishop shall celebrate the holy communion in the church, or execute any other ministration, he shall have his pastoral staff in his hand, or else borne or holden by his chaplain.” When, however, Dr. Matthew Parker was consecrated archbishop of Canterbury, in December 1559, no pastoral staff was delivered to him. Its delivery was prescribed in the Ordinal of 1550, but not by that of 1552. From that time the staff has been generally disused, although the bishops of Oxford, Chichester, Rochester, Salisbury, Honolulu, Capetown, and some other colonial prelates, have resumed its use. — *SEE CROSIER.*

Staff, Precentor’s

Picture for Staff

A staff or baton of office made of wood or precious metal, used by a precentor (*a*) to designate his rank and office, and also (*b*) to enable him to beat time and keep time in sight of the whole choir. Of the precentor’s staff there are three kinds: (1) ornamented with a pommel of gold, like one preserved at Limburg-on-the-Lahn, and within memory at Rheims; (2) having a carving, like those of St. Gereon’s and the Dom at Cologne — the latter has a staff of the 12th century, with the Adoration of the Magi added in the 14th century; (3) terminating in a Tau-shaped head, usually of boxwood, like St. Servais’, of the 12th century, at Maestricht. Sometimes the staff was made of ivory, adorned with bands of silver, gilt-edged, with gems, and ending in a crystal ball. It was sometimes called *serpentella*, from a figure of the Virgin treading on a serpent, as at Paris, The slightly curved top of the “cross of St. Julienne” at Montreuil-sur-Mer, of the 11th century, marks the transition from the staff to that borne by a bishop. The chanter’s baton of St. Denis, now in the Louvre, was carried by Napoleon I, and the French kings before him, at their coronation, as “the golden scepter of Charlemagne,” from a seated figure of the monarch on the top: it is dated 1384. At Amiens the choristers carried little silver crosses, and the priest-chanter and chanter had staffs with figures in a dome-like niches but formerly used batons of silver of the Tau shape, which at length descended to the hands of chanters and choristers on certain days. The precentor on

great festivals used the staff at Paris, Rouen, Angers, Lyons, Catania, Neti, Messina, and Syracuse. *SEE PRECENTOR.*

Staffelsteiner, Paul

(originally *Nathan Ahron*), a convert from Judaism, was professor of Hebrew at Heidelberg in the 16th century. The program in which the rector of the university invited the students to attend his lectures is still preserved, and from the following passage we may judge as to the lectures Staffelsteiner was to deliver: “Idem hic auspicabitur eras ab enarratione celebris dicti quod de mundi duratione in domo Heliae sonuisse traditur. Grammatica deinceps tractabit compendia ac praecepta e scriptura petitis exemplis illustrabit idque curabit sedulo, ut ad phrasin, quae multos a philologicis lectionibus arcet, adsuefieri auditor possit vetustissimamque illam paulatim amare theologiam.” Staffelsteiner published *Tractat vom Messias* (Heidelberg, 1560): — *Adhortatio ad Judaeos ad Opinionem de Messia Curandi Diss.* (ibid. 1560): — *Refutatio Corruptionis Ps. 22, Judaeis Factoe* (ibid. 1560): — *Vortrag über die Wahrheit des Chistenthums*, being an introduction to his lectures (ibid. 1551). See Kalkar, *Israel und die Kirche*, p. 88; Fürst, *Bibl. Jud.* 3, 377; Geiger, *Das Studium der hebr. Sprache in Deutschland*, p. 90. (B.P.)

Staffort Book, The

a book written to justify the exchange of the Lutheran for the Reformed faith by the margrave Ernest Frederick of Baden (died 1604), and printed in 1599 at the Castle of Staffort, a few miles to the north of Carlsruhe. It begins with a preface addressed to margrave George Frederick, and then proceeds to collate the *Augustana* as, embodied in the *Book of Concord* with the original manuscript copy signed by the princes assembled in diet at Naumburg, Feb. 1, 1561. Next follows a careful comparison of the Lutheran catechism contained in the *Book of Concord* with the Wittenberg edition of 1570. The object of this review was to demonstrate that intentional alterations and falsifications had been made. A detailed criticism of the teachings of the *Formula of Concord* is given, with reference especially to Christology and the doctrine, of the ubiquity of Christ's body in the sacrament, followed by an examination of the citations from ancient ecclesiastical writings contained in the appendix to the *Book of Concord*, and designed to show the general correspondence of doctrine between these different authorities. Every variation from the original, so discovered,

is at once charged to willful dishonesty. The book concludes with the margrave's own confession of faith with reference to the doctrines *de libero arbitrio, de providentia Dei, de proedestinatione, de persona Christi*, of the sacraments generally, and of baptism and the Lord's supper particularly.

A response to the Staffort book was issued by the Wurtemberg theologians in the following year (1600); all a second work appeared in 1601 in defense, of the *Book of Concord*. The Saxons also entered the lists against the "margrave's Calvinistic book." Two replies to the Wurtembergers were issued by the margrave in 1602. The controversy was, however, transferred to other hands by the margrave's death in 1604.

Stag.

SEE DEER.

Stage

a step, floor, or story. The term is particularly applied to the spaces or divisions between the setoffs of buttresses in Gothic architecture, and to the horizontal divisions of windows which are intersected by transoms.

Stage playing

In the early Church, actors, and stage players were regarded as ineligible to membership. The canons forbade all such to be baptized except on condition that they first bade adieu to their arts. Should they return to them, they were excommunicated, and were not reconciled or received again to favor but upon their conversion (Conc. Eliberis, can. 62; Conc. Carthag. 3, can. 35). They were forbidden communion as long as they continued to act. Gennadius cautions against ordaining any who had been actors or stage players. In the time of Cyprian not only public actors, but private teachers and masters of this art, were debarred the communion of the Church. The same regulations prevailed against chariot drivers, gladiators, and all who had any concern in the exercise or management of such sports, and all frequenters of them. The reason assigned for such exclusion was that "it was agreeable neither to the majesty of God nor the discipline of the Gospel that the modesty and honor of the Church should be defiled with so base and infamous a contagion." This indictment was none too severe, for we may add that "this kind of life was scandalous even among the wise and sober part of the heathen." Tertullian observes (*De*

Spectac. c. 22) that they who professed these arts were noted with infamy, degraded, and denied many privileges, driven from court, from pleading, from the senate, from the order of knighthood, and all other honors in the Roman city and commonwealth. See Bingham, *Christ. Antiq.* bk. 11, ch. 5, §7; bk. 16, ch. 4, § 10. **SEE THEATER.**

Stahelin, Johann Jacob

a Protestant divine, was born May 6, 1797, at Basle; studied theology at Tübingen from 1817 to 1821, and commenced lecturing as a *privat docent* at Basle in 1823. In 1828 he was made extraordinary professor of theology, in 1835 ordinary professor, and in 1842 he was honored with the doctorate of divinity. He lectured on the Old Test. until his death, Aug. 27, 1875. He wrote, *Kritische Untersuchungen über die Genesis* (Basle, 1830): — *Animadversiones quaedam in Jacobi Vaticinium* (ibid. 1827): — *Kritische Untersuchungen über den Pentateuch, die Bucher Josua, Richter, Samuel und der Könige* (Berlin, 1843): — *Die messianischen Weissagungen des alten Testaments in ihrer Entstehung*, etc. (ibid. 1847): — *Specielle Einleitung in die kanonischen Bucher des alten Testaments* (Elberfeld, 1862). He also wrote different essays for the *Studien und Kritiken* and *Zeitschrift der deutschen morgenl. Gesellschaft*. See Fürst, *Bibl. Jud.* 3, 377; Zuchold, *Bibl. Theol.* 2, 1252 sq.; *Theolog. Universal-Lexikon*, s.v. (B.P.)

Stahlschmidt, John Christian

a minister of the German Reformed Church, was born not far from Cologne, in the principality of Nassau-Siegen, March 3, 1740. In his nineteenth year he was brought to sympathize considerably with Pietistic separatists, which so displeased his father that he whipped him, extorting from him a promise that he would no more associate with them or read their books while under his care. He decided to leave home, and went to Amsterdam, in which city he had learned that the books of the Pietists were published. Disappointed at not finding his hopes realized in that city, he sailed for the East Indies, arriving at Batavia June 3, 1760, and from thence proceeded to China. Returning to Europe, he went to Altona, near Hamburg, hoping to find congenial friends and employment there. Disappointed, he again went to sea, and came back to Amsterdam June 1, 1765. Led by the reading of Tersteegen's writings, Stahlschmidt visited him in August, 1766, and again in 1767, receiving much instruction and

encouragement from him. He entered into business with an uncle, in which he continued till the autumn of 1769. He again (March, 1770) started out in search of employment, visiting Rotterdam, Helvoetsluis, Harwich, and London, arriving in Philadelphia, Pa., in August 1770. Here he began to study under Dr. Weyberg, and after some time became assistant to Dr. Hendel, of Tulpehocken. In 1777 he was licensed and ordained, and entered the pastorate in York, Pa. In August 1779, he sailed for Amsterdam, his parents' home, which he reached in June 1780. Resolved to return to America as soon as the war should close, he went to live with his uncle, and became so engaged in business and other pursuits that he remained in Europe. The last notice of him that we have is in the album of Rev. J. Reily, under date of Oct. 25, 1825. He wrote *Die Pilger zu Wasser und zu Land* (Nuremberg, 1799). See Harbaugh, *Fathers of the Reformed Church*, 2, 252.

Stained (Or Painted) Glass

Though often used as if they were synonymous, there is a broad distinction between these terms. Stained glass is glass the substance of which has been stained or colored in the process of manufacture; while painted glass is that which, whether previously stained or colorless, has had a design painted upon it in colors, usually metallic oxides, combined with a vitreous vehicle or flux. The art of making colored glass was known to the Egyptians and Assyrians, and from them passed to the Greeks and Romans. The earliest reference to the use of stained-glass windows in Europe appears to be in a passage of Prudentius, about the middle of the 5th century; but a more distinct mention is made in the following century. Painted glass windows are not spoken of for two or three centuries later. The earliest examples, discovered by Lasteyrie, are in the abbey of Tegernsee, Bavaria, presented to the abbey by count Arnold in A.D. 999. Five other windows in the same abbey, painted by the monk Wernher, date between 1068 and 1091. At Hildesheim there are also some which are attributed to one Bruno, and to the years 1029-39. The earliest examples in France belong to the 12th century, the oldest being a representation of the funeral of the Virgin, in Angers Cathedral, of the first half of the century; the others are some medallion windows of a very remarkable character, placed in St. Denis by the abbe Suger in the latter half of the century. There is, however, a small portion believed to be of the 11th century at Le Mans. The earliest known examples in Great Britain are of the end of the 12th century, as in the clearstory of Canterbury. It was in the latter part of the 12th and the 13th

century that the art made its greatest advance; and, as decorative works; the windows of the 13th century are superior to those of any other period. The oldest English examples are in Canterbury and Salisbury cathedrals; but the finest are the magnificent five sister lancets (fifty feet high) of York Minster, and the great rose window of Lincoln Cathedral, in which the central Majesty (or Christ in Glory) is surrounded by sixteen compartments containing the typical events of the life of Christ. The chief French examples — many of them of extraordinary grandeur and beauty — are in the cathedrals of Chartres, Bourges, Paris, Amiens, Soissons, Rouen, and Sens, and the Sainte Chapelle, Paris.

The painted glass of the 14th century was more vivid in color, broader in style, and the painting better executed; but it was less pure in conception, and less strictly subordinated to the general architectural effect. One of the best examples of English work of this period is the east window of Bristol Cathedral. Other characteristic examples occur at York Minster; Exeter Cathedral; the chapel of Merton College, Oxford; Tewkesbury Abbey Church; Norbury Church, Derbyshire; Lowick Church, Northamptonshire, etc.

In the 15th century a great change took place in glass painting. The windows became still more individualized, and less dependent on the architecture. The subjects occupied a larger space, and were treated more as pictures. The details are put in with much care, and very skilful manipulation is exhibited throughout. But the color is poor, white glass is chiefly employed, and the general effect is cold and comparatively feeble. Some of the examples — the earlier ones especially — are, however, very elaborate and impressive. Of this class is the magnificent east window of the choir of York Minster, which consists of no fewer than one hundred and sixteen compartments, each having a separate subject. By the end of the 15th century Gothic architecture was everywhere dead or dying. The aim of glass painters was to rival the effects of oil paintings; and windows were mere imitations of oil pictures, the glass being treated as if it were a canvas or panel. Examples are to be seen in the splendid series of twenty-seven large windows of King's College Chapel, Cambridge, 1527 and succeeding years; the great east window of St. Margaret's, Westminster; Fairford Church. In France there are numerous fine examples of 16th-century windows in the cathedrals of Bourges, Auxerre, Auch, Beauvais, Sens, Rheims, etc.

From this time glass painting fell more and more into disrepute, though windows continued to be painted, and some glass painters, especially in France, acquired a certain celebrity. The renovation of the art was coincident with the revival of Gothic architecture. It has since been studied earnestly by archaeologists, and pursued zealously by a numerous body of practitioners. Hitherto, however, little original power has been exhibited in the designs; the object aimed at being mainly to produce faithful imitations of mediaeval glass, the style: being of the 13th, 14th, or 15th century, according to the taste of the patron. There is a kind of ornamental window glass called *matted work*, in which the glass is covered with a very fusible composition, either white or tinted, reduced to a powder. This powder is then removed from certain parts of the glass, according to the required pattern, and, after firing, produces on the glass a dull ground with a bright pattern. Another method of ornamenting glass, rather inappropriately called *embossing*, consists of a bright figure on a dull ground. This is etched with hydrofluoric acid.

The following are works to consult as to the history of the art: Gessert, *Geschichte der Glasmalerei in Deutschland und Niederlanden, Frankreich, England*, etc. (Stuttgart, 1839, 8vo); Lasteyrie, *Histoire de la Peinture sur Verre d'apres des Monumens en France* (Paris, 1838-56.: 2 vols. fol.); Warrington, *History of Stained Glass from the Earliest Period of the Art to the Present Time* (1848, 1 vol. fol.); Weale, *Divers Works of Early Masters in Christian Decoration* (1846-47, 2 vols. fol.). For authorities on the theory and practice of the art, consult the *English Cyclopaedia, Arts and Sciences*, art. "Glass," to which article we are indebted for most of the above information.

Stair

(usually **hl [stair]** or **hl [stair]** an *ascent*; once **hgreðæi** ^{<2714>} Song of Solomon 2:14, a *precipice*, "steep place," Ezekiel: 38:20; **lwl** , a "winding stair" or *staircase*, ^{<1008>}1 Kings 6:8). The expression translated "on the *top* of the stairs" (^{<1013>}2 Kings 9:13) is one the clue to which is lost. The word rendered "top" is *gerem*, **μργ**, i.e. a *bone*, and the meaning appears to be that they placed Jehu on the substance, i.e. the very stairs themselves, if **twb [stair]** be stairs, without any seat or chair below him. The stairs doubtless ran round the inside of the quadrangle of the house, as they do still, for instance, in the ruin called the house of Zacchaeus at Jericho, and Jehu sat;

where they joined the flat platform which formed the top or roof of the house. Thus he was conspicuous against the sky, while the captains were below him in the open quadrangle. The old versions throw little or no light on the passage; the Sept. simply repeats the Hebrew word, *ἐπὶ τὸ γὰρ ἐμ τῶν ἀναβαθμῶν*. Josephus avoids the difficulty by general terms (*Ant.* 9, 6, 2). See *Journ. Sac. Lit.* 1852, p. 424.

Stairs

Respecting church stairs a few facts may be noticed. At Tamworth, where the church was collegiate and parochial, there are double stairs to the tower for the use of the several ringers before the respective services. Two sets of stairs also lead to the upper chapel at Christchurch, Hants, probably for the accommodation of persons visiting the relics, one being for access and the other for egress. At Barnack there is an octagonal early English staircase within the Prenorman tower, and at Whitchurch a similar wooden staircase of the 14th century. At Wolverhampton the pulpit stair winds round a pillar. There were usually three stairs to an altar. At Salisbury, on Palm Sunday, the benediction of palms was made on the third step; flowers and palms were presented on the altar for the clergy, and for others on the stairs only.

Stairs, The Holy

SEE SCALA SANCTA.

Stake

(*dtg*; *yathed*, a *peg* or *nail* [as often rendered], especially a *tent pin*,  Isaiah 33:20; 54:2). *SEE TENT.*

Stalens, Jean

a Belgian theologian, was born in Calcar (duchy of Cleves) in 1595, and after having received licensure became curate at Rees in 1626; but being obliged to leave on account of zeal against the Reformed party, he entered the Congregation of the Oratory in 1657, and passed the rest of his life in the convent of Kevelaer (Gueldre), where he died, Feb. 8, 1681. According to Paquot (*Memoires*, vol. 7), he possessed a great memory, and much judgment as well as knowledge. He wrote several historical and ecclesiastical essays, some of which are mentioned in Hoefler, *Nouv. Biog. Générale*, s.v.

Stalin, Christoph Friedrich Von

a German writer, was born Aug. 4, 1805, at Calo, in Württemberg, and studied theology, philology, and philosophy at Tübingen and Heidelberg. In 1825 he was appointed assistant to the Royal Library at Stuttgart, in 1826 sub-librarian, in 1828 librarian, in 1846 director of the library, and died Aug. 12, 1873. Stalin was one of the most learned and meritorious historians of Germany. He never occupied a professorial chair, but for a number of years had been a member of the Society for Early German History, originally superintending the editorship of the *Monumenta Germanioe Historica*, and was also a very useful member of the Munich Historical Commission. His *Wirtembergische Geschichte* (which was begun in 1841, but of which the first installment of vol. 4, containing the turbulent reign of duke Ulrich, the period of the Peasants' Rebellion, and the Reformation of the Church, was published in the year 1870) is universally acknowledged to be a perfect model of a provincial history (*Landesgeschichte*) in regard both of completeness and of methodical precision. The second portion of vol. 4 has been left ready for press, but whether it has yet been published we do not know. See the *Regensburger Conversations-Lexikon*, s.v. (B.P.)

Stalk

(/[eets, a tree or wood [as often]; hence the woody or fibrous part of the flax stem, ^{<6116>}Joshua 2:6; **hnq**; *kaneh*, a reed [as often]; hence the strawy stem of grain, ^{<0405>}Genesis 41:5, 22; **hmq**; *kamah*, the halm of the same, ^{<3887>}Hosea 8:7). **SEE PLANT.**

Stall

(**qBejn**; *marbek*, a stable for cattle, ^{<3004>}Amos 6:4; ^{<3002>}Malachi 4:2; "fat," ^{<0224>}1 Samuel 28:24; "fatted," ^{<2452>}Jeremiah 46:21; **hwræa** *urvah*, or **hyrþu** *uryah*, a crib, ^{<4433>}2 Chronicles 32:38, or a span, ^{<1006>}1 Kings 4:26; ^{<4425>}2 Chronicles 9:25; **tpæerepheth**, a rack for fodder, ^{<3817>}Hebrews 3:17; **φάτνη**, ^{<0213>}Luke 2:13, a manger, as elsewhere rendered; *stalled* is **swba**; *crammed*, ^{<0157>}Proverbs 15:17; "fatted," ^{<1003>}1 Kings 4:23). Among the ancient Egyptians the stables for horses were in the center of the villa; but the farmyard, where the cattle were kept, stood at some distance. from the house, like the Roman *rustica*. It consisted of two parts — the sheds for

housing the cattle, which stood at the upper end, and the yard, where rows of rings were fixed in order to tie them while feeding in the day time (Wilkinson, *Ancient Egypt*. 1, 30). *SEE HORSE*.

Stalls

Picture for Stalls 1

were ranges of seats placed in the choirs of churches or chapter houses for the use of the clergy, for the religious in a monastery, or for canons. In the most ancient churches of the West, in the cathedrals and great minsters, the abbot or bishop sat at the head of the choir, behind the altar. Around him, on semicircular benches of wood or stone, were ranged the capitulars. After the 13th century the seats of the clergy were placed in front of the sanctuary; on either side of what is now called the choir. In cathedrals and other large buildings they were enclosed at the back with paneling, and were surmounted by overhanging canopies of open tabernacle work, which were often carried up to a great height, and enriched with numerous pinnacles, crockets, pierced tracery, and other ornaments. Examples of stalls of this kind remain in most of the English cathedrals and in many other churches. In some cases two rows were used, the outer one only being surmounted by canopies. It was also raised a step or two higher than the other, as in Henry VII's Chapel, Westminster. In ordinary parish churches the stalls were without canopies, and frequently had no paneling at the back above the level of the elbows; but in many instances the walls over them were lined with wooden panels having a cornice above, corresponding with the screen under the rood loft. of which a very good specimen remains at Etchingam, Sussex. When the chancel had aisles behind the stalls, the backs were formed by the side screens, which were sometimes close and sometimes of open work. The chief seat on the dais in a domestic hall was sometimes a stall, as in (the ruins of) the palace of the archbishop of Canterbury at Mayfield, Sussex, where it is of stone.

Picture for Stalls 2

The stall consists of (1) *misericord*, patience, or subsellium, a folding seat turning on hinges or pivots; (2) *book desk*, prie-dieu, podium; (3) *parclose*, sponda, the lateral pillar or partition, the upper carved part forming the museau; (4) *croche*, or accoudoir (accotoir), the elbow rest; (5) *dorsal*, the wainscot back; (6) *dais*, baldaquin, the canopy or tabernacle work. In the east of France and Germany there is usually only one range of stalls.

Gangways with stairs (*entrees*) are openings permitting access to the upper stalls, which are raised on a platform. The lower stalls stand on the ground, or upon an elevation of one step. The upper or hindmost range of stalls (*hautes stalles*) were restricted to the capitulars or senior monks from the time of Urban II, sitting in order of installation or profession. In cathedrals the four dignitaries occupy the four corners to overlook the choir — the dean on the southwest, the precentor on the northwest, the chancellor on the southeast, and the treasurer on the northeast. Next to them sat archdeacons, and in some places the subdean and subchantor of canons occupied the nearest stalls to them westward, as the priest vicars did on the eastern side. In the middle ranges (*basses stalles*) were canons, deacons, or subdeacons, and their vicars, annuellars, and chaplains. In the lowermost range were clerks and choristers, occupying forms or benches without arms or backs. At Pisa the canons' stalls were distinguished by coverings of green cloth, and in Italy generally by cushions. The hebdomadary, principal cantor, and master of the choir sat at the head of the second row. The cantors had their folding chairs in England and France, and the celebrant was provided in many places with an elbow or arm chair. The name of his prebend and the antiphon of the psalm which each canon was bound to recite daily for his benefactors and departed canons were written up over his stall, as at St. Paul's, Lincoln, Chichester, Wells, to which was added afterwards a notice of his preaching turn at Hereford. Citations to residence were affixed by the prebendary's vicar upon his stall. At Lichfield every canon was provided with his own light and book in the choir.

The word *stall* is also used to signify any benefice which gives the person holding it a seat or stall with the chapter, in a cathedral or collegiate church.

Stammer

(*gLeæ* *alleg*, a stutterer, ^{Ⲛⲓⲃⲏ} Isaiah 32:4; *g[ī]* ; *laag* [transposed from the foregoing], properly to speak unintelligibly, ^{Ⲛⲓⲃⲏ} Isaiah 32:4; hence to *mock* or deride [“laughter,” etc.], ^{Ⲛⲓⲃⲏ} Isaiah 28:11; 33:19).

Stamper, Jonathan, D.D.

a minister of the Methodist Episcopal Church, was born in Madison County, Ky., April 27, 1791, and was converted at the age of nineteen. In 1811 he was employed on the Flemingsburgh Circuit as junior preacher, and in 1812 was admitted on trial into the Western Conference. In 1841 he

was transferred to the Illinois Conference, returning to Kentucky in 1844, where he was agent for the Transylvania University. In 1848 he was transferred to the St. Louis Conference, and again returned to Kentucky in 1849. He was superannuated in 1850, and made Decatur, Ill., his home; but in 1858 he joined the Illinois Conference, and was stationed in his own town. In 1862 he was again superannuated, and continued in that relation until his death, Feb. 26, 1864. He was a great preacher, and one of the finest pulpit orators of his day. See *Minutes of Annual Conferences*, 1864, p. 191.

Stanbury, Daniel

a minister of the Methodist Episcopal Church, was born in Baltimore, Md., in May 1808. He was converted in early life, and licensed to preach when about twenty years of age. He entered the Wisconsin Conference in 1849, and continued to preach until disabled by paralysis in July, 1860. He lingered on until October of the same year, when he died in peace. See *Minutes of Annual Conferences*, 1861, p. 178.

Stancari(In Latin Stancarus), Francesco

a noted Italian theologian, was born in Mantua in 1501. After taking orders, he applied himself to the study of Hebrew with the most learned teachers of his time, and began to teach it at the Academy of Undina; but his leanings towards the Reformation becoming apparent, he was obliged to flee to Cracow, and there began teaching the same language. Persecution followed him, however, and he was imprisoned as a heretic. Having gained his liberty through the intervention of certain noblemen, he took refuge in Poland with Nicholas Olesnicki, and in 1550 a church was built for him in Pinczow. After marrying, he spent a year in Königsberg as professor of Hebrew, but, becoming engaged in a violent dispute with Osiander (q.v.), was obliged to return to Poland, where he died, at Stobnica, Nov. 12, 1574. He was not only a theologian, but also a doctor of medicine. Besides several Biblical works, Stancari left a *Grammaire Hebraique* (Basle, 1546): — a treatise *De Trinitate*, etc. (ibid. 1547, 8vo): — *Opus Novum de Reformatione*, etc. (ibid. 1547, 8vo). See *Hoefler, Nouv. Biog. Générale*, s.v. **SEE STANCARISTS**.

Stancarists

the followers of Francesco Stancari (q.v.), who was brought into note by his controversies with Osiander, Bullinger, Melancthon, and others of the Lutheran and Calvinistic reformers. Osiander and his followers had maintained peculiar views respecting the atonement of our Lord, alleging that it was as God alone he offered it, for that as *man* Christ was under obligation to keep the divine law on his own account; and, therefore, that he could not, by obeying the law, procure righteousness for others. The Stancarists went to the opposite extreme, and attributed the atonement to our Lord's human nature alone, excluding from it altogether his divine nature. Further, they maintained that the divine nature in its propriety had no existence in Christ, and that he was only called God the Word metaphorically. They also held a theory that he had two natures — the one as mediator, the other as the author of mediation, and was, therefore, in one sense "sent," and in the other "one who sent." Another notion they held was that the holy eucharist is not the medium of any present gift of grace, but only the pledge, or ἄρραβών, of one to come. The heresy of the Stancarists was eventually absorbed by that of the Socinians.

Stanchion

Picture for Stanchion

(old Fr. *estancon*), the upright iron bar between the mullions of a window, screen, etc.; they were frequently ornamented at the top with fleurs-de-lis, leaves, etc. The upright bars or railings around tombs may be called stanchions. and these were often very elaborately ornamented at the top. The name is also sometimes, applied to the quarters or studs of wooden partitions, and is used in the North of England for the stone mullions also. — Parker, *Gloss. of Architect.* s.v.

Standard

(I gD, *degel*, prop. the *banner*; while *snj nes*, was *prop.* the *staff*; but the terms are used somewhat indiscriminately). Standards and ensigns are to be regarded as efficient instruments for maintaining the ranks and files of bodies of troops; and in ^{<041E>}Numbers 2:2 they are particularly noticed, the Israelites being not only enjoined to encamp "each by the standard of his tribe and the ensign of his father's house," but, as the sense evidently implies, in orders or lines. It is clear, when this verse is considered in

connection with the religious, military, and battle pictures on Egyptian monuments, that the Hebrews had ensigns of at least three kinds, namely, (1) the great standards of the tribes (*twæ* of a single tribe, *l gD*, of three tribes together), serving as rallying signals for marching, forming in battle array, and for encamping; (2) the divisional standards (*twþ Pʷjñæ mishpachoth*) of clans; and (3) those of houses or families (*twba; tyBe beth aboth*), which after the occupation of the Promised Land may gradually have been applied more immediately to corps and companies, when the tribes, as such, no longer regularly took the field. That there were several standards may be inferred from the uniform practice of the East to this day; from their being useful in maneuvers, as already explained, and as shown in the Egyptian paintings; and from being absolutely necessary; for had there been only one to each tribe, it would not have been sufficiently visible to crowds of people of all ages and both sexes, amounting in most cases to more than 100,000, exclusive of the encumbrance of their baggage. Whole bodies, therefore, each under the guidance of the particular clan ensign, knew how to follow the tribal standard; and the families offered the same convenience to the smaller divisions. It may be doubted whether these three were enough for the purpose; for if they were carried in the ranks of the armed bodies, it must have been difficult for the households to keep near them; and if they were with the crowd, the ranks must have had others to enable them to keep order, as we find that even in the Roman legions, thoroughly trained as they were, numerous vexilla were still held to be necessary. That there were others might be inferred (~~231D~~ Isaiah 13:2; ~~251Z~~ Jeremiah 51:27) from the circumstance of their being planted on the summit of some high place, to mark the point where troops were to assemble; these last, therefore, were not ensigns of particular bodies, but signals for an understood purpose, such as both the Greeks and Romans employed when the general gave notice of his intention to engage, by hoisting above his tent a red tunic, or when Agamemnon recalled his troops in order to rally them, by the signal of a purple veil.

Picture for Standard 1

The invention of standards is attributed by ancient authors to the Egyptians, and this with great probability, as they had the earliest organized military force of which we have any knowledge. We may therefore feel tolerably certain that the Hebrews had the idea of at least the use of ensigns from the Egyptians, for it is not at all likely that the small

body of men which originally went down into Egypt had any such articles, or any occasion for them. Diodorus informs us that the Egyptian standards consisted of the figure of an animal at the end of a spear. Among the Egyptian sculptures and paintings there also appear other standards, examples of which are given in our engraving. These latter are attributed to the Graeco-Egyptians; but we are unable to find any satisfactory data to show that they were other than varieties of most ancient Egyptian standards.

Picture for Standard 2

Among the ancient Assyrians standards were in regular use, chiefly of two kinds — one a pole with a ball and a flag at the top; the other having the figure of a person, probably a divinity, standing over one or two bulls and drawing a bow. The former kind are more likely to have been connected with religious than with military purposes, as they are found standing in front of an altar. The military banner appears to have been usually fixed on a long staff, and supported by a rest in front of the chariot, to which it was attached by a long rod or rope (Layard, *Nineveh*, 2, 267).

Picture for Standard 3

The early Greeks employed for a standard a piece of armor at the end of a spear; but Homer makes Agamemnon use a purple veil with which to rally his men. The Athenians afterwards, in the natural progress which we observe in the history of ensigns, adopted the olive and the owl; and the other Greek nations also displayed the effigies of their tutelary gods, or their particular symbols, at the end of a spear. Some of them had simply the initial letter of their national name. The ancient Persian standard is variously described. It seems properly to have been a golden eagle at the end of a spear fixed upon a carriage. They also employed the figure of the sun, at least on great occasions, when the ling was present with his forces. Quintus Curtius mentions the figure of the sun, enclosed in crystal, which made a most splendid appearance above the royal tent. We therefore presume it was the grand standard, particularly as even at this day, when Mohammedanism has eradicated most of the more peculiar usages of the Persians, the sun continues to partake with the lion the honor of appearing on the royal standard. Among the very ancient sculptures in Persia we discover specimens of other standards, as exhibited in our engraving. One sort consists of a staff terminating in a divided ring, and having below a

transverse bar from which two enormous tassels are suspended. The other consists of five globular forms on a cross bar. They were doubtless of metal, and probably had some reference to the heavenly bodies, which were the ancient objects of worship in Persia. The proper royal standard of that country, however, for many centuries, until the Mohammedan conquest, was a blacksmith's leathern apron, around which the Persians had at one time been rallied to a successful opposition against the odious tyranny of Zohauk. Many national standards have arisen from similar emergencies, when any article which happened to be next at hand, being seized and lifted up as a rallying point for the people, was afterwards, out of a sort of superstitious gratitude, adopted either as the common ensign or the sacred banner. Thus also originated the horse tails of the modern Turks, and the bundles of hay were ensigns intended to be placed upon the ends of spears. In the East the use of standards fixed upon cars seems to have been long continued. We have observed that this was a usage in ancient Persia, and at a period long subsequent we find it existing among the Saracens. Turpin, in his *History of Charlemagne*, mentions it as belonging to them. He says, "In the midst of them was a wagon drawn by eight horses, upon which was raised their red banner. Such was its influence that while the banner remained erect no one would ever fly from the field" (Meyrick, *Ancient Armor*, 1, 50). This custom was afterwards introduced into Europe, and found its way to England in the reign of king Stephen; after which the main standard was borne, sometimes at least, on a carriage with four wheels. The main standard of Henry V at the battle of Agincourt was borne thus upon a car, being too heavy to be carried otherwise.

Picture for Standard 4

After this rapid glance at ancient standards, it remains to ask to which of all these classes of ensigns that of the Hebrews approached the nearest. We readily confess that we do not know; but the rabbins, who profess to know everything, are very particular in their information on the subject. They leave out of view the ensigns which distinguished the subdivisions of a tribe, and confine their attention to the tribe standards, and in this it will be well to follow their example. They by no means agree among themselves; but the view which they most generally entertain is illustrated by the distinction given above, and is in accordance with the prevailing notion among the Jewish interpreters. They suppose that the standards were flags bearing figures derived from the comparisons used by Jacob in his final prophetic blessing on his sons. Thus they have Judah represented by a lion,

Dan by a serpent, Benjamin by a wolf, etc. But, as long since observed by Sir Thomas Brown (*Vulgar Errors*, bk. 5, ch. 10), the escutcheons of the tribes, as determined by these ingenious triflers, do not in every instance correspond with any possible interpretation of Jacob's prophecy, nor with the analogous prophecy of Moses when about to die. The latter Jews were of opinion that, with respect to the four grand divisions, the standard of the camp of Judah represented a lion, that of Reuben a man, that of Joseph an ox, and that of Dan an eagle; but this was under the conception that the appearances in the cherubic vision of Ezekiel alluded to this division. The Kargumists, however, believe that the banners were distinguished by their colors, the color for each tribe being analogous to that of the precious stone for that tribe in the breastplate of the high priest, and that the great standard of each of the four camps combined the three colors of the tribes which composed it. They add that the names of the tribes appeared on the standards, together with a particular sentence from the law, and, moreover, accompanied with appropriate representations, as of the lion for Judah, etc. Aben-Ezra and other rabbins agree with the Targumists in other respects, but they insert other representations than the latter assign. Lastly, the Cabalists have an opinion that the bearings of the twelve standards corresponded with the: months of the year and the signs of the zodiac the supposed characters of the latter being represented thereon; and that the distinction of the great standards was that they bore the cardinal signs of Aries, Cancer, Libra, and Capricorn, and were also charged each with one letter of the tetragrammaton, or quadriliteral name of God. Thus much for Rabbinical interpretation. Most modern expositors seem to incline to the opinion that the ensigns were flags, distinguished by their colors or by the name of the tribe to which each belonged. This is certainly as probable in itself as anything that can be offered, unless the instances we have given from the early practice of other nations lead to the conclusion that flags were not the earliest, but the ultimate, form which standards assumed. We have in most instances seen them preceded by any object that would serve as a distinguishing mark, such as leathern aprons, wisps of hay, pieces of armor, and horse tails; then by metallic symbols and images, combined sometimes with feathers, tassels, and fringes; and then plain or figured flags of linen or silk. Besides, the interpretation we have cited is founded on the hypothesis that all sculpture, painting, and other arts of design were forbidden to the Hebrews; and as we are not quite prepared to admit the existence of such a prohibition, we do not feel absolutely bound, unless on

its intrinsic probability, to receive an explanation which takes it for granted (Kitto, *Pict. Bible*, note at Numbers 2, 2).

Picture for Standard 5

From the kind of service which each class of ensign was to render, we may assume that the tribal standard (*l gcl, degel*), at all times required to be distinguishable “afar off,” would be elevated on high poles with conspicuously marked distinctions, and that therefore, although the mottoes ascribed to the twelve tribes, and the symbolical effigies, applied to them, may or may not have been adopted, something like the lofty flabelliform signa of Egypt most likely constituted their particular distinction; and this is the more probable, as no fans or umbrellas were borne about the ark, and, being royal, no chief, not even Moses himself, could assume them; but a priest or Levite may have carried that of each tribe in the form of a fan, as the distinction of highest dignity, and of service rendered to the Lord. They may have had beneath them *vittoe*, or shawls, of the particular color of the stone in the breastplate of the high priest (although it must be observed that that ornament is of later date than the standards); and they may have been embellished with inscriptions, or with figures which (at a time when every Hebrew knew that the animal forms and other objects constituted parts of written hieroglyphic inscriptions, and even stood for sounds) could not be mistaken for idols — the great lawgiver himself adopting effigies when he shaped his cherubim for the ark and bulls for the brazen sea. In after ages we find typical figures admitted in the ships carved on the monuments of the Maccabees, being the symbol of the tribe of Zebulon, and not even then prohibited, because ships were inanimate objects. As for the “abomination of desolation,” if by that term the Roman eagle was really meant, it was with the Jews more an expression of excited political feeling under the form of religious zeal than of pure devotion, and one of the many signs which preceded their national doom.

Picture for Standard 6

There is reason to believe that the *mishpachoth*, or clan ensigns, and the *oth*, or tribal ensign, were, at least in the earlier ages, symbolical figures; and that the shekels ascribed to David, bearing an olive or citron branch, to Nehemiah with three lilies, to Herod Agrippa with three ears of corn, and to Trypho with a helmet and star, were so many types of families, which

may all have been borne as sculptured figures, or, when the purism of later times demanded it, may have been painted upon tablets, like the supposed family or clan motto on the ensign of the Maccabees (**ybkm**). The practice was equally common among the heathen Egyptians, Persians, and Greeks; and perhaps the figures of those actually used in Jerusalem are represented in the sculptured triumphal procession on the Arch of Titus, where the golden candlestick and other spoils of vanquished Judah are portrayed. A circumstance which confirms the meaning of the objects represented upon the Jewish shekels is that on the reverse of those of Herod Agrippa is seen another sovereign ensign of Asia — namely, the umbrella (*chattah, chutah*, of India) — always attending monarchs, and sculptured at Chehel Miuar, and at Nakshi-Bustan, where it marks the presence of the king. It is still the royal token through all the East and Islam Africa; and it appears that in the Macedonian era it was adopted by the Groeco-Egyptian princes; for Antony is reproached with joining the Roman eagles to the state umbrella of Cleopatra —

*“Interque signa (turpe!) militaria
Sol aspicit conopeum” (Horace, Epod. 9).*

The ensign of the family or clan of the royal house then reigning, of the judge of Israel, or of the captain of the host was, no doubt, carried before the chief in power, although it does not appear that the Hebrew kings had, like the Pharaohs, four of them to mark their dignity; yet from analogy they may have had that number, since the practice was also known to the Parthian kings subsequently to the Byzantine emperors, and even to the Welsh princes. **SEE BANNER; SEE ENSIGN; SEE FLAG.**

In Daniel the symbols on several standards are perhaps referred to, as the Medo-Persian “ram with two horns;” the he goat with one horn for Alexander; the goat with four horns for Alexander’s successors; and the goat with the little horn for Antiochus Epiphanes (^{278B}Daniel 8:3-25; comp. 7:3-27.) **SEE STANDARD BEARER.**

Standard

Picture for Standard 7

This name seems to have been applied formerly to

(1) various articles of furniture which were too ponderous to be easily removed, as to large chests, or the massive candlesticks placed before altars in churches, etc.;

(2) also the vertical poles of a scaffold, and the vertical iron bars in a window, or *stanchions*;

(3) it was also applied to the ends of the oak benches in churches, and that is the common use of the term now. They were often very handsomely carved, sometimes having poppy heads and sometimes without. A good illustration is taken from Dorchester;

(4) large standard candlesticks placed before altars, e.g. “Two great standards of laten to stande before the high altar of Jesu” (Lysons, *Magna Britannia*, 1, 716). Parker, *Gloss. of Architect.* s.v.

Standard bearer

Picture for Standard-bearer

(*SSB* *onoses*, one *pinning away*, ^{<2108>}Isaiah 10:18; but *ssoot hæ* “lifted up as an ensign,” ^{<3016>}Zechariah 9:16). As the Hebrews had banners of various kinds, *SEE STANDARD*, they must of course have had persons specially designed to carry them, although particular mention of such does not occur in the Bible. Among the ancient Egyptians the post of standard bearer was at all times one of the greatest importance. He was an officer, and a man of approved valor, and in the Egyptian army he was sometimes distinguished by a peculiar badge suspended from his neck, which consisted of two lions, the emblems of courage, and other devices (Wilkinson, *Anc. Egypt.* 1, 342). Among the ancient Assyrians standard bearers enjoyed a like distinguished rank, as is evident from their prominence on the sculptures (Bonomi, *Nineveh*, p, 224 sq.). *SEE ARMOR BEARER*.

Standers

(Lat. *consistentes*, *co-standers*), an order of penitents in the primitive Church, so called from their having liberty (after the other penitents, energumens, and catechumens were dismissed) to stand with the faithful at the altar and join in the common prayers and see the oblation offered; but yet they might neither make their own oblations nor partake of the eucharist with the others. This the Council of Nice (can. 11) calls communicating with the people in prayers only, without the oblation;

which, for the crime of idolatry, was to last for two years, after they had been three years hearers and seven years prostrators before. The Council of Ancyra (can. 4) often uses the same phrase of communicating in prayers only, and communicating without the oblation: and in one canon (25) expressly styles this order of penitents **συνιστάμενοι**, costanders; by which name they are also distinguished in the canons of Gregory Thaumaturgus (can. 11), and frequently in the canons of St. Basil. See Bingham, *Christ. Antiq.* bk. 18, ch. 1, § 5.

Standing

as a posture of worship, was the general observance of the whole Church on the Lord's day, and the fifty days between Easter and Pentecost, in memory of our Savior's resurrection. Justin Martyr (*Quoest. et Respons. ad Orthodox.* qu. 115) says, "Forasmuch as we ought to remember both our fall by sin, and the grace of Christ, by which we rise again from our fall, therefore we pray kneeling six days, as a symbol of our fall by sin; but our not kneeling on the Lord's day is a symbol of the resurrection, whereby through the grace of Christ we are delivered from our sins, and from death, which is mortified thereby." Psalmody, being esteemed a considerable part of devotion, was usually, if not always, performed standing. An exception was made in the monasteries of Egypt, the monks, by reason of fasting, being unable to stand all the time while twelve psalms were read. Each one stood while reading, and at the last psalm they all stood up and repeated it alternately, adding the *Gloria Patri* at the end. At the reading of the Gospel it was ordered by pope Anastasius that all the people should stand up; and some of the Middle-age ritualists take notice of their saying, "Glory be to thee, O Lord," at the naming of it. Formerly those who had staves laid them down as a sign of submission to the Gospel; and the military orders, after the example of the Polish king Mieciclas (968), drew their swords. It was usual for the people also to listen to the preaching in this posture, although this was not universal. The eucharist was generally received standing, sometimes kneeling, but never sitting. See Bingham, *Christ. Antiq.* (see Index). **SEE ATTITUDE.**

Standing cup

a cup with a bowl, stem, and foot, in contradistinction to a cup shaped like a modern tumbler. Many ancient examples of such exist in the plate belonging to the colleges of great universities.

Standing light

SEE STANDARD.

Standish

a mediaeval term for the ink stand found in the scriptorium of a monastery, and in the vestry or sacristy of a church.

Stanford, David

a minister of the Methodist Episcopal Church, South, was born in Pike County, O., Dec. 14, 1817. He united with the Methodist Episcopal Church in 1825; was licensed to preach July 10, 1841, and served for fourteen years as a local preacher. In 1865 he entered the regular ministry of the Christian Union Church, afterwards in connection with the Methodist Episcopal Church, South. He died at his residence near Clay City, Clay Co., Ill., April 1, 1868. See *Min. of Conf of the M.E. Ch., South*, 1868, p. 293.

Stanford, John

a Baptist minister, was born at Wandsworth, Surrey, England, Oct. 20, 1754. Early confirmed in the Church of England, he nevertheless came under the influence of the venerable Romaine, which led his uncle to cut him off in his will. Left with the care of three orphan sisters, he went to Hammersmith to take charge of a boarding school. Later he became a Baptist and united with the Church of which Benjamin Wallin was pastor. Through the instrumentality of Mr. Stanford, a Baptist Church was established at Hammersmith, to which he was called. He was ordained and installed in 1781. He left England Jan. 7, 1786, and arrived at Norfolk, Va., April 16, but removed to New York in the following month and opened an academy there. In 1787 he accepted a call from the Church in Providence, R.I., and was shortly after elected a trustee of Brown University. He returned to New York in November, 1789, and resumed teaching. In 1794 he erected in Fair (now Fulton) Street a building to be used as an academy and lecture room, and held services on each Sunday. A Church organization was the result, and he became its pastor; but, his congregation becoming scattered, the organization was discontinued in August 1803. In 1807 he acted as supply for the Bethel Church in Broome Street. In March 1808. he preached for the first time in the Almshouse, and in June, 1813,

became its chaplain. His life until its close was devoted to degraded, fallen humanity. He labored in the State prison Bridewell, the Magdalen House, the Orphan Asylum, Debtors' Prison, Penitentiary, Lunatic Asylum, and other charitable institutions. He was honored with the degree of D.D.) from Union College. His death took place Jan. 14, 1834. Dr. Stanford published, *An Address on the Burning of the Orphan House, Philadelphia* (1822): — *the Laying of a Cornerstone of the Orphan House, Greenwich* (1823): — *Discourses* (1824, 1826), and *The Aged Christian's Companion* (1829, 8vo). See Sprague, *Annals of the Amer. Pulpit*, 6, 244.

Stange, Theodor Friedrich

a German doctor and professor of theology, was born Nov. 1, 1742, at Osternienburg. He was called to Halle in 1828, where he died, Oct. 6, 1831. He wrote, *Anticritica in Locos quosdam Psalmorum a Criticis Sollicitatos* (Halle, 1719, 1794): — *Theol. Symmikta* (ibid. 1802, 3 pts.): — *Beiträge zur hebr. Grammatik* (ibid. 1820). See Fürst, *Bibl. Jud.* 3, 377; Winer, *Handbuch der theol. Literatur*; 1, 29, 117, 210; 2, 787. (B.P.)

Stanhope, George

an English prelate, was born at Hertishorn (Hertishoon), Derbyshire, March 5, 1660, and received his rudimentary education at Uppingham, Rutland. He removed to Leicester, then to Eton, from which he went to King's College. He took the degree of A.B. in 1681, and that of A.M. in 1685. He officiated first at the Church of Quoi, near Cambridge, and in 1688 was vice-proctor of the university. The same year he was preferred to the rectory of Tewing, Herts, and in 1689 to the vicarage of Lewisham, Kent, by lord Dartmouth, to whom he had been chaplain. He was soon after appointed chaplain in ordinary to king William and queen Mary, and filled the same post under queen Anne. In July 1697, he took the degree of D.D., and in 1701 preached the Boyle Lectures, which he published. He was presented in 1703 to the vicarage of Deptford, Kent, relinquishing the rectory of Tewing and holding Lewisham and Deptford by dispensation." In this year he was promoted to the deanery of Canterbury, in which he was installed March 23, 1704. He was also Tuesday lecturer at the Church of St. Lawrence, Jewry. At the convocation of the clergy in February 1714, he was elected prolocutor, to which position he was twice reelected. He died at Bath, March 18, 1728. In his will he left two hundred and fifty pounds to found an exhibition for a king's scholar of Canterbury school.

He published a translation of Thomas Kempis's *De Imitatione Christi* (1696, 8vo): a translation of Charron's *Treatise on Wisdom* (1697, 3 vols. 8vo): — *Meditations of the Emperor M. Aurelius Antoninus* (1699, 4to.): — *Truth and Excellence of the Christian Religion Asserted*, etc. (Boyle Lectures, 1706, 4to): — a fourth edition of Parsons's *Christian Directory* (1716, 8vo): — a free version of St. Augustine's *Meditations* (1720, 8vo): — *Grounds and Principles of the Christian Religion*: — *Sermons*, etc. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Stanhope, Lady Hester

Picture for Stanhope

whose remarkable life in Mount Lebanon may be numbered among the most interesting romances of history, was born March 12, 1776. Her father was the celebrated lord Stanhope, and her mother a daughter of the great earl of Chatham; consequently she was niece to William Pitt, in whose house she resided, acting as his private secretary and sharing in all his confidences. Biographers are silent on the causes which influenced her fate after the death of her uncle, but they were principally two: First, the disgust of her high nature for European society, created by her knowledge of the secrets of diplomacy and the hollow, deceitful life of all around her; and, secondly, the mystic influence which prevailed for about ten years at that period, and of which history takes little note. It is certain, however, that from 1794 to the death of Pitt startling announcements were continually made by private letters to the minister, and prophecies were actually fulfilled both in England and France. It is probable that these circumstances, exaggerated by her unrestrained imagination and her longing for the free simplicity of nature, finally determined lady Stanhope to leave England. William Pitt having recommended his niece to the care of the nation, she received a pension of twelve hundred pounds per annum, with which, after his death, she commenced a life of great state in the East, and acquired immense influence over the Arabian population. Her manner of life and romantic style are well known; we will only add, therefore, that it is unfair to judge her character from the reports of English travelers, for she was one of those high souled women who not only refused allegiance to the empty mannerisms she had cast off, but was well able to answer every fool who forced his way into her presence according to his folly. She never married, but adopted the habit of an Arabian cavalier, and under those bright skies rode and dwelt where she pleased, virtually queen of the

deserts and mistress of the ancient palaces of Zenobia. Her religion, which seems to have been sincere and profound, was compounded in about equal proportions out of the Koran and the Bible. She was regarded by the Arabs with superstitious reverence as a sort of prophetess. Her permanent abode was in Mount Lebanon, about eight miles from Sidon, where she died June 23, 1839. *Her Memoirs* (1845, 3 vols.) and *Seven Years' Travels* (1846, 3 vols.) were published by her physician, Dr. Meryon. See Thomson, *Land and Book*, 1, 111.

Stanislas, St.

a Polish prelate, was born July 26, 1030, at Szczepanow in the diocese of Cracow, of rich and noble parents, who sent him to continue his studies at Gnesne, and afterwards at Paris, where he applied himself to canon law and theology. Through modesty he refused the honor of doctor, and on his return to Poland (1059) he distributed his patrimony to the poor. Lambert Zula, bishop of Cracow, conferred on him the priesthood and named him as canon of his cathedral (1062). On the death of Lambert, Nov. 25, 1074, pope Alexander II, at the instance of the clergy and of Boleslas II, king of Poland, appointed him to the office. Stanislas thereupon redoubled his zeal, vigilance, and austerity. His remonstrances with Boleslas on account of the tyranny of the latter being resented, he excommunicated the king, who, in revenge, assassinated him in the chapel of St. Michael, May 8, 1079. He was canonized in 1253 by Innocent IV, and the Order of St. Stanislas was instituted in his honor, May 7, 1765. See *Stanislai Vita* (Ignol. 1611; Col. 1616); Ripell, *Gesch. Polens* (Hamb. 1840), 1, 199.

Stanislas, Kostka, St.

was born in 1550 at the castle of Rostkom of a senatorial family, and distinguished himself by his early piety. After studying in the college of the Jesuits at Vienna, he desired to enter their order; but, being prevented by his father and brother, he went to Dillingen, where the provincial Canisius appointed him to the personal care of the pensioners of his college. He was afterwards sent to Rome, where he assumed the monastic habit, Oct. 28, 1567, and died Aug. 15, 1568. He was beatified by Clement VIII in 1604, and canonized by Clement XI, his festival being fixed on Nov. 13. His life has been written in Latin by Sacchini (Colon. 1617) and Zatti (Ingols., 1727), and in French by D'Orleans (Paris, 1672).

Stanley, Charles T.

a Methodist Episcopal minister, was born at Cazenovia, N.Y., May 22, 1810. In early youth he was blessed with pious parental training, was converted in his twentieth year, received on trial by the Oneida Conference in 1835, and after traveling four years, in which he was appointed successively to the Cayuga, Bridgewater, Brooklyn, and Canaan circuits, where he labored with marked success, his health failed, and he died Jan. 17, 1841. As a Christian, he exemplified the principles of the Gospel; as a scholar, he cultivated a thirst for knowledge; as a minister, he was faithful to every duty. See *Minutes of Annual Conferences*, 3, 238.

Stanley, Edward, D.D.

an English prelate, was born in London, Jan. 1, 1779. He was sent to St. John's College, Cambridge; in 1798, where he graduated in 1802, and was sixteenth wrangler of his year. He took the degree of A.M. in 1805. In that year — having meanwhile traveled on the Continent, and having had for some time the curacy of Wendlesham, in Surrey — he was presented by his father to the family living of Alderley, of which he continued rector for thirty-two years. He turned his attention during this period to the study of natural history, especially ornithology, and in 1836 was vice-president of the British Association. He was also a fellow of the Royal Society, and president of the Linnaean Society. In 1837 he accepted the bishopric of Norwich, to which was conjoined the appointment of clerk of the closet of the Chapel Royal. He died at Brahan Castle, in Ross-shire, Scotland, Sept. 6, 1849. He wrote, *A Series of Questions on the Bible* (Lond. 1815, 12mo): — *A Few Words in Favor of our Roman Catholic Brethren* (1829, 8vo): — *A Familiar History of Birds; their Nature, Habits, and Instincts* (1835, 2 vols. 18mo; 8th ed. 1865, fcp. 8vo): — *A Few Notes on Religion and Education in Ireland* (1835, 8vo): — *Charge to the Clergy* (1845, 8vo; 1858, 8vo): — *Sermons*. After his death appeared, *Addresses and Charges*, with a *Memoir* by his son, Arthur Penryhn Stanley, A.M. (1851, 8vo; 2d ed. 1852). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *English Cyclop.* s.v.

Stanley, Julius A.

a minister of the Methodist Episcopal Church, South, was born in Lagrange, Ga., in 1834. He received license to preach in Camden, Ark., in 1858, and was admitted into the traveling ministry. He was a superannuate

in the Little Rock Conference from 1867 until his death, Nov. 9, 1868. See *Minutes of Annual Conferences of the M.E. Church, South*, 1869, p. 372.

Stanley, Thomas

an accomplished English scholar, son of Sir Thomas Stanley, of Laytonstone, Essex, was born in 1625. He graduated from Pembroke Hall, Cambridge. Having spent some time in foreign travel, he took up his residence in the Middle Temple. He died at his lodgings, Suffolk Street, parish of St. Martin's-in-the-Fields, April 12, 1678. Mr. Stanley owed his reputation as a scholar principally to his *History of Philosophy, containing the Lives, etc., of the Philosophers of Every Sect* (1655, in parts; 1660, 1687, 1743, 4to). It was also translated into Latin (Leipsic, 1711). Among his manuscripts was *A Critical Essay on the First-fruits and Tenths of the Spoil*. See Chalmers, *Biog. Dict.* s.v.

Stanley, William

an English divine, was born at Hinckley, Leicestershire, in 1647, and was educated at St. John's College, Cambridge. In 1689 he was made a canon residentiary of St. Paul's. In 1692 he was made archdeacon of London, and in 1706 dean of St. Asaph. He died in 1731. He published, *The Devotions of the Church of Rome Compared with those of the Church of England* (Lond. 1685, 4to): — *The Faith and Practice of a Church-of-England Man* (1688, 8vo): — *Essay on Theology* (8vo): — *Sermons* (1692, 1708): — and two tracts. See Hook, *Eccles. Biog.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Stanly, Frank

a minister of the Methodist Episcopal Church, South, was born at Newbern, N.C., March 31, 1807. He was licensed (1828) by the Supreme Court of his state to practice law, but, meeting with a change of heart, he felt it his duty to preach, and in 1831 was admitted into the Virginia Conference. Within its bounds he labored until October, 1861, when he died of apoplexy. See *Minutes of Annual Conferences of the M.E. Church, South*, 1862, p. 387.

Stansbury, John T.

a minister of the Methodist Episcopal Church, was born in Baltimore, Md., July 15, 1828, and joined the Church when about ten years of age. Not

long after he removed to Dubuque, Ia.; but returned, and was admitted into the Baltimore Conference in 1850. In 1858 he became supernumerary, and held this relation and that of a superannuate until his death, at Baltimore, Md., Jan. 26, 1873. See *Minutes of Annual Conferences*, 1873, p. 32.

Stantes Laici

a name given, in the early Church, to the laity who remained faithful to their vows. They helped to form the councils held to treat of the case of those who had lapsed into idolatry (Cyprian, *Epist.* 31). See Coleman, *Ancient Christianity*, p. 484.

Stanton, Benjamin Franklin

a Presbyterian minister, was born at Stonington, Conn., Feb. 12, 1789. He graduated at Union College in 1811; studied theology for some months under the distinguished Hebrew scholar the Rev. Dr. Banks, and afterwards graduated in Princeton Theological Seminary, 1815; was licensed by the Presbytery of New Brunswick in April, 1815; ordained and installed pastor of the Presbyterian Church in Hudson, N.Y., Nov. 12 of the same year; resigned on account of ill health, April 20, 1824; in 1825 became pastor of the Congregational Church in Bethlehem, Conn. In 1829, owing to continued and increasing ill health, he again resigned his pastoral charge, removed to Virginia, and preached to the Hanover Church until 1842. After the death of Rev. John H. Rice, D.D., professor in the Union Theological Seminary, he delivered a course of lectures on theology to the students; and afterwards, during a vacancy in the presidency of Hampden Sidney College, he delivered lectures to the senior class. He died Nov. 18, 1843. Mr. Stanton was a close thinker, an impressive preacher, and a vigorous writer. He published, *The Apostolic Commission* (1827, 8vo), a sermon: *A Sermon on the National Fast* (1841), occasioned by the death of general Harrison: — *Selections from his Manuscript Sermons*, with *Preface* by the Rev. P.D. Oakley (1848). See Sprague, *Annals of the Amer. Pulpit*, 4, 524; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (J.L.S.)

Stanyhurst, Richard

a learned Irish divine, was born in Dublin, about 1545 or 1546; and, having received a preparatory education in his native city, entered University College, Oxford, in 1563. After taking his degree of A.B. he studied law,

but returned eventually to Ireland, where he married, and became a Roman Catholic. Losing his wife, he entered into orders, and was made chaplain to Albert, archduke of Austria, at Brussels. At this place he died in 1618. In addition to other works, he wrote, *De Vita S. Patrici Hybernioe Apostoli, Lib. II* (Antwerp, 1587, sm. 8vo): — *Hebdomada Mariana* (1609, 8vo): — *Hebdomada Eucharistica* (Duaci, 1614, 8vo): — *The Principles of Catholic Religion*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Stanzioni, Massimo

an Italian painter, was born at Naples in 1585. He was the pupil of Caracciolo, but afterwards became the imitator of the great Bolognese painters, especially Guido Reni. He was an excellent portrait painter, and was also distinguished for his frescos. There are several excellent works of his in the Church of Certosa at Naples, especially the picture of *St. Bruno Presenting the Rules of his Order to his Monks*. in the same church is a picture of a dead Christ and the Maries, which, as it had somewhat darkened, Spagnoletto, through jealousy, persuaded the Carthusians to wash with a corrosive water, which completely spoiled it. Stanzioni would not restore it, preferring to leave it as a monument of Spagnoletto's meanness. Stanzioni died at Naples in 1656.

Stapf

the name of two Roman Catholic theologians, viz.:

1. FRANZ, born May 2, 1766, at Bamberg, where he also studied theology. He died in his native city, while professor at the clerical seminary, in the year 1826. He wrote, *Katechismus der christkatholischen Religion* (Bamberg, 1812): — *Handbuch dazu* (ibid. 1815; 2d ed. 1818): *Ausführliche Predigtentwürfe* (ibid. 1816; 2d ed. 1817): *Materielen zu popularen Predigten* (ibid. 1827; 3d ed. 1837). See, *Regensburger Real-Encyklop.* s.v.; Winer, *Handbuch der theol. Literatur*, 2, 51, 129, 787.

2. JOSEPH AMBROS, professor of theology and canon of Brixen, was born Aug. 15, 1785, at Fliess, and died Jan. 10, 1844. He was one of the more prominent moralists in the Roman Catholic Church, and wrote, *Theologia Moralis in Compendium Redacta* (Innsbruck, 1827, 4 vols.; 7th ed. 1855-57): — *Erziehungslehre* (ibid. 1832): — *Biblische Geschichte* (ibid. 1840): — *Epitome Moralis* (ibid. 1843; 3d

ed. by Hofmann [J.V.], who edited the first part, and by Aichner [1865], who edited the second part). In 1841 Stapf published a German edition of his *Theologia Moralis*, under the characteristic title *Die christliche Moral als Antwort auf die Frage: Was müssen wir thun, um in das Reich Gottes zu gelangen* (2d ed. *ibid.* 1848-50. 3 vols., edited by Hofmann). Stapf belonged to the most sober minded Catholic moralists of his time, who regarded the excrescences of the Catholic exercises of virtue as *admiranda magis quam sequenda*. See *Regensburger Conversations-Lexikon*, s.v.; *Theolog. Universal-Lexikon*, s.v.; Winer, *Handbuch der theol. Literatur*, 1, 318; 2, 787. (B.P.)

Stapfer, Johann

a Swiss Protestant theologian, was born in 1719, and became preacher at Berne, where his sermons were marked with great simplicity, eloquence, and practical piety, resulting in the conversion of numbers to evangelical truth. He was also professor of theology in the school of that city, and published a *Theologia Analytica* (1763, 4to), as well as a metrical version of the Psalms, which has: been largely used in the Swiss churches. He died in 1801. His *Sermons* were collected (Berne, 1761-81, 45 vols. 8vo; with a supplementary vol. in 1805). See Herzog, *Real-Encyklop.* s.v.

Stapfer, Johann Friedrich

brother of the preceding, was born in 1718, at Brugg, in the canton of Aargau. After studying theology and philosophy in Holland and Germany, he returned to Switzerland and became pastor of the important parish of Diesbach, where his vast knowledge rendered him very useful to a wide community. He died in 1775. The following are his works, which are largely tinged with the theories of Leibnitz and Wolff: *De Conformitate Operum Divinorum in Mundo Physico et Mystico* (Zur. 1741): — *Institutiones Theologico-polemicoe* (*ibid.* 1752): — *Grundlagen der wahren Religion* (*ibid.* 1746-54, 13 vols.): — *Die christliche Moral* (*ibid.* 1756-66, 6 vols.). See Herzog, *Real-Encyklop.* s.v.

Stapfer, Philipp Albert

a nephew of both the foregoing, was born at Berne, Sept. 23, 1766. After studying at Göttingen, he was appointed professor of belles lettres in the high school of his native city in 1792, and during the stormy times that

followed the French invasion (1798) he was a bulwark against the unhappy influences resulting in civil and religious life. He retired to privacy in 1804, and died after a long illness, March 27, 1840. Besides contributions to journalistic literature, he wrote a number of works on religion, philosophy, and morals, and some of a historical and geographical character, which are all enumerated in Herzog, *Real-Encyklop.* s.v.

Staphylus

in Grecian mythology, was —

1. A son of Bacchus and Ariadne, an Argonaut.
2. A shepherd of king Oeneus, to whom the latter taught the art of preparing wine, after he had himself discovered the grape.
3. A son of Bacchus and Erigone. The former assumed the form of a grape, which Erigone ate. She immediately realized that she was with child, and, in time, gave birth to a son, whom she named Staphylus (*a grape*).

Staphylus, Friedrich,

a noted theologian of the middle of the 16th century, born at Osnabruck, in Westphalia, Aug. 17, 1512 (O.S.), and educated at Wittenberg under Luther and Melancthon, became known chiefly as an ambitious and equivocal character, and an active participant in the theological disputes of his time. He was, on the recommendation of Melancthon, made professor of theology in 1546 at the newly founded University of Königsberg, and acquired some reputation as a lecturer; but he signalized himself more especially by his quarrels with Gnapheus (q.v.), and Osiander (q.v.). The former, who was the poorly paid rector of the Königsberg Gymnasium, had ventured to express the opinion that the theological professors might lecture more diligently in view of the generous remuneration they received, and was in consequence made to suffer petty persecutions from the combined influence of the faculty, composed of Staphylus, Herzog, and Osiander, until they succeeded in having him formally deposed from his office, as a teacher of false doctrine, and publicly excommunicated, June 9, 1549. The last, though a foreigner and neither a master nor doctor of divinity, was called by duke Albert of Brandenburg to the first theological chair in the university; and the older professors, conceiving that their own claims were thus ignored, endeavored to bring about his dismissal. Osiander was, however, able to defeat their project, and Staphylus in

consequence traveled to Germany. Finding Osiander still in favor on his return, he demanded his own dismissal, which, somewhat to his surprise, was immediately granted; and thereupon he went over to the Roman Catholic Church, giving as his only reasons the disagreements of Lutheran theologians and the dangers impending over Protestants. He became councilor to the bishop of Breslau, and aided in a reform of the clergy, afterwards rendering valuable services in other directions. He established a good school at Neisse, in Silesia. In 1554 he was made imperial councilor, in which capacity he participated in several religious conferences, and contributed much towards the advancement of the Roman Catholic Church of Austria. While retaining that dignity he was called to Bavaria and made curator of the University of Ingolstadt, whose faculty he improved by the appointing of a number of capable professors. His multifarious labors heightened his reputation to such a degree that he was regarded as the superior of Eck in scholarship and devotion to the Church, and he was rewarded by promotion to the doctorate of divinity, though he was a layman and married, and by a donation of a hundred gold crowns in money, accompanied with a polite letter of approval from pope Pius IV himself, to which the emperor Ferdinand added a patent of nobility and duke Albert of Bavaria an estate. He died of consumption, March 5, 1564, and was buried in the Franciscan church at Ingolstadt. The writings of Staphylus were collected by his son Frederick, and published in Latin in 1613 at Ingolstadt. A list of them is given in Kobolt's *Gelehrten-Lex*. They include works of a polemical character, a *Biography of Charles V*: — an edition of Diodorus Siculus in Latin, etc. See *Nachricht von dem Leben und Schriften, Staphyli*, in Strobel's *Miscellen* (Nuremb. 1778), 1, 3 sq.; Hartknoch, *Preussische Kirchen-Hist.* (Francf. ad M. and Leips. 1686, 4to); Arnold [Gottfried], *Kirchen-u. Ketzer-Hist.* (Francf. ad M.), pt. 2, vol. 16, ch. 8, 38 sq.); Salig, *Gesch. d. Augsb. Confession bis 1555* (Halle, 1730, 4to); Planck, *Gesch. d. Entstehung, Veränderung u. Bildung unseres protest. Lehrbegriffs bis zur Concordien-Formel* (Leips. 1796, 8vo), 4, 2, 249 sq.

Stapledon, Walter,

an English prelate, was born (according to Prince) at Annery, in the parish of Monkleigh, near Great Torrington, Devonshire. Our knowledge of his history begins with his advancement to the bishopric in 1307, his installation to which was accompanied by ceremonies of magnificent solemnity. He was chosen one of the privy council to Edward II, appointed lord-treasurer, and employed in embassies and other weighty affairs of

State. In 1325 he accompanied the queen to France, in order to negotiate a peace but her intention to depose her husband did not meet his approval, and he fell an early sacrifice to popular fury. He was appointed, in 1326, guardian of the city of London during the king's absence in the West; and while he was taking measures to preserve the loyalty of the metropolis the populace attacked him, Oct. 15, and beheaded him, together with his brother Sir Richard Stapledon, near the north door of St. Paul's. By the order of the queen the body was afterwards removed, and interred in Exeter Cathedral. Exeter House was founded by him as a town residence for the bishops of the diocese. He also founded, in 1315, Exeter College, which was called by his name until 1404, when it was called Exeter Hall.

Staples, Allen,

a Methodist Episcopal minister, was born at Cheshire, Mass., July 15, 1810. He was licensed to exhort in 1835, admitted on trial in the Michigan Conference in 1836, and was appointed to the Saline Circuit; 1837, Bean Creek mission; 1838, Marshall Circuit; 1839, ordained deacon and appointed to Grand Rapids mission; 1840, Lyons mission; 1841, superannuated; 1842, Albion Circuit; 1843, superannuated; 1844, ordained elder and appointed to Plymouth Circuit; 1845, Farmington Circuit; 1846, superannuated. He died Oct. 21, 1847. He was modest and unassuming; as a Christian, eminent; in his piety, more than in anything else, lay the secret of his usefulness. His zeal for the salvation of men was proverbial. See *Minutes of Annual Conferences*, 4, 279.

Staples, John,

a Congregational minister, was born at Taunton, Mass., in 1743. He graduated at the College of New Jersey in 1765, was ordained over the church in Westminster, Conn., in 1772, and continued pastor until his death, of putrid fever, Feb. 16, 1804. He was of moderate Calvinistic views, although disliking the views of Hopkins. See *Cong. Quarterly*, 1860, p. 26.

Stapleton, Thomas,

a Roman Catholic clergyman, was born at Henfield, Sussex, England, in 1535. He was educated at Canterbury and Winchester, and then removed to New College, Oxford, where he obtained a perpetual fellowship in 1554. In the same, reign, that of Mary, he was made, prebendary of Chichester;

but, on the accession of Elizabeth, left the kingdom, and settled at Louvain, where he distinguished himself by his controversial writings against Jewel, Horne, Whitaker, and other eminent divines of the English Church. He also visited Paris and Rome; but returned to Louvain, where he translated Bede's *Church History* into English. He was made regius professor of divinity at Douay, and canon in the Church of St. Amonre. He became a Jesuit, but relinquished the order; and was appointed regius professor of divinity at Louvain, canon of St. Peter's, and dean of Hillerbeck. He died in 1598. His chief works are, *Tres Thomoe, seu Res Gestoe S. Thomoe Apost., S. Thomoe Archiep. Song of Solomon et Thomoe Mori*: — *Orationes Funebres* (Antwerp, 1577): — *Orationes Catecheticoe* (ibid. 1598): — *Orationes Academicoe Miscellaneoe* (ibid. 1602). His works were published collectively at Paris in 1620 (4 vols. fol.), to which is prefixed his life by Hollendum.

Star

(bk/B, *kokab*; ἄσθηρ or ἄστρον; but “seven stars” in ^{<3188>}Amos 5:8 is hmKa^{<3188>}kinmah, the “Pleiades,” as rendered in ^{<3889>}Job 9:9; 38:31; and “day star” in ^{<6019>}2 Peter 1:19 is φωσφόρος, *Venus* in the morning). The ancient Israelites knew very little of the starry heavens, if we may judge from the indications of the Bible, which contains no trace of scientific astronomy. We find there only the ordinary observations of landsmen (^{<3188>}Amos 5:8), especially shepherds (^{<3988>}Psalms 8:3), for instance, such as nomads would observe on open plains (see Von Hammer in the *Fundgruben*, 1, 1 sq.; 2, 235 sq.). The patriarchs observed the stars (^{<0370>}Genesis 37:9); and metaphors drawn from the stellar world, either with reference to the countless number of the stars (22:17; ^{<0323>}Exodus 32:13; ^{<3416>}Nahum 3:16, etc.), or to their brightness (^{<0347>}Numbers 24:17; ^{<2342>}Isaiah 14:12; ^{<6216>}Revelation 22:16), were early in frequent use (see Lengerke, *Daniel*, p. 377 sq.). The sun and moon, of course, were readily distinguished from the other celestial luminaries (^{<0016>}Genesis 1:16; ^{<1071>}Psalms 136:7; ^{<2615>}Jeremiah 31:35) on account of their superior size and brilliancy; and from the name as well as period of the latter (j r̄) the earliest form of monthly designation of time was taken. **SEE MONTH**. The Phoenicians, Babylonians (Chaldaeans), and Egyptians, whose level country as well as agricultural or naval interests, and especially the intense brilliancy of their sky by night (Hackett, *Illust. of Script.* p. 30), inclined them to an observation of the heavens, far surpassed the Hebrews in astronomical

knowledge (see Diod. Sic. 1, 50, 69, 81; 2, 31; Strabo, 17, 8, 16; Macrobi. *Sat.* 1, 19); and the Egyptians were the first to ascertain the true length of the solar year (Herod. 2:4). *SEE YEAR.*

Under the name of stars the Hebrews comprehended all constellations, planets, and heavenly bodies, with the exception of the sun and moon. No part of the visible creation exhibits the glory of the Creator more illustriously than the starry heavens (^{<488>}Psalm 8:3; 19:1). The Psalmist, to exalt the power and omniscience of Jehovah, represents him as taking a survey of the stars as a king taking a review of his army, and knowing the name of every one of his soldiers (^{<497>}Psalm 147:4). Among the Hebrews stars were frequently employed as symbols of persons in eminent stations. Thus “the star out of Jacob” designates king David, the founder of the Hebrew dynasty, according to others the Messiah (^{<497>}Numbers 24:17; see Georgi, *De Stella ex Jacob* [Regiom. 1701]; Cotta, *ibid.* [Tüb. 1750]); the eleven patriarchs are called “stars” (^{<457>}Genesis 37:9); so also “stars” denote the princes, rulers, and nobles of the earth (^{<700>}Daniel 8:10; ^{<463>}Revelation 6:13; 8:10, 11; 9:1; 12:4). Christ is called the “Morning Star,” as he introduced the light of the Gospel day, and made a fuller manifestation of the truths of God than the ancient prophets, whose predictions were now accomplished (22:16). In allusion to the above prophecy in Numbers, the infamous Jewish impostor Bar-cocab, or, as the Romans called him, Bar-cocheba (q.v.), who appeared in the reign of Hadrian, assumed the pompous title of “Son of a star,” as the name, implies, as if he were the star, out of Jacob; but this false Messiah was destroyed by the emperor’s general, Julius Severus, with an almost incredible number of his deluded followers. Stars were likewise the symbols of a deity “The star of your god Chiun” (^{<313>}Amos 5:26). Probably the figure of a star was fixed on the head of the image of a false god. *SEE CHIUN.*

The study of the stars very early in the East (as eventually in the West likewise, Caesar, *Bell. Gall.* 6, 21) led to star worship (Wisd. 13, 2); in fact, the religion of the Egyptians, Chaldeans, Assyrians, and ancient Arabians was nothing else than astrolatry (Mishna, *Aboda Sara*, 4, 7), although at first this relation is not so apparent (see Wernsdorf, *De Cultu Astrorum* [Gedan. 1746]). Hence the Mosaic law sternly warned the Israelites against this idolatry (^{<409>}Deuteronomy 4:19; 17:3); yet they at length. (in the Assyrian period) fell into it (1 Kings 23:5, 12; ^{<343>}Jeremiah 14:13; ^{<416>}Ezekiel 8:16; ^{<305>}Zephaniah 1:5). The account given of it by

Maimonides is both curious and instructive. "In the days of Enos, the son of Seth, the sons of Adam erred with great error, and their error was this; and the counsel of the wise men became brutish, and Enos himself was of them that erred. They said, Forasmuch as God hath created these stars and spheres to govern the world, and hath set them on high, and imparted honor unto them, and they are ministers that minister before him, it is meet that men should laud and magnify and give them honor.... So, in process of time, the glorious and fearful Name was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And the priests and such like, thought there was no God, save the stars and spheres, for whose sake, and in whose likeness, they made their images; but as for the Rock Everlasting, there was no man that did acknowledge him or know him, save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber; and in this way did the world walk and converse till that pillar of the world, Abraham our father, was born." *SEE STAR GAZER.*

A brief allusion to a few, modern discoveries respecting the astral bodies may not be uninteresting here, especially their inconceivable extent. Astronomers tell us that the nearest of the fixed stars is distant from us twenty millions of millions of miles; and to give us some idea of that mighty interval they tell us that a cannon ball flying at the rate of five hundred miles an hour would not reach that star in less than four million five hundred and ninety thousand years; and that if the earth, which moves with the velocity of more than a million and a half miles a day, were to be hurled from its orbit, and to take the same rapid flight over that immense tract, it would not have arrived at the termination of its journey after taking all the time which has elapsed since the creation of the world. The velocity of light is one hundred and ninety-two thousand miles in a second of time; so that in coming from a fixed star of the first magnitude it would take from three to twelve years, but in coming from one of the twelfth magnitude it would be four thousand years before the light reached the earth. They tell us, further, what the reason of every man must dispose him to admit, that every star is probably a sun irradiating its own system of worlds; that the distance between one star and another may be presumed to be as great as the distance between the nearest of them and our earth; and that their instruments enable them to compute not less than one hundred millions of those radiant orbs. But that number may form but an insignificant fraction of the whole; and thus our earth and the system to which it belongs may bear no more proportion to the universe at large than a drop of water or a

particle of sand to the whole terraqueous globe. (See Nichols, *Architect. of the Heavens.*) **SEE ASTRONOMY.**

Star In The East

(ἀστὴρ ἐν τῇ ἀνατολῇ, ^{<4011>}Matthew 2:1). The evangelist in the passage cited (2:1-12) relates that at the time of the birth of our Lord there came wise men (magi) from the East to Jerusalem to inquire after the newly born King of the Jews in order that, they might, offer him presents and worship him. A star which they had seen in the East guided them to the house where, the infant Messiah was having come into his presence, they presented unto him gifts gold and frankincense and myrrh. **SEE MESSIAH.**

1. Until the last few years the interpretation of this phenomenon by theologians in general coincided in the main with that which would be given to it by any person of ordinary intelligence who read the account with due attention. Some supernatural light resembling a star (perhaps a comet, Origen, *Cels.* 1, 58; see Heyn, *Sendschreib.* etc. [Brandenb. 1742]; opposed by Semler, *Beschreib.* etc. [Halle, 1743]; replied to by Heyn, *Broschuren,* etc. [Berl. 1743]) had appeared in some country (possibly Persia) far to the east of Jerusalem to men who were versed in the study of celestial phenomena, conveying to their minds a supernatural impulse to repair to Jerusalem, where they would find a new born king. It supposed them to be followers, and possibly priests, of the Zend religion, whereby they were led to expect a Redeemer in the person of the Jewish infant. At all events, these wise men were Chaldaean magi. During many centuries, the magi had been given to the study of astronomy and had corrupted and disfigured their scientific knowledge by astrological speculations and dreams. A conviction had long been spread throughout the East that about the commencement of our era a great and victorious prince, or the Messiah, was to be born (Lucan, 1,529; Sueton. *Coes.* 88; Seneca, *Nat. Qucest.* 1, 1; Josephus, *War,* 6, 5, 3; . Servius, *Ad Virg. Ed.* 9, 47; Justin, 37, 2; Lamprid. *Alex. Sev.* 12). His birth was, in consequence, of words of Sacred Scripture (^{<02417>}Numbers 24:17), connected with the appearance of a star. Calculations seem to have led the astrological astronomers of Mesopotamia to fix the time for the advent of this king in the latter days of Herod, and the place in the land of Judaea (see Tacit. *list.* 5, 13; Sueton. *Vesp.* 4). On arriving at Jerusalem, after diligent inquiry and consultation with the priests and learned men who could naturally best inform them, they were directed to proceed to Bethlehem. The star which they had seen

in the East reappeared to them and preceded them (προῆγεν αὐτούς), until it took up its station over the place where the young child was (ἕως ἔλθων ἐστάθη ἐπάνω οὐ ἦν τὸ παιδίον). The whole matter, that is, was supernatural; forming a portion of that divine pre-arrangement whereby, in his deep humiliation among men, the child Jesus was honored and acknowledged by the Father as his beloved Son in whom he was well pleased. Thus the lowly shepherds who kept their nightly watch on the plains near Bethlehem, together with all that remained of the highest and best philosophy of the East, are alike the partakers and the witnesses of the glory of him who was “born in the city of David, a Savior which is Christ the Lord.” Such is substantially the account which, until the earlier part of the present century, would have been given by orthodox divines of the star of the magi. The solid learning and free conjecture of Christian divines have combined with the unfriendly daring of infidelity to cast difficulties on the particulars involved in this passage of Holy Writ. Much has been written by friends and enemies on the subject. The extreme rationalistic view is given by Strauss (*Leben Jesu*, 1, 249). *SEE JESUS CHRIST.*

2. Latterly, however, a very different opinion has gradually become prevalent upon the subject. The star has been displaced from the category of the supernatural, and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn. The idea originated with Kepler, who, among many other brilliant but untenable fancies, supposed that if he could identify a conjunction of the above-named planets with the Star of Bethlehem he would thereby be able to determine, on the basis of certainty, the very difficult and obscure point of the Annus Domini. Kepler’s suggestion was worked out by Dr. Ideler of Berlin, and the results of his calculations certainly do, on the first impression, seem to show a very specious accordance with the phenomena of the star in question. We purpose, then, in the first place, to state what celestial phenomena did occur with reference to the planets Jupiter and Saturn at a date assuredly not very distant from the time of our Savior’s birth, and then to examine how far they fulfill, or fail to fulfill, the conditions required by the narrative in Matthew. (In this discussion we freely use the materials afforded in Smith’s *Dict. of the Bible*, with additions from other sources.)

In the month of May B.C. 7, a conjunction of the planets Jupiter and Saturn occurred not far from the first point of Aries, the planets rising in Chaldaea about three and a half hours before the sun. Kepler made his

calculations and found that Jupiter and Saturn were in conjunction in the constellation Pisces (a fish is the astrological symbol of Judaea) in the latter half of the year of Rome 747, and were joined by Mars in 748. It appears that Jupiter and Saturn came together for the first time on May 20 in the twentieth degree of the constellation of the Fishes. Jupiter then passed by Saturn towards the north. About the middle of September they were, near midnight, both in opposition to the sun — Saturn in the thirteenth, Jupiter in the fifteenth degree — being distant from each other about a degree and a half. They then drew nearer. On Oct. 27 there was a second conjunction in the sixteenth degree, and on Nov. 12 there took place a third conjunction in the fifteenth degree of the same constellation. In the two last conjunctions the interval between the planets amounted to no more than a degree, so that to the unassisted eye the rays of the one planet were absorbed in those of the other, and the two bodies would appear as one. The two planets went past each other three times, came very near together, and showed themselves all night long for months in conjunction with each other, as if they would never separate again.

It is said that on astrological grounds such a conjunction could not fail to excite the attention of men like the magi, and that in consequence partly of their knowledge of Balaam's prophecy, and partly from the uneasy persuasion then said to be prevalent that some great one was to be born in the East, these magi commenced their journey to Jerusalem. Supposing them to have set out at the end of May B.C. 7, upon a journey for which the circumstances will be seen to require at least seven months, the planets were observed to separate slowly until the end of July, when, their motions becoming retrograde, they again came into conjunction by the end of September. At that time there can be no doubt Jupiter would present to astronomers, especially in so clear an atmosphere, a magnificent spectacle. It was then at its most brilliant apparition, for it was at its nearest approach both to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion Saturn. This glorious spectacle continued almost unaltered for several days, when the planets again slowly separated, then came to a halt, when, by reassuming a direct motion, Jupiter again approached to a conjunction for the third time with Saturn just as the magi may be supposed to have entered the holy city. To complete the fascination of the tale, about an hour and a half after sunset the two planets might be seen from Jerusalem, hanging, as it were, in the meridian, and suspended over Bethlehem in the distance. These celestial

phenomena thus described are, it will be seen, beyond the reach of question, and at the first impression they assuredly appear to fulfill the conditions of the star of the magi.

The first circumstance which created a suspicion to the contrary arose from an exaggeration, unaccountable for any man having a claim to be ranked among astronomers, on the part of Dr. Ideler himself, who described the two planets as wearing the appearance of one bright but diffused light *to persons having weak eyes* (2, 407). Not only is this imperfect eyesight inflicted upon the magi, but it is quite certain that had they possessed any remains of eyesight at all they could not have failed to see, not a single star, but two planets at the very considerable distance of double the moon's apparent diameter. Had they been even twenty times closer, the duplicity of the two stars must have been apparent; Saturn, moreover, rather confusing than adding to the brilliance of his companion. This forced blending of the two lights into one by Dr. Ideler was still further improved by dean Alford in the first edition of his very valuable and suggestive Greek Testament, who, indeed restores ordinary sight to the magi, but represents the planets as forming a single star of surpassing brightness, although they were certainly at more than double the distance of the sun's apparent diameter. Exaggerations of this description induced the Rev. Charles Pritchard, honorable secretary of the Royal Astronomical Society (in the *Memoirs of the Royal Astronomical Society*, vol. 25), to undertake the very formidable labor of calculating afresh an ephemeris of the planets Jupiter and Saturn and of the sun from May to December, B.C. 7. The result was to confirm the fact of there being three conjunctions during the above period, though somewhat to modify the dates assigned to them by Dr. Ideler. Similar results, also, have been obtained by Encke, and a December conjunction has been confirmed by the astronomer royal. No celestial phenomena, therefore, of ancient date are so certainly ascertained as the conjunctions in question.

We will now proceed to examine to what extent, or, as it will be seen, to how slight an extent, the December conjunction fulfils the conditions of the narrative of Matthew. We can hardly avoid a feeling of regret at the dissipation of so fascinating an illusion; but we are in quest of the truth rather than of a picture, however beautiful.

(a.) We are profoundly ignorant of any system of astrology as held by the magi in question; but supposing that some system did exist, it nevertheless

is inconceivable that solely on the ground of astrological reasons men would be induced to undertake a seven months' journey. As to the widely spread and prevalent expectation of some powerful personage about to show himself in the East, the fact of its existence depends on the testimony of Tacitus, Suetonius, and Josephus. But it ought to be very carefully observed that all these writers speak of this expectation as applying to Vespasian, in A.D. 69, which date was seventy-five years, or two generations, after the conjunctions in question! The well-known and often-quoted words of Tacitus are, "eo ipso tempore; " of Suetonius, "eo tempore; " of Josephus, "κατὰ τὸν καιρὸν ἐκεῖνον; " all pointing to A.D. 69, and not to B.C. 7. Seeing, then, that these writers refer to no general uneasy expectation as prevailing in B.C. 7, it can have formed no reason for the departure of the magi. Furthermore, it is quite certain that in the February of B.C. 66 (Pritchard, in *Transactions* of the Royal Astronomical Society, vol. 25), a conjunction of Jupiter and Saturn occurred in the constellation of Pisces, closer than the one on Dec. 4, B.C. 7. If, therefore, astrological reasons alone impelled the magi to journey to Jerusalem in the latter instance, similar considerations would have impelled their fathers to take the same journey fifty-nine years before.

(b.) But even supposing the magi did undertake the journey at the time in question, it seems impossible that the conjunction of December, B.C. 7, can on any reasonable grounds be considered as fulfilling the conditions in ~~Matthew~~ Matthew 2:9. The circumstances are as follows: On Dec. 4 the sun set at Jerusalem at 5 p. M. Supposing the magi to have then commenced their journey to Bethlehem, they would first see Jupiter and his dull and somewhat distant companion one and a half hour distant from the meridian in a southeast direction, and decidedly to the east of Bethlehem. By the time they came to Rachel's tomb (see Robinson, *Bibl. Res.* 2, 568) the planets would be due south of them on the meridian, and no longer over the hill of Bethlehem (see the maps of Van de Velde and of Tobler), for that village (see Robinson, as above) bears from Rachel's tomb S. 5° E. + 8° declension = S. 13° E. The road then takes a turn to the east, and ascends the hill near to its western extremity; the planets, therefore, would now be on their right hands, and a little *behind* them the "star," therefore, ceased altogether to go "before them" as a guide. Arrived on the hill and in the village, it became physically impossible for the star to stand over any house whatever close to them, seeing that it was now visible far away beyond the hill to the west, and far off in the heavens at an altitude of 57°.

As they advanced, the star would of necessity recede, and under no circumstances could it be said to stand “over” (ἐπάνω) any house, unless at the distance of miles from the place where they were. Thus the two heavenly bodies altogether fail to fulfill either of the conditions implied in the words προῆγεν αὐτούς or ἑστάθη ἐπάνω. A star, if vertical, would appear to stand over any house or object to which a spectator might chance to be near; but a star at an altitude of 57° could appear to stand over no house or object in the immediate neighborhood of the observer. It is scarcely necessary to add that if the magi had left the Jaffa Gate before sunset, they would not have seen the planets at the outset; and if they had left Jerusalem later, the “star” would have been a more useless guide than before. Thus the beautiful phantasm of Kepler and Ideler which has fascinated so many writers vanishes before the more perfect daylight of investigation, so far as it is proposed, for an explanation of the guidance to Bethlehem. The astronomical phenomena, however, may have incited them in part to their visit to Judaea.

Kepler’s ideas may be found in the essay *De Jesu Christi Servatoris Nostri Vero Anno Naialitio*, and more fully in *De Vero Anno quo AEternus Dei Filius Humanam Naturam Assumpsit* (Frankf. 1614). His view was taken up and presented with approbation to the literary world by a learned prelate of the Lutheran Church, bishop Munter (*Der Stern der Weisen* [Copenh. 1827]). It also gained approval from the celebrated astronomer Schubert; of Petersburg (*Vermischte Schriften* [Stuttg. 1823]). The learned and accurate Ideler (*Handb. der Chronologie*, 2, 399 sq.) reviewed the entire subject and signified his agreement. Hase and De Wette, however, have stated objections. A recent writer of considerable merit, Wieseler (*Chronolog. Synop. der Evangelien* [Hamb. 1843]), has applied this theory of Kepler’s in conjunction with a discovery that he has made from some Chinese astronomical tables, which show that in the year of Rome 750 a comet appeared in the heavens and was visible for seventy days. Wieseler’s opinion is that the conjunction of the planets excited and fixed the attention of the magi, but that their guiding star was the comet. A modern writer of great ability (Dr. Wordsworth) has suggested the antithesis to Kepler’s speculation regarding the star of the magi, viz. that the star was visible to the magi alone. It is difficult to see what is gained or explained by the hypothesis. The song of the multitude of the heavenly host was published abroad in Bethlehem, the journey of the magi thither was no secret whispered in a corner. Why, then, should the heavenly light, standing as a

beacon of glory over the place where the young child was, be concealed from all eyes but theirs, and form no part in that series of wonders which the Virgin Mother kept and pondered in her heart? A writer in the *Journ. of Sac. Lit.* April 1857, argues that the magi found the infant Christ at Nazareth, not at Bethlehem; but this is opposed to the indications of the narrative. *SEE BETHLEHEM.*

The works which have been written on the subject are referred to by Walch, *Biblioth. Theol.* 2, 422 sq.; Thiess, *Krit. Comment.* 2, 350 sq.; Volbeding, *Index Programmatum*, p. 14; Elsner, in the *Symb. Liter. Bren.* 1, 2, 42 sq. Additional monographs to those there or above cited are the following: Reccard, *De Stella que Magis Apparuit* (Regiom. 1766); Kepler, *Die Weisen aus d. Orient*, in the *Rintelsch. Anzeiq.* 1770, p. 4; Sommel, *De Stella Nati Regis Judeor.* (Lond. 1771); Velthusen, *Der Stern d. Weisen* (Hamb. 1783); Thiess, *Die Magier und ihr Stern* (ibid. 1790); Anger, *Der Stern d. Weisen* (Leips. 1847); Trench, *Star of the Wise Men* (Lond. 1850). *SEE MAGI.*

Star, Golden,

in the Greek Church, is an instrument used by the Greeks in the liturgy, and is a star of precious metal surmounted by a cross, which is placed on the paten to cover the host and support a veil from contact with the eucharist. It recalls the mystic star of the magi, and is called the Asteriscus. In the Latin Church it is a vessel for the exhibition of the host at the communion of the pope on Easter day. One with twelve rays is used to cover the paten when carried by the cardinal-deacon to communicate the eucharist to the pope.

Starok, Johann August,

a German Cryptocatholic, was born in 1741, at Schwerin, where his father was preacher, and studied theology at Göttingen, at the same time entering zealously the order of Freemasons there. After a visit of several years at St. Petersburg, he traveled, in 1765, over England, and finally went to Paris, but returned in 1768 to St. Petersburg. In 1769 he was appointed professor of Oriental languages at Königsberg, and for several years served as court preacher, becoming professor and doctor of theology in 1776. He afterwards fell into disrepute as unorthodox, in consequence of several publications (for which see Herzog, *Real-Encyklop.* s.v.), and after becoming successively professor of philosophy at Mitau (1777) and court

preacher at Darmstadt (1781), he finally adopted Roman Catholic associations, and died in 1816, with the apparatus for the celebration of the mass in his house.

Starck, Johann Friedrich,

a German theologian, was born Oct. 10, 1680, at Hildesheim, studied theology at Giessen, was appointed in 1715 as pastor of Frankfort-on-the-Main, and died July 17, 1756. He is widely known through his *Tagliches Handbuch in guten und bosen Tagen* (Frankf. 1727; 48th ed. 1870) and *Morgen- und Abendandachten frommer Christen (auftalle Tage im Jahre* (9th ed. 1862). He also published other devotional books, and *Commentarius in Prophetam Ezechielem* (Frankf. 1731). See *Theol. Universal-Lexikon*, s.v.; *Zuchold Bibl. Theol.* 2, 1256 sq.; Fürst, *Bibl. Jud.* 3, 378; Winer, *Handbuch der theol. Literatur*, 1, 220; 2, 390, 393, 788; Koch, *Gesch. d. deutsch. Kirchenliedes*, 4, 543 sq. (B.P.)

Star gazer

(~~μυβλα~~/Kbihzj ~~ο~~²³⁴⁷³ Isaiah 47:13), an astronomical observer, for which the Chaldaean were famous. **SEE ASTRONOMY**. In ~~21727~~ Daniel 2:27; 4:7; 5:7, 11, the professed astrologers or calculators of nativities (*Gazerin*, Chald. ~~ʾyrzā~~; “soothsayers”) are named. (The term there rendered “astrologers,” ~~μυβλα~~ *ashshaphim*, means *conjecturers* only.) Diodorus Siculus (2, 30, 31) says of the Chaldaean, “They assert that the greatest attention is given to the five stars called planets, which they name interpreters; so called because, while the other stars have a fixed path, they alone, by forming their own course, show what things will come to pass, thus interpreting to men the will of the gods; for to those who study them carefully they foretell events, partly by their rising, partly by their setting, and also by their color. Sometimes they show heavy winds, at others rains, at others excess of heat. The appearance of comets, eclipses of the sun, earthquakes, and, in general, anything extraordinary, has, in their opinion, an injurious or beneficial effect, not only on nations and countries, but kings and even common individuals; and they consider that those stars contribute very much of good or of ill in relation to the births of men; and in consequence of the nature of these things, and of the study of the stars, they think they know accurately the events that befall mortals.” Comets were, for the most part, considered heralds of evil tidings (Josephus, *War*, 6, 5, 3). The Orientals of the present day hold astrology in honor (Niebuhr,

Bed. p. 120), and stipendiary astrologers form a part of their court (Kämpfer, *Amoen.* p. 57, 82). *SEE ASTROLOGY.*

Stark, Andrew, LL.D.,

a Presbyterian divine, was born in the parish of Slamannan, County of Stirling, Scotland, Aug. 3, 1791, of pious parents in easy circumstances. At a very early age Andrew manifested a love of study; he received his first instructions in Latin in his own parish school, but was soon transferred to the grammar school at Falkirk, and afterwards to a school at Denny Loanhead. In the beginning of 1805 he entered the University of Glasgow, which he attended for six successive winters, graduating in April 1811, with the degree of A.M. After leaving the university he taught a public school near Falkirk with great success for upwards of two years. He pursued his theological studies at the seminary in Edinburgh, then under the superintendence of the Rev. Prof. Paxton. Upon leaving the seminary he went to London (Chelsea), where he engaged as a classical teacher in a boarding school, under the Rev. Weeden Butler, a clergyman of the Church of England. Capt. Frederick Marryat, the distinguished novelist, was one of his pupils. Providential circumstances and careful reflection directed him to the ministry, and he was soon licensed by the Associate Presbytery of Edinburgh. His first sermon was preached Oct. 26, 1817, in the pulpit of his cousin, Rev. Dr. Stark, of Denny Loanhead; and it was a singular coincidence that he preached for the last time in his life in the same pulpit. His first settlement as pastor was over the congregation of South Shields, Sept. 16, 1818; but after a few months he resigned, and the Presbytery reluctantly dissolved the pastoral relation, June 14, 1819. For a year he was employed as a private tutor in the family of Sir Frederick Vane. In June, 1820, he proceeded once more to London, and near the end of August embarked for New York, where he arrived Oct. 6. He came to this country without any fixed purpose as to employment, willing to teach or preach as Providence might seem to direct. For a year he preached occasionally, and superintended the studies of two or three boys, the sons of wealthy gentlemen in the city of New York. Dr. Mason, who was then president of Dickinson College, proposed to him to become a professor in that institution, and he was not disinclined to listen to this proposal; but just at this time circumstances occurred which led him to devote his life wholly to the ministry. The Associate Presbyterian Church (then in Nassau Street, afterwards in Grand Street, and now in Thirty-fourth Street) in the city of New York, which had lately lost its pastor, the Rev. Thomas Hamilton,

invited Mr. Stark at first to become their stated supply, and soon to become their pastor, and he was installed in the early part of May 1822. Under his care the Church grew, by gradual and healthful accessions, and became distinguished for its stability. He was honored with the degree of LL.D. by the University of London about the year 1844 or 1845. Dr. Stark labored incessantly for the moral and spiritual welfare of his people; many sought his counsel and advice in their worldly affairs, and some who became wealthy attributed their success to his judicious advice and assistance. He secured both the respect and love of his people, who on many occasions manifested their high regard for him by the most delicate and kindly acts. Dr. Stark had naturally a good constitution, but it had been greatly impaired by a violent fever in London before he came to the United States. At length he became so enfeebled that his physician urged him to make a visit to his native country, and accordingly he embarked for England July 3, 1849. Soon after his arrival in Scotland his symptoms became much more unfavorable, and he died Sept. 18, 1849, at Denny Loanhead, in the house of his cousin, the Rev. Dr. Stark. His remains were brought to New York, and interred in Greenwood Cemetery. In person Dr. Stark was of medium height, and of symmetrical and graceful proportion; his high forehead and dark piercing eyes indicated a mind of more than ordinary power. In manner he was dignified and courteous, yet pleasing and affable. To a stranger he might seem distant and reserved, but those who knew him well and had his confidence found him frank and cordial. He never professed what he did not feel, and abhorred hypocrisy and shams in all their forms. As a scholar he had few superiors. In the classics, in history, theology, philosophy, and in general literature, he was competent to fill the chair of a professor. Such was his familiarity with Homer's *Iliad* that he was heard to say that if the last copy of it were lost from the world, he thought he could reproduce it without much difficulty. As a preacher he was not an orator, in the popular sense, yet he had the power of securing the attention of his hearers. He made most careful preparation; in early life he wrote out his sermons in full, and committed them to memory; but later he usually wrote very full outlines of his sermons, studying his subject with great care, rendering it both instructive and interesting. In expository preaching he had few equals. His correct learning and superior culture, his extensive and varied knowledge of literature, both ancient and modern, enabled him to illustrate and enforce the truths which he proclaimed with peculiar aptness, beauty, and power. His preaching was calculated to awaken sinners to thoughtfulness, and make enlightened and stable

Christians; his manner in the pulpit was solemn and impressive; his fervor and unction convinced every hearer that he magnified his office and felt what he uttered. As a pastor he was conscientiously faithful, and watched with tender care the flock over which God had placed him as overseer. He was prompt in all his engagements, and never failed to fulfill an appointment. He was more frequently seen in the homes of the poor than in the mansions of the rich; he formed his estimate of men not by their wealth or rank, but by their worth, and especially by their piety. The worthy poor and the distressed found in him a tender sympathy and a firm friend. He was generous, but unostentatious in his charities, keeping his benefactions a profound secret. His whole life, public and private, was in keeping with his high calling; he was a living epistle known and read of all men, a noble Christian gentleman, and a faithful ambassador for Christ. Dr. Stark was married May 8, 1823, to Ellen, daughter of John and Mary McKie, of New York. They had five children — three daughters and two sons. The eldest son, John M., was graduated at Union College in 1849, and subsequently at the New York College of Physicians and Surgeons, and had the position of surgeon under the government in the late war of the Rebellion; the eldest daughter is married to the Rev. Andrew Shiland. Dr. Stark was an ornate and instructive writer, and, when he chose, both sharp and racy. Some of his productions may be mentioned: *Charitable Exertions an Evidence of a Gracious State*, a sermon: — *A Metrical Version of the Psalms of David Defended*: — *A Biography of Rev. James White*, prefixed to the *Sermons* of the latter: — *A Lecture on Marriage*: — *Remarks on a Pamphlet by the Associate Presbytery of Albany, in a Letter to the Associate Congregation of Grand Street*: — *A History of the Secession*, published in the *Associate Presbyterian Magazine*, to which publication he contributed largely.

(W.P.S.)

Stark, Heinrich Benedict,

professor of Oriental languages at Leipsic, was born in 1672, and died July 18, 1727. He wrote, *קדמוניות*, *Lux Grammaticoe Hebraicoe ex Clariss. hujus Linguae Luminibus*, etc. (2d ed. Lips. 1705, and often; last ed. by Bosseck, 1764): — *Lux Accentuationis Hebraicoe* (ibid. 1707): — *Hebraismi Etymologici* (ibid. 1709): — *Notae Selecte in Loca Dubia ac Difficil. Pent., Jos.*, etc. (ibid. 1714). See Fürst, *Bibl. Jud.* 3, 378; Winer, *Handbuch der theol. Literatur*, 1, 115, 195, 240, 268; 2, 788; Steinschneider, *Bibliogr. Handbuch*, p. 135. (B.P.)

Stark, Jedediah Lathrop,

a Dutch Reformed minister, was born at New London, Conn., March 6, 1793. He was a graduate of Brown University in the class of 1818. He spent two years in theological study, and in the autumn of 1820 was ordained pastor of the West Parish Church (Congregational) in Brattleborough, Vt., where he preached for fourteen years (1820-34), and then removed to Buel, N.Y., and was pastor of a Church in that place eight years (1834-42). In 1842 he accepted an invitation to become the minister of the Dutch Reformed Church in Mohawk, N.Y., where he remained sixteen years (1842-58). The last four years of his life he was unable to perform much ministerial service on account of ill health. He died at Mohawk, N.Y., Oct. 18, 1862. (J.C.S.)

Stark, Mark Y.,

a Presbyterian minister, was born at Dunfermline, Scotland, Nov. 9, 1799. He was educated at Essex, England, graduated at Glasgow University in 1821, studied theology at the same university, was licensed by Glasgow Presbytery of the National Church of Scotland, and afterwards traveled on the Continent, and extended his studies, attending lectures at the University of France as well as at Berlin. In 1833 he emigrated to Canada, and was soon after installed as pastor of the congregations at Ancaster and Dundas. He occupied the moderator's chair of the last synod held before the division of the Church in Canada, and of the first Free Church Synod in Kingston in 1844. In 1861, when the "union" of the churches of Canada was consummated, it met with his hearty approval. In 1862, on account of infirm health, he resigned his charge, and died Jan. 24, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 483.

Starke, Christoph,

a German divine, was born March 21, 1684, at Freienwalde, and died Dec. 12, 1744, as pastor primarius at Driesen, in the Neumark. He is best known as the editor of *Synopsis Bibliothecae Exegeticoe in V. et N. Testamentum* (1733-41, 9 vols.; republished at Berlin 1865-68). See *Theol. Universal-Lex.* s.v.; First, *Bibl. Jud.* 3, 378; Winer, *Handb. der theol. Literatur*, 1, 86; 2, 788. (B.P.)

Starkodder,

in Norse mythology, was a monstrous giant of Danish race who is said to have had eight hands. He became celebrated throughout the world on account of his Titanic deeds, and lived to the age of 250 years.

Starobradtzi

is the official name of a numerous class of Russian dissenters who called themselves *Starovertzi*. *SEE RUSSIAN SECTS*, § 1, 4.

Starr, Charles,

a minister of the Methodist Episcopal Church, was recommended and admitted into the Oneida Conference, September 1834. He continued in the active ministry until his superannuation, about 1860. He was killed by the cars being thrown from the track of the New York Central Railroad, March 23, 1865. He served once as delegate to the General Conference. Mr. Starr was a preacher of more than ordinary gifts, and very successful in winning souls to Christ. See *Minutes of Annual Conferences*, 1865, p. 69.

Starr, Frederick,

a Presbyterian minister, was born in Rochester, N.Y., Jan. 23, 1826. He was converted when ten years of age; graduated at Yale College in 1846, and at the Theological Seminary at Auburn, N.Y., in 1849. Early in 1850 he turned his steps westward, and, under Dr. Bullard, began his labors as a city missionary in St. Louis; was ordained and installed by Lexington Presbytery as pastor of the Church in Weston, Mo., Nov. 17, 1850. While in Weston the question of the repeal of the Missouri Compromise began to be agitated. On a visit to Auburn he took occasion to lay the facts in his possession, on this question, before the Hon. Wm. H. Seward and afterwards before Horace Greeley, but these gentlemen regarded them "as idle tales." Mr. Greeley, however, admitted into the columns of his paper (the *Tribune*) two articles which Mr. Starr wrote on this subject. In 1853 Starr wrote a pamphlet styled *Letters for the People on the Present Crisis*, which his father had privately printed, and mailed from New York to all the foremost men and newspapers of the country. The aspect of the political heavens was becoming day by day more and more threatening. The Missouri Compromise was repealed May 25, 1854. The Platte County Self-defensive Association, composed chiefly of planters, was formed for the

purpose of banishing from Weston and the whole surrounding country all the open and suspected friends of freedom. Another association was soon formed and called the Blue Lodge, the sole reliance of which was upon deeds of violence. The elders of his Church now advised him to leave the city, and he and his family left for Rochester, N.Y., where he arrived in the spring of 1855. He now took charge of the interests of the Western Educational Society, and to him the Auburn Theological Seminary is indebted for a very large share of its endowments, and popularity. In June 1862, he resigned this agency and was installed as pastor of the Church of Penn Yan, N.Y.; in April 1865, he became pastor of the North Presbyterian Church, St. Louis, Mo. He died Jan. 8, 1867. Mr. Starr was characterized by his strong conviction of principle and duty. He was thorough, fearless, untiring, and large hearted. See Plumley, *Presb. Church*, etc. p. 400, Wilson, *Presb. Hist. Almanac*, 1868, p. 227. (J.L.S.)

Starr, John Walcott,

a Congregational minister, was born at Guilford, Conn., March 9, 1848. He graduated at Yale College in 1871, and at the New Haven Theological Seminary in 1873. Soon after graduation he engaged in missionary labor in the town of Stratton, and in the following year he went to the town of Sleepy Eye, Minn. He accepted an invitation from the Home Missionary Society of New Hampshire to preach in West Stewartstown. He was ordained to this work June 18, 1875. His labors were of a short period, and he was early called to his reward. Young, and his life full of promise of great usefulness to the Church, he was called to labor in a higher sphere. He died in 1875. (W.P.S.)

Starr, John Wesley

(1), a minister of the Methodist Episcopal Church, South, was born in Wilke's County, Ga., Aug. 7, 1806, and associated himself with the Church when fourteen years of age. He was licensed to preach Sept. 17, 1830, and in 1833 was admitted into the Georgia Conference. In 1839 he was transferred to the Alabama Conference; superannuated in 1848; agent for the Oak Bowery Female Institute in 1849; in 1866 again superannuated, and so remained until his death in Bibb County, Feb. 24, 1870. See *Minutes of Annual Conferences of the M.E. Church, South*, 1870, p. 438.


Starr, John Wesley

(2), a minister of the Methodist Episcopal Church, South, was born in Henry County, Ga., Oct. 23, 1830, and was converted in 1841. He was educated at Oxford, Ga.; was admitted on trial into the Georgia Conference in 1852, and sent to Mobile, where he died within a year. See *Minutes of Annual Conferences of the M.E. Church, South*, 1853, p. 479.

Starr, William H.,

a minister of the Methodist Episcopal Church, South, was born in Edentown, N.C., May 7, 1793. He was converted when twenty-two, and was admitted into the Virginia Conference, January 1816. In 1843-44 he was a supernumerary; active in 1845; chaplain of the Seaman's Bethel from 1846 to 1848; and in 1850 became again a supernumerary. After serving as colporteur two months, he acted for three years as agent of the American Colonization Society, and then of the Virginia Colonization Society till the close of 1858. He was supernumerary with appointment from 1862 to 1864, when he became superannuated, and held that relation until his death, near Murfreesborough, N.C., Feb. 14, 1867. See *Minutes of Annual Conferences of the M.E. Church, South*, 1867, p. 102.

Stars, Seven,

the *Great Bear*, which never sets, and is the emblem of the everlasting state of the Catholic Church (~~()~~ Revelation 1:20).

Stata Mater,

a Roman divinity to whom an image was dedicated in the forum, and whose rites consisted in the lighting of fires nightly before her image. She was regarded as a protectress against damage by fire, and was supposed to be either a wife of Vulcan or identical with the goddess *Vesta*.

State and Church.

SEE CHURCH AND STATE.

Stater (στατήρ; Vulg. *stater*; A.V. “a piece of money; “margin, “stater”), a coin of frequent occurrence in the Graeco-Roman period.
SEE MONEY.

1. The term *stater*, from ἵστημι, *to stand*, is held to signify a coin of a certain weight, but perhaps means a *standard* coin. It is not restricted by the Greeks to a single denomination, but is applied to standard coins of gold, electrum, and silver. The gold staters were didrachms of the later Phoenician and the Attic talents, which, in this denomination, differ only about four grains troy. Of the former talent were the Daric staters, or Darics (στατήρες Δαρεικοί, Δαρεικοί), the famous Persian gold pieces, *SEE DARIC*, and those of Croesus (Κροισεῖοι); of the latter, the stater of Athens. The electrum staters were coined by the Greek towns on the west coast of Asia Minor; the most famous were those of Cyzicus (στατήρες Κυζικηνοί, Κυζικηνοί), which weigh about 248 grains. They are of gold and silver, mixed in the proportion, according to ancient authority — for we believe these rare coins have not been analyzed — of three parts of gold to one of silver (Pliny, *Hist. Nat.* 33, 4, 23). The gold was alone reckoned in their value, for it is said (Demosth. *in Phorm.* p. 914) that one of these coins was equal to 28 Athenian silver drachms; while the Athenian gold stater, weighing about 132 grains, was equal (Xenoph. *Anab.* 1, 7, 8) to 20 (20: 132::28:184+, or $\frac{3}{4}$ of a Cyzicene stater). This stater was thus of 184+ grains, and equivalent to a didrachm of the Aeginetan talent. The staters of Croesus, which were the oldest gold coins that came to Greece (Herod. 1, 54), have about the same weight, as the darics, i.e. 128 grains troy. Other staters are mentioned as being in circulation in Greece; those of, Lampsacus, which in all specimens hitherto seen have exactly the weight of a daric; of Phocaea (Thucyd. 4, 52; Demosth. *in Boeot.* p. 1019); of Corinth (Pollux, 4, 174; 9, 80); and those of Philip of Macedon and Alexander the Great, who issued them of the weight of Attic didrachms. Thus far the stater is always a didrachm. In silver, however, the term was in later times applied to the tetradrachm of Athens (Phot. s.v. Στατήρ; Hesych. s.v. Γλαῦκες Λαυριωτικάί), and attempts have been made to prove that even in the time of Thucydides the tetradrachm bore the name of statet (Thucyd. 3, 70, Dr. Arnold’s note). The term stater was also applied to the gold tetradrachms (commonly called octodrachms) of the Ptolemies (Josephus, *Ant.* 3, 8, 2). There can therefore be no doubt that the name stater was applied to the standard denomination of both metals, and does not positively imply either a didrachm or a tetradrachm. *SEE DIDRACHM.*

2. In the New Test. the stater is once mentioned, in the narrative of the miracle of the sacred tribute money. At Capernaum the receivers of the didrachms (οἱ τὰ δίδραγμα λαμβάνοντες) asked Peter whether his master paid the didrachms. The didrachm refers to the yearly tribute paid by every Hebrew into the treasury of the Temple. It has been supposed by some ancient and modern commentators that the civil tribute is here referred to; but by this explanation the force of our Lord's reason for freedom from the payment seems to be completely missed. The sum was half a shekel, called by the Sept. τὸ ἡμισυ τοῦ διδράχμου. The plain inference would therefore be that the receivers of sacred tribute took their name from the ordinary coin or weight of metal, the shekel, of which each person paid half. *SEE SHEKEL*. But it has been supposed that as the coined equivalent of this didrachm at the period of the evangelist was a tetradrachm, and the payment of each person was therefore a current didrachm [of account], the term here applies to single payments of didrachms. This opinion would appear to receive some support from the statement of Josephus, that Vespasian fixed a yearly tax of two drachms on the Jews instead of that they had formerly paid into the treasury of the Temple (*War*, 7, 6, 6). But this passage loses its force when we remember that the common current silver coin in Palestine at the time of Vespasian, and that in which the civil tribute was paid, was the denarius, *the tribute-money*, then equivalent to the debased Attic drachm. It seems also most unlikely that the use of the term didrachm should have so remarkably changed in the interval between the date of the Sept. translation of the Pentateuch and that of the writing of Matthew's Gospel. To return to the narrative. Peter was commanded to take up a fish which should be found to contain a stater, which he was to pay to the collectors of tribute for our Lord and himself (⁽⁴⁰⁷²⁾Matthew 17:24-27). The stater must here mean a silver tetradrachm; and the only tetradrachms then current in Palestine were of the same weight as the Hebrew shekel. It is observable, in confirmation of the minute accuracy of the evangelist, that at this period the silver currency in Palestine consisted of Greek imperial tetradrachms, or staters, and Roman denarii of a quarter their value, didrachms having fallen into disuse. Had two didrachms been found by Peter, the receivers of tribute would scarcely have taken them; and, no doubt the ordinary coin paid was that miraculously supplied. The tetradrachms of Syria and Phoenicia during the 1st century were always of pure silver, but afterwards the coinage became greatly debased, though Antioch continued to strike tetradrachms to the 3d century, but they gradually depreciated. It was required (Poole,

Hist. of Jew. Coinage, p. 240) that the tribute should be paid in full weight, and therefore the date of the gospel must be of a time when staters of pure silver were current. *SEE SILVER, PIECE OF.*

States of the Church,

called also *The Papal States*, was the name given to the dominions formerly belonging to the see of Rome. These states occupied the central part of Italy, stretching across the peninsula in an oblique direction from the Mediterranean to the Adriatic, bounded south by Naples, and north by Tuscany, Modena, and the Austrian possessions. The territory included twenty provinces, six of which, called Legations, were governed by a cardinal legate, and fourteen, called Delegations, were administered by dignitaries of lower degree. The number of square miles was 15,381; population, 3,124,688, including about 10,000 regular clergy or monks, 8000 nuns, and about 32,000 secular clergy.

The central government was an elective monarchy. The pope for the time being was the absolute sovereign of the States; he was assisted by a council of ministers and a council of state, over each of which the cardinal secretary of state presided. The congregation or board called "Sacra Consulta," consisting of cardinals and prelates, superintended the administration of the provinces, and was also a court of appeals for criminal matters. The temporal power of the pope, exerted over these states, derived its origin from his spiritual power, and the following is, in brief, its history. After the fall of the Western Empire, Rome retained its municipal government, and the bishop of Rome, styled Praesul, was elected by the joint votes of the clergy, the senate, and the people, but was not consecrated until the choice was confirmed by the Eastern emperor. In 726 pope Gregory declared himself independent of the Byzantine crown, which act was the first step towards the establishment of temporal sovereignty. Rome now governed itself as an independent commonwealth, forming alliances with the dukes of Benevento and Spoleto and with the Longobards; the pope generally being the mediator of these transactions. Pepin, having defeated Astolphus, king of the Longobards, obliged him not only to respect the duchy of Rome, but to give up the exarchate of Ravenna and the Pentapolis "to the Holy Church of God and the Roman republic." Pepin's son, Charlemagne, confirmed and enlarged the donation. The temporal power of the popes in these times was very little, being restrained on one side by the republican spirit of the people, and on the

other by the imperial power, which regained the ascendancy whenever the emperor visited Rome. In 1053 the pope obtained the duchy of Benevento by aid of the Normans, and the fiefs of Matilda of Tuscany, in Parma, Modena, Mantua, and Tuscany, by her will dated 1102. Severe struggles as to authority over the Papal States ensued between Gregory VII and Henry IV, between Innocent III, Henry VI, and Otho IV; and it was not until 1278 that pope Nicholas III induced Rudolph I of Hapsburg to acknowledge him a free sovereign, thereby establishing the Papal States as an independent empire. The territory of the States was increased under Julius II by Pesaro, Rimini, Faenza, and Reggio; in 1598 by Ferrara, Comacchio, and the Romagna; in 1623 by Urbino; and in 1650 by Romiglione and the duchy of Castro. It underwent some change during the wars of Napoleon, being at one time entirely incorporated with France. In 1814 the pope was restored to his dominions. Soon after his accession, pope Pius IX, after a series of liberal concessions to his subjects, appointed a ministry, at the head of which was count Rossi, and granted a constitutional parliament, consisting of ninety-nine members popularly elected. But the democratic element was unsatisfied, and count Rossi was assassinated, Nov. 15, 1848. The pope fled to Gaeta (Nov. 25) and placed himself under the protection of the king of Naples. A provisional junta was instituted in Rome, and a constituent assembly called, which proclaimed a republican form of government, and declared the pope divested of all temporal power (Feb. 8, 1849). The pope protested and the great Catholic powers interfered in his behalf. France, Spain, and Naples sent troops to support his rights, and the French army besieged Rome, June 23, 1849, which surrendered unconditionally July 3. The French took possession, and soon after proclaimed the authority of the pope; who, however, did not return till April 12, 1850. The people were dissatisfied, and one province after another emancipated itself from the papal scepter, and united with the kingdom of Italy. The French soldiers left Rome Aug. 21, 1870, and king Victor Emmanuel took possession of the city, declaring it the capital of Italy, and thereby abolishing the temporal power of the pope. *SEE TEMPORAL POWER.*

Statinus, Or Statilinus,

a Roman divinity whose office it was to watch over children before they could walk and to give them the ability to stand. Sacrifices were offered to him when a child began to stand or run alone (Augustine, *De Civ. Dei*, 4,

21; Tertull. *De Anima*, 39; Varro, *Ap. Non.* p. 528). See Smith, *Dict. of Biog. and Mythol.* s.v.; Vollmer, *Wörterb. p. d. Mythol.* s.v.

Statio,

a word employed in ecclesiastical language to denote,

1. A certain fixed post or place, and especially an appointed place, in which prayer might be made, either publicly or privately (*locus sacer, oratorium*).
2. A standing posture at prayer. *SEE STANDING*.
3. Statio is also frequently employed by early writers as nearly equivalent to *jejunium*. *SEE STATIONS*.

Stationalis, Crux,

a cross or crucifix carried in religious processions, and serving as a kind of chief standard, or to denote a place of rendezvous or headquarters.

Stationariae, Indulgentiae

Indulgences published at certain stations, and especially in the *ecclesioe stationales*.

Stationarii

one of the three classes of subdeacons, whose duties related chiefly to processions.

Stationarius Calix

the cup or chalice which is taken from one station to another where mass is to be celebrated or a *sortitio sacra* to be performed.

Stations Of The Holy Cross, Or The Holy Way Of The Cross,

consist, among Roman Catholics, of fourteen representations of the successive stages of our Lord's passion, or of his journey from the hall of Pilate to Calvary. *SEE VIA DOLOROSA*. These are set up in regular order round the nave of a church or elsewhere, and visited successively, with meditation and prayer, at each station; the devotion being a substitute for

an actual pilgrimage to Palestine and a visit to the holy places themselves. The fourteen stations of the cross represent —

1. Jesus is condemned to death;
2. Jesus is made to bear his cross;
3. Jesus falls the first time under his cross;
4. Jesus meets his afflicted mother;
5. The Cyrenian helps Jesus to carry his cross;
6. Veronica wipes the face of Jesus;
7. Jesus falls the second time;
8. Jesus speaks to the women of Jerusalem;
9. Jesus falls the third time;
10. Jesus is stripped of his garments;
11. Jesus is nailed to the cross;
12. Jesus dies on the cross;
13. Jesus is taken down from the cross;
14. Jesus is placed in the sepulchre. See Barnum, *Romanism as It Is*, p. 479.

Stator,

a Roman surname *of Jupiter*, given because he stayed the Romans in their flight before the Sabines. Romulus vowed to erect a temple in his honor, but contented himself with indicating the spot where it should stand. M. Attilius repeated that vow at a later day, and the senate thereupon caused the temple to be built in the tenth region (Livy, 1, 12). See Anthon, *Classical Dict.* s.v.; Vollmer, *Wörterb.* p. d. *Mythol.* s.v.

Stattler, Benedict,

a German Jesuit, was born Jan. 30, 1728, at Kotzing, in Lower Bavaria, studied at Niederaltaich and Munich, and entered in 1745 the Order of the Jesuits at Landsberg. In 1759 he received holy orders, lectured at Soleure and Innsbruck on philosophy and theology, was appointed pastor at Ingolstadt in 1776, and in 1782 at Kernnath. Having resigned his pastorate, he retired to Munich, where he died Aug. 21, 1797. Stattler has the merit of having shown the untenability of modern philosophy, especially that of Kant. He wrote, *Wahre und allein hinreichende Reformationsart des katholischen Priesterstandes* (Ulm, 1791) : — *Demonstratio Catholica* (placed on the *Index*): — *Plan zu der allein möglichen vereinigung im Glauben der Protestanten mit der kathol. Kirche und den Grenzen dieser*

Möglichkeit (Augsburg and Munich, 1791) : — *Tractatio Cosmologica de Viribus et Natura Corporum* (Munich, 1763): — *Philosophia Methodo Scientiis Propria Explanata* (ibid, 1769-72) : — *Demonstratio Evangelica adversus Theistas*, etc. (ibid. 1770) : — *Ethica Christiana Universalis* (Ingolstadt, 1772): — *Compendium Philosophicum* (ibid. 1773): — *De Locis Theologicis* (Weissenburg, 1775): — *Theologiae Theoreticoe Tractatus VI* (Munich, 1776): — *Theolog. Christ. Theoretica* (ibid. 1781, etc.): — *Wahres Verhältniss der kantischen Philosophie zur christl. Religion und Moral* (ibid. 1794): — *Meine noch immer feste Überzeugung von dem vollen Ungrunde der kantischen Philosophie und von dem aus ihrer Aufnahme in christliche Schulen unfehlbar entstehenden aussersten Schaden für Moral und Religion, gegen zwei neue Vertheidiger* (Landshut, 1794). See *Regensburger Conversations-Lexikon*, s.v.; *Theolog. Universal-Lexikon*, s.v.; Werner, *Geschichte der katholischen Theologie* (Munich, 1866); Fürst, *Bibl. Jud.* 3, 379; Winer, *Handbuch der theol. Literatur*, 1, 305, 316, 357, 384, 487; 2, 323, 788. (B.P.)

Statues.

The ancient Christians did not approve of statues of wood or metal or stone to be used in churches. This is proved from the testimonies of Germanus, bishop of Constantinople (*Ep. ad Thonz.* etc.), and Stephanus Bostrenensis, both cited in the Acts of the Second Council of Nice, which show that massy images or statues were thought to look too much like idols even by that worst of councils. Petavius answers the reference to the authority of Gregory Nazianzen (*Ep.* 49), that he speaks not of statues in temples, but of profane statues in other places. It is most certain, from the writings of Augustine (*in Psalm* 113) and Optatus (lib. 2), that there were no statues in that age in their churches or upon their altars, because they reckon both those to be mere heathenish customs. Cassander notes (*Consult. de Imagin.* p. 165) that till the time of the Sixth General Council the images of Christ were not usually in the figure of a man, but only symbolically represented under the type of a lamb; and so the Holy Ghost was represented under the type or symbol of a dove. That council forbade (*Conc. Trull.* c. 83) the picturing of Christ any more in the symbol of a lamb, and ordered that the Son of God should be drawn only in the likeness of man. The worship of images began, probably, in A.D. 692. It was then thought indecent to pay devotions to the picture of a lamb, and it was therefore no longer seen in the Church. Statues are now among the prominent ornaments of Roman Catholic churches and chapels. See

Bingham, *Christ. Antiq.* bk. 8, ch. 8, § 11. *SEE IMAGE WORSHIP; SEE SCULPTURE, CHRISTIAN.*

Status Duplex,

the old dogmatic mode of speaking of the *twofold state* in which the Lord accomplished his redeeming work. See Van Oosterzee, *Christ. Dogmatics*, 2, 540.

Statute, Bloody,

an act passed during that period of reaction against the Reformation in the mind of Henry VIII which lasted from 1538 to 1584. *SEE ARTICLES, SIX.*

Staudenmaier, Franz Anton,

an eminent theologian of the Roman Catholic Church, was born Sept. 11, 1800, at Donzdorf, in Wurtemberg. He was consecrated to the priesthood in 1827, and entered on his vocation as a teacher in the following year, when he became tutor in the theological seminary at Tübingen. In 1828 he was appointed to the chair of theology at Giessen, in consequence of the publication of a work by him on the *History of Bishops' Elections* (Tüb. 1830), which had already been awarded a prize offered by the Tübingen University in 1825. He developed an uncommonly fruitful activity as a professor while at Giessen, and was no less busy as a writer. In 1834 he founded, in conjunction with several of his colleagues, a journal bearing the name *Jahrbucher für Theologie u. christl. Philosophie*. He was transferred in 1837 to the University of Freiburg, and in 1839 aided in founding another theological journal. Honors now began to pour in upon him; he became canon of the cathedral of the archdiocese of Freiburg, a spiritual and then privy councilor to the grand duke of Baden, and obtained a seat in the legislative chambers. He was also made an honorary member of the University of Prague. Severe application had, however, destroyed his health and exhausted the strength of his mind. In 1855 he was obliged to apply for dismissal from his professorship, and on Jan. 19, 1856, he found his death in the canal at Freiburg. Staudenmaier ranks among the most eminent, scholars of his Church, and may in some respects be brought into comparison even with Mohler (q.v.). His culture was universal because he was convinced that theology has relations towards all sciences, being as it were their sun, from which they derive light, life, and beauty (comp. his essay *Ueber das Wesen der Universität* [Freib. 1839]). He lived in a world

of ideas. Through protracted and zealous study of the old and new philosophies, of the fathers, the schoolmen, etc., he entered more fully into the realm of ideas which he regarded as the originals and the ground forms of all existences. Several unfinished works show how profound were his inquiries in this field (comp. *J. Scot. Erigena u. d. Wissenschaft seiner Zeit* [Frankf. 1834]: — *Die Philosophie d. Christenthums*, etc. [Giessen, 1840]: — and *Darstellung u. Kritik d. hegel. Systems* [Mayence, 1844]). It is evident, however, that Staudenmaier could in no case have solved the problem he had set himself, because he had no apprehension of the relation of the doctrine of the divine ideas to the world of nature. He did not even observe what Erigena has to say upon this subject, and thoroughly misapprehended the principle upon which the system of Jacob Boehme (q.v.) rests. The broad comprehensiveness of his studies of doctrine was already apparent in his *Encykl. d. theol. Wissenschaften*, etc. (Mayence, 1834): — *Pragmatism. d. Geistesgaben*, etc. (Tüb. 1835): — and *Geist d. gottl. Offenbarung*. Upon these works followed his *Christl. Dogmatik* (1844-48). We have also to mention in this connection the popular works *Bildercyklus für katholische Christen*, in nine pamphlets (Carlsruhe, 1843-44): — and *Geist d. Christenthums, dargestellt in d. heil. Zeiten, Handlungen u. Kunst* (Mayence, 1834, 2 vols.; 5th ed. 1852). Staudenmaier's miscellaneous writings form an extensive group. They generally discuss questions of the time, and are pervaded by a liberal tone, though the author is utterly unable to appreciate Protestantism or its results.

Stäudlin, Karl Friedrich,

theological professor at Göttingen, was born July 25, 1764, at Stuttgart. His father was councilor of state. He was educated in the Stuttgart gymnasium and the theological institution at Tübingen. In 1786 he became tutor to a number of pupils, whom he accompanied in journeys through France, England, and Switzerland, and in 1790 he was called to Göttingen. He was not specially brilliant as a professor, and his lectures, particularly in his later years, were not attractive. But he was a prolific writer and an indefatigable compiler. His doctrinal position is described by himself (*Gesch. des Rationalismus u. Supernaturalismus* [1826], p. 468) as involving a conception of Christianity in which it appears as a combined rationalism and supernaturalism. In dogmatics, which he elaborated at three several times — in 1801, 1809, and 1822 — he did not regard the principles of the critical philosophy as adequate to the establishing of

religion; and in ethics he also came to concede the superiority of the Christian religion as a guide. Stäudlin probably furnished a larger number of works to the history of ethics than any other writer: *Gesch. d. Sittenlehre Jesu* (1799-1822, 4 vols. incomplete): — *Gesch. d. christl. Moral seit d. Wiederaufleben d. Wissenschaften* (1808): — *Gesch. d. philosoph., hebrasch. u. christl. Moral* (Hanover, 1806): — and *Gesch. d. Moralphilosophie* (ibid. 1822). He wrote seven monographs on the theater, on suicide, on oaths, on prayer, on conscience, on marriage, and on friendship (Gott. 1823-26), and his earliest large work, *Gesch. u. Geist d. Skepticismus*, etc., and the *Gesch. d. Rationalismus*, etc., already mentioned, belonged to the list of his doctrinal and ethical works. Church history repeatedly engaged his attention (comp. his *Text book* [Hanover, 1825, 4th ed.]; *Kirchengesch. v. Grossbritannien* [Gott. 1809, 2 vols.]; *Kirchl. Geogr. u. Statistik* [ibid. 1804, 2 vols.]; and numerous Latin and German articles contributed to the periodical press or published as monographs). In a *Theological Encyclopaedia and Methodology* published by him (Hanover, 1821) the survey of the history of the different theological sciences is the most important feature. After his death a *Gesch. i. Literatur d. Kirchengeschichte*, by his hand, was published (ibid. 1827). He gave no considerable attention to arrangement and style of presentation in his numerous writings, which are chiefly remarkable for the wide range of reading and impartiality in judgment they evince. He toiled incessantly down to the time of his decease, delivering a lecture July 1, 1826, writing the final pages of a treatise on Hebrew poetry July 4, and dying July 5. His autobiography was published by J.T. Hensen, with additions and Ruperti's sermon preached at the funeral of Stäudlin, and also a nearly complete list of the latter's writings (Gott. 1826).

Staughton, William, D.D.,

a Baptist minister, was born at Coventry, Warwickshire, England, Jan. 4, 1770. He studied in the Baptist theological institution at Bristol, and emigrated to the United States in 1793, where he soon became pastor of the Baptist Church in Georgetown, S.C. Here he acquired great popularity, but the climate not agreeing with his health, he removed to New York in 1795. In 1797 he became principal of an academy at Bordentown, N.J., but at the close of the next year removed to Burlington, where he kept a large and flourishing school for several years. He was made D.D. by the College of New Jersey in 1801. In 1805 he became pastor of the First Baptist Church in Philadelphia, and afterwards of the Samson Street Church in that

city. In 1822 he became president of the newly organized Columbian College, D.C., and in consequence removed to Washington in the fall of 1823. During a journey South, undertaken for the purpose of raising funds for that institution, he was led to resign its presidency, and, returning to Philadelphia, he preached for a while to the New Market Street congregation, when he was chosen first president of the Baptist Literary and Theological Institution at Georgetown, Ky., which he accepted, but, during his journey there, he fell sick, and died Dec. 12, 1829. Dr. Staughton published a number of *Discourses, Addresses, and Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 6, 334; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Staupitz, Johann Von,

the genial patron and friend of Luther, was descended from an ancient noble family of Misnia, though the names of his parents and the date and place of his birth are not known. He became an Augustine monk, and studied theology at Tübingen, where he was also prior of his convent and was made theological doctor. He was not attracted by scholasticism, but gave himself rather to the study of the Scriptures. The elector of Saxony, Frederick the Wise, called him to participate in the founding of the university at Wittenberg, and in the prosecution of that work he journeyed to Rome to secure for the institution the papal privileges. In 1502 he became the dean of its theological faculty, and in 1503 he was made vicar-general of the Augustines for the province of Germany. In this character he introduced the reading aloud of the Holy Scriptures instead of Augustine's works at meal time in the monasteries under his supervision, and earnestly sought to promote their general prosperity. The duties of the latter office seriously impaired his efficiency as an academical instructor; but it is related that he was nevertheless venerated by the students. Staupitz discovered Luther during an inspection of the Convent of Erfurt, which the latter had entered in 1505, and not only obtained his release from the menial position to which he had been assigned, but gave him kindly spiritual counsel that guided his feet into the way of truth and delivered his mind from slavish and superstitious fears. *SEE LUTHER*. It was also through Staupitz that Luther was called, in 1508, to fill the chair of dialectics and ethics in the Wittenberg University, and that he was induced to ascend the pulpit, and afterwards in 1512 to accept the doctor's degree in theology. How great was the confidence placed by Staupitz in his young friend appears from his appointing the latter his substitute in the inspection

of forty convents, while himself absent in the Netherlands, in 1516, to collect relics for the new Church of All-Saints at Wittenberg. The sympathies of Staupitz were necessarily with Luther when the latter began his reformatory work. He expressed his sentiments repeatedly, and did not hesitate to expose himself to the ill will of Cajetan by coming to the Reformer's support when the latter appeared before the cardinal in October 1518, at Augsburg. He was not, however, fitted to be himself a reformer. His disposition was quiet, tender, and contemplative rather than bold and heroic. He consequently drew back from Luther and his cause in time, but did not, like Erasmus and many humanists, consent to be used *against* the Reformation. He spent the closing years of his life, beginning with 1519, at Salzburg, whither he had been attracted by the cunning of cardinal Matthew Lang. He became a preacher to the cardinal in 1519, and soon afterwards passed from the Augustine into the Benedictine order of monks. In 1522 he became abbot of the convent at Salzburg, taking the name of John IV, and subsequently was made vicar and suffragan to the cardinal-archbishop Lang. He still, however, kept up his connection with Luther, and as late as 1519 invited the latter to take refuge with him, "ut simul vivamus moriamurque." The Reformer, nevertheless, complained of neglect at the hands of Staupitz, and was mortified that the latter should have declared his willingness to submit to the pope when charged with being Luther's patron, and that he should have consented to become an abbot. Staupitz retained his evangelical spirit to the end, and felt dissatisfied and oppressed in his new relations, and he exercised a reformatory influence by permitting his monks to read the works of Luther, brought with him on his first arrival. One of his successors caused the suspicious writings contained in the library of Staupitz to be burned. Staupitz, died Dec. 28, 1524, and was buried at Salzburg. The literary remains of Staupitz consist of ten *Letters*, collected by Grimm and published in Illgen's *Zeitschrift fir hist. Theol.* 1837, 2, 65 sq., and a number of minor ascetical and miscellaneous works. His theology was Augustinian, Scriptural, and mystical; his tendency practical, though not profound; his entire personality noble, engaging, and dignified. His highest claim to notice must ever be that he stimulated and encouraged his great disciple, until the latter had developed into fitness for the mighty work to which he was called of God. See Adam, *Vita Staupitii*, in *Vitoe Theologorum*, 1st ed. p. 20; Grimm, *ut sup.*; Tillmann, *Reformatoren vor der Reformation*, vol. 2; D'Aubigne, *Reformation*, vol. 1, bk. 2, ch. 4 sq.; De Wette, 1, 25; Luther's *Werke*, Walch's ed. vol. 22, *passim*.

Stauroanastasima

([Σταυροαναστάσιμα](#)), a Greek term for hymns commemorative of the cross and of the resurrection.

Staurogathana

([Σταυρογάθανα](#)), a Greek term for the crosses made of red and white ribbons which are attached for eight days to the dress of the newly baptized.

Stauronein

([Σταυρώνειν](#)), a Greek word signifying either to *crucify* or to *make the sign* of the cross.

Stauroregion

([Σταυροπήγιον](#)), a name sometimes given to a bishop's diocese, meaning the district wherein he had power to fix the cross within his own bounds for the building of churches. It may mean —

1. The *rite* of fixing a cross in token of direct patriarchal jurisdiction.
2. A church or convent where a cross has been so fixed and exempt from ordinary diocesan jurisdiction.

Staurophoroi

([Σταυροφόροι](#)), a Greek term for the six great dignitaries of the Oriental Church who wear a cross on their caps.

Staurophylax

([Σταυροφύλαξ](#)), the keeper of the sacred cross on the Church of the Resurrection at Jerusalem.

Staurotheotokion

([Σταυροθεοτόκιον](#)), a Greek term for a hymn commemorating the Blessed Virgin at the cross, corresponding to the Latin *Stabat Mater* (q.v.).

Staves

is properly the plural of *staff*, but it is used in the A.V. distinctively as the rendering of the plural of **dbi** *bad* (literally *part*, and so occasionally rendered “branch,” etc.), spoken of the *bars or poles* for carrying the sacred ark (^{<02513>}Exodus 25:13-28, etc.; ^{<0406>}Numbers 4:6-14; ^{<1007>}1 Kings 8:7, 8; ^{<408>}2 Chronicles 5:8, 9); and of **hfwo**, *motah*, a *staff* or *pole* for bearing on the shoulder (^{<3151>}1 Chronicles 15:15), especially the *ox-bow* of a yoke (“band,” ^{<0313>}Leviticus 26:13), and hence the “yoke” itself (q.v.). **SEE STAFF.**

Stay.

This word is found in its antiquated sense in the Burial Service, but in no other part of the Prayer book. It occurs in a passage quoted from ^{<340>}Job 14:1, 2, concluding with “and never continueth in one stay.” The word “stay” may be changed for “place” or “condition” without affecting the sense.

Stay Bar, Or Iron.

SEE STANCHION.

Stayned Cloths,

an old name for altar-cloths of linen painted with Scripture or other appropriate subjects, commonly in use in the ancient Church of England.

St. Clair, Alanson,

a Congregational minister, was born at Greene, Me., 1804. He was for twenty-five years active in the antislavery cause, and established and edited two papers devoted to it. He was ordained in June, 1844, and became acting pastor at Muskegon, Mich., for ten years. From 1864 to 1868 at Newago; from 1868 to 1870 at Whitehall; from 1870 to 1873 at Shelby, and remained there without charge until called to his reward. He died Sept. 21, 1877. (W.P.S.)

St. Clair, John H.,

a minister of the Methodist Episcopal Church, South, was born in Virginia about 1837, and was a member of the St. Louis Conference, of which he

became a superannuate in 1874. His last charge was Choteau Avenue, St. Louis, Mo. He died near St. Louis, Oct. 29, 1874. See *Minutes of Annual Conferences of the M.E. Church, South*, 1875, p. 233.

Stead, Benjamin F.,

D.D., a Presbyterian divine, was born in Pittsburgh, Pa., Feb. 22, 1815. In early life his parents removed with him and five other children to Michigan, where he was left an orphan; but, by a remarkable series of providences, he was led to Brown University, R.I., and then to the New York University, where he graduated in 1841. He became a member of Dr. Skinner's Church and had his attention directed to the ministry. He taught in private families and schools for a period and pursued the study of theology. He was ordained and installed pastor of the Bridesburg Church, Pa., Feb. 22, 1842, and remained in that charge for ten years. In July, 1852, he was called to the pastorate of the Presbyterian Church of Astoria in the vicinity of New York, where he continued to labor with great fidelity and acceptability for twenty-six years, when death closed his service on earth. His last hours were spent in unceasing prayer, and the ruling passion exhibited its strength. At times he was doing pastoral work visiting his people, counseling and comforting, explaining passages of Scripture, and even preaching with unction and power. His death, which occurred Feb. 15, 1879, was exceedingly peaceful and happy. (W.P.S.)

Stead, Henry,

a minister of the Methodist Episcopal Church, was born in England, April 10, 1774, and came to the United States June 10, 1802. In 1804 he joined the New York Conference, and continued a member thereof until its division in 1832, when his lot fell in the Troy Conference. In 1834 he is found on the supernumerary list, where he remained till June 5, 1839, when he took an effective relation. He continued to preach regularly for three years, but in 1842 he was returned as supernumerary, passing to superannuated, and remaining such until his death, at Greenwich, Washington Co., N.Y., Oct. 18, 1854. See *Minutes of Annual Conferences*, 1855, p. 539.

Stead, William D.,

a Methodist Episcopal minister, was born in the parish of Brayton, Yorkshire, England, in 1799. He emigrated to the United States when three

years old, was converted in his nineteenth year, admitted on trial in the New York Conference in 1832, and appointed to Johnstown Circuit. He subsequently filled the following appointments: Lansingburg and Waterford, Sand Lake, Pittstown, New Lebanon, Chatham, and Chester. He died Jan. 6, 1844. He was characterized by great fidelity and sobriety; was a good preacher, remarkable for simplicity and ardor, and a most excellent pastor. See *Minutes of Annual Conferences*, 3, 582.

Steagall, Joy P.,

a minister of the Methodist Episcopal Church, South, was born in Jasper County, Ga., Dec. 4, 1807, and united with the Church when twelve years of age. He was admitted on trial into the Georgia Conference in 1834, and continued in the active ministry till within two years of his death, April 9, 1848. See *Minutes of Annual Conferences of the M.E. Church, South*, 1849, p. 202.

Steal

(**ἄρῆ**; **κλέπτω**). The Mosaic law on the subject of stealing is contained in ~~(22:1)~~ Exodus 22 and consists of the following enactments:

1. He who stole and killed an ox or a sheep was to restore five oxen for the ox, and four sheep for the sheep.
2. If the stolen animal was found alive, the thief was to restore double.
3. If a man was found stealing in a dwelling house at night and was killed in the act, the homicide was not held guilty of murder.
4. If the act was committed during daylight, the thief might not be killed, but was bound to make full restitution or be sold into slavery.
5. If money or goods deposited in a man's house were stolen therefrom, the thief, when detected, was to pay double; but
6. If the thief could not be found, the master of the house was to be examined before the judges.
7. If an animal given in charge to a man to keep was stolen from him, i.e. through his negligence, he was to make restitution to the owner. *SEE OATH.*

There seems to be no reason to suppose that the law underwent any alteration in Solomon's time, as Michaelis supposes; the expression in ^{<2163>}Proverbs 6:30, 31 is that a thief detected in stealing should restore sevenfold, i.e. to the full amount, and for this purpose even give all the substance of his house, and thus in case of failure be liable to servitude (Michaelis, *Laws of Moses*, § 284). On the other hand, see Bertheau on Proverbs 6; and Keil, *Arch. Hebr.* § 154. Man stealing was punishable with death (^{<2116>}Exodus 21:16; ^{<5347>}Deuteronomy 24:7). Invasion of right in land was strictly forbidden (^{<2717>}27:17; ^{<2388>}Isaiah 5:8; ^{<3112>}Micah 2:2). *SEE THEFT.*

Stearne.

SEE STERNE.

Stearns, Charles,

a Unitarian minister, was born at Leominster, Mass., July 19, 1753; entered Harvard University in 1769, and graduated in 1773. Immediately upon graduation he commenced to teach, and during 1780 and 1781 he was tutor at Cambridge. He was first employed to preach at Lincoln in October 1780, over which Church he was installed. Nov. 7, 1781. In 1792 he became principal of a high school in Lincoln, which continued ten years. In 1810 he received the degree of D.D. from Harvard University. He died July 26, 1826. He published, *The Ladies' Philosophy of Love* (1797), a poem: — *Dramatic Dialogues for the Use of Schools* (1798): — *Principles of Religion and Morality* (1798; 2d ed. 1807): — *Sermons* (1792, 1806, 1815, etc.). See Sprague, *Annals of the Amer. Pulpit*, 8, 147.

Stearns, Josiah,

a Congregational minister, was born at Billerica, Mass., Jan. 20, 1732, and graduated from Harvard University in 1751. He was ordained pastor of the Church in Epping, N.H., March 8, 1758. He adopted and earnestly advocated the principles of the Revolution, sending his elder sons into the army, and sacrificing most of his worldly interest in support of the American cause. Mr. Stearns was a close and thorough student, and, although his slender means would not allow him to possess much of a library, he was favored with the use of books by friends. He died at Epping, July 25, 1788. Five of his occasional sermons were published. See Sprague, *Annals of the Amer. Pulpit*, 1, 575.

Stearns, Samuel,

a Congregational minister, son of the preceding, was born at Epping, N.H., April 8, 1770. He fitted for college at Exeter Academy, entered Dartmouth in 1790, whence he removed in his junior year to Cambridge, and graduated at Harvard in 1794. He studied theology under Rev. Jonathan French, of Andover, and was ordained minister of the town of Bedford April 27, 1795. On Nov. 14, 1831, a vote was passed in town meeting to occupy the pulpit for a certain number of Sundays during the ensuing winter with Unitarian preachers. A new society was consequently formed under the name of the Trinitarian Congregational Society, June 5, 1833; and Mr. Stearns became its minister, which connection he held till his death, Dec. 26, 1834. He published six occasional *Sermons* and *Discourses* (1807-22), and an *Address* (1815). See Sprague, *Annals of the Amer. Pulpit*, 1, 579.

Stearns, Samuel Horatio,

a Congregational minister, son of the preceding, was born at Bedford, Mass., Sept. 12, 1801. In 1816 he entered Phillips Academy, Andover, where he underwent a change of heart, and made a public profession of religion in June, 1817. He entered Harvard College in 1819, from which he graduated in 1823. After leaving college, he became a teacher in Phillips Academy, where he remained until 1825, when he entered the Theological Seminary at Andover, leaving it in 1828. His health was in such a feeble condition that he would not consider himself a candidate for settlement until 1834, in which year, on April 16, he was ordained pastor of the Old South Church, Boston. After preaching for three Sabbaths, he was compelled to cease, and returned to Bedford. In June, 1835, he commenced to travel in pursuit of health, and so far recovered as to anticipate a resumption of labors among his people. But this was found to be too dangerous an experiment, and he sought a dismissal, which was granted him in February 1836. He went abroad in the following June and died in Paris, July 15, 1837. His *Life and Select Discourses* were published by his brother, William A. Stearns (Boston, 1838, 12mo). See Sprague, *Annals of the Amer. Pulpit*, 2, 718.

Stearns, Silas,

a Baptist minister, was born at Waltham, Mass., July 26, 1784. Although born of Unitarian parents, he was led to Christ by the preaching of Dr.

Stillman, a Baptist preacher, by whom he was baptized in 1804. He pursued his studies under Rev. Dr. Baldwin, of Boston, and was licensed to preach Sept. 11, 1806. Soon after he gave up his trade, that of upholsterer, and applied himself wholly to preparation for the ministry. He was ordained an evangelist Oct. 22, 1807, and soon after began to labor in Bath, Me. A Church was the result, and was recognized Oct. 30, 1810, Mr. Stearns being installed the same day as its pastor, which relation he sustained until his death, July 18, 1840. He was a man of warm affections, earnest in purpose, and diligent in labor. He published a *Discourse* (Dec. 31, 1816). See Sprague, *Annals of the Amer. Pulpit*, 6, 524.

Stearns, Timothy,

a Presbyterian minister, was born at Billerica, Mass., Jan. 23, 1810. He was educated at Phillips Academy, Andover, Mass., graduated at Amherst College, Mass., in 1833, spent a year as teacher in the Female Seminary at Chillicothe, O., graduated at the Andover Theological Seminary, Mass., in 1837, was licensed by the Andover Congregational Association, removed to Athens, O., and was ordained and installed pastor of the Church at Worthington, O., where he labored nearly four years successfully. In 1842 he accepted a call to Mount Pleasant Church, Kingston, O., where his talents as a minister were fully displayed, and his zeal and energy blessed in the ingathering of many to the Church. In 1848 he induced his Church to erect in Kingston a Presbyterian academy as “an Ebenezer to God’s goodness to them” in the fifty years of their existence as a Church. In 1855, owing to impaired health, he removed to Iowa and took charge of the Church at Mount Pleasant, Iowa Presbytery. The Church was weak, but God blessed his labors, and in 1857 the congregation dedicated one of the most complete and commodious houses of worship in that State. He died July 19, 1861. Mr. Stearns was an excellent preacher and an eminently faithful pastor. He was the author of a work on *The Promises*, and of several magazine articles. See Wilson, *Presb. Hist. Almanac*, 1862, p. 119. (J.L.S.)

Stearns, William Augustus,

D.D., LL.D., an eminent Congregational minister and educator, was born at Bedford, Mass., March 17, 1805. In his father’s house industry and economy, study and piety, culture and kindness, went hand in hand. At the age of six he recited the Assembly’s Shorter Catechism entire at one

standing in the Church. At fourteen he committed to memory the entire Gospel of Luke in one week, working in the hay field with the men during the day. In the necessary economy of the family, one Latin grammar had to suffice for all the older sons. One afternoon when his brother was not using the book, William learned his first Latin lesson, and astonished his father at the recitation; but so great were his excitement and the strain on his nerves in accomplishing it that as soon as it was ended he fainted away. His father hesitated about sending him to college for want of pecuniary means. At length he was sent to Phillips Academy, where he remained three years and distinguished himself as a scholar. During a revival in 1823, which occurred in his senior year, he was converted. This was the year in which the day of prayer for colleges was first observed. Instead of joining his father's Church, he united with that in the seminary chapel. One of the sons had graduated at Harvard, and, notwithstanding the change which had come over its theological status, and as the college was only twelve miles from home, it was determined he should go there; besides, his father and grandfather were graduated there. He entered Harvard in 1823 and was graduated in the class of 1827. He taught school every winter. So scanty were his means that at one time he was on the point of leaving the college, but the good president, Kirkland, relieved him from embarrassment. As to his standing in college, Edmund Quincy, one of his classmates, writes, "His recitations were always perfect, and in Latin and Greek the most elegant as well as correct of any." After his graduation he occupied his time in teaching as principal of the Academy in Duxbury, Mass. He had no question about his profession. The ministry being hereditary in the family, it seemed to be a matter of course that it should be his profession, and he accordingly entered Andover Theological Seminary in 1827. He was ordained Dec. 14, 1831. His first discourse was preached at Cambridgeport. He accepted a unanimous call to the First Evangelical Congregational Church in Cambridgeport, and was installed Dec. 14, 1831. He entered upon his work with heartiness, and his labors were blessed, his Church was enlarged and its numbers increased, and in time one of the most beautiful of churches was erected. The number admitted to the Church during his ministry was little less than five hundred. He took a deep interest in Harvard as one of its trustees. He was elected president of Amherst College, and was inaugurated Nov. 22, 1854. As the results of his administration, the outward growth and prosperity of the college gave ample evidence in bequests and donations amounting to \$800,000, a doubling of the number of college edifices, all of the most costly and

elegant construction. When president Stearns was inaugurated there were eleven professors and two hundred and one students, and at his death there were twenty-one professors and three hundred and thirty-eight students. Of upwards of two thousand alumni, more than half of them had graduated under his presidency. He was appointed a member of the Massachusetts Board of Education, which office he held for eight years. He was president of the Massachusetts Missionary Society for seventeen years, and in a great measure guided the councils of the American Board of Commissioners for Foreign Missions. Dr. Stearns died suddenly, June 8, 1876. As a preacher he usually wrote his sermons, which were at once doctrinal and practical, instructive, eloquent, and impressive. He was so distinct and clear in his articulation that not a word was lost. His strength lay not in his written, but in his spoken discourse, and particularly in his executive capacity. He managed his business with rare discretion, and might have been rich had he not aimed at something higher. His great secret of success and usefulness did not lie in one faculty, but in the perfect balance of all his powers and faculties. His faith was unbounded in God, himself, and his fellow men. He was not a book maker, nor in the technical sense an author. The *Life and Discourses* of his eldest brother, Rev. S.H. Stearns, pastor of the Old South Church, Boston, was the largest volume he ever gave to the public. His writings consist of *Essays* on Infant Baptism and Infant Church Membership and *Sermons* on the death of president Taylor; on the position and mission of the Congregational Church; commemorative of Daniel Webster; on slavery; on educated manhood; on national fast; election sermon; a plea for the nation; with numerous others on different subjects. (W.P.S.)

Stebbing, Henry

(1), an English divine, was successively rector of Rickinghall, Suffolk; preacher of Gray's Inn, London; and chancellor of the diocese of Salisbury. He was noted as a controversialist, being opposed to Hoadly in the Bangorian Controversy, and to Warburton's *Divine Legation of Moses*. He died in 1763. Among his published works are, *Polemical Tracts* (Camb. 1727, fol.): — *Defense of Dr. Clark's Evidences* (Lond. 1731, 8vo): — *Discourse on the Gospel Revelation* (ibid. 1731, 8vo): — *Brief Account of Prayer, The Lord's Supper*, etc. (ibid. 1739, 8vo): — *Christianity Justified upon Scripture Foundation* (ibid. 1750, 8vo): — *Sermons on Practical Christianity* (1759-60, 2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Stebbing, Henry

(2), D.D., son of the preceding, was born at Rickinghall, Suffolk, in 1716; entered Catharine Hall, Cambridge, 1734; succeeded his father as preacher of Gray's Inn, 1750; and shortly after as chaplain in ordinary to the king. He received his degree of D.D. in 1759, and died at Gray's Inn in 1787. He was a truly learned and good man, and an indefatigable preacher. He wrote *Sermons on Practical Subjects*, published with an account of the author by his son (Lond. 3 vols. 8vo; vol. 1 and 2, 1788; vol. 3, 1790). See Darling, *Cyclop. Bibliog.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Stebbins, Dixon,

a minister of the Methodist Episcopal Church, was a native of Wilbraham, Mass. Of his early life and conversion we are without information. He was received into the Providence Conference in 1842, and preached, with intervals of ill health, until 1853, when he received a superannuated relation. He died at Hanson, Sept. 27, 1853. See *Minutes of Annual Conferences*, 1854, p. 346.

Stebbins, Lorenzo D.,

a minister of the Methodist Episcopal Church, was born Sept. 2, 1817. He was educated at Cazenovia Seminary, and graduated from the Wesleyan University, Middletown, Conn., in 1842. In 1844 he joined the Black River Conference; in 1853 became professor of mathematics to the New York Conference Seminary; in 1854 was appointed principal of Fairfield Seminary. At the close of the year he was transferred to the Troy Conference, and in 1866 to the New England Conference. In the spring of 1867 he removed to Central New York, where he remained until his death, Nov. 1, 1869. See *Minutes of Annual Conferences*, 1870, p. 88.

Stebbins, Stephen J.,

a minister of the Methodist Episcopal Church, was born at South Salem, Westchester Co., N.Y., in 1808. He professed conversion May 10, 1828, and soon after joined the Church. He was licensed to preach in 1836, and in 1839 was received into the New York Conference. After several years he was transferred to the New York East Conference, in which he continued to preach until 1867, when he ended his regular labors. He then

removed to Bethel, Conn., where he died, Feb. 3, 1876. See *Minutes of Annual Conferences*, 1876, p. 62.

Steck, John Michael,

a Lutheran clergyman, was born at Germantown, Pa., Oct. 5, 1765. He studied theology under Dr. Helmuth, and was afterwards admitted a member of the Lutheran Synod of Pennsylvania. In 1784 he took charge. at Chambersburg, in 1789 became pastor to the congregations in Bedford and Somerset counties, and in 1792, accepted a call from the congregations in Westmoreland County, making Greensburg his residence, where he died, July 14, 1830. He was an earnest, faithful, and successful minister. See Sprague, *Annals of the Amer. Pulpit*, 9, 148.

Steck, Michael John,

a Lutheran clergyman, son of the preceding, was born at Greensburg, Pa., May 1, 1793, and studied at the Greensburg Academy. Soon after leaving the academy he began to study theology under his father, continuing it with Rev. Jacob Schnee, of Pittsburgh. He was licensed to preach by the Synod of Pennsylvania in 1816, and began his labors as temporary assistant to his father. He received a call from Lancaster, O., and entered upon his duties Dec. 15, 1816. Here he labored with great acceptance in his own and other churches, besides making, by appointment of the synod, extensive missionary tours. In 1829 Mr. Steck removed to Greensburg as his father's assistant; and on the death of his father, in 1830, succeeded to the sole pastorate, where he labored until his death, Sept. 1, 1848. An idea may be formed of the amount of his labors from the fact that he ministered regularly to eleven churches, besides preaching at three or four stations, some of which were distant thirty miles from his residence. See Sprague, *Annals of the Amer. Pulpit*, 9, 148.

Stedingers,

a community of Frisians who were settled in the vicinity of Bremen and Oldenburg at the beginning of the 13th century, and who were deprived of liberty and independence because they refused to render tithes to the Church. A certain priest became dissatisfied with the amount of the fee paid at confession by the wife of a prominent man, and when administering the sacrament he placed her money instead, of the host in her mouth. Convinced that her sins prevented her from swallowing the supposed host,

she carried it in her mouth to her home, where she discovered its nature. Her husband was indignant at the insult offered his wife, and reported the case to the superiors of the priest, but obtained only unworthy reproaches in reply. He therefore considered himself warranted in punishing the offender, and took his life. The clergy now assumed the attitude of an injured party, and complained to archbishop Hertwig II of Bremen, who demanded the rendition of the murderer and the payment of an immoderate fine, and accompanied his demand with violent threats of punishment in case of refusal. As the action of the criminal had been already approved by the Stedingers, they refused obedience; and when the archbishop imposed increasingly heavy burdens, and even pronounced the ban over the country, they renounced the authority of himself and his chapter, refused further tithes, and declared that they would thenceforward recognize no authority over them save that of the civil government (1204 sq.). The archbishop, having already in 1197 obtained the promise of pope Innocent III that a crusade should be inaugurated against the Stedingers if required for their subjection, now collected an army (1207) and marched against the rebels, but was appeased with money and promises. He died in the following year, and his successors renewed the war, prosecuting it with varying success during forty years. A large army raised by archbishop Gerhard II was utterly defeated and its base of operations, the Castle of Schluter (*Castrum Sluttere*), stormed in 1230. Enraged by the disaster, the bishop and his associates now called upon the world to combine for the destruction of the contumacious heretics, and did not hesitate to spread abroad the most contemptibly silly and impossible stories, which could only find credence in a superstitious and spiritually enslaved age. The pope was nevertheless induced by such calumnies to pronounce the general ban of the Church over the unhappy community, and to cause a crusade against it to be preached. Forty thousand soldiers assembled at Bremen to avenge the injury sustained by the Church, and the most powerful ally of her enemies, duke Otto of Luneburg, was detached from their cause through papal influence and the fear of the imperial interdict. The Stedingers nevertheless prepared for resistance; and when the attack was made and irresistible numbers prevailed against them, four hundred of them laid down their lives in the conflict before the field was lost; and in another place a wing of the great army was actually defeated, and its purpose of destroying the dikes of the river Weser and drowning out the population prevented. The prisoners taken by the crusaders were, however, numerous, and all miserably perished at the stake. The country was devastated with fire and sword, and

rapine and licentiousness were the governing motives of the army of the Church. A final battle took place on May 27, 1234, near Altenesch. Eleven thousand Stedingers drove the mighty host of their adversaries before them, but, having lost their formation in the pursuit, were themselves taken in flank and rear by the cavalry under count Cleve. Half of them fell on the field, or were drowned in the stream. Of the remainder, some fled to the free Frisians and became fully identified with them, and others submitted to the authority of the Church. Their country was divided between the, archbishop of Bremen and counts Otto II and Christiami III of Oldenburg. The archiepiscopal Church in Bremen celebrated the bloody triumph with a procession, and ordained an annual day of commemoration, fixing on the fifth Sunday after Easter for that purpose, besides causing a chapel to be erected near the scene of the victory. The abbot Hermann of Corvey exhibited his joy by the erection of two other chapels in the same neighborhood. All the writers prior to the Reformation who mention this war condemn the Stedingers as heretics, and it was reserved for the days of Protestantism to vindicate the fame of these champions of liberty. On May 27, 1834, a simple but durable monument was dedicated to their memory on the site where once stood one of the abbot of Corvey's chapels. See *Monachi Chronicles*. in A. Matth. *Analect.* 2, 501; *Chron. Rastad.* ap. Langeb. *Scriptt. Rer. Danic.* vol. 3; Stadeus, *Chron. ad A.* 1197; Wolter, *Chronicles Brem.* ap. Meibom. vol. 2; *Godefr. Monach. S. Pantol. ad A.* 1234, ap. Freher-Struve, 1, 399; *Ep. Gregor. IX*, in Raynald, anno 1233, No. 42, complete in Ripoll; *Bullarium Ord. Proedicat.* 1, 52, and *Ep. Gregor. IX ad Henrici Friderici Imp. Filium*, in Martene, *Thesaur.* 1, 950; Mansi, 23, 323; Bisbeck, *Die Nieder- Weser u. Osterade* (Hanov. 1789); Kohl, *Handb. d. Herzogth. Oldenburg* (Bremen, 1825); Muhle, *Geschichte d. Stedingerlandes im Mittelalter*, in Strackerjan, *Beitr. zur Gesch. d. Grossherzogth. Oldenburg* (Bremen, 1837), vol. 1; Crantz, *Metropolis*, lib. 7 and 8; Schminck, *Expedit. Cruc. in Stedingos* (Marb. 1722); Ritter, *Diss. de Pago Steding et Stedingis Soec. XIII Hoereticis* (Viteb. 1725); Lappenberg, *Kreuzzug gegen d. Stedinger* (Stade, 1755); Hamelmann, *Oldenb. Chronik*; Von Halem, *Gesch. d. Herzogth. Oldenb.* vol. 1; Scharling, *De Stedingis Comment.* (Hafn. 1828). See also general histories of the region and the Church, e.g. Schröckh, pt. 29; Gieseler, *Lehrbuch*, vol. 2, pt. 2, p. 599 sq.

Stedman, Rowland,

a Nonconformist minister, was born at Corston, Shropshire, in 1630. He was admitted commoner of Baliol College, Oxford, in 1647, and removed to University College in 1648, taking his degree of A.M. in 1655. He soon after became minister of Hanwell, Middlesex, and vicar of Ockingham, Berkshire, in 1660. In 1662 he was ejected for nonconformity, and afterwards became chaplain to Philip, lord Wharton. He died in 1673. Stedman wrote, *The Mystical Union of Believers with Christ* (Lond. 1668, 8vo): — *Sober Singularity* (ibid. 1668, 8vo).

Steel.

In all cases where the word “steel” occurs in the A.V. the true rendering of the Hebrew is “copper.” **hvwj n]** *nechushah*, except in ^{<1025>}2 Samuel 22:35; ^{<1814>}Job 20:24; ^{<1984>}Psalms 18:34 [35], is always translated “brass;” as is the case with the cognate word **tvj nā** *nechosheth*, with the two exceptions of ^{<2452>}Jeremiah 15:12 (A.V. “steel”) and ^{<1502>}Ezra 8:27 (A.V. “copper”).

Whether the ancient Hebrews were acquainted with steel is not perfectly certain. It has been inferred from a passage in Jeremiah (^{<2452>}Jeremiah 15:12) that the “iron from the north” there spoken of denoted a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chalybes of the Pontus, the ironsmiths of the ancient world. The hardening of iron for cutting instruments was practiced in Pontus, Lydia, and Laconia (Eustath. 2, 2, 294, 6R, quoted in Muller, *Hand. d. Arch. u. d. Kunst*, § 307, n. 4). Justin (44, 3, 8) mentions two rivers in Spain, the Bilbilis (the Salo, or Xalon, a tributary of the Ebro) and the Chalybs, the water of which was used for hardening iron (comp. Pliny, 34, 41). The same practice is alluded to both by Homer (*Od.* 9, 393) and Sophocles (*Aj.* 650). The Celtiberians; according to Diodorus Siculus (5, 33), had a singular custom. They buried sheets of iron in the earth till the weak part, as Diodorus calls it, was consumed by rust, and what was hardest remained. This firmer portion was then converted into weapons of different kinds. The same practice is said by Beckmann (*Hist. of Inv.* 2, 328, ed. Bohn) to prevail in Japan., The last-mentioned writer is of opinion that of the two methods of making steel, by fusion either from iron stone or raw iron, and by cementation, the ancients were acquainted only with the former. *SEE COPPER.*

There is, however, a word in Hebrew, **hDl Pi** *paldah*, which occurs only in ^{<40B>}Nahum 2:3 [4], and is there rendered “torches,” but which most probably denotes steel or hardened iron, and refers to the flashing scythes of the Assyrian chariots. In Syriac and Arabic the cognate words (*poldo*, *faludh*, *fuladh*) signify a kind of iron of excellent quality, and especially steel; *SEE METAL*.

Steel appears to have been known to the Egyptians. The steel weapons in the tomb of Rameses III, says Wilkinson, are painted blue, the bronze red (*Anc. Eg. 2*, 154). *SEE IRON*.

Steel, Robert, D.D.,

a Presbyterian divine, was born in the vicinity of Londonderry, Ireland, Jan. 9, 1793. In early boyhood he came to the United States, pursued his preparatory studies in the Academy of Philadelphia, graduated at the College of New Jersey, at Princeton, N.J., and at the Associate Reformed Theological Seminary, New York; was licensed by Philadelphia Presbytery, commenced his labors as a city missionary in that city and vicinity, and (Nov. 9, 1819) was ordained and installed pastor of the Presbyterian Church at Abington, Pa. This was his only charge, and here he performed faithfully and successfully his life work. He died Sept. 2, 1862. Dr. Steel was a good man, and a preeminently effective preacher. The Church was to him “all in all; “ the cause of missions seemed to absorb all his interest; and the Sabbath school cause, apparently, possessed his whole heart. See Wilson, *Presb. Hist. Almanac*, 1863, p. 207. (J.L.S.)

Steele, Allen,

a minister of the Methodist Episcopal Church, was born at Salisbury, N.Y., May 24, 1808. He was converted at the age of thirteen years, and studied for a while at Wilbraham, Mass., and then began to teach school in Western New York. In 1831 he was admitted into the Genesee Conference. He received appointments, among others, in Buffalo, Rochester, Troy, Albany, and New York. After nearly forty years of ministerial labor, he retired as a superannuate to West Barre, N.Y., where he died, Jan. 14, 1873. At the time of his death he was a member of the Western New York Conference. He was a critical scholar, a sound theologian, and an eloquent and powerful preacher. See *Minutes of Annual Conferences*, 1873, p. 110.

Steele, Anne,

a hymn writer, usually called *Mrs. Steele*, although she really was never married, was born at Broughton, Hampshire, England, in 1716. Her father, the Rev. William Steele, was a Baptist minister in the place of her nativity. She developed early in life poetical talent, which showed itself in the composition of devotional hymns, many of which have been introduced into our collections of hymns. She united with her father's Church when she was fourteen years of age. A few years after this she became engaged to a young man named Escort. The day for the wedding was fixed, and her friends were assembled to witness the ceremony, when the sad intelligence was brought to the house that the expected bridegroom, having gone into the river to bathe, ventured beyond his depth, and was drowned. In 1750 two volumes of her poetry were published under the name of *Theodosia*. She died in 1778. Her collected *Poems and Hymns*, published in 1780, were edited by Dr. Caleb Evans. They were published also in Boston in 1808, and a new edition, edited by John Sheppard, was published in 1863. See Christopher, *Hymn-writers and their Hymns*, p. 225; Butterworth, *Story of the Hymns* p. 58-60; Belcher, *Historical Sketches of Hymns*, p. 237-239. (J.C.S.)

Steele, David,

a minister of the Methodist Episcopal Church, was born about 1791. When about eighteen years of age he joined the Church, and in 1820, was admitted on trial into the Baltimore Conference. From that time he labored with great acceptance and success until 1847, when he took a supernumerary relation. This relation was changed to superannuated in 1849, and was continued until his death, at Washington, D. C., May 4, 1852. See *Minutes of Annual Conferences*, 1853, p. 313.

Steele, Joel,

a Methodist Episcopal minister, was born at Tolland, Conn., Aug. 14, 1782. Converted when twenty-two years of age, he entered the itinerancy in 1806, and was stationed successively as follows: Lunenburg Circuit; Bristol, Me.; Vershire, Vt.; Tolland, Conn.; Ashburnham, Mass.; New London, East Greenwich, Conn.; Barre, Mass.; Barnard, Vershire, Vt.; Wethersfield, Conn.; Unity, Me.; Wellfleet, Eastham, Sandwich, Saugus, Edgartown, Barnstable, Chatham, Truro, Weymouth, Easton, Walpole, and Gloucester, Mass. In 1845 he took a superannuated relation, and died Aug.

23, 1846 — a father in Israel — having been forty years in the ministry. Mr. Steele possessed an amiable and humble spirit, a clear understanding, and his preaching was plain, manly, and deeply in earnest. See *Minutes of Annual Conferences*, 4, 116.

Steele, John

(1), a minister of the Associate Reformed Church, was born in York County, Pa., Dec. 17, 1772, and received his collegiate education at Dickinson College, where he graduated in 1792. He studied theology under the Rev. John Young, of Greencastle, Pa., and was licensed by the First Associate Reformed Presbytery of Pennsylvania May 25, 1797, and ordained in August, 1799. He then went to Kentucky, where he had charge of four congregations till 1803, when he was relieved of two. In 1817 he removed to Xenia, O., where he remained until October 1836. He had just moved to Oxford, and had made some arrangements for his family, when he died suddenly, Jan. 11, 1837. He was an able, clear-headed theologian, well read in Church history, and versed in ecclesiastical affairs; and served long and ably as clerk both of his presbytery and synod. See Sprague, *Annals of the Amer. Pulpit*, 9, 102.

Steele, John

(2), a Presbyterian minister, was born at Bellefonte, Center Co., Pa., Dec. 11, 1812. He received a careful parental training, joined the Church at the age of twenty-two, pursued his academical studies at Milan Academy, Huron Co., O.; graduated at Jefferson College, Pa., in 1842, and at the Theological Seminary at Allegheny City in 1845; was licensed to preach by the Presbytery of Blairsville, Ind., April 16, 1846; ordained by Lake Presbytery April 8, 1849; and in 1850 was installed pastor of the Church of Laporte County, Ind. In 1855 he labored at Macomb, MacDonough Co., Ill.; in 1856 he returned to Indiana, and labored at South Bend, in Lake Presbytery; in 1859 at Newton, Ia.; in 1860 as a missionary to Pike's Peak, in company with several members of his Church; was appointed chaplain of the 13th Regiment Iowa Volunteers Nov. 5, 1861, and died in that service Sept. 10, 1862. Mr. Steele was an able expounder of the doctrines of the Bible, faithful and self-sacrificing as an army chaplain, and mild, amiable, and social as a man. See Wilson, *Presb. Hist. Almanac*, 1864, p. 196. (J.L.S.)

Steele, Richard,

a Nonconformist preacher, graduated at St. John's College, Cambridge. He became vicar of Hanmere, North Wales, and was ejected for nonconformity in 1662. He died in 1692. His works, which are commended by Philip Henry, are, *Antidote against Distractions* (Lond. 1667, 8vo; 3d ed. 1673; 1861, 12mo): — *Discourse of Old Age*: — *Discourse upon Unrighteousness* (1670, 8vo): — *Christian Husbandman's Calling* (1670): — *Tradesman's Calling* (1684, 8vo): *Sermons*. See Darling, *Cyclop. Bibliog.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Steele, Robert A.,

a minister of the Methodist Episcopal Church, South, was born about 1804. He was converted in early life, and practiced medicine for several years. In 1883 he was admitted on trial in the Georgia Conference, and appointed as junior preacher to Alcovia Circuit. For eleven years he continued his itinerant career, serving the Church as a preacher, and for several years as presiding elder. He died in February, 1844. He was a man of great worth to the Church, of strong faith and good preaching talents, and perhaps few men ever possessed more true missionary zeal than he did. See *Minutes of Annual Conferences of the M.E. Church, South*, 3, 592.

Steele, Samuel, D.D.,

a minister of the Methodist Episcopal Church, was born in the city of Londonderry, Ireland, May 21, 1821. He came to this country, and entered the Methodist ministry. He was appointed chaplain of the Seventh Regiment, West Virginia Volunteer Infantry, and served until the close of the war. He was a member of the West Virginia Conference, and served as presiding elder, secretary of the conference three times, and as delegate to the General Conference of 1872. He died May 24, 1886. See *Min. of Annual Conf.*, Fall, 1886, p. 346.

Steen, Cornelis Van Den.

SEE CORNELIUS A LAPIDE.

Steeple

(*stepull*), the tower of a church, etc., including any superstructure, such as a spire or lantern, standing upon it. In some districts small churches have

the steeples not unfrequently formed of massive wooden framing, standing on the floor, and carried up some little distance above the roof; these are usually at the west end, parted off from the nave by a wooden partition, as at Ipsden and Tetsworth, Oxfordshire. *SEE BELFRY; SEE TOWER.*

Stefani, Tommaso De',

an Italian painter, was born at Naples about 1230. He painted the chapel of the Minutoli in the Duomo, mentioned by Boccaccio, with a series of frescos representing the passion of our Savior. In the Society of St. Angelo at Nilo are the paintings of *St. Michael* and *St. Andrew* that are attributed to him. He died probably about 1310. He may be regarded as the earliest of the Neapolitan school. See Hoefer, *Nouv. Biog. Générale*, s.v.

Steffani, Agostino,

an Italian composer, was born at Castel-franco, government of Venice, about 1655. In his youth he was entered as a chorister at St. Mark's, Venice, where a German nobleman, pleased with him, obtained his discharge, took him into Bavaria, gave him a liberal education, and when he arrived at the proper age got him ordained. He then took the title of *Abate*, by which he is now commonly known. His ecclesiastical compositions soon became numerous, and attracted the notice of Ernest, duke of Brunswick, who invited him to Hanover, and made him director of his chamber music. Steffani was also a statesman, and had a considerable share in concerting with the courts of Vienna and Ratisbon the scheme for erecting the duchy of Brunswick-Luneburg into an electorate, for which service the elector assigned him a handsome pension, and pope Innocent XI gave him the bishopric of Spiga. He died at Frankfort in 1730.

Stegall, Benjamin C.,

a minister of the Methodist Episcopal Church, South, was a native of Jasper County, Ga. He joined the Mississippi Conference about 1837, located after six or seven years' travel, and was readmitted into the Louisiana Conference in 1855. He died June 10, 1860. See *Minutes of Annual Conferences of the M.E. Church, South*, 1860, p. 235.

Steger, Benedict Stephan,

a Lutheran minister, was born at Nuremberg, April 9, 1807. He studied at Erlangen and Berlin. His first ministerial duties he performed in his native

place. In 1835 he was appointed second preacher at Hof, and in 1843 he was called to his native place as third preacher of St. Aegidius's, as which he labored for thirty-three years. He died Feb. 9, 1876. Besides sermons and a catechetical manual, he published *Die protestantischen Missionen und deren gesegnetes Wirken* (Hof, 1844-50, 3 pts.), giving a history of the Protestant Missions till the first half of this century. See Zuchold, *Bibl. Theolog.* 2, 1260; Delitzsch, *Saat auf Hoffnung* (1876), 13, 130 sq. (B.P.)

Stegman, Josua,

a Lutheran divine, was born in 1588 at Sulzfeld, in Franconia. For ten years he attended the lectures at the Leipsic University, and on account of his great learning he was honored in 1617 with the degree of D.D. by the Wittenberg faculty. In 1621 he went to Rinteln as professor of the newly founded university there; but on account of the war he had to relinquish his position until 1625, when he returned and discharged his pastoral as well as academical duties until 1630. About this time the Benedictine monks returned to Rinteln, and Stegman's position became very unpleasant. He was persecuted in every way, and the excitement which he had to undergo caused his death, Aug. 3, 1632. He is the author of the famous German hymn, *Ach, bleib' mit deiner Gnade* (English transl. in *Lyra Germ.* 2, 120, "Abide among us with thy grace, Lord Jesus, evermore"). Besides this and other hymns, he also wrote *Photianismus, h. e. Succincta Refutatio Errorum Photianorum, 56 Disputationibus Breviter Comprehensa* (Rinteln, 1623; Frankfort, 1643). See *Theolog. Universal-Lexikon*, s.v.; Koch, *Gesch. des deutschen Kirchenliedes*, 3, 128 sq.; 8, 148; Winer, *Handb. der theolog. Literatur*, 1, 354; 2, 788. (B.P.)

Steiger, Carl Friedrich,

a Reformed minister of Germany, was born in 1806 at Flaweil, in Switzerland. In 1832 he was called to the pastorate at Brunnadern, in 1838 to Balgach, and in 1841 to Wattwyl, in Toggenburg, where he died, May 11, 1850. He published, *Kleine Wochenpredigten über des Christen Stimmung und der Wetton* (5th ed. St. Gall, 1862): — *Maria von Bethanien. Ein Andachtsbuch für christl. Jungfrauen* (ibid. 1843): — *Das Gebetbuch der Bibel* (ibid. 1847-53): — *Religiose Gedichte* (ibid. 1851). See Koch, *Gesch. des deutschen Kirchenliedes*, 7, 382 sq.; *Regensburger Conversations-Lexikon*, s.v.; Zuchold, *Bibl. Theolog.* 2, 1261 sq. (B.P.)

Steiger, Wilhelm,

a minister of the Reformed Church in Switzerland, was born in Aargau, Feb. 9, 1809, and matriculated at Tübingen in 1826. Stäudlin and Bengel were at that time in the faculty, though the latter died only a year afterwards. Steiger then removed to Halle, and came under the controlling influence of Tholuck, through which his natural aversion to the prevalent rationalism was intensified. In 1828 he was ordained at Aargau to the ministry, and devoted himself to earnest labors within his own denomination, being urged by the conviction that a lack of faithful preaching and pastoral care was largely responsible for the separation of many believing souls from the Church. In connection with Dr. Hahn, of Württemberg, he conducted social meetings for spiritual edification, tutored students, and wrote for the periodical press, among other things an interesting history of the Momiers of Vaud for the *Evangel.*

Kirchenzeitung at Berlin. He became associate editor of that journal in 1829, and devoted himself wholly to study and literary work. From this period date the pamphlet *Die Hallische Streitsache*, etc., and the book *Kritik des Rationalismus in Wegscheider's Dogmatik* (Berlin, 1830). In 1832 he issued a valuable commentary on 1 Peter, dedicating the work to the theological committee of the Evangelical Association of Geneva, which had just called him to the exegetical chair of its theological institution. He entered on his new station at Easter 1832. It is said that he was uncommonly successful in giving adequate expression to German ideas in the French language. After his death, one of his students published, from notes taken in the lecture room, an *Introd. Générale aux Livres du N.T.* (Geneva, Lausanne, and Paris, 1837). Two volumes (1833-34) of a journal started by him and Hävernich (q.v.) were issued, entitled *Melanges de Theologie Reformee*, and in 1835 appeared his commentary on Colossians. In this work he included in the introduction only such information as was derived from sources other than the exposition of the epistle itself, and appended to the work a review of the exposition, in which he compared its results with the introduction. The work is built upon solid historical and philological foundations, and devotes especial attention to criticism of the text, despite its studied brevity. A hymn in honor of the Son of God, with which the preface concludes, affords evidence of the poetic endowment of the author, who left, in addition, a number of unprinted poems. He died Jan. 9, 1836, leaving a widow and an infant son. See Herzog, *Real-Encyclop.* s.v.

Steinhofer, Maximilian Friedrich Christoph,

an eminent minister in the Church of Wurtemberg, was born Jan. 16, 1706, at Owen, and graduated in theology at Tübingen in 1729. He supplemented his studies with a journey of observation among the churches of North Germany, and visited Herrnhut, the seat of the Moravian Brotherhood. Mutual esteem resulted, and measures were proposed for obtaining Steinhofer as pastor to the community of Herrnhut, but before any decision was reached he returned to Wurtemberg. Zinzendorf subsequently secured the release of Steinhofer from his own Church for Herrnhut; but the Saxon government interposed difficulties, and he accepted a call to Ebersdorf instead, where he filled the post of chaplain to the counts. The latter had previously organized the religious portion of their household into an *ecclesiola* after the pattern of Spener, and to guide this organization and oversee the associated orphanage was to be his task. The society ultimately (August, 1745) effected an organization and adopted a constitution modeled after those of Herrnhut, but was distinguished from the latter in doctrine and modes of expression, being more cautious, critical, and unqualifiedly scriptural. Steinhofer's relations with Herrnhut, however, were strongly influential, and in 1746 the Ebersdorf congregation united with the Moravian Brotherhood, while Steinhofer himself was ordained "coepiscopus for the Lutheran tropus." His service here was, however, brief, though varied. He married in 1747, and became inspector of a training school for a short time, after which he traveled in the execution of his office through various districts. The unsettled life to which he was condemned and the increasing fanaticism of the Brotherhood alienated him gradually from what had never been a thoroughly congenial home, and a brief visit to Wurtemberg threw him in the way of influences which excited all his long suppressed aversion to the sensuous teachings and modes of expression in current use at Herrnhut. He thereupon quietly retired from his functions, and in time, after correspondence with Zinzendorf, laid down his offices, March 14, 1749, and returned to the Church of Würtemberg. Four years were now spent in the sub-pastorate at Dettingen, whose fruit appeared in a collection of sermons, published in 1753. In this year he obtained the parish of Zavelstein, in 1756 that of Ehningen, and in 1759 he was made dean and preacher at Weinsberg, where he died in peace, Feb. 11, 1761. Steinhofer was characterized by mildness of disposition, joined with heroic devotion to the truth. He studied the Bible to obtain a correct apprehension of its meaning and for the enriching and developing of the

Christian character. He differed from Bengel in not preferring apocalyptic studies, and from Oetinger in avoiding a theosophic tendency. He preferred the solid ground of Scripture to the position of any speculation whatever. He is said by his contemporaries to have been endowed with an inexpressible something in his character with a peculiar sanctity which cannot be described. It was impossible to trifle in his presence, and yet impossible not to find pleasure there. He was an anointed one, who carried about with him supernatural radiance too impressive to be forgotten by those who knew him. His ministry was accordingly successful in the winning of souls. Steinhofers writings have been in part republished, and may be recommended to all who regard being imbued with the Scriptures as requisite for a right apprehension of the truth. They are, *Tagliche Nahrung d. Glaubens. n. d. Ep. an d. Hebraier* (latest ed. 1859, with autobiography): — *Nach d. Ep. an d. Colosser* (1853): — *Nach d. Leben Jesu* (1764), eighty-three sermons: — *Evangel. Glaubensgrund* (1753 54): — *Evangel. Glaubensgrund aus d. Leiden Jesu* (1754): — *Haushaltung d. dreieinigen Gebers* (1759): — *Erklärung d. ersten Briefes Johannis-last* ed. Hornburg, 1856): — *Römer* (Tüb. 1851): — *Christologie* (Nuremb. 1797; Tüb. 1864), etc. See Knapp's sketch of Steinhofers life in collection of *Sermons* (27) published by the Evangelical Brotherhood at Stuttgart; the autobiography mentioned above; an article in the *Christenbote*, 1832, and another in the *Bruderbote*, 1865-66; MS. sources in the archives of the Brotherhood, etc.

Steinkopf, Carl Friedrich Adolph,

a German doctor of theology, was born at Ludwigsburg, Sept. 7, 1773, and studied theology at Tübingen. In 1801 he went to London as pastor of the Savoy Church, and placed himself in personal communication with the Religious Tract Society, of which he afterwards became one of the secretaries. When the British and Foreign Bible Society was founded, March 7, 1804, Dr. Steinkopf took a prominent and important part, and was unanimously appointed one of its secretaries, with special reference to the foreign department; but he also took his full share in its domestic deliberations and proceedings. He sustained this office till the year 1826, when he retired, because he would not take the position of the society regarding the Apocryphal books of the Old Test. He died May 29, 1859. Steinkopf also published a series of sermons on different topics, which are enumerated by Zuchold in his *Bibl. Theol.* 2, 1265. See also *Theol. Universal-Lexikon*, s.v.; *Neue evangel. Kirchenzeitung*, 1859, No. 32; but

more especially the *Memorial* published in the *Fifty-sixth Report* (1860) of the British and Foreign Bible Society, p. 180 sq. (B.P.)

Steinmetz, Johann Adam,

member of consistory abbot of Bergen, and general superintendent of the duchy of Magdeburg, was born in 1689, and died June 10, 1763. He wrote, *Esaiæ (di. Trani) Commentarius in Josuam, etc., in Versione cum Notis Illustratum* (Leips., 1712): — *Das Buch der Weisheit, nach dem Grundtext in griechischer Sprache mit philologischen und moralischen Anmerkungen* (Magdeburg and Leips. 1747). See Fürst., *Bibl. Jud.* 3, 383; Winer, *Handbuch der theol. Literatur*; 2, 325, 336, 789. (B.P.)

Steins, Frederick,

a Presbyterian minister, was born in Germany Nov. 18, 1805. He was educated at Mors, in Prussia, studied theology in the University of Bonn, and was licensed and ordained in the ministerium of Cologne in 1835, and for some years had the pastoral charge of a church near the Rhine. He afterwards emigrated to America, and entered the Dutch Reformed Church in New York, but soon, made a very pleasant acquaintance with some Presbyterian ministers of the Old School, and sought admission into their Church with the prospect, as, he supposed, of greater usefulness. His field was a mission in the eastern part of New York city. He had a vast population of poor Germans among whom to work; and he labored faithfully, going from house to house through the streets where the poor dwell, seeking the acquaintance of all, and distributing tracts, uttering words of comfort to, the distressed and counsel to the indolent and ungodly. While thus employed in his Master's service he died, Aug. 30, 1867, Mr. Steins was thoroughly trained in theology, a laborious man, and a kind and affectionate pastor. See Wilson., *Presb. Hist. Almanac*, 1868, p. 148. (J.L.S.)

Steitz, Georg Eduard,

a German Protestant divine and doctor of divinity, was born July 25, 1810, at Frankfort-on-the-Main. In 1840 he passed his theological examination; and from 1842 until his death which occurred at his native place, Jan. 1, 1879, he occupied high positions in the Church. Besides his contributions to the first edition of Herzog's *Real-Encyklopadie, the Studien u. Kritiken*, and *Jahrbucher fir deutsche Theologie*, he published, *Die Privatbeichte u.*

Privatabsolutio der luth. Kirche aus den *Quellen* des 16ten Jarhunderts, hauptsächlich aus *Luthers Schriften*, etc. (Frankf.-on-the-Main, 1854): — *Das romische Buss-sacrament, nach seinem bibl. Grunde und seiner geschichtlichen Entwicklung*, etc. (ibid. 1854): — *Die Melancthons u. Luthersherbergen zu Frankfurt a. M.* (ibid. 1862). See Zuchold, *Bibl. Theol.* 2, 1267; *Neue evangel. Kirchenzeitung*, 1879, No. 19; but more especially *Zur Erinnerung an Herrn Senior Dr. Theol. G.E. Steitz, Zwei Reden von Dr. Jung und Dr. Dechent* (Frankf.-on-the-Main, 1879). (B.P.)

Stele,

a mediaeval term to describe a stem, stalk, or handle.

Stella, James,

a French painter, was born at Lyons in 1596. At the age of twenty, being at Florence, he was assigned lodgings and a pension by duke Cosmo de' Medici. After remaining here several years, he went to Rome, Milan, and finally to Paris, where Richelieu presented him to the king, who honored him with the Order of St. Michael and ordered several large paintings. He died in 1647. While at Paris he spent his winter evenings designing the *Histories of the Holy Scriptures*. He also painted the *holy Family*, of which a fine engraving was made.

Stellio,

in Grecian mythology, was a youth whom Ceres changed into a *lizard* (Ovid, *Metam.* 5, 461).

Stellionatus

(from *stellio*, a *tarantula*), a name applied in the time of the early Church to all imposture and fraud which has no special title in law — such as mortgaging property already engaged; changing wares which have been sold, or corrupting them; substituting baser metal for gold. The chief of these crimes were forgery, calumny, flattery, deceitfulness in trust, and deceitfulness in traffic. See Bingham, *Christ. Antiq.* bk. 16, ch. 12, § 14.

Stem

([zʃeɪdʒ] *geza*, the *stump* of a tree as cut down, “stock,” ^{<3140>}Job 14:8; hence the *trunk* of a tree, whether old [^{<2310>}Isaiah 11:1] or just planted, “stock” [^{<2340>}Isaiah 40:24]).

Stennett, Joseph, Sen.,

an English Baptist minister, was born at Abingdon in the year 1663. He showed remarkable intellectual ability in his youth, and made himself proficient in French, Italian, and Hebrew and other Oriental languages by the time he was not far from twenty-one years of age. He was ordained March 4, 1690, and became pastor of a small church in London, with which he was connected till his death. Such was the position he occupied in his denomination that the Baptists selected him to draw up the address which they presented to king William on his deliverance from a plot to assassinate him. He was also one of the committee of the Dissenters who drafted an address to the queen in 1706. It is a proof of the esteem in which he was held by the religious public that an eminent prelate said of him, if Mr. Stennett could be reconciled to the Church, he believed that few preferments in it would be thought above his merit. Mr. Stennett died July 11 1713. His published works consist of a volume of poetry, three volumes of sermons, and some controversial writings, which were somewhat widely circulated in their day. (J.C.S.)

Stennett, Joseph, Jun., D.D.,

a Baptist minister in England, son of the preceding, was born in London Nov. 6, 1692. For some time he was minister of a Baptist Church in Abergavenny, Wales. In 1719 he became pastor of a Church in Exeter, where he remained eighteen years. He then went to London, and was pastor of the Church in Wild Street, Lincoln’s Inn Fields, from 1737 to the close of his life. Dr. Stennett seems to have won the regard not only of his own Church, but of some of the cabinet ministers of George II, particularly of Arthur Onslow, Speaker of the House of Commons. He died at Watford Feb. 7, 1758. He published individual *Sermons* (Lond. 1738-53). See Jones, *Christ. Biog.* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Stennett, Samuel, D.D.,

an English Baptist minister, son of the preceding, was born at Exeter in 1727. Like his grandfather and father, he early exhibited rare intellectual abilities, making great proficiency in the classic and Oriental languages. Having entered the Christian ministry, he assisted his father for tell years, at whose death he was chosen his successor, and remained in that position until his own death, Aug. 24, 1795. Dr. (Guild, in his *Manning and Brown University*, says, "Dr. Stennett was regarded as one of the most eminent ministers of his own denomination. His connections, too, With Protestant Dissenters generally, and with members of the Established Church, were large and respectable. One of his constant hearers was John Howard, whom Burke has so highly eulogized. George III, it is said, was on terms of intimacy with him, frequently calling at his house on Muswell Hill." As a scholar and an author Dr. Stennett has no small repute. His works, edited by Rev. William Jones, were published in 1824 in three octavo volumes. (J.C.S.)

Stentor,

a Grecian warrior in the army against Troy, whose voice was louder than the combined voices of fifty other men. His name has accordingly furnished an adjective which, in common use, describes a voice of unusual volume. It is said that Juno assumed the form of Stentor in order to encourage the disheartened Greeks (*Iliad*, 5, 785 sq.; *Juven. Sat.* 13, 112).

Step Or Stair.

It may be convenient in this place to give the nomenclature of the different parts of a stair. The vertical surface is called the *riser* (or *raiser*), the horizontal surface the *tread*. If the edge have a molding, it is called the *nosing*: this never appears in mediaeval steps. When the tread is wider at one end than the other it is called a *winder*, but if of equal breadth a *flyer*. When the tread is so broad as to require more than one step of the passenger, it is called a *landing* or *landing-place*, sometimes a *resting-place* or *foot-place*. A number of successive steps uninterrupted by landings is a *flight*, or simply *stairs*; the part of the building which contains them is the *staircase*. A flight of winders of which the narrow ends of the steps terminate in one solid column was called a *vyse*, *screw stairs*, sometimes a *turngrese*, now often termed *corkscrew stairs*; the central column is the *newel*. Sometimes the newel is omitted, and in its place we

have a *well-hole*. Stairs that have the lowermost step supported by the floor, and every succeeding step supported jointly by the step below it and the wall of the staircase at one end only, are termed *geometrical stairs*. Stairs constructed in the form nearly of an inclined plane, of which the treads are inclined and broad and the risers small, so that horses may ascend and descend them, are called *marsches rampantes*, or *girons rampantes* (as at the mausoleum of Hadrian in Rome, St. Mark's in Venice, and in Italy commonly. Large external stairs are called *pennons*.

Step Of Pardon, Penance, Or Satisfaction,

that step in a church choir on which a penitent publicly knelt for absolution.

Stephan, Martin,

founder of the Stephanists, a community of separatists in the Lutheran Church of Saxony towards the end of the last century and in the early decades of the present. Stephan was born at Stramberg, Moravia, Aug. 13, 1777. His parents were poor but pious persons, who had originally belonged to the Roman Catholic communion, but had been converted through the reading of the Bible, and who diligently trained their children in the nurture and admonition of the Lord. They died, however, while Martin was yet young, and the consequence was that his mental culture was irreparably neglected, though he resisted all the persuasive influence of the Austrian "Edicts of Toleration," and remained true to the faith in which he had been reared. Indeed, an inflexible will distinguished him during the whole of his life, and contributed not a little towards the troubles in which he was from time to time involved. After having learned the business of a weaver, he went to Breslau in his twenty-first year to escape from Romish persecutions, and in that city he connected himself with a company of pietists, whose religious meetings afforded opportunity for developing his natural aptitudes for the pulpit. In 1802 he entered the gymnasium at Breslau, and, after having acquired a bare modicum of Latin and Greek, he matriculated at Halle in 1804, where he remained until 1806, and in 1809 he entered at Leipsic. As a student he manifested an exceedingly narrow spirit, rejecting learned studies as "carnal," and scenting unbelief or heresy in all forms of doctrine which had not been transmitted from "ancient times." His very narrowness, however, rendered him more completely master of such material as he was able to accumulate, and contributed not a little towards his later effectiveness as a pulpit speaker. He was first called

to minister to a Church at Haber, in Bohemia, and then, in 1810, to preside over the congregation of Bohemian exiles in Dresden. In this post he was especially successful in gathering about him a large *German* congregation. His sermons were highly applauded, being characterized by great clearness, simplicity, and power, and likewise by great fidelity to the Scriptures and the Lutheran Confession. He was also conspicuously efficient as an organizer. The result was that numerous awakenings and conversions followed, and that the pastor's zeal was blessed to the good of an extended community. His authority gradually assumed larger proportions, and his teachings came to rank as of symbolical importance with many of his followers. This is especially true of a volume of sermons of the year 1824. The very successes he achieved, however, became instrumental in bringing about his downfall. He had already excited opposition on the part of the clergy of Dresden by ministering to a, German, congregation while called only to take charge of the Bohemian Church; and the hostility against him became more general as prosperity developed his naturally self-reliant and, arbitrary disposition. Every time he denounced those as heretics and unbelievers who were not prepared to subscribe to all his views he added to the number of his enemies and he finally placed himself in their power by persisting in an unfortunate custom which he had developed in his youth. He was in the habit of strolling about in the evening until a late hour, and the habit caused much unfavorable criticism; but it became ruinous to him. when he persisted in visiting a workingman's social club, originated by himself and composed of his own people, after ten o'clock at night,. The occasions of his visits were seasons of high festivity, in which the wives and daughters of the members participated, and they were invariably protracted until after midnight. Sometimes summer parties were connected with these meetings. Eventually the police were compelled to take notice of the offense thus given, but at first without discovering anything to warrant interference. On Nov. 8, 1837, however, they discovered Stephan, accompanied by a woman and a number of his followers, assembled long after midnight, and under circumstances which warranted their apprehension. They denied that their gathering was of the nature of a "conventicle;" but Stephan was nevertheless directed to report himself at Dresden by nine o'clock on the following morning, and immediately afterwards was suspended from the ministry. He had in the meantime secured a large number of followers throughout Saxony, insomuch that he had "stations" in every part, and held regular visitations among them. He also held correspondence and friendly relations with the dissenters of

Württemberg and Baden, but severed his relations with the Moravian Brotherhood, whose members had been among the first to strengthen his hands in Dresden, and also renounced the friendship of the regular Lutheran clergy. A numerous band of youthful clergymen whom he had trained was blindly devoted to him, and his influence was felt in many parishes where the minister was not in harmony with his views. Disputes, and even open violence, broke out in many churches, and the government was ultimately induced to interfere. The Bohemian Church over which he had been installed now entered a complaint against him, dated April 17, 1838, and supplemented July 5, 1838, in which the pastor was charged, *first*, with immodest and unchaste conduct (the specifications being too definite for rehearsal here); *second*, with dishonest administration of the finances of his Church; and, *third*, with frequent neglect of his official duties, especially with regard to Church, school, and the sick and dying; and these charges gave a more serious character to an investigation which had promised to result in his favor. Stephan now gave the word to his followers to prepare for emigration; but while getting ready he resumed his former nocturnal practices, and again came under police surveillance. At midnight of Oct. 27-28 he secretly, and without bidding adieu to his family, left the city and repaired to Bremen, where a body of his adherents had assembled to the number of 700 souls, including six clergymen, ten candidates, and four teachers. He sailed for America on Nov. 18. During the passage he was noticeably luxurious, idle, and arbitrary, though faint hearted in moments of danger. Five days before the arrival at New Orleans he caused himself to be elected bishop, and before arriving at St. Louis he had a document prepared by which the whole body pledged themselves to be subject to him "in ecclesiastical, and also in communal matters," only one person refusing to subscribe to its terms. His power had been established by the fact that he had obtained control of the emigration fund, amounting in the aggregate to about 125,000 thalers. He allowed more than two months to pass unimproved at St. Louis, to the great financial injury of the colony, while procuring the insignia of a bishop's office and leading a life of pleasure. In April, 1839, however, a portion of the colony, including the bishop, removed to Wittenberg, Perry Co., Mo., where a tract of land had been purchased. On May 5 and afterwards a number of young girls revealed to pastor Liber that Stephan had made improper advances to them while at sea and after the arrival, using as a cloak his sacred position and office. These statements were established by affidavits. Stephan was consequently deprived of his rank, and was excommunicated and expelled

the community. He went to Illinois, followed by his faithful concubine, and died in Randolph County, of that state, in February, 1846. His deceived followers experienced grave difficulties because of unfavorable outward circumstances, and also because of internal dissensions. Their pastors were not able at once to lay aside that tendency to hierarchical pretensions which they had imbibed from Stephan's example; but eventual prosperity came to them under the guidance of the Rev. O. H. Walther, pastor of the St. Louis congregation.

Stephan was evidently a chosen instrument of God, endowed with extraordinary charisms, which he employed for the blessing and abused to the misery of souls. He was of imposing physical stature, over six feet in height, and possessed of rugged earnestness and intense determination. He was as shrewd as he was bold. His early ministerial life was that of a hero. Extraordinary success and the unbounded adoration of his people excited his vanity, and opened the way to sin and immorality. In his later days he was, no doubt, an abandoned hypocrite, who used his high position for the gratification of his fleshly lusts. See Stephan, *Predigten*, two sermons delivered in the Church of St. John, in Dresden, on the day of commemorating the Reformation, and on the first Sunday in Advent, 1823 (Durr, Dresden and Leipsic); id. *Der christl. Glaube*, sermons of the year 1824 (Dresden, 1825, 2 pts.); Poschel, *Glaubensbekenntn. d. Gemeinde zu St. Joh. in Dresden*, etc. (1833); Stephan, *Gaben für Unsere Zeit* (2d ed. Nuremb. 1834); Von Uckermann, *Sendschr. an Prof. Krug*, etc. (Sondershausen, 1837); Delitzsch, *Wissenschaft, Kunst, Judenthum* (Grimma, 1838); Lutkemuller, *Lehren u. Unitriebe d. Stephanisten* (Altenburg, 1838), violent; *Exulanten-Lieder* (Bremen, 1838), five hymns composed by the emigrating colony of Stephanists, in which exaggerated adulation of the pastor, Stephan, is intermixed with devotional sentiment; Francke, *Two Sermons on* ~~4:14~~ *Ephesians 3:14-4:6*, delivered in the royal chapel at Dresden, 1838; Steinert, *Three Sermons on the Stephanists* (Dresden, 1838); Siebenhaar, *Discourses relating to the Stephanist Movement* (Penig, 1839); Wildenham, *A Sermon* (ibid. 1839); Pleissner, *Die kirchl. Fanatiker im Muldenthale* (Altenburg, 1839), rationalistic; Warner, *Die neuest. sckhs. Auswanderer nach Amerika* (Leipsic, 1839), shallow, and not important; *Schicksale u. Abenteuer d.... Stephanianer* (Dresden, 1839), based on reports from Gunther, a returned emigrant Stephanist; Fischer, *Das falsche Martyrerthum*, etc. (Leipsic, 1839), the most complete presentation of the subject; Von Polenz, *D. offentl.*

Meinung u. d. Pastor Stephan (Dresden and Leipsic, 1840), the most important treatise for reaching a true estimate of Stephan; Vehse, *D. Stephan'sche Ausw. in Amerika*, etc. (Dresden, 1840), held by returned members of the Stephanist colony to be the most accurate statement of the facts as they occurred; Walther, *Sermon delivered before the Lutheran Congregation in St. Louis*, Nov. 22, 1840 (ibid. 1841). Comp. also the acts of the Saxon Diet in regard to the case of Stephan, etc.; and see Guericke, *Handb. d. Kirchengesch.* 3d ed. 2, 995, 1096 sq., 1100, and numerous articles in the periodicals of the time.

Steph'anas

(**Στεφανῶς**, a contraction for the colloquial Lat. *Stephanatus*, "crowned"), a disciple at Corinth whose household Paul baptized (~~4016~~ 1 Corinthians 1:16), being the first converted to Christianity in Achaia (~~4665~~ 1 Corinthians 16:15). From the last of these texts it would appear that Stephanas and his family, in the most exemplary manner, "addicted themselves to the ministry of the saints," which some interpret of their having taken upon them the office and duty of deacons; but which seems to admit of a larger sense (without excluding this), namely, that all the members of this excellent family ministered to the wants and promoted the comfort of their fellow Christians, whether strangers or countrymen. As "the household of Stephanas" is mentioned in both texts, it has been supposed that Stephanas himself was dead when Paul wrote; but in ver. 17 it is said "I am glad of the coming of Stephanas." — Kitto. He was present with the apostle at Ephesus when he wrote his First Epistle to the Corinthians (A.D. 54), having gone thither either to consult him about matters of discipline connected with the Corinthian Church (Chrysost. *Horn.* 44), or on some charitable mission.

Stephani, Heinrich,

a Protestant divine of Germany, was born at Gmund, April 1, 1761. He studied at Erlangen, and was made in 1794 member of consistory at Castel. In 1808 he was appointed superintendent of the Church and school at Augsburg; in 1818 dean and pastor at Gunzenhausen, was suspended in 1836, and died in 1850 at Gorkau, in Silesia. He wrote, *Gedanken über Entstehung und Ausbildung eines Messias* (Nuremberg, 1787): — *Grundriss der Staatserziehungswissenschaft* (Weissenfels, 1797): — *Lehrbuch der Religion* (4th ed. Nuremberg, 1819): — *Das allgemeine*

kanonische Recht der protestantischen Kirche in Deutschland (Tübingen, 1825),: — *Die Offenbarung Gottes durch die Vernunft als die einzig gewisse und vollig genugende* (ibid. 1835): — *Moses und Christus* (Leips. 1836): — *Die Hauptlehren des Rationalismus und Mysticismus*, etc. (ibid. 1837). See *Regensburger Conversations-Lexikon*, s.v.; Zuchold, *Bibl. Theol.* 2, 1268 sq.; Fürst, *Bibl. Jud.* 3, 385; Winer, *Handbuch der theol. Literatur*, 1, 29,453, 581; 2, 12, 26, 73, 75, 197, 201, 233, 254, 320, 335, 354, 790. (B.P.)

Stephanists.

SEE STEPHAN.

Stephanos

(Στέφανος), a Greek term for the nuptial *crown*.

Stephanus.

SEE STEPHENS.

Ste'phen

Picture for Stephen

(Στέφανος, *a crown*), one of the first seven deacons, and the protomartyr, of the Christian Church. A.D. 29. In the following account we give the Scriptural notices, with such elucidation as modern investigations have thrown on the subject.

St. Stephen's importance is stamped on the narrative by a reiteration of emphatic, almost superlative, phrases "full of faith and of the Holy Ghost" (~~4085~~ Acts 6:5); "full of grace and power" (ver. 8); irresistible "spirit and wisdom" (ver. 10); "full of the Holy Ghost" (7:55). Of his ministrations among the poor we hear nothing. But he seems to have been an instance, such as is not uncommon in history, of a new energy derived from a new sphere. He shot far ahead of his six companions, and, far above his particular office. First, he arrests attention by the "great wonders and miracles that he did." Then begins a series of disputations with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace. The subject of these disputations is not

expressly mentioned; but, from what follows, it is evident that he struck into a new vein of teaching, which eventually caused his martyrdom.

I. *History.* —

1. *Early Notices.* — It appears from Stephen's name that he was a Hellenist, as it was not common for the Jews of Palestine to adopt names for their children except from the Hebrew or Syriac; though of what country he was is unknown. His Hebrew (or rather Syriac) name is traditionally (Basil of Seleucia, *Orat. de S. Stephano*. See Gesenius *in voce* **ללך**) said to have been *Chelil*, or *Cheliel* (a crown). He is represented by Epiphanius (40, 50) as one of the seventy disciples chosen by Christ; but this statement is without authority from Scripture, and is, in fact, inconsistent with what is there mentioned concerning him. He is spoken of by others as one of the first converts of Peter on the day of Pentecost; but this also is merely conjectural. Jerome (*On Isaiah* 46, 12) and others of the fathers praise him as a man of great learning and eloquence.

2. *His Official Position.* — The first authentic notice we find of him is in ~~Acts~~ Acts 6:5. In the distribution of the common fund that was intrusted to the apostles (~~Acts~~ Acts 6:35-37) for the support of the poorer brethren (see Mosheim, *De Rebus Christ. ante Const.* p. 118, and *Dissert. ad Hist. Ecclesiastes Pertin.*), the Hellenistic Jews complained that a partiality was shown to the natives of Palestine, and that the poor and sick among their widows were neglected. Whether we conceive with Mosheim (*De Rebus*, etc. p. 118) that the distribution was made by individuals set apart for that office, though not yet possessing the name of deacons; or, with the writer in the *Encyclopaedia Metropolitana* (art. "Ecclesiastical History; " see also archbishop Whately's *Kingdom of Christ*), we conclude that with the office they had also the name, but were limited to Hebrews; or whether we follow the more common view as set forth by Böhmer (*Diss. 7; Juris Ecclesiastes Antiq.*), does not materially affect the present subject. The complaint of the Hellenists having reached the ears of the apostles, immediate directions were given by them with a view to removing the cause of it. Unwilling themselves to be called away from their proper employment of extending the bounds of the Christian community, they told the assembled multitude of believers to select seven men of their own number, in whose faith and integrity they might repose entire confidence, for the superintendence of everything connected with the relief of the poor. The proposal of the apostles met with the approbation of the brethren, who proceeded at once

with the choice of the prescribed number of individuals, among whom Stephen is first mentioned; hence the title of first deacon, or first of the deacons, is given to him by Irenaeus (Iren. 1,12). He is distinguished in Scripture as a man “full of faith and of the Holy Ghost” (~~406~~Acts 6:5). The newly elected individuals were brought to the apostles, who ordained them to their office, and they entered upon their duties with extraordinary zeal and success. The number of the disciples as greatly increased, and many priests were among the converts. In this work Stephen greatly distinguished himself by the miracles he performed before the people and by the arguments he advanced in support of the Christian cause. From his foreign descent and education, he was naturally led to address himself to the Hellenists; and in his disputations with Jews of the Synagogue of the Libertines and Cyrenians, etc. *SEE SYNAGOGUE*; *SEE LIBERTINE*, he brought forward views of the Christian scheme that could not be relished by the bigots of the ancient faith.

3. The Accusation. — Down to this time the apostles and the early Christian community had clung in their worship, not merely to the Holy Land and the Holy City, but to the holy place of the Temple. This local worship, with the Jewish customs belonging to it, Stephen now seems to have denounced. The actual words of the charge brought against him may have been false, as the sinister and malignant intention which they ascribed to him was undoubtedly false. “Blasphemous” (βλάσφημα), that is, *calumnious*, “words against Moses and against God” (~~406~~Acts 6:11) he is not likely to have used. But the overthrow of the Temple, the cessation of the Mosaic ritual, is no more than Paul preached openly, or than is implied in Stephen’s own speech, “against this holy place and the law” — “that Jesus of Nazareth shall destroy this place, and shall change the customs that Moses delivered us” (ver. 13, 14).

Benson (*History of the First Planting of the Christian Religion*) and others have considered the testimony of the witnesses against Stephen as in every respect false, and that we are not even to suppose that he had stated that Christ would change the customs which Moses delivered (~~406~~Acts 6:14), upon the ground of the improbability of more being revealed to Stephen than to the apostles, as to the abolition of the Levitical ceremonies. From the strain of the martyr’s speech, however, a different conclusion may be drawn. His words imply, in various passages, that external rites were not essential, and that true religion was not confined to the Temple service (7, 8, 38, 44, etc.). There seems much plausibility in the conjecture of Neander

(*Planting and Training of the Christian Church*, translated by Ryland, 1, 56 sq.) that Stephen and the other deacons, from their birth and education, were less under the influence of Jewish prejudices than the natives of Palestine, and may thus have been prepared to precede the apostles themselves in apprehending the liberty which the Gospel was to introduce. The statements of Stephen correspond in more than one particular with what was afterwards taught by Paul.

4. *The Trial.* — For such savings he was arrested at the instigation of the Hellenistic Jews and brought before the Sanhedrim, where, as it would seem, the Pharisaic party had, just before this time (~~4:13~~ Acts 5:34; 7:51), gained an ascendancy. As they were unable to withstand his powers of reasoning, their malice was excited; they suborned false witnesses against him as a blasphemer. The charge brought against him was, as we have seen, that he had spoken against the law and the Temple, against Moses and against God. This accusation was calculated to incite all parties in the Sanhedrim against him (comp. 22:22); and upon receiving it the predetermined purpose of the council was not to be mistaken. Stephen saw that he was to be the victim of the blind and malignant spirit which had been exhibited by the Jews in every period of their history. But his serenity was unruffled; his confidence in the goodness of his cause and in the promised support of his heavenly Master imparted a divine tranquillity to his mind; and when the judges fixed their regards upon him, the light that was within beamed forth upon his countenance, and “they saw his face as if it had been the face of an angel” (6:15).

For a moment, the account seems to imply the judges of the Sanhedrim were awed at his presence. Then the high priest that presided appealed to him (as Caiaphas had, in like manner, appealed in the great trial in the Gospel history) to know his own sentiments on the accusations brought against him. To this Stephen replied in a speech which has every appearance of being faithfully reported. The peculiarities of the style, the variations from the Old Test. history, the abruptness which, by breaking off the argument, prevents us from easily doing it justice, are all indications of its being handed down to us substantially in its original form.

5. *Stephen’s Defense.* — His speech is well deserving of the most diligent study, and the more it is understood the higher idea will it convey of the degree with which he possessed the qualities ascribed to him in the sixth chapter. Very different views have been taken of it by commentators. Upon

the whole, we are inclined to follow that which is given by Neander in the work referred to. Even as a composition it is curious and interesting from the connection which may be discovered between the various parts, and from the unity given to the whole by the honesty and earnestness of the speaker. Without any formal statement of his object. Stephen obviously gives a confession of his faith, sets forth a true view of the import of his preaching in opposition to the false gloss that had been put upon it, maintains the justness of his cause, and shows how well founded were his denunciations against the impenitent Jews.

The framework in which his defense is cast is a summary of the history of the Jewish Church. In this respect it has only one parallel in the New Test, the eleventh chapter of the Epistle to the Hebrews — a likeness that is the more noticeable, as, in all probability, the immediate writer of that epistle was, like Stephens, a Hellenist.

In the facts which he selects from this history he is guided by two principles — at first more or less latent, but gradually becoming more and more apparent as he proceeds. The first is the endeavor to prove that, even in the previous Jewish history, the presence and favor of God had not been confined to the Holy Land or the Temple of Jerusalem. This he illustrates with a copiousness of detail which makes his speech a summary almost as much of sacred geography as of sacred history — the appearance of God to Abraham *in Mesopotamia before he dwelt in Haran* (^{<440>}Acts 7:2); his successive migrations *to Haran* and to Canaan (ver. 4); his want of even *a resting place for his foot* in Canaan (ver. 5); the dwelling of his seed in a *strange land* (ver. 6); the details of the stay *in Egypt* (ver. 8-13); the education of Moses *in Egypt* (ver. 20-22); his exile; *in Midian* (ver. 29); the appearance *in Sinai*, with the declaration that the *desert ground* was holy earth (ἁγία γῆ) (ver. 30-33); the forty years in the *wilderness* (ver. 36, 44); the long delay before the preparation for the Tabernacle of David (ver. 45); the proclamation of spiritual worship even after the building of the Temple (ver. 47-50).

The second principle of selection is based on the attempt to show that there was a tendency from the earliest times towards the same ungrateful and narrow spirit that had appeared in this last stage of their political existence. And this rigid, suspicious disposition he contrasts with the freedom of the divine grace and of the human will, which were manifested in the exaltation of Abraham (^{<440>}Acts 7:4), Joseph (ver. 10), and Moses (ver. 20), and in

the jealousy and rebellion of the nation against these their greatest benefactors, as chiefly seen in the bitterness against Joseph (ver. 9) and Moses (ver. 27), and in the long neglect of true religious worship in the wilderness (ver. 39-43).

Both of these selections are worked out on what may almost be called critical principles. There is no allegorizing of the text, nor any forced constructions. Every passage quoted yields fairly the sense assigned to it.

Besides the direct illustration of a freedom from local restraints involved in the general argument, there is also an indirect illustration of the same doctrine, from his mode of treating the subject in detail. Many of his references to the Mosaic history differ from it either by variation or addition, apparently from traditionary sources of information, e.g.:

1. The call of Abraham *before the migration* to Haran (<447D> Acts 7:2), not, as according to <012D> Genesis 12:1, in Haran.
2. The death of his father *after the call* (<447D> Acts 7:4), not, as according to <011E> Genesis 11:32 before it.
3. The seventy-five souls of Jacob's migration (<447H> Acts 7:14), not as according to <014E> Genesis 46:27, seventy.
4. The *supreme* loveliness (ἄστειλος τῷ Θεῷ, a Hebraistic superlative) of Moses (<447D> Acts 7:20), not simply, as according to <011E> Exodus 2:2, the statement that "he was a goodly child."
5. His Egyptian education (<447D> Acts 7:22) as contrasted with the silence on this point in <014D> Exodus 4:10.
6. The same contrast with regard to his secular greatness, "mighty in words and deeds" (<447D> Acts 7:22; comp. <011D> Exodus 2:10).
7. The distinct mention of the three periods of forty years (<447D> Acts 7:23, 30, 36), of which only the last is specified in the Pentateuch.
8. The terror of Moses at the bush (<447D> Acts 7:82), not mentioned in <011E> Exodus 3:3.
9. The supplementing of the Mosaic narrative by the illusions in Amos to their neglect of the true worship in the desert (<447D> Acts 7:42, 43).

- 10.** The intervention of the angels in the giving of the Law (^{<4075>}Acts 7:53), not mentioned in ^{<01916>}Exodus 19:16.
- 11.** The burial of the twelve patriarchs at Shechem (^{<40716>}Acts 7:16), not mentioned in ^{<01006>}Exodus 1:6. The burial of Joseph's bones alone is recorded (^{<03232>}Joshua 24:32).
- 12.** The purchase of the tomb at Shechem by Abraham from the sons of Emmor (^{<40716>}Acts 7:16), not, as according to ^{<012315>}Genesis 23:15, the purchase of the cave at Machpelah from Ephron the Hittite.
- 13.** The introduction of Remphan from the Sept. of ^{<3056>}Amos 5:26, not found in the Hebrew.

The explanation and source of these variations must be sought under the different names to which they refer; but the general fact of their adoption by Stephen is significant as showing the freedom with which he handled the sacred history, and the comparative disregard of verbal accuracy by him and by the sacred historian who records his speech. "He had regard," as Jerome says, "to the meaning, not to the words." (See their reconciliation in Wordsworth's *New Test.* [1860], p. 65-69.)

6. His Condemnation and Martyrdom. — It would seem that, just at the close of his argument, Stephen saw a change in the aspect of his judges, as if for the first time they had caught the drift of his meaning. He broke off from his calm address, and turned suddenly upon them in an impassioned attack which shows that he saw what was in store for him. Those heads thrown back on their unbending necks, those ears closed against any penetration of truth, were too much for his patience: "Ye stiff-necked and uncircumcised in heart and ears! *ye* do always resist the Holy Ghost as your fathers did, so do *ye*. Which of the prophets did not *your* fathers persecute? the Just One: of whom *ye* are the betrayers and murderers." As he spoke they showed by their faces that their hearts (to use the strong language of the narrative) "were being sawn asunder," and they kept gnashing their set teeth against him; but still, though with difficulty, restraining themselves. He, in this last crisis of his fate, turned his face upwards to the open sky, and as he gazed the vault of heaven seemed to him to part asunder (**διηνοιγμένος**), and the divine glory appeared through the rending of the earthly veil — the Divine Presence, seated on a throne, and on the right hand the human form of "Jesus," not, as in the usual representations, sitting in repose, but standing erect, as if to assist his suffering servant. Stephen

spoke as if to himself, describing the glorious vision; and, in so doing, alone of all the speakers and writers in the New Test., except only Christ himself, uses the expressive phrase, “the Son of man.” As his judges heard the words, expressive of the divine exaltation of him whom they had sought so lately to destroy, they could forbear no longer. They broke into a loud yell; they clapped their hands to their ears, as if to prevent the entrance of any more blasphemous words; they flew as with one impulse upon him, and dragged him out of the city to the place of execution.

It has been questioned by what right the Sanhedrim proceeded to this act without the concurrence of the Roman government; but it is enough to reply that the whole transaction is one of violent excitement. On one occasion, even in our Lord’s life, the Jews had nearly stoned him even within the precincts of the Temple (~~405~~John 8:59). “Their vengeance in other cases was confined to those subordinate punishments which were left under their own jurisdiction imprisonment, public scourging in the synagogue, and excommunication” (Milman, *Hist. of Latin Christianity*, 1, 400). See Conybeare and Howson, *Life of St. Paul*, 1, 74. On this occasion, however, they determined for once to carry out the full penalties enjoined by the severe code of the Mosaic ritual. **SEE STONING.** Any violator of the law was to be taken outside the gates, and there, as if for the sake of giving to each individual member of the community a sense of his responsibility in the transaction, he was to be crushed by stones, thrown at him by all the people. Those, however, were to take the lead in this wild and terrible act who had taken upon themselves the responsibility of denouncing him (~~407~~Deuteronomy 17:7; comp. ~~407~~John 8:7). These were, in this instance, the witnesses who had reported or misreported the words of Stephen. They, according to the custom, for the sake of facility in their dreadful task, stripped themselves, as is the Eastern practice on commencing any violent exertion; and one of the prominent leaders in the transaction was deputed by custom to signify his assent (~~422~~Acts 22:20) to the act by taking the clothes into his custody, and standing over them while the bloody work went on. The person who officiated on this occasion was a young man from Tarsus — one, probably, of the Cilician Hellenists who had disputed with Stephen. His name, as the narrative significantly adds, was Saul. Everything was now ready for the execution. It was outside the gates of Jerusalem. The earlier tradition fixed it at what is now called the Damascus gate. The later, which is the present tradition, fixed it at what is hence called St. Stephen’s gate, opening on the descent to the Mount of

Olives; and in the red streaks of the white limestone rocks of the sloping hill used to be shown the marks of his blood, and on the first rise of Olivet, opposite, the eminence on which the Virgin stood to support him with her prayers. The sacred narrative fixes its attention only on two figures that of Saul of Tarsus, already noticed, and that of Stephen himself.

As the first volley of stones burst upon him, he called upon the Master whose human form he had just seen in the heavens, and repeated almost the words with which he himself had given up his life on the cross, “Lord Jesus, receive my spirit.”

Another crash of stones brought him on his knees. One loud piercing cry (ἔκραξε μεγάλη φωνή) — answering to the loud shriek or yell with which his enemies had flown upon him escaped his dying lips. Again clinging to the spirit of his Master’s word’s he cried, “Lord, lay not this sin to their charge,” and instantly sank upon the ground; and, in the touching language of the narrator, who then uses for the first time the word afterwards applied to the departure of all Christians, but here the more remarkable from the bloody scenes in the midst of which the death took place ἐκοιμήθη, “fell asleep.”

7. His Remains. — Stephen’s mangled body was buried by the class of Hellenists and proselytes to which he belonged (οἱ εὐσεβεῖς), with an amount of funeral state and lamentation expressed in two words used here only in the New Test. (συνεκόμισαν and κοπετός).

This simple expression is enlarged by writers of the 5th century into an elaborate legend. The high priest, it is said, had intended to leave the corpse to be devoured by beasts of prey. It was rescued by Gamaliel, carried off in his own chariot by night, and buried in a new tomb on his property at Caphar Gamala (village of the Camel); eight leagues from Jerusalem. The funeral lamentations lasted for forty days. All the apostles attended. Gamaliel undertook the expense, and, on his death, was interred in an adjacent cave. This story was probably first drawn up on the occasion of the remarkable event which occurred in A.D. 415, under the name of the *Invention and Translation of the Relics of St. Stephen*. Successive visions of Gamaliel to Lucian, the parish priest of Caphar Gamala, on Dec. 3 and, 18 in that year, revealed the spot where the martyr’s remains would be found. They were identified by a tablet bearing his name, *Cheliel*, and were carried in state to Jerusalem, amid various portents, and buried in the church on Mount Zion, the scene of so many early Christian traditions. The

event of the Translation is celebrated in the Latin Church on Aug. 3, probably from the tradition of that day being the anniversary of the dedication of a chapel of St. Stephen at Ancona. The story itself is encompassed with legend, but the event is mentioned in all the chief writers of the time. Parts of his remains were afterwards transported to different parts of the coast of the West-Minorca, Portugal, North Africa, Ancona, Constantinople and in 460 what were still left at Jerusalem were translated by the empress Eudocia to a splendid church called by his name on the supposed scene of his martyrdom (Tillemont, *St.-Etienne*, art. 5-9, where all the authorities are quoted). Evodius, bishop of Myala, wrote a small treatise concerning the miracles performed by them; and Severus, a bishop of the island of Minorca, wrote a circular letter of the conversion of the Jews in that island and of the miracles wrought in that place by the relics which Orosius left there. These writings are contained in the works of Augustine, who gives the sanction of his authority to the incredible follies they record (*De Civ. Dei*, 22, 8).

The exact date of Stephen's death is not given in the Scriptural history. But ecclesiastical tradition fixes it in the same year as the crucifixion, on Dec. 26, the day after Christmas day. It is beautifully said by Augustine (in allusion to the juxtaposition of the two festivals) that men would not have had the courage to die for God, if God had not become man to die for them (Tillemont, *St.-Etienne*, art. 4).

II. S. Stephen's Typical Character. — The importance of his career may be briefly summed up under three heads:

1. He was the first great Christian ecclesiastic. The appointment of "the Seven," commonly (though not in the Bible) called deacons, formed the first direct institution of the nature of an organized Christian ministry, and of these Stephen was the head "the archdeacon," as he is called in the Eastern Church — and in this capacity represented as the companion or precursor of Laurence, archdeacon of Rome in the Western Church. In this sense allusion is made to him in the Anglican Ordination of Deacons.

2. He is the first martyr — the protomartyr. To him the name "martyr" is first applied (~~422~~ Acts 22:20). He, first of the Christian Church, bore witness to the truth of his convictions by a violent and dreadful death. The veneration which has accrued to his name in consequence is a testimony of the Bible to the sacredness of truth, to the nobleness of sincerity, to the

wickedness and the folly of persecution. It also contains the first germs of the reverence for the character and for the relics of martyrs, which afterwards grew to a height now regarded by all Christians as excessive. A beautiful hymn, by Reginald Heber, commemorates this side of Stephen's character.

3. He is the forerunner of Paul. So he was already regarded in ancient times. Παύλου ὁ διδάσκαλος is the expression used for him by Basil of Seleucia. But it is an aspect that has been much more forcibly *drawn* out in modern times. Not only was his martyrdom (in all probability) the first means of converting Paul — his prayer for his murderers not only was fulfilled in the conversion of Paul — the blood of the first martyr, the seed of the greatest apostle — the pangs of remorse for his death, among the stings of conscience against which the apostle vainly writhed (~~4005~~ Acts 9:5) not only thus, but in his doctrine also, he was the anticipator, as, had he lived, he would have been the propagator of the new phase of Christianity of which Paul became the main support. His denunciations of local worship, the stress which he lays on the spiritual side of the Jewish history, his freedom in treating that history, the very turns of expression that he uses, are all Pauline.

III. Literature. — Euseb. *Hist. Ecclesiastes* 2, 1; Tillemont, *Memoires*, 2, 1-24; Neander, *Planting and Training*; Conybeare and Howson, *St. Paul*, ch. 2; Augusti, *Archaol. Denkwürdigk.* 1, 145; Rees, *De Lapidatione Stephani* (Jen. 1729); Ziegelbaur, *Acta Stephani* (Vien. 1736); Walch, *De Funere Steph.* (Jen. 1756); Schwarz, *Martyrium Stephani* (Viteb. 1756); Baur, *De Oratione Steph.* (Tüb. 1829); Schmid, *Discours de St.-Etienne* (Strasb. 1839); Bohn, *Life of St. Stephen* (Lond. 1844); and other monographs cited by Volbeding, *Index Programmatum*, p. 74; and by Danz, *Wörterb.* s.v. "Apostelgesch." Nos. 56, 57.

Stephen I,

pope from A.D. 253 to 257, was a native Roman, and is noteworthy because of his connection with the controversy respecting the administration of baptism by heretics. In Africa and the East such baptism was generally rejected, while at Rome reclaimed heretics who had been baptized were received simply with laying on of hands. The Eastern Church, and especially Cyprian of Carthage (q.v.), decided emphatically against the practice of Rome, and asserted that baptism, as a valid rite,

cannot exist beyond the pale of the Church; to which Stephen replied that every baptism performed in the name of Jesus carries with it regenerating and sanctifying influence. The synods of Carthage, in 255 and 256, sanctioned the Eastern opinion, and forwarded notice of their decision to Rome. A dispute between Stephen and Cyprian was thereby inaugurated, which ended with Stephen's renouncing all connection with the African Church. Stephen found earnest opponents, also in bishops Dionysius of Alexandria and Firmilian of Caesarea, the latter of whom emphatically resisted the claim of the Romish see to supremacy, which Stephen steadily advanced during the quarrel. The division between the churches continued down to Stephen's death, in 257. Tradition relates that he died a martyr under Valerian, condemned because he refused to sacrifice to idols. He is commemorated Aug. 2.

Stephen II,

said to have been elected pope March 27, 752, and to have died three or four days afterwards, is not usually included in lists of the popes.

Stephen III

(II), whose pontificate lasted from 752 to 757, is generally recorded as Stephen II. This pope was threatened by Astolph king of the Lombards, who took the exarchate of Ravenna. Stephen thereupon appealed to Pepin the Short, king of the Franks for help, and offered in return an eternal reward and all the joys of Paradise, but threatened him with forfeiture of his salvation if he should delay to undertake the required deliverance. Pepin besieged Astolph in Pavia (754), and compelled him to promise the renunciation of all his conquests. The latter, however, invaded the Roman territories once more, instead of fulfilling his agreement and Pepin was obliged to return to Italy (755). He defeated the Lombard, and wrested from him the territories he had conquered, and then raised the pope to the patriarchate, and made him possessor of the exarchate. This act first made the pope the secular head of a country and a people. Stephen, in return, anointed Pepin king. He died in 757, leaving a number of letters and canonical constitutions.

Stephen IV

(III), pope from 768 to 772, was a Benedictine monk, and had been made cardinal-priest by pope Zachary. He condemned his rival, pope

Constantine, who had been a layman, as a usurper of the episcopal chair, and in 769 held a synod in the Laterari, which decreed that only a deacon or a priest could attain to the papal dignity. The same synod sanctioned afresh the worship of images, relics, and saints, which had been rejected by a synod at Constantinople and by the emperor Constantine Copronymus. This pope also, was troubled by the Lombards, and sought relief at the hands of Charles and Carloman, the Frankish kings. The persistent enmity of the Lombards suggested the advisability of preventing any alliance between them and the Franks, and Stephen was accordingly concerned to prevent the consummation of a proposed marriage of Charles with Desideria, daughter of the Lombard king. He did not, however, accomplish his purpose; but Charles separated from his wife when they had been married one year. Stephen died in 772.

Stephen V

(IV), a Roman, created cardinal deacon by pope, Leo III, who was raised to the papal throne in A.D. 816, but reigned only a few months. He caused the discontented Roman population to swear allegiance to Louis the Pious as well as to himself, in order to bring them more completely into his power; and he crowned that monarch emperor. He died in 817.

Stephen VI

(V) ascended the papal chair in 885. He negotiated with the emperor Basil of Constantinople and his son Leo for a restoration of the peace between the Greek and Roman churches which had been disturbed by Photius (q.v.). Stephen demanded that all clergymen consecrated by Photius should be deposed, and that those whom the latter had banished or excommunicated should be restored; and Leo conformed to the requirement. The pope was also able to maintain his position against Charles the Fat, who sought to depose him because he had not obtained secular confirmation. He crowned the duke Guido of Spoleto as emperor, and died in 891.

Stephen VII

(VI), pope during a few months, in 896-897. On his attaining to the papal dignity he caused the body of his predecessor and personal enemy, Formosus (q.v.), to be exhumed and mutilated, after which it was thrown into the Tiber. It is alleged that Formosus had, on some former occasion, prevented Stephen from becoming pope. The same partisan fury which

enabled Stephen to vent his anger upon a deceased enemy brought about his own destruction. He was strangled to death in prison, and his action towards Formosus was condemned by a synod under John IX (898).

Stephen VIII

(VII), pope from 929 to 931, belongs to the number of pontiffs who were governed by the notorious Theodora and Marozia. He is remarkable in no other respect.

Stephen IX

(VIII), a German, and related to the emperor Otto the Great, was elevated to the papacy by the action of clergy and people in 939, and reigned until 942. He was wholly unable to restrain the shameless rule of abandoned women in the Church, and, like the other popes of that period, was simply the creature and plaything of a party

Stephen X

(IX), a creature of Hildebrand, *SEE GREGORY VII*, was the son of duke Gotelon of Nether-Lorraine. His name was *Frederick*. Pope Leo IX appointed him cardinal-deacon and chancellor to the apostolical chair. In that capacity he accompanied cardinal Humbert as legate to Constantinople, and aided in preventing any reconciliation between the two churches (comp. *Brevis Commemor. eorum quoque Gesserunt Apocris. Sanctoe Rom. Sedis in Regia Urbe*, etc., in *Annal. Ecclesiastes* auct. Caes. Baronio, [Col. Agripp. 1609], 9, 19, 222; also *Annal. Ecclesiastes ex 12 Tomis C. Baron. Redacti*, opera Henr. Spondani [Mogunt. 1618], p. 824). On his return he became a monk in the Convent of Monte-Casino, and was promoted to be abbot; and when Victor II died he ascended the papal chair, A.D. 1057, under the name of Stephen. Guided by Hildebrand, he opposed the immorality of the clergy, especially with respect to simony and concubinage. He appointed the famous Peter Damiani (q.v.) to be bishop of Ostia, and entered into negotiations with Agnes, mother of the emperor Henry IV, with a view to secure the expulsion of the Normans from Italy; and also to insure the election of bishop Gerard of Florence as his successor (who actually did follow the pontificate as Nicholas II); and, finally, he ordered that the election of a pope should be postponed until the return of Hildebrand from Germany, whither he had gone as a legate. He died in 1058.

Stephen De Bellaville,

or *de Borbone*, was a Dominican monk at Lyons, and died in 1261. His great work, *De Septem Donis Spiritus Sancti*, is yet unpublished, though a portion referring to the Cathari and the Waldenses had been issued in D'Argentre, *Collectio Judiciorum de Novis Erroribus*, 1, 85 sq., and more fully in Quentin and Echard, *Scriptores Ordinis Proedicatorum*, 1, 190 sq. It is found in manuscript in France, England, and Spain. Stephen had preached in his youth, at Valence, against the Cathari, and was afterwards made an inquisitor; he therefore possessed frequent opportunity to learn what were the teachings and customs of the sects found in Southern France. His report of such sects is among the most trustworthy sources of the history of heresies, though sometimes overdrawn. His statements respecting the Lyonese Vaudois are particularly noteworthy, as they seem to indicate that these people had adopted some of the views held by the Brethren of the Free Spirit (q.v.).

Stephen Of Tournay,

born in 1135 at Orleans, France, abbot of the convent of St. Everte at Orleans, and afterwards of St. Genevieve at Paris, was subsequently made bishop of Tournay; and died in 1203. He was very learned in canon law, but rather narrow in both theological and philosophical studies. While he complained of the confusion existing with respect to science, of the ambition of scholars and their fondness for disputing on matters pertaining to the faith, he was yet unable to discover any remedy for the evils he deplored save the intervention of the papal authority. He hoped that in this way greater uniformity of theological instruction might be secured, and that bounds might thus be set to the independence of the teachers. His principal work appears to have been a *Summa de Decretis*, only the preface of which is known. Two discourses and several letters from his pen are extant, which possess some importance as sources for the history of his time. The best edition is that of Molinet (Paris, 1679, 8vo).

Stephens, More Correctly Stephen

(*Etienne*), the family name of an illustrious succession of learned printers, of whom, however, we have here to notice specially only ROBERT. He was the son of Henri Etienne (Henricus Stephanus), the printer of the *Quincuplex Psalterium* of Le Fevre d'Etaples (Paris, 1509-13), who died in 1520. Robert was born at Paris in 1503. Having received a learned

education and become skilled in the classical languages and Hebrew, he devoted himself to the editing and issuing of carefully printed editions of learned works. In 1545 he issued, under the simple title of *Biblia*, an edition of the Vulgate, with a new Latin translation of the Bible, printed in parallel columns, and in a type of exquisite beauty. Explanatory notes were added in the margin; and as some of these gave offense to the doctors of the Sorbonne as savoring of the Reformed doctrines, Stephens thought it prudent, on the death, of his father, to remove to Geneva. Before leaving Paris, however, he had issued his edition of the Greek New Test., first in a small form, known as the *Omirificam* edition, from the first words of the preface (Paris, 1546-49), and afterwards in fol. with various readings from MSS. collated by his son Henry. At Geneva he printed an edition of the Greek text with the Vulg. rendering, and that of Erasmus, 1551. This edition presented the text for the first time divided into verses. Two editions of the Hebrew Bible were also printed by him one with the Commentary of Kimchi on the minor prophets, in 13 vols. 4to (Paris, 1539-43), another in 10 vols. 16mo (ibid. 1544-46). It is to him we owe the *Thesaurus Linguae Latinae* (4 vols. fol.), as to his son Henry the *Thesaurus Ling. Graecae* is due — two monuments of vast learning and unwearied diligence. Robert Stephens died at Geneva Sept. 6, 1559.

Stephens, Abednego,

an Episcopal clergyman, was born at Centerville, Queen Anne Co., Md., July 24, 1812. When three years of age his parents moved to Havre de Grace in that state, and from thence, in 1819, to Staunton, Va. In 1829 his father left him in charge of a male academy, which he managed until the close of the session; wound up his father's business, and conducted the family to Columbia, Tenn. He was elected to the presidency of a male academy in that place, resigning to enter the University of Nashville in May, 1832, from which he graduated in October, 1833. On July 3, 1831, he was confirmed by bishop Meade. After graduation he accepted the tutorship of ancient languages in his alma mater, and was soon after made professor in the same department. He attended the General Theological Seminary in New York from October, 1836, to October, 1837, and upon his return was ordained deacon by bishop Otey, Oct. 15, 1837, entering priest's orders soon after. He continued in his college professorship until in 1839 he accepted a call to the presidency of Jefferson College, at Washington, Miss. His health failing, he spent the winter in Cuba; but, receiving no permanent relief, returned and settled at Nashville, where he

died, Feb. 27, 1841. "He stood in the front rank of scholars and orators; his sermons were characterized by depth and comprehension of thought, and by profound research and impassioned eloquence." See Sprague, *Annals of the Amer. Pulpit*, 5, 746.

Stephens, Daniel, D.D.,

an Episcopal clergyman, was born at Licking Creek, Bedford Co., Pa., in April 1778. At the age of nineteen he joined the Baptist Church, and declared his intention of devoting himself to the ministry. Entering Jefferson College, Canonsburg, Pa., at the age of twenty-five, he was, after the first year, appointed tutor of ancient languages, and was so industrious as to be able to study divinity during one session of his senior year and to graduate in 1805. He entered upon the vocation of teaching, studying divinity under Mr. (afterwards bishop) Kent. Deciding to enter the Episcopal Church, he was ordained deacon by bishop Claggett in February 1809. For this choice he was disinherited by his father. Upon his ordination he removed to Chestertown, and taught in Washington College, and preached acceptably. He was ordained priest by bishop Claggett in Baltimore in 1810, and removed to Centerville, Queen Anne Co., where he had charge of an academy and two parishes. He remained here four years, and removed to Havre de Grace, where he preached four years, when he accepted a call to Staunton, Va., and continued there till 1828. After a short residence in Fincastle, Va., he accepted a call to St. Peter's Church, Columbia, Tenn., in 1829. Removing to Bolivar, Tenn., in 1833, he organized the parish of St. James. His wife died in 1847, and he consented to retire to the home of his son-in-law, Pitser Miller, of Bolivar. He resigned his charge in 1849, and died Nov. 21, 1850. See Sprague, *Annals of the Amer. Pulpit*, 5, 519.

Stephens, Jeremy,

an English divine, was born at Bishop's Castle, Shropshire, in 1592, and entered Brasenose College, Oxford, in 1609. Taking his degrees in art in 1615, he was ordained deacon, and appointed chaplain of All-Souls' College. In May 1616, he was admitted to priest's orders, and in 1621 was presented to the rectory of Quinton, Northamptonshire, and in 1626 to that of Wotton, both by Charles I. He was made prebendary of Biggleswade, Lincoln, in 1641, but was deprived in 1644 of all his preferments, and imprisoned by the usurping powers. At the Restoration he was replaced in

all his former livings, and had also a prebend in Salisbury Church. He died at Woatton Jan. 9, 1665. He published, *Notre in D. Cyprian. de Unitate Ecclesioe* (London, 1632, 8vo): — *Notoe in D. Cyprian. de Bono Patientioe* (ibid. 1633, 8vo): — *Apology for the Ancient Right and Power of the Bishops to Sit and Vote in Parliaments* (ibid. 1660): — *LB. Gregorii Magni Episcopi Romani de Cura Pastoralis Liber vere Aureus, etc., MSS. cum Romana editione collatis* (ibid. 1629, 8vo). He was also editor of Spelman, *On Tithes*, and his apology for the treatise *De non Temmerandis Ecclesiis*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Stephens, William,

an English clergyman, was a native of Devonshire, and graduated from Exeter College, Cambridge, in 1715. He was first vicar of Brampton, and afterwards rector of St. Andrew's, in Plymouth. He died, much lamented, in 1736. He published four single *Sermons* (1717, 1719, 1722, 1724, each 8vo); and after his death appeared (thirty-five) *Sermons* (Oxford, 1737, 2 vols. 8vo). See *Allibone, Dict. of Brit. and Amer. Authors*, s.v.

Stephens, William H.,

a Methodist Episcopal minister, was born in New York Dec. 18, 1804, converted in 1828, under the preaching of Rev. Charles Pitman; traveled Burlington and Bargaintown circuits, under the presiding elder, in 1829-30; was admitted on trial in 1831, and appointed to Cumberland and Cape May Circuit; in 1832, to Salem Circuit; and in 1833 was admitted into full connection, and appointed to Swedesborough Circuit, where he died the same year. He was a man of studious habits, good preaching abilities, ardent piety, and extensive usefulness. See *Minutes of Annual Conferences*, 2, 282.

Stephen's (St.) Day,

a festival observed on Dec. 26 in honor of the protomartyr Stephen.

Stephenson, James White, D.D.,

a Presbyterian divine, was born in Augusta County, Va., in 1756. He was educated at Mt. Zion College, Winnsborough, S.C.; principal, for three years, of a classical school near the old Waxhaw Church, in Lancaster District, S.C.; studied theology privately; was licensed by the Presbytery of

South Carolina in 1789; ordained and installed pastor of the Bethel and Indiantown churches, in Williamsburg District, in 1790. March 3, 1808, with about twenty families, he migrated to Maury County, Tenn., jointly purchased a tract of land, and organized what was afterwards known as the "Frierson Settlement" — a Christian colony which long maintained an enviable reputation, particularly for its faithful private and public instruction of the blacks. He died Jan. 6, 1832. Dr. Stephenson published two or three sermons. As a preacher he was solid and instructive. In 1815, South Carolina College conferred upon him the degree of D.D. See Sprague, *Annals of the Amer. Pulpit*, 3, A550; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (J.L.S.)

Stercoranists

(from *stercoro*, to void as excrement). The grossly sensual conception of the presence of the Lord's body in the sacrament, according to which that body is eaten, digested, and evacuated like ordinary food, is of ancient standing, though not found in Origen, as some writers have assumed (e.g. Tournely, *Cursus Theologicus*, 3, 345), nor, perhaps, in Rhabanus Maurus, who, like the former, was charged with holding such views because of an ambiguous explanation of ~~4157~~ Matthew 15:17 (e.g. by Gerbert, *De Corp. et Sang. Domini*, in Pez, *Thesaur. Anecd. Noviss.* 1, 1, 144). It certainly originated with a class of false teachers contemporary with or earlier than Rhabanus Maurus, whom Paschasius Radbert condemns, *De Corp. et Sang. Domini*, c. 20, where he remarks, with reference to certain apocryphal writings, "Frivolum est ergo in hoc mysterio cogitare de stercore, ne commisceatur in digestionem alterius cibi." He does not, however, apply the term Stercoranists to his opponents. Cardinal Humbert is the first to so employ the word in his work directed against the monk Nicetas Pectoratus (1054), to advocate azymitism, **SEE AZYMITES**, and the other characteristic doctrines of the Latin Church (see *Canis Lectt. Antt.* 3, 1, 319, ed. Basnage); and from that time the word was frequently employed to designate the supporters of the grossly realistic theory of the Lord's supper. It occurs now and then in the writings of the opponents of the Lutheran doctrine, particularly the realistic doctrine of Brentius and other Wurtembergers in the time of the Reformation. On the subject, see Pfaff, *De Stercoranistis Medii AEvi*, etc. (Tüb. 1750, 4to), and Schröckh, *Kirchengesch.* 23, 429-499.

Sterculius, Stercutius, Or Sterquilinus,

a Roman divinity invoked by husbandmen. The name is derived from *stercus*, manure, and is applied by some to Saturn, because he taught the use of manure in agricultural processes. Others give it to Picumnus, the son of Faunus, who is likewise credited with introducing improvements in agriculture (Macrob. *Sat.* 1, 7; Serv. *Ad AEn.* 9, 4; 10, 76; Lactant. 1, 20; Pliny, *H.N.* 17, 9; August. *De Civ. Dei*, 18, 15).

Sterling, John,

a minister of the Methodist Episcopal Church, was born in Ireland in 1810, and emigrated to this country in early life. At the age of seventeen he united with the Church, and in 1844 was licensed to preach. He was received into the North Ohio Conference in 1847, and traveled six or seven years, when, because of ill health, he located. He was afterwards admitted into the Central Ohio Conference, where he labored several years. His death occurred April 2, 1863. See *Minutes of Annual Conferences*, 1863, p. 168.

Stern

(πρόμνα), the *hinder part* of a ship (as the word is rendered in ^{<4068>}Mark 4:38; ^{<4274>}Acts 27:41), out of which the anchors were anciently fastened (ver. 29). *SEE SHIP*.

Stern, Hermann,

a Jewish missionary, was born of Israelitish parentage in 1794, at Tennstadt, in Bavaria. He visited the high school in Bamberg to study as teacher. In his twenty-first year he received his first place as teacher in Hochberg. Endeavoring to conform in his religious instruction to the letter and spirit of the Holy Scriptures, he could not avoid alluding to the defectiveness and emptiness of the synagogue ceremonials as taught in the Talmud and in the Jewish code *Shulchan Aruch*. Complaint was made to the chief rabbi of the district, and for his own security Stern requested the government that the rabbi be required to superintend the religious instruction of his school. Mr. Bing, the chief rabbi, begged to be excused from doing so, stating that Stern's religious instruction did not please him. The government then demanded of the rabbi either to propose one of the existing compendiums as a text book for schools, or else write one himself.

The rabbi offered to do the latter. In the meantime Stern was sent by the government to the town of Heidingsfeld, near Würzburg. Having spent two years at the latter place, he received from the government the new text book of the Mosaic religion, which rabbi Alexander Behr, under the direction of the chief rabbi, had prepared. The one hundred and sixty pages of this book were entirely filled with ceremonial laws, and contained not a word, much less an exposition, of morality, of conscience, of virtue, of holiness, of the condition and destiny of man. Stern called the attention of the government to these deficiencies of the book, and promised to publish a better one. In 1829 he published his *Die Confirmation der Israeliten, oder das Judenthum in seiner Grundlage*, which was followed in 1835 by his larger work, *Der Lebensraum*. Both these books continued to be standards in many schools, even after Stern had embraced Christianity. The preparation of those works led Stern to study the Bible and the Talmud more thoroughly, which brought him to the conviction that the expected Messiah had already come. His sentiments he made known to the Jews, who persecuted him as much as possible, as they could not agree with him. But Stern often said, "They ought to know it, and it is my duty that I tell them the truth quite decidedly; the Lord demands it from me." Sooner than he expected, the hour had come. In the year 1836 many theologians were assembled together, who were ordered by the king of Bavaria to speak of different things about religion. They met in Würzburg; Stern also was invited to be present at the meeting; and now the question was put whether the Trinity consists with the Jewish religion or not. They all said no, excepting Stern, who could not agree. He put the question before them all—what shall one do if he cannot say *yes* to it? because he was convinced that the Trinity is spoken of in the Jewish religion. They were greatly astonished at him, and advised him to write a book in which he should put his question before them. This he did in his *Das Israelitenthum in seiner Würde und Burde*, but instead of convincing him that he was in error, they censured him and threatened that they would take away his place from him; but he was not shaken. Stern had to undergo many severe trials, and he finally resolved to settle at Frankfort as a private tutor. Here he published in 1844 a periodical, *Die Auferstehung*, in which he proved, without at all exhausting the subject, that, the doctrine of the Trinity is not new in Judaism, however positively this is denied. Two years later (in 1846) he openly professed his Christian belief, and in the same year he published his *Glaubensgrunde für meinen Uebertritt zum Christenthum*. He was soon engaged as missionary among the Jews by the British Society, and labored

among his brethren until his death, which took place in the year 1861. See the (London) *Jewish Herald*, April, 1861 Herschell, *Jewish Witnesses that Jesus is the Christ* (1858), p. 138 sq., *Missionsblatt des Vereins fur Israel*, Dec. 1872; Delitzsch, *Saat auf Hoffnung* (1872), 9, 68 sq.; 10, 188; Fürst, *Bibl. Jud.* 3, 385 sq.; Zuchold, *Bibl. Theol.* 2, 1269. (B.P.)

Stern, Maximilian, D.D.,

a minister of the German Reformed Church, was born of Jewish parentage, Nov. 18, 1815, at Altenkunstadt, in Bavaria. He prepared himself for the study of medicine, and when sixteen years of age he was examined for admission to the surgical college in Bamberg, but was not admitted on the plea of his youth, as eighteen years was the minimum for matriculation. He remained at Bamberg, privately studying under the direction of a physician, and when, after two years, the time for examination again arrived, all his hopes and aspirations were dashed by a royal mandate from Munich ordering the school to be abolished. He went to Niederwern, and here he was surlily told by the chief justice that he must choose a trade, or the government would take charge of him. Having no alternative, Stern chose the first trade that he came in contact with. For a number of years he occupied himself in this way, and finally resolved to go to the United States. Before leaving his country, he went to see his uncle Hermann Stern (q.v.), who in the meantime had become a Christian. Stern, who was at that time a sort of a rationalist, rebuked his uncle for sacrificing his worldly interests for the sake of religion; but, before he left, his uncle had implanted the first germs of an earnest seeking after his soul's salvation in the heart of the worldly-minded youth. At Bremerhaven, where he was delayed, the Lord prosecuted his gracious work by bringing him in contact with a missionary (Rev. John Neander, a Presbyterian minister of Williamsburgh, N.Y.), who presented Christ to his consideration. In 1839 he landed at New York, where the Rev. John Rudy, of the Houston Street German Church, was the means of bringing him more fully to the knowledge of Christ, and by whom he was also baptized. For three years he lived in New York, and earned a livelihood by hard manual labor. In 1842 he went to Mercersburg, Pa., to study theology, and was licensed in 1845. From that time on he was one of the most active men in the German Reformed Church. He built many churches and organized many congregations. He successfully labored in Galion, O., for nine years; from thence he went, in 1862, to Louisville, Ky., where he also labored for nine years, when bodily infirmities obliged him to resign, in 1870. He was then appointed by his

Church as missionary superintendent, but after one year's work he had again to resign. In 1871 he once more accepted a call to Galion, and when a year was over he gave up his charge, never to resume it. He went to Louisville, and after four years of inactivity, illness, grief, and longing for release, he died, July 6, 1876. Besides educating a number of ministers in his own house, Stern took an active part in the controversies which in former years agitated the Reformed Church, and was a very active contributor to the periodicals of his denomination. See the obituary of Mr. Stern in the *Reformed Church Monthly*, Sept. 1876, written by his son, the Rev. H.J. Stern, of Louisville, Ky. (B P.)

Stern, Mendel Emanuel,

a Jewish writer, was born at Presburg, in Hungary, in 1811, where the celebrated Talmudist rabbi Moses Sopher exercised an enduring influence upon the pious disposition of the youth. At the age of twelve he was obliged to assist his father, then stricken with all the misfortunes of increasing blindness, in the duties of tuition at the Royal Jewish Normal School of his native place; and when fourteen years old he replaced his blind father in the arduous post of teacher. In 1833 he was employed as reader in the famous Oriental printing establishment of A. von Schmidt. He then tried his fortune as teacher in some country places, and in 1838 settled at Vienna, where henceforth he occupied himself exclusively with literary pursuits, and where he died, March 9, 1873. Of his numerous works we mention the following **וְוֹלְלִי שִׁירֵי בְּרָא** Hebrew grammar (Vienna and Presburg, 1829, and often since): — A metrical German translation of the book of Proverbs (Presburg, 1832): — A German translation of the same book, with a Hebrew commentary (ibid. 1833): — *The Ethics of the Fathers*, **תּוֹבָא יְקָרָא** (Vienna, 1840), in German metrical and rhymed lines: — *Liturgical Hymns on the Divine Unity*, **דְּוִי יְהִירָא** (ibid. 1840), also in German metrical and rhymed lines: — *The Prophet Ezekiel*, with a German translation and a Hebrew commentary (ibid. 1842): — *The Ethical Meditations of Bedarshi*, **מִלְּפִי תַנְיָא בְּרַסָּה** with a German translation (ibid. 1847): — **לְאֵדָּפֶת וְדִלְיָוֶה**, or history of the Jews since their return from the Babylonian captivity to the destruction of Jerusalem by the Romans (ibid. 1843), Hebrew and German: — A German translation of the book Jesus Sirach, or Ecclesiasticus (ibid. 1844): — **תּוֹפְּיֵל אֶל** or penitential hymns, with a German translation (ibid. 1842): — **רַוְזֵי יָן**, or

festival prayers, with a German translation (ibid. 1844,5 vols.). In 1845 he started a Hebrew periodical entitled *qj xyabok*, *The Star of Isaac*, full of interesting matter, of which twenty-six parts were published (ibid. 1845-61): *twobLbi twowp*, *The Duties of the Heart of Bechai*, with a German translation (ibid. 1856, 2d ed.): — *rxwa ^yLbbi* a Talmudical lexicon (ibid. 1863). See Fürst, *Bibl. Jud.* 3, 386-388; Steinschneider, *Bibliographisches Handbuch*, p. 137. (B.P.)

Stern, Siegmund,

doctor of philosophy and preacher of the Jewish Reformed Synagogue at Berlin, and lately director of the *philanthropin* at Frankfort-on-the-Main (where he died, May 9, 1867), was the author of *Das Judenthum und der Jude im christlichen Staate* (Berlin, 1845): — *Die Aufgabe des Judenthums und der Juden in der Gegenwart* (ibid. 1845): — *Die Religion des Judenthums* (ibid. 1846; 2d ed. 1848): — *Die gegenwertige Bewegung im Judenthum* (ibid. 1845): and *Geschichte des Judenthums von Mendelssohn bis auf die Gegenwart, nebst Uebersicht der altern Religions- und Kulturgeschichte* (Frankfort-on-the-Main, 1857). See Fürst, *Bibl. Jud.* 3, 388; Jost, *Gesch. d. Judenth. u. s. Secten*, 3, 380 sq.; Grätz, *Gesch. d. Juden*, 11, 568 sq. (B.P.)

Stern, Wilhelm,

a German professor, was born April 22, 1792, at Mosbach, and died March 31, 1873, at Carlsruhe, having for forty years been teacher and director of the evangelical seminary there. He wrote, *Erfahrungen, Grundsätze und Grundzüge für biblischchristlichen Religionsunterricht* (Carlsruhe, 1833): — *Geschichtliches Spruchbuch zur Wiederholung der biblischen Geschichten für christl. Schulen* (ibid. 1844): — *Lehrbuchlein des christl. Glaubens nach der heiligen Schrift*, etc. (ibid. 1853): — *Funfzehn messianische Psalmen* (Barmen, 1870; new ed. 1872): — *Erklärung der vier Evangelien* (Carlsruhe, 1867-69, 2 vols.). See Zuchold, *Bibl. Theol.* 2, 1269; Delitzsch, *Saat auf Hoffnung*, 10, 132 sq., 184 sq.; Hauck, *Theolog.-Jahresbericht*, 1870, 6, 573; 1872, 8, 673. (B.P.)

Sterne (Or Stearne), John (1),

a physician and ecclesiastical writer, was born at Ardbraccan, County of Meath, Ireland, in 1622. He was educated in the College of Dublin, became a fellow, was ejected because of his loyalty, but reinstated at the

Restoration. He died in 1669. His writings are, *Aphorismi de Felicitate* (Dublin, 1654, 8vo; twice reprinted): — *De Morte Dissertatio* (ibid. 1656, 1659, 8vo): — *Animæ Medela, seu de Beatitudine et Miseria* (ibid. 1658, 4to): — *Adriani Heerboordii Disputationum de Concursu Examen* (ibid. 1658, 4to): — *De Electione et Reprobatione* (ibid. 1662, 4to): — to this is added *Manuductio ad Vitam Probam: — De Obstinatione, opus posthumum, pietam Christiano-Stoicam scholastico more suadens*, published in 1672 by Mr. Dodwell.

Sterne, John (2),

an Irish prelate, son of the preceding, was educated in Trinity College, Dublin, and became successively vicar of Trim, chancellor and dean of St. Patrick's, bishop of Dromore in 1713, of Clogher in 1717, and vice-chancellor of the University of Dublin. He laid out immense sums on his episcopal palaces and on the College of Dublin, where he built the printing house and founded exhibitions. At his death (June, 1745) he bequeathed £30,000 to public institutions. His only publications were, *Tractatus de Visitatione Infirmorum* (Dublin, 1697, 12mo): — and *Concio ad Clerum*. See Chalmers, *Biog. Dict.* s.v.

Sterne, Laurence,

an Anglican clergyman, was born at Clonmell, in the South of Ireland, Nov. 24, 1713. After moving from place to place with his family, he was entered at a school near Halifax, Yorkshire, where he remained till 1731. In the following year he was admitted to Jesus College, Cambridge, where he took the degree of A.B. in January 1736, and that of A.M. in 1740. During this time he was ordained, and through his uncle, James Sterne, prebendary of Durham, obtained the living of Sutton, and afterwards a prebend of York. Through his wife he secured the living of Stillington. He resided for twenty years principally at Sutton. In 1762 he went to France, and in 1764 to Italy. Returning to England, he died at his lodgings in London March 18, 1768. He wrote, *Sermons* (Lond. 1760, 2 vols.; of which there are many subsequent editions): — *The Life and Opinions of Tristram Shandy, Gent.* (York, 1759, 2 vols. 12mo): — *A Sentimental Journey through France and Italy* (Lond. 1768, 2 vols. 12mo): — *Letters* (ibid. 1775, 3 vols. 12mo). For information as to editions of these several works, many of which, are strongly tinged with immoral sentiments, see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Sterne, Richard,

an English prelate, was born at Mansfield, Nottinghamshire, in 1596. He was admitted to Trinity College, Cambridge, in 1611, taking his degree of A.B. in 1614, and that of A.M. in 1618. In 1620 he removed to Benet College, and was elected fellow July 10, 1623. He proceeded B.D. the following year, and was incorporated in the same degree at Oxford, 1627. Appointed one of the university preachers in 1626, he was selected as one of Dr. Love's opponents in the philosophical act, kept for the entertainment of the Spanish and Austrian ambassadors. In 1632 he was made president of the college, and in March 1633, master of Jesus College. He took the degree of D.D. in 1635. He was presented by his college to the rectory of Hareton, Cambridgeshire, in 1641, but did not get possession. till the summer following. He had, however, been presented in 1634 to the living of Yeovilton, Somerset County, through the favor of Laud, who chose him to attend him on the scaffold. He was seized by Cromwell, and ejected from all his preferments; but after some years was released, and permitted to retire to Stevanage, Hertfordshire, where he supported himself till the Restoration by keeping a private school. Soon after, he was appointed bishop of Carlisle, and was concerned in the Savoy Conference and in the revisal of the Book of Common Prayer. On the decease of Dr. Freween. he was made archbishop of York, which position he held till the time of his death, Jan. 18, 1683. Besides some Latin verses, he published, *Comment on Psalm 103* (Lond. 1649, 8vo): — *Summa Logicoe* (1686, 8vo), published after his death: — and was one of the assistants in the publication of the *Polyglot*. See Chalmers, *Biog. Dict.* s.v.; Hoefler, *Nouv. Biog. Générale*, s.v.; Hook, *Ecclesiastes Biog.* s.v.

Sternhold, Thomas,

an English poet and psalmodist, was born (according to Wood) in Hampshire, or as Holinshed says, at Southampton; but Atkins (*Hist. of Gloucestershire*) affirms that he was born at Awre, twelve miles from Gloucester. He studied at Oxford, but not long enough to take any degree. The office of groom of the robes to Henry VIII was secured to him, and he was continued in the same office by Edward VI. He died in 1549. He versified fifty-one of the Psalms, which were first printed by Edward Whitchurch, 1549, with the title *All such Psalms as Thomas Sternehold, late Groom of the Kinges Majestyes Robes, did in his Lyfetyme Drawe into English meter*. He was succeeded in the translation by John Hopkins (fifty-

eight psalms), William Whittingham (five psalms), Thomas Norton (twenty-seven psalms), Robert Wisdome (Psalm 25), and others. The complete version was entitled *The Whole Book of Psalms, Collected into English meter by T. Sternhold, J. Hopkins, and others*, etc. (printed in 1562, by John Day). *Certain Chapters of the Proverbs*, etc., is ascribed to him, but the authenticity is doubted. For further particulars as to editions, etc., see Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. *SEE PSALMODY*.

Sterope,

in Grecian mythology, was —

- 1.** A Pleiad, the wife or mother of OEnomaus (Apollod. 3, 10,1) and daughter of Atlas (Paus. 5, 10, 5).
- 2.** Daughter of Pleuron and Xantippe, and sister of Agenor and Leophontes (Apollod. 1, 7, 7).
- 3.** Daughter of Cepheus of Tegea. Her father declined to join Hercules in the war against the Hippocoontides, because he feared an invasion of the Argives during his absence. Hercules thereupon gave to Sterope a brazen lock of Medusa's hair, which he had himself obtained from Minerva. This, displayed in the face of an advancing foe, would transform every warrior into stone. Cephemus was thus induced to join in a war in which he and his twenty sons lost their lives (Apollod. 2, 7, 3).
- 4.** A daughter of Acastus, whose career is interwoven with the history of Peleus (Apollod. 3, 13, 3).
- 5.** A daughter of Porthaon, and mother of the Sirens (Apollod. 1, 7,10).

Sterry, John,

a Baptist minister, was born in Providence, R.I., in 1766, and studied in Brown University, but did not take the full collegiate course. About 1790 he removed to Norwich, Conn., where he established himself as printer, author, and publisher. Mr. Sterry was converted soon after his removal to Norwich, and joined the Baptist Church there, and on Dec. 25, 1800, he was ordained its minister. The Church he served was very poor, in no year paying him a salary exceeding \$100, so that he continued his mechanical and literary pursuits. He died in Norwich Nov. 5, 1823. He published, with

his brother Consider, *The American Youth* (1790, 8vo): — *Arithmetic for the Use of Schools* (1795): — in conjunction with the Rev. Wm. Northrup, *Divine Songs*: — and in conjunction with Epaphras Porter he edited and published *The True Republican*, a newspaper (June, 1804). See Sprague, *Annals of the Amer. Pulpit*, 6, 407.

Steuco (In Latin Steuchus And Engubinus), Agostino,

a learned Italian, was born in 1496 at Gubbio (in Umbria), and admitted in 1513 into the congregation of the Canons of St. Savior, where he left off his surname *Guido*. For along time he gained a scanty livelihood by teaching the Oriental languages, theology, and antiquities; but in 1525 he was sent to Venice and put in charge of a rich library formed in the convent of St. Anthony of Castello. He afterwards became prior of his order at Gubbio, and in 1538 was made bishop of Chiasm, in Candia; but soon returned to Rome, where in 1542 he succeeded the celebrated Alessandro as prefect of the Vatican library. He there wrote many works on sacred antiquities and exegesis (for which see Hoefer, *Nouv. Biog. Générale*, s.v.), and finally died at Venice in 1549.

Steudel, Johann Christian Friedrich

doctor and professor of theology at Tübingen, was born Oct. 25, 1779, at Esslingen, in Wurtemberg. He was received into the gymnasium at Stuttgart when in his sixteenth year, and while there began the study of Hebrew and laid the foundation for the Old Test. studies of his later days. In 1797 he was admitted to the theological institution at Tübingen, where Storr's tendency was then represented by Flatt, Susskind, and others. He afterwards served two years as vicar at Oberesslingen, and then returned to Tübingen as tutor. Schnurrer's lectures on the Arabic language now stimulated Steudel to prepare himself to teach Oriental languages, and he availed himself, in 1808, of the aid of the government and of viscount Von Palm to undertake the study of Arabic and Persian at Paris under the direction of De Sacy, Langles, Chezy, etc. On his return in 1810 he was, however, at first employed in the pulpit, being made deacon at Canstatt and Tübingen; but an academical career was opened for him by the opportunity of giving private tuition to backward students. In 1815 he became a member of the theological faculty, though he retained his position in the ministry. In 1822 he added the charge of the early service in the town church and an inspectorship in the seminary to his engagements, and in

1826 he became senior of the faculty and first inspector. His lectures at first were confined to the books of the Bible, particularly of the Old Test.; after a time he included the Oriental languages in his course; and from 1826 he delivered regular lectures on dogmatics and apologetics. He was likewise a diligent and fruitful writer, though not in the field of Old Test. literature where he was most at home. He preferred to write on systematic theology. A few academical essays, of which that of 1830, entitled *Veterisne Testam. Libris Insit Notio Manifesti ab Occulto Distinguendi Numinis*, is the most important, and several reviews and articles in Bengel's *Archiv.*, and in the *Tübinger Zeitschr. für Theologie* (founded by him in 1828), constitute all that he published in his own special line of work. His lectures on Old Test. theology were published after his death by Oehler, in 1840 (Berlin). His interest in systematic theology probably grew out of the importance he attached to questions relating to theological principles. In 1814 he wrote *Ueber die Haltbarkeit d. Glaubens an geschichtliche, höhere Offenbarung Gottes*. It was a matter of conscience with him not to ignore any important theological scheme, but rather to test it by the rule of unalterable truth; and he consequently fought his way from the beginning to the end of his career as a theologian. He broke a lance with nearly every prominent theologian of his time in the belief that controversy reveals the truth; but he was nevertheless essentially a man of peace. He was unable to advance as rapidly as more recent thinkers, because he believed that the new theology was not doing justice to many features of the older supranaturalism; but he fought every new departure fairly and in its principles, so that he secured the respect of the better class among his opponents, e.g. Schleiermacher, in response to whom he wrote one of his best treatises (*Ueber das bei Ellinger Anmerkennung des histor. Christus sich für d. Bildung (c. Glaubens ergebende Verfahren [Tüb. Zeitschr. 1830])*). He is generally regarded as the latest prominent representative of the older Tübingen school of which Storr was the head; but it is evident from his writings that he occupied an independent relation to that school from the beginning, and that he by no means ignored the progress of theological science. He retained the one-sided idea of that school concerning religion and revelation which defines religion as an aggregation of "opinions," etc., but he departed from the Storr method of demonstration, inasmuch as he taught that what the Bible reveals is simply a confirmation, completion, and rectification of man's natural consciousness of the truth (comp. for Storr's view, Storr's *Dogmatik*, § 15, note f). Steudel was certainly influenced to depart from the older supranaturalist view by both F.H. Jacobi and

Schleiermacher. (On the whole subject, see his *Glaubenslehre* [1834]). In exegesis Steudel displayed the deficiencies of the Storr school; but it is certain that his hermeneutical theory was better than his exegetical practice. His works contain many sound arguments in support of the historico-grammatical method of interpretation as against Kanne, Olshausen, and Hengstenberg (see *Behandlung d. Sprache d. heil. Schrift als eine Sprache d. Geistes* [1822, etc.]). He clearly recognized a historical progression in revelation, and consequently different stages, and must be accorded the praise of having furnished valuable contributions towards the development of Biblical theology. (On this subject, comp. especially his articles entitled *Blicke in d. alttestamentl. Offenbarung*, in the *Tüb. Zeitschr.* 1835, Nos. 1 and 2). Steudel also wrote on matters pertaining to the practical interests of the Church, e.g. ecclesiastical union, on which he published, in 1811, *Ueber Religionsvereinigung*, in opposition to a proposed amalgamation of the Protestant and Romish churches; in 1816, *Beitrag zur Kenntniss d. Geistes gewisser Vermittlea d. Friedens*; in 1822 he wrote against a proposed union of the Reformed and Lutheran churches of Würtemberg (*Ueber-d. Vereinigung bei der evangel. Kirchen*; comp. also *Ueber Rucktritt zum Lutherthum*, in the *Tib. Zeitschr.* 1831, 3, 125 sq.). He had no confidence in the value of experiments within the field of the Church, and hence opposed their application (comp. *Ueber Heilmittel für d. evangel. Kirche*, in the *Tib. Zeitschr.* 1832, No. 1). His other writings were designed to promote interest for the educational institutions of his country, etc., and need not be mentioned here. So forceful a character as Steudel was not always favorably regarded by his superiors, and he was frequently made aware of the fact. But his principal troubles grew out of the hostility of the new tendency, which was becoming all-powerful at Tübingen during his later days. The new school could not pardon his inability to keep wholly separate the scientific and the edifying" (Baur, in Klipfel's *Gesch. d. Tüb. Universitat*, p. 417); and when he ventured, a few weeks after the appearance of the first volume of Strauss's *Leben Jesu*, to issue a brief rejoinder, in which he opposed to the confidence with which Strauss had pronounced sentence of death upon supranaturalism an equally confident testimony, "drawn from the consciousness of a believer," to the vitality of supranaturalism, he was smitten with the full force of the anger of the enraged critic in the well-known tractate *Herr Dr. Steudel, oder d. Selbsttauschungen d. verstandigen Supranaturalismus unserer Tage*, a masterpiece of depreciatory polemics. Steudel responded quietly in the *Tüb. Zeitschr.* 1837, 2, 119 sq., and with this effort closed his public

career. He was obliged by physical ailments to submit to repeated and painful surgical operations, and died Oct. 24, 1837. With regard to his life and character, see the memorial discourse by Dorner and the biographical sketch by Dettinger, both published in the *Tub. Zeitschr.* for 1838, No. 1. The latter article contains also a list of Steudel's writings; .

Stevens, Benjamin, D.D.,

a Congregational minister, was born at Andover in 1720, graduated at Harvard College in 1740, and was ordained May 1, 1751. He was pastor in Kittery, Me., where he labored until his death. May 18, 1791. He published a few occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 1, 484.

Stevens, Dillon,

a minister of the Methodist Episcopal Church, was born at Hancock, Mass., April 6, 1794. He was converted in his twenty-fifth year, and in 1822 united with the New York Conference. When the Troy Conference was set apart he became one of its members, and continued to labor until 1846, when he became supernumerary. He settled in Gloversville, N.Y., where he continued to reside until his death, Jan. 10, 1861. He was a man of sound judgment and intellectual strength, well suited to educate the Church both in the doctrines of the Gospel and in the practical duties of Christian life. See *Minutes of Annual Conferences*, 1861, p. 91.

Stevens, Isaac Collins,

a minister of the Methodist Episcopal Church, was born in Fulton County, Pa., Feb. 15, 1833, and was educated at Cassville Seminary. He was converted in his eighteenth year; was licensed to preach Aug. 6, 1855, and in 1857 was received on trial in the Baltimore Conference. He remained with this conference until its division, when he became a member of the East Baltimore Conference, and so remained until the formation of the Central Pennsylvania Conference. He died Nov. 29, 1869. See *Minutes of Annual Conferences*, 1870, p. 54.

Stevens, Jacob,

a minister of the Methodist Episcopal Church, was born at Epping, N.H., in 1809, and was converted in early life. He joined the New Hampshire Conference in 1835, and labored actively until (in 1848) he took a

superannuated relation. This relation was changed in 1868 to effective, and he was stationed at Fremont, retaining his home in Epping, where he died in 1869. See *Minutes of Annual Conferences*, 1869, p. 104.

Stevens, Jedediah Dwight,

a Congregational minister, was born at Hamilton, N.Y., March 25, 1798. His early life was spent on the farm. After receiving a preparatory education, he commenced the study of theology with the Rev. Samuel. J. Mills. He was missionary of the American Board of Commissioners for Foreign Missions to the Stockbridge Indians from 1829 to 1835, and also to the Dakota Indians from 1835 to 1839. He was ordained an evangelist at Cortlandville, N.Y., Oct. 5, 1837. From 1841 to 1844 he was acting pastor of the Church at Prairie du Chien, Wis. In June, 1844, he was installed pastor of the Platteville Church, Wis. He resigned this charge, and in 1846 was an evangelist in Grant County, and in Lafayette County from 1847 to 1850; Greene County from 1850 to 1854; was acting pastor at Elkhorn, one year; Lafayette from 1855 to 1859; Waterford from 1859 to 1862; Caldwell's Prairie from 1862 to 1864; Owen, Ill., from 1864 to 1866; Wausau, Wis., in 1867, his last field of labor. He died at Beloit, March 29, 1877. (W.P.S.)

Stevens, Joseph B.,

a Presbyterian minister, was born at Brookfield, Conn., Aug. 3, 1801. He was educated at Bowdoin College, studied theology in Bangor, Me, was licensed by the Congregational Association of Maine, and labored as a home missionary for two years in the state at large, when he was ordained over the Second Congregational Church, Falmouth, Me., in 1826. In 1834 he removed to the South, to improve his health, and subsequently taught and preached at Brunswick, Ga., for two years amid a half; at Darien two years; pastor of the Smyrna and Bethany churches, Newton County; supplied a church near Griffin one year, and Pachitta Church five years. He died May 9, 1860. Mr. Stevens was a good scholar and an earnest, practical preacher. See Wilson, *Presb. Hist. Almanac*, 1861, p. 107.

Stevens, Solomon,

a Presbyterian minister, was born at Cavendish, Vt., Sept. 5, 1795. He graduated at Middlebury College, Vt., in 1821; studied theology at Auburn, N.Y.; was licensed and ordained by the Cayuga Presbytery about

the year 1824. He labored for fifteen years in different places in Tompkins and Genesee counties, N.Y., where his labors were blessed with several revivals of religion. In 1840 he went to Ohio, spent some time in Cuyahoga and Huron counties, and was installed at Newton Falls, Trumbull Co., in 1843; in 1850 he removed to Michigan, labored in several places in that state, and was installed pastor of the Church in Somerset, Hillsdale Co.; in 1859 he returned to Ohio, and preached for his former charge at Newton Falls until his death, June 7, 1861; See Wilson, *Presb. Hist. Almanac*, 1862, p. 197.

Stevens, Thomas,

a Congregational minister, was born at Plainfield, Conn., in 1723. He was ordained over the Plainfield (Separate) Church in 1746. In 1755 he went as chaplain to the army, contracted a disease, and returned to die at his father's house, Nov. 15, 1755. He is reported to have been a clear and powerful preacher. Little is recorded of his life. See *Cong. Quarterly*, 1860, p. 376.

Stevens, William (1),

a lay theologian, was born in the parish of St. Savior, Southwark, England, March 2, 1732. He was engaged in the hosiery business, but devoted much of his time to study, obtaining an intimate knowledge of the French language, and also a considerable acquaintance with the Latin, Greek, and Hebrew. He was well versed in the writings of the Church fathers, and quite familiar with all the orthodox writers, of modern times. Such was the esteem in which he was held as a theologian that Dr. Douglass, bishop of Salisbury, said of him, "Here is a man who, though not a bishop, yet would have been thought worthy of that character in the first and purest ages of the Christian Church." He died in London, Feb. 6, 1807. He wrote, *An Essay on the Nature and Constitution of the Christian Church, wherein are set forth the Form of its Government, the Extent of its Powers, and the Limits of our Obedience* (anonymous, 1773): — *Cursory Observations on an Address to the Clergy, etc., by Mr. Wollaston*: — *Discourse on the English Constitution* (1776): — *Strictures on a Sermon entitled The Principles of the Revolution Vindicated, by R. Watson* (1776): — *The Revolution Vindicated, etc., an answer to the Rev. R. Watson's accession sermon* (1776): — *A New and Faithful Translation of Letters from M. L'Abbe de*: — *A Review of the Review of a New Preface to the Second*

Edition of Mr. Jones's Life of Bishop Home. He edited the *Works of Mr. Jones*, with his life (12 vols. 8vo). *The Memoirs of William Stevens, Esq.*, were printed for private distribution in 1812 (8vo), and in 1815 for sale.

Stevens, William (2),

a minister of the Methodist Episcopal Church, was born in Plymouth County, Mass., March 24, 1778. He was converted in his twenty-second year, and in 1804 he was received on trial and appointed to Landaff Circuit in New Hampshire. In 1806 he was received into full connection in the New England Conference. He located in 1813, but in 1821 he was readmitted by the Ohio Conference. In 1845 he sustained a supernumerary relation, and became superannuated in 1846. He died in Bridgewater, Beaver Co., Pa.; March 1, 1858. See *Minutes of Annual Conferences*, 1858, p. 114.

Stevenson, Edward, D.D.,

a minister of the Methodist Episcopal Church, South, was born in Mason County, Ky., about 1797. He entered the Kentucky Conference in 1820, and remained in it till its division in 1846, when he connected himself with the Louisville Conference. He was a member of the celebrated General Conference of 1844, and also a member of the convention which met in Louisville in 1845, and organized the Methodist Episcopal Church, South. In 1846 he was elected missionary secretary and assistant book agent; to which latter office he was re-elected in 1850. In 1854 he was elected chief book agent, and in 1858 accepted the presidency of the Russellville Female Collegiate Institute, which position he filled until the time of his death, July 6, 1864. See *Minutes of Annual Conferences of the M.E. Ch., South*, 1864; p. 482.

Stevenson, Joseph,

a Presbyterian minister, was born near Harper's Ferry, Md., March 25, 1779. He graduated at Jefferson College, Canonsburg, Pa.; studied theology privately; was licensed by Washington Presbytery Oct. 15, 1808; ordained by the same presbytery in June, 1809; and installed pastor of the Two Ridges and Forks of Wheeling churches in West Alexander, Pa., where he continued to preach for seventeen years, during which time his earnest missionary spirit led him to make several excursions into the destitute West. In 1825 he asked for a dissolution of the pastoral relation,

so that he might give his whole time to his new and more destitute field of labor. He fixed his home in Bellefontaine, Logan Co., O. In this and the adjoining counties he continued to labor for forty years, traversing for many years a missionary circuit of many miles, with thirteen preaching stations, at several of which he subsequently formed churches. He continued pastor of the Church in Bellefontaine until increasing infirmities led him to retire from active duties, years before his death, which occurred at his home Feb. 24, 1865. Mr. Stevenson was a holy man. "Zeal characterized him, proved by much missionary work for the destitute of our own race and for the Indians, and by his active labor for Christ to the age of eighty-six." See *Wilson, Presb. Hist. Almanac*, 1866, p. 171. (J.L.S.)

Stevenson, Thomas,

a Presbyterian minister, was born in Ireland in 1818. He was converted in his eighteenth year; studied in the high school of the Rev. C. Allen, of Strabane, Ireland, in 1837-39; then emigrated to America; graduated at Franklin College in September, 1842, and at the Western Theological Seminary, Allegheny, Pa., in 1845; was licensed by the Ohio Presbytery June 11, 1845; and was ordained as pastor of the Church in Montour, Pa., June 17, 1846. There he labored with great success until January 1854, when he became pastor of the Second Presbyterian Church, Spruce Creek Valley, Pa., where he continued to preach the pure Gospel until he became chaplain of the 6th Regiment of Pennsylvania Volunteers. He continued in military life in the country's cause, enduring many hardships and privations, till his death, Feb. 10, 1867. See *Wilson, Presb. Hist. Almanac*, 1868, p. 148. (J.L.S.)

Stevenson, William,

a minister of the Methodist Episcopal Church, South; was born in South Carolina, near a station called Ninety-six (on the then frontier), Oct. 4, 1768; He united with the Church June 1, 1800, and joined the itinerant ministry in 1811, going to South Arkansas in 1813, and soon after to Louisiana. The last regular work he did was in Caddo Parish, holding at that time a supernumerary relation. At the close of that year he became superannuated, and held that relation until his death, March 5, 1857. See *Minutes of Annual Conferences of the M.E. Church, South*, 1858, p. 808.

Steward

(*rci sar*, usually rendered “prince; “*ἐπίτροπος, οἰκονόμος*), one who manages the affairs or superintends these household of another, as Eliezer of Damascus did that of Abraham (^(OLD)Genesis 15:2). Great confidence was reposed in those who held such an office, and hence Paul describes Christian ministers as the stewards of God over his Church and family (^(SOLD)Titus 1:7). Believers also are described as stewards of God’s gifts and graces, to dispense the benefits of them to the world (^(OLD)1 Peter 4:10). Our Lord frequently uses the responsibilities belonging to the office of a steward for the purpose of illustrating his reasoning. In the parable of the unjust steward, who defrauds his master by collusion with the debtors (^(OLD)Luke 16), the illustration is confined to the policy of the conduct pursued, and no inference can be drawn respecting its moral propriety. (On the proverbial dishonesty of modern Oriental *wakkils* or agents of this kind, see Thomson, *Land and Book*, 1, 517 sq.) The exhortation which follows is merely advice to manage worldly goods with such liberality and generosity as will promote the cause of true piety, Christian charity, and enlightened benevolence, and not to exercise the rights of property too harshly. See the monographs on this passage cited by Danz, *Wörterb.* s.v. “Lucas,” Nos. 76-93.

Steward,

one who manages the domestic concerns of a family, religious house, or episcopal estate. Called also SENESCHAL *SEE SENESCHAL* (q.v.).

Steward,

a Church officer among the Methodists.

1. Methodist Episcopal --The number of stewards on each charge varies from three to nine. They are nominated by the preacher in charge, but the Quarterly Conference has the right of affirmation or rejection. They hold office for one year, subject to reappointment, and by virtue of their office are members of the Quarterly Conference. They should be “men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business.” Their duties are thus defined: “To take an exact account of all the money or other provision collected for the support of preachers, and apply the same as the Discipline directs; to make an accurate return of every

expenditure of money, whether to the preachers, the sick, or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings, and the leaders' and stewards' meetings; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration; to provide elements for the Lord's supper; to write circular letters to the societies in the circuit to be more liberal, if need be; as also to let them know, when occasion requires, the state of the temporal concerns at the last quarterly meeting." One of them is the district steward, who represents his individual Church in the district stewards' meeting; another the recording steward, who makes and preserves the records of the Church. The stewards are amenable to the Quarterly Conference, which has power to dismiss or change them. In the division of the labor between stewards and trustees, the former attend to all the current expenses of the Church for ministerial and benevolent purposes; the latter to all the financial interests connected with the Church property. They have no right to incur any debt which is binding on the property of the Church; and hence it is their duty to complete their collections, and to meet their obligations annually.

2. *English Wesleyan.* — In this connection the office of steward embraces four departments, viz. *circuit, society, poor, and chapel* stewards. They are usually appointed at the December quarterly meeting; the society and poor stewards at the first leaders' meeting in January. Their term of office ceases at the end of the year; but they are eligible for reelection for three years successively.

(1.) *The duties of the circuit stewards are:*

- 1.** To examine at each quarterly meeting the books of the society stewards, and receive moneys raised for support of the ministry.
- 2.** To pay each circuit preacher the allowance due him.
- 3.** To meet all demands for house rent, taxes, etc., and provide suitable furnished homes for the preachers.
- 4.** To keep the accounts of the circuit; to transmit each quarter to the district treasurer of the Children's Fund whatever moneys may be due

from the circuit to that fund, or to receive from him what the circuit is entitled to.

5. To attend, during the transaction of monetary business, the sittings of both the annual and financial district meetings.
6. To act as the official channel through which the communications from the circuit are transmitted to the Conference.
7. To audit, in conjunction with the superintendent minister, the accounts of all trust estates in the circuit that are settled on the provisions of the Model Deed.
8. To take the initiative in the invitation of ministers for the ensuing year.

(2.) *Duties of the Society Steward.* —

1. With the ministers and leaders, to promote the spiritual and temporal interests of the societies.
2. To attend the leaders' and quarterly meetings, and receive and pay over moneys for support of ministers.
3. To provide for The taking of collections.
4. To attend to the supply of the pulpit, and prepare or sign notices intended for announcement from the pulpit; to prepare for the sacrament of baptism, and, in case there is no poor-steward, the Lord's supper and love feasts.
5. To provide, when necessary, a suitable home for the preacher who officiates.

(3.) *Duties of the Poor-Stewards.* —

1. To attend the leaders' meetings, and pay out, as sanctioned by them, the poor moneys.
2. To furnish the minister with the names of sick and poor members.
3. To provide for the Lord's supper and for love feasts.
4. To keep an accurate account of all receipts and disbursements in reference to the fund.

(4.) *Chapel Stewards* are appointed by the trustees, in conjunction with the superintendent of the circuit, and on them devolves the general oversight of the chapel and furniture, its cleaning, warming lighting, etc.; to direct the movements of the sexton and pay his salary, and attend meetings of the trustees. See *Discipline of the M.E. Church*; Simpson, *Cyclop. of Methodism*, s.v.

Stewart, Alexander,

a minister of the Methodist Episcopal Church, South, was born in Norfolk County, Va., in April 1810. At the age of sixteen he joined the Church, and was licensed to preach in 1836. He was admitted into the Virginia Conference in 1839; was ordained deacon in January 1841, and elder in November 1842. He traveled from 1839 to 1854, when he became supernumerary, living in Prince George County, Va., till January 1866, when he became steward of the Wesleyan Female College, Murfreesborough, N.C. In 1867 he was superannuated, but continued to hold the above position until his death, March 4, 1872. See *Minutes of Annual Conferences of the M.E. Church, South*, 1872, p. 654.

Stewart, Archibald Sinclair,

a Presbyterian minister, was born at Palatine, N.Y., May 3, 1823. At the age of fifteen he united with the Church at Johnstown, N.Y. In the fall of 1840 he removed with his parents to Wisconsin, and received his preparation for college at the Waukesha Academy. He entered Princeton College, from which he graduated in 1852. After graduation, he taught school at Nyack, on the Hudson, about a year and a half, and then entered Princeton Theological Seminary, and graduated therefrom in 1856. On Oct. 11 of the same year he was licensed to preach by the Presbytery of Milwaukee, and in the succeeding October was ordained an evangelist. Receiving a commission from the Board of Domestic Missions, he commenced his labors at Port Washington, where he was successful in gathering and organizing a Church, and others at Ulva and Grafton, in the bounds of the Presbytery of Milwaukee. He closed his labors in that field in 1861, returned to Nyack, joined the New York Presbytery, and was installed pastor of the Church at Waldburg. After a service of ten years he resigned, and removed to Pennsylvania. In 1872 he was installed pastor of the Langcliff Church by the Presbytery of Lackawanna. Here he spent the last four years of his life among a people devotedly attached to him. His

last sermon — which he finished writing late on Saturday night, but which he was not permitted to preach was from the words of the Lord, “It is finished.” He died Jan. 1, 1876, in great peace and triumph. He was a man of great humility and earnest piety, and all who knew him loved him. (W.P.S.)

Stewart, Dugald,

an eminent philosopher and writer was born in Edinburgh Nov. 22, 1753, and was the son of the professor of mathematics. He was educated at the high school and university of his native city, and attended the lectures of Dr. Reid of Glasgow. From Glasgow he was recalled, in his nineteenth year, to assist his father; on whose decease, in 1785, he succeeded to the professorship. He, however, exchanged it for the chair of moral philosophy, which he had filled in 1778; during the absence of Dr. Ferguson in America. In 1780 he began to receive pupils into his house, and many young noblemen and gentlemen who afterwards became celebrated imbibed their knowledge under his roof. It was not till 1792 that he came forward as an author. He then published the first volume of the *Philosophy of the Human Mind*. He died June 11, 1828, after having long enjoyed the reputation of being one of the most amiable of men, and one of the ablest of modern philosophical writers. As a writer of the English language; as a public speaker; as an original, a profound, and a cautious thinker; as an expounder of truth; as an instructor of youth; as an elegant scholar; as an accomplished gentleman; in the exemplary discharge of the social duties; in uncompromising consistency and rectitude of principle; in unbending independence; in the warmth and tenderness of his domestic affections; in sincere and unostentatious piety; in the purity and innocence of his life few have excelled him; and, take him for all in all, it will be difficult to find a man who, to so many of the perfections, has added so few of the imperfections, of human nature. Stewart's publications are as follows: *Elements of the Philosophy of the Human Mind* (vol. 1, 1792; vol. 2, 1814, Edinb. and Lond. 4to): — *Outlines of Moral Philosophy* (Edinb. 1793, 8vo): — *Life and Writings of Wm. Robertson D.D.* (1801, 8vo): — *Life and Writings of Thomas Reid, D.D.* (ibid. 1803, 8vo): — *Philosophical Essays* (1810, 4to): — *Philosophy of the Active and Moral Powers of Man* (ibid. 1828, 2 vols. 8vo). Most of his works have been translated into other languages, and passed through several editions. For a fuller account of them, see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Stewart, Ephraim C.,

a minister of the Methodist Episcopal Church, was born in Tuscarora Valley, Juniata Co., Pa., Jan. 17, 1833. He studied law and was admitted to practice, but in 1870 he commenced teaching in the Soldiers' Orphan School, Cassville, Pa. In 1871 he united with the Church, and was soon after licensed to preach. He was admitted into the Central Pennsylvania Conference in 1872, but after a few months was attacked by consumption, and died at his parents' home, March 8, 1873. See *Minutes of Annual Conferences*, 1874, p. 39.

Stewart, Franklin,

a minister of the Methodist Episcopal Church, South, was born in Wayne County, Ga., Oct. 19, 1824. His conversion took place June 19, 1844, and he was licensed to preach Oct. 25, 1845. In 1846 he was received on trial into the Florida Conference, and in 1853 was appointed presiding, elder in St. Mary's District. He died July 8, 1855. See, *Minutes of Annual Conferences of the A. E. Church, South*, 1856, p. 637.

Stewart, George,

an Associate Reformed minister, was born at Greencastle, Pa., in 1782, and graduated from Dickinson College in 1805. In November of that year he became a member of the first class that entered the Associate Reformed Theological Seminary in New York, under the care of Dr. John M. Mason, In June, 1809, he was licensed to preach by the Presbytery of New York, and in April, 1810, was settled as pastor in Bloomingburgh, Sullivan Co., in that state. He retained this relation till the close of his life, Sept. 20, 1818. For several years he was the principal teacher of an academy in Bloomingburgh. Mr. Stewart had an excellent reputation as a preacher, his discourses being of a deeply evangelical tone, thoroughly logical in their construction, simple and chaste in style, and every way fitted to render intelligible and impressive the mind of the Spirit. See Sprague, *Annals. of the Amer. Pulpit*, 9, 135.

Stewart Henry Greene,

a Baptist minister, was born at Clarendon, Vt., April 12, 1812, and was a graduate of Brown University in the class of 1839. He spent two years in theological study at the Newton Institution, and then was ordained pastor

of the Baptist Church at Cumberland Hill, R.I., where he remained nine years (1841-50). After having been pastor of the Baptist Church in Seekonk, Mass., two years, he entered the service of the American and Foreign Bible Society, and was one of its agents for eight years (1852-60). He was pastor of the Warwick, R.I., Church two years, and then, for two years, was an agent of the Freedmen's Bureau; for three years, the missionary of the Rhode Island State Convention; and for one year Indian agent in the employ of the United States government. He died in Nevada, July 27, 1871. (J.C.S.)

Stewart, Isaac Ingersoll,

a minister of the Methodist Episcopal Church, was born near Absecon, N.J., Aug. 4, 1806. When twelve years of age he removed to Illinois, and three years later joined the Church. He was licensed to preach in 1836, and in the same year entered the Illinois Conference. In 1857 he took a supernumerary relation; in 1858 he became effective; in 1862 supernumerary. In 1863 he was appointed chaplain to the United States Hospital, Keokuk, Ia., where he died; Aug. 15, 1864. *See Minutes of Annual Conferences*, 1864, p. 178.

Stewart, John (1),

the apostle to the Wyandots, was a mulatto, with a mixture of Indian blood, and was born of free parents in Virginia. While yet a youth he removed to Ohio — where he was converted, and joined the Methodist Church. In 1814 he felt it to be his duty to preach, and to journey towards the Northwest with that object in view. Acting upon this impression, he traveled until he came to the Wyandot Reservation at Upper Sandusky. Here he labored with considerable success, and in February 1817, the revival broke out afresh. Stewart continued to work among them until the Wyandot nation became Christianized. In 1819 the Ohio Conference took charge of the mission, and Stewart labored with the white preachers till his death, in 1860. *See Zion's Herald*, Jan. 16, 1861.

Stewart, John (2),

a minister of the Methodist Episcopal Church, was born in Sussex County, N.J., in 1795, went to Ohio in 1803, and joined the Church in 1815. He was received on trial in the Ohio Conference in 1817, and worked effectively within its bounds for forty years. He retired in 1858, and spent

the remainder of his life in Illinois among his children. He died March 10, 1876. See *Minutes of Annual Conferences*, 1876, p. 132.

Stewart, Kenian Spencer,

a minister of the Methodist Episcopal Church, South, was born in Craven, County, N.C., June 9, 1848, and joined the Church in 1866. He received his license to preach in 1873, and was the same year admitted to the Memphis Conference, but was immediately transferred to the St. Louis Conference. His health was, however, permanently impaired, and he died at the residence of his father, Rutherford Station, Gibson Co., Tenn., Aug. 3, 1875. See *Minutes of Annual Conferences of the M.E. Church, South*, 1875, p. 232.

Stewart, Thomas G.,

a Methodist Episcopal minister, was born in New Jersey in 1790, received on trial in the Philadelphia Conference in 1830, and filled the following appointments in 1830, Pemberton Circuit; in 1831, Bergen Neck Mission; in 1832-33, Freehold Circuit; in 1834-35, Tuckerton; in 1836, Crosswicks; in 1837-38, New Egypt; in 1839-40, Cumberland; in 1841-42, Salem; in 1843-44, Sweedsborough; in 1845-46, Moorestown. He died Jan. 24, 1848. In his ministerial work he was persevering, bold, and firm, and distinguished for a noble ambition of winning souls. See *Minutes of Annual Conferences*, 4, 217.

Sthenelaus,

a Dardan warrior in the siege of Troy. He was the son of Ithaemenes, and was slain by Patroclus (Homer, *Il.* 16, 586).

Sthenele,

the name of two persons in Grecian mythology

(1) a daughter of Danaus (Apollod. 2, 1, 5);

(2) a daughter of Acastus, who became the wife of Menoetius, and by him the mother of the heroic Patroclus (*ibid.* 3, 12, 8).

Sthenelus,

a name which occurs repeatedly in Grecian mythology.

1. A son of Capaneus and Evadne, one of the Epigoni, and a famous hero. He participated in the Trojan war (Apollod. 3, 7, 2; Homer, *Il.* 2, 564).
2. The father of Cometes and lover of AEGialia, the beautiful wife of Diomede. He overcame the chastity of the otherwise virtuous woman by the aid of Venus herself, and eventually expelled the hero from his kingdom (Apollod. 1, 86; Ovid, *Ibis*, 350; Homer, *Il.* 5, 412 sq.).
3. A son of Perseus and Andromeda, who became the father of Eurystheus, the deadly foe of Hercules. He was slain by Hyllus, the son of Hercules (Homer, *Il.* 19, 116; Apollod. 2, 4, 5, etc.; Hygin. *Fab.* 244).
4. A son of Actor and companion of Hercules in his expedition against the Amazons (Apollon. Rhod. 2, 911).
5. A son of Androgeos and grandson of Minos, who with his brother Alcaeus was taken away from Paros by Hercules, in punishment for the hostile surprise in which his followers suffered harm at the hands of the sons of Minos (Apollod. 2, 5, 9, etc.).

Sthenias,

a surname of the Grecian *Minerva* at Troezen.

Sthenius,

a surname of *Zeus*, under which he had an altar in a rock near Hermione, and under which AEGeus concealed the sword by which he intended to recognize his son Theseus (Pausan. 2, 32, 7; 34; 6).

Stheno,

one of the Phorcidæ or Gorgons in Grecian mythology, a sister to Medusa.

Sthenoboea,

also called ANTEA, a personage in Grecian mythology represented as the wife of the Argive king Proetus, and the daughter of the Lycian king Iobates. She fell in love with Bellerophon, who rejected her advances, upon which she accused him to her husband of having made attempts upon her virtue, and caused him to be sent to Iobates, where he achieved the celebrated victories in which the legend associates him with the winged horse Pegasus. Hearing of his success, Sthenoboea hanged herself

(Apollod. 3, 3, 1 sq.; Pindar, *Isthm.* 7, 63 sq.; Homer, 11, 6, 144 sq., etc.). See Anthon, *Class. Dict.* s.v. “Sthenoboea” and “Bellerophon;” Vollmer, *Wörterb. d. Mythol.* s.v.

Sticharion

(**Στιχάριον**), a Greek term denoting a surplice or white garment used in divine service, which corresponds to the *tunica alba* (or *alba* simply) of the Western Church. *SEE ALB.*

Stichius,

a leader of the Athenians in the war against Troy, who was slain by Hector (Homer, *Il.* 13, 59; 15, 329).

Stichologeîn

(**Στιχολογεῖν**), a Greek term signifying “to chant the psalms verse by verse.” *SEE CHANT.*

Stichometry

(*measurement by στίχοι*, or *lines*), a practice early resorted to in MSS. of the New Test. in order to remedy the inconvenience of the continuous method of writing then employed in the absence of interpunction. About the year 462, Euthalius, a deacon at Alexandria, divided the text of the Pauline epistles into *stichoi* containing as many words as were to be read uninterruptedly. We know that the Gospels, too, were so separated, but we are unable to discover whether Euthalius himself arranged them in that manner. This mode of writing has survived in several MSS., such as the Codices Cantabrigiensis, Claromontanus, etc. This mode of division, however, was not a regular, universal system, but was adopted in some MSS., perhaps the majority, in different places. The following is a specimen from the Codex Coislinianus (H) at ~~408~~ Titus 2:3

ΠΡΕΣΒΥΤΑΣΝΗΦΑΛΙΟΥΣΕΙΝΑΙ ΣΕΜΝΟΥΣ ΣΩΦΡΟΝΑΣ
ΥΓΙΑΙΝΟΝΤΑΣΤΗΠΙΣΤΕΙ ΤΗΑΓΑΠΗ ΠΡΕΣΒΥΤΙΑΣΩΑΥΤΩΣ
ΕΝΚΑΤΑΣΤΗΜΑΤΠΕΡΟΠΡΕΠΕΙΣ ΜΗΔΙΑΒΟΛΟΥΣ
ΜΗΟΙΝΩΠΟΛΛΩΔΕΔΟΥΛΩΜΕΝΑΣ ΚΑΛΟΔΙΔΑΕΚΑΛΟΥΣ.

The entire number of *stichoi* is usually given at the end of each book; but it does not necessarily follow that every MS. having an enumeration of *stichoi* at the end was actually divided in that manner when first written.

They were sometimes very short, as in the Codex Laudensis (E), where each line generally contains but one word. The **ῥήματα**, which are also enumerated at the end of MSS. or books, may be the same as the **στίχοι**. Hug states (*Einleitung*, 1, 219, 4th ed.) that, so far as known, the **ῥήματα** are found only in MSS. containing the Gospels. If, therefore, a different person from Euthalius divided the Gospels, he may readily have given the divisions a different name from that applied to the Acts and Epistles. In order to save the space necessarily lost in stichometry, a *point* was afterwards put for the end of each *stichos*, and the text was written continuously as at first. This is observable in Codex Cypricus (K), according to Hug, yet the points in this MS. may be its interpunction marks without any reference to the *stichoi*, especially as they are similar to the interpunction of the Codex Boernerianus (Hupfeld, in the *Stud. u. Krit.* 1837, p. 859); or a large letter was placed at the beginning of a *stichos*, as in the Codex Boernerianus, where, however, there is also a corrupt and absurd interpunction. *SEE MANUSCRIPTS.*

Stichthron

(**Στίχθρον**), a Greek term for a short hymn or verse.

Stick

Picture for Stick

(/[*eets*, a piece of *wood*, for fuel, ^{<0452>}Numbers 15:32; ^{<1170>}1 Kings 17:10; ^{<1216>}2 Kings 6:6; ^{<2048>}Lamentations 4:8; **φύγανον**, a *twig*, ^{<4213>}Acts 28:3). The use of billets or staves of wood for writing upon, as illustrated in ^{<2576>}Ezekiel 37:16-20, is a frequent practice with primitive nations. This, indeed, is not the first instance of the practice in Scripture; for, so early as the time of Moses, we find a parallel example of writing upon rods (^{<0476>}Numbers 17:6). The custom existed among the early Greeks; as we are informed that the laws of Solon, preserved at Athens, were inscribed on billets of wood called *axones*. The custom has also existed in various applications in England and other Northern countries. The ancient Britons used to cut their alphabet with a knife upon a stick, which, thus inscribed, was called *Coelbren y Beirdd*, “the billet of signs of the bards,” or the Bardic alphabet. And not only were the alphabets such, but compositions and memorials were registered in the same manner. These sticks were commonly squared, but sometimes were three-sided, and consequently a

single stick would contain either three or four lines. The squares were used for general subjects and for stanzas of four lines in poetry; the trilateral ones being adapted to triads and to a peculiar kind of ancient meter called *Triban*, or triplet, and *Englyn-Milwyr*, or the warrior's verse. Several sticks with writing upon them were united together in a kind of frame or table, in the manner of a book. This was called *Peithynen*, or *Elucidator*, and was so constructed that each stick might be turned for the facility of reading, the end of each running out alternately on both sides. A continuation, or different application, of the same practice was offered by the Runic *clog* (a corruption of *log*) almanacs, the use of which has been preserved to a comparatively recent period, being described by Dr. Plot in his *History of Staffordshire* (1686) as still in common use in that county; some, of large size, being usually hung up at one side of the mantel tree of the chimney, while others were smaller and carried in the pocket. Other examples of the use of notched or marked sticks for the purpose of records are the *Reine Pole*, still or lately used in the island of Portland for collecting the yearly rent paid to the sovereign as lord of the manse, and *the Exchequer Tally*, which still gives name to the office of certain functionaries in England known as the "tellers" (*talliers*) of the exchequer. **SEE ROD; SEE STAFF; SEE WALK.**

Stiefel (Or Stieffel), Esaias,

the head of a mystical sect which engaged much attention at the beginning of the 17th century, has already been partly treated of in this *Cyclopoedia* in the art. METH, EZECHIEL (q.v.). He was a merchant of Langensalza, in Thuringia, who was led away, through self conceit and a fondness for curious speculations, into a fanatical mysticism which, in connection with Meth, his nephew, he endeavored to propagate. His followers soon became numerous among his own kindred and towns people, and then in wider circles. He was repeatedly cited before tribunals, and remonstrated with in the hope of a peaceful settlement of the troubles he occasioned; and he frequently renounced his errors, but as constantly returned to them again. He eventually died in the faith, however, at Erfurt, Aug. 12, 1627. About a century later his memory was revived by Christian Thomasius, in the third part of his *Hist. der Weisheit u. Thorheit* (1694), and by Gottfried Arnold, in his *Kirchen- u. Ketzer-Historie* (1700), 4, 1-49. The over tolerant spirit in which these authors had discussed Stiefel's heterodoxy occasioned a critique of Arnold's book by pastor Uthe, of Langensalza (*Anmerkung über Arnold's Erzählungen* [1714]). Stiefel has, however, been almost entirely

dropped out of sight by the literature of today. The mysticism of Stiefel was carried beyond all proper limits by his fondness for paradox; and his worst errors of statement grew out of his perversions of ordinary language. He called himself Christ, and declared himself to be Christ revealed anew, without intending to positively identify himself with Christ. He also laid claim to the possession of divine attributes, for which he was rebuked by no less a personage than Jacob Bohme (see Wullen, *Bluthen aus J. Bohme's Mystik* [Stuttg. and Tüb. 1838], p. 31, 89; also *Kernhafter Auszug aus allen Schriften J. Bohme's* [Amst. 1718, 4to], p. 923 sq.); though upon other matters Bohme sympathized with Stiefel and excused his enthusiastic rantings (see *Apolog. Stieff.*). Comp., in addition to works already referred to, the accusation against Stiefel entitled *Abyssus-Satano Styffeliana*, and Herzog, *Real-Encyklop.* s.v.

Stiefel (Also Stifel, Stieffel, And Styfel), Michael,

an arithmetician, Millenarian, and coadjutor of Luther, was born April 19, 1486, at Esslingen, and became a monk in the Augustine convent of that town. In 1520 he went to Wittenberg, and was promoted to the degree of master and made preacher to count Mansfeld. While there he composed a hymn which reveals his intimate sympathy with the Reformatory spirit (Wackernagel, *Das deutsche Kirchenliedes*, p. 676 sq.). In June, 1525, Luther recommended him to George of Tolleth, in Upper Austria, as a "pious, learned, well-behaved, and industrious person" (De Wette, *Briefe*, 2, 677). A fine treatment of Psalm 10 by him excited a persecution against the evangelicals; and Stiefel was obliged to leave Austria in 1526 or 1527 and return to Wittenberg. Luther thereupon procured for him the parish of Lochau (October, 1528), and married him to the widow of the late pastor (De Wette, *ut sup.* p. 394, 405). Soon afterwards (in 1532) Stiefel published a treatise on the numbers in Daniel, entitled *Ein Rechenbuchlein vom End Christi*, in which he fixed the last day and hour to be Oct. 19, 1533, at 8 o'clock in the morning (see De Wette, 4, 462), with the result that the peasants neglected their labors and lost their harvests, but sued for damages when the prediction was not fulfilled. Stiefel was accordingly compelled to abandon his post; but received assistance in money, etc., from the elector, who also induced Luther to receive the misguided man, with his family, under his own roof for the purpose of imparting to him further instruction. In 1535 Stiefel was again a pastor, probably at Holtzendorff, near Wittenberg; and while there he published his *Arithmetica Integra*, with preface by Melancthon (*Corp. Ref.* 5, 6). In 1545 he issued an arithmetic in

German; in 1546, the *Rechenbuch von der welschen u. deutschen Practik*. The battle of Muhlbach involved the destruction of his village; and after a sojourn at Frankfort-on-the-Oder he settled in the pastorate at Haberstro, near Königsberg, Prussia, in 1552. In 1553 he published the *Cours* (algebra) *Christoph Rudolph's*. He was also steadily engaged on the computation of the numbers in Daniel and the Apocalypse, and became the zealous opponent of Andreas Osiander. Soon afterwards he was pastor at Bruck, and in that character attended the convention of Coswig in 1557 (Salig, *Gesch. d. Augsb. Conf.* 3, 242); and in 1558 he was received into the philosophical faculty at Jena as teacher of arithmetic, a position he had temporarily filled ten years earlier. Here he was assailed by the Flacianists, but prevailed against them. He died, after having been made deacon of the town Church, April 19, 1567. The scanty information to be obtained respecting this remarkable, and in many respects peculiar, theologian shows him to have been possessed of a lively fancy and of extraordinary ability in mathematics. It was because of these qualifications that he went astray on the chiliastic question. He apprehended the Bible poetically, and believed that his mathematical acquirements afforded the means for an exact computation of its numbers. It is to be observed, moreover, that he was no pessimist. He regarded the Reformation as being simply the beautiful dawning of the day of the Lord, the breaking of a day of salvation, and Luther as the angel of revelation with the everlasting Gospel (~~640~~ Revelation 14); and he wrote against "Dr. Murner's false and invented hymn respecting the destruction of the Christian faith." Competent judges regard Stiefel as one of the greatest arithmeticians of his time. Unlike most scholars of that class, he regarded arithmetic as being not simply the art of reckoning, but also the science of numbers. His ingenious comparisons of arithmetical and geometrical progressions might easily have led to the discovery of the logarithm. As an algebraist he stood on the shoulders of Christoph Rudolph, and rendered meritorious service in extending the area of the study of algebra in Germany.

Stier, Rudolf Ewald,

an eminent German commentator, was born at Fraustadt, March 17, 1800. He received a very inadequate preparatory training at the gymnasium of Neustettin, in Pomerania. In his sixteenth year he matriculated at Berlin with the intention of studying law. He soon, however, tired of that pursuit, and, after overcoming the reluctance of his father, an inspector of taxes at Fraustadt, he had himself enrolled among the students of theology in the

winter term of 1816. The principal inspiration of his being, nevertheless, was not theology, but poetry and, an enthusiasm for liberty. He exulted when permitted for the first time to enjoy the privileges of Berlin, and he spent entire days in roaming through fields and forests, alleging in defense of his conduct that to spend such days behind the study table evinced ingratitude towards the Giver of the breath of spring and the sun of summer. He also entered into correspondence with Jean Paul, and made that romantic author his model. Essays and pamphlets flowed from his pen, all giving evidence of a bold and sprightly, but also of an expectant and yearning spirit. His *Krokodileier*, *Traume und Marchen* and numerous attempts at poetry, belong to this period. In 1818 he removed to Halle, and at once entered into the *Burschenschaft*, becoming its head on Oct. 27; but the *Burschenschaft* being dissolved in February, 1819, he left Halle, and, after a brief sojourn at home, returned to Berlin. During the interval, he had experienced a thorough conversion, and Christ had come to be the all-absorbing object of his life. His mind had been profoundly agitated by the death of a young girl belonging to the family, whom he fervently loved, and the event turned all the ardor of his passionate nature from aesthetics and nationality into the channel of religion. Having returned to Berlin, Stier came under the influence of an ascetical coterie, which decided him to break with all his earlier literary career and to commit not only his plans for further labors, but even his copies of the German classics, to the fire. He gave himself wholly to the study of theology, but in a spirit which permitted him to depreciate his professors, e.g. Neander and Lücke, as not sufficiently devoted, and as exalting themselves above the apostles whom they expounded. A copy of Von Meyer's exposition of the Bible, given him by Tholuck for the purpose of encouraging a persistent study of the Scriptures, caused a decided change in his views, however, and delivered him from his supercilious tendencies. April 2, 1821, Stier entered the Preachers' Seminary at Wittenberg, where Nitzsch, Schleusner and Heubner were in the faculty, and Krummacher, Tholuck, and Rothe among the students. Heubner, especially, contributed greatly towards the clarifying of Stier's theology and to the settling of his faith. He became indefatigable in Bible study, noting in a quarto Bible of several volumes everything that could in any way assist in the exposition, especially a list of selected parallel passages; and when the quarto proved inadequate he substituted for it a folio which became a perfect treasure house of Biblical learning. After having completed his studies, he taught a year in the Teachers' Seminary at Karalene, and then followed a call in 1824 to the Mission

Institute at Basle. Excessive application exhausted his strength and compelled him, after four years, to retire. He went to Wittenberg, which had become a second home to him in consequence of his marriage with a sister of Karl Immanuel Nitzsch, and lived in comparative seclusion until called in 1829 to be pastor at Frankleben, near Merseburg, where he spent ten years of fruitful study and official labor. His sermons attracted hearers from beyond the bounds of his own parish, and his pastoral care was blessed to many individual souls and to the prosperity of the entire parish. The impression made by him is illustrated by an anecdote which relates that he was once declared to be a mystic by one of a company gathered at an inn, and that on the question being asked what kind of persons mystics were, the speaker responded that they were preachers who lived as they preached. From these labors Stier was transferred in 1838 to Wichlinghausen, in the Wupperthal. His physical strength proved unequal to the task of managing so large a parish (3500 souls), and his spirit chafed under the rigid presbyterial control exercised in the Rhenish churches. He also desired to devote himself to literary labor; and, in addition, his wife, who had been a constant solace and help, died. He accordingly resigned his post in 1846, and retired once more to Wittenberg, where he spent three years in literary seclusion. Before his return the University of Bonn had conferred on him the honorary degree of doctor of divinity. His next position was the superintendency of Schkeuditz, where he exercised a beneficial supervision over his diocesans, but was not popular as a preacher. Frequently only fifteen to twenty persons attended the services, even on festival days. His sermons were said to be dry and his personal bearing brusque and unsociable. A similar experience awaited him at Eisleben, whither he was transferred to the same office in 1859. His "Bible hours," however, were highly esteemed by a limited circle of earnest Christians in either place. Stier was afflicted all his life with many and severe corporeal ailments, a chronic affection of the throat being the last; but his death was wholly unexpected when he fell the victim of apoplexy, on Dec. 16, 1862.

Stier was an intense and resolute character, and not naturally sympathetic. An unyielding and stern controversialist, his bearing intensified the opposition already excited against him in the ecclesiastical world by his earnest advocacy of the union of the Lutheran and Reformed churches and by his suspected leanings towards Pietism. As a theologian, he suffered from the lack of adequate preparation in early life. He threw himself into

the study of the Scriptures while deficient in philosophical and theological, and even philological training, and accordingly developed a prudish Biblicism which fails to recognize the necessity for a development of Church doctrine beyond the formal limits of the Word. He was primarily a Biblical theologian, and his principal works are exegetical. His theory of the inspiration of the Scriptures is peculiar. He believed the Bible to convey the thoughts of the Holy Spirit, not those of the different writers; but the inspiration does not apply to words, but rather to *the Word*. "We possess what He spoke. Not indeed in the letter of the *verba ipsissima*, but as mediated through the testimony of the evangelists and elevated into the Spirit." He accordingly denied any inaccuracies whatever in the general tenor of Scripture, and yet conceded the occurrence of inaccuracies in minor particulars. Matthew did not combine into a single discourse what the Lord uttered at different times, because the Holy Ghost could not guide and instruct him to record any untruth whatsoever for the Church; on the other hand he writes: "Once only did Luke mistake by introducing a saying from another place (~~and~~ Luke 5:45)." Thoroughly convinced that the Holy Ghost is *auctor primarius* of the Scriptures, he was not greatly concerned about the canonicity of its human authors. He could not, however, ignore history altogether. He was a mystic, but of the rational class which believes in harmonizing the internal testimony of the Spirit with the external witness of history. Following the older interpretation, he received the authenticity of the whole of Isaiah and of 2 Peter on internal grounds alone and without being disturbed by philological or other scientific reasonings. In this instance the critical faculty was compelled to give place to his dependence on ecclesiastical tradition and the felt religious necessity of regarding the whole of the Bible as the regularly attested word of God. Other defects to be noticed in his exegetical works are a lack of doctrinal consistency and of comprehensibility, the reason being, very generally, that the argument moves in figures and images, while the underlying thought is not always brought into view. But, with all his defects, "Stier is known as an interpreter wherever the evangelical Church extends." His chief work in this department is the *Reden Jesu*, which has been widely circulated in Germany, England, and America. *In practical theology* he likewise rendered important services, notably in the publishing of his *Biblische Keryktik* and in his contributions to the literature of catechetics. Hymnology and liturgies also engaged his attention, and his interest in them is attested by the issue of several volumes in these departments. He committed to writing all his thoughts, beliefs, and discoveries. In early life

he had already planned a large number of works to be written in the course of his life, and most of them were, in time, actually written. After his death, a card containing a list of eleven books yet to be written was found, among them an *Old Test. Christology in Germ and in Brief; Doctrine of the New Test. in the New Test. itself; Surenhusius Redivivus; Exposition of all New Test. Quotations from the Old Test.*, etc. Stier's published works are in exegetical science, *Lehrgebäude der hebraischen Sprache* (1833) :-- *Andeutungen für glaubiges Schriftverständnis* (1824-29): — 70 *Ausgewählte Psalmen* (1834, 2 pts.): — commentaries on the Epistle to the Hebrews, the Epistle of James, the Epistle to the Ephesians, and the Epistle of Jude; on the prophet Isaiah, and on the *Reden Jesu*. All these form a mine of wealthy ideas for preachers, and have been very widely circulated. The last named was his principal work and was republished in extract in 1857, to which were added in 1859 *Reden des Herrn vom Himmel her*, and in 1860 *Reden der Engel*. These have been published complete in an English dress (N.Y. 1864, 3 vols. 8vo). Mention may also be made here of his cooperation in the preparation of the last edition of Von Meyer's Bible; (1842), and of the subsequent edition of 1856 (Bielefeld), prepared wholly by himself, together with the well-known *Polyglot Bible*, edited by himself and Thiele. Further, of the essays in behalf of a revision of Luther's Bible, entitled *Altes und Neues in Deutscher Bibel* (Basle, 1828): — *Darf Luther's Bibel unberichtigt bleiben?* (Halle, 1836): — and *Der Deutschen Bibel Berichtigung*, etc. (1861). In practical theology, homiletics, hymnology etc., *Biblische Keryktik* (1830; 2d ed. 1844): — *Evangelien-Predigten* (2d ed. 1862): — *Epistel-Predigten* (2d ed. 1855): — *Privat-Agende* (5th ed. 1863): — *Luther's Katechismus als Grundlage des Confirmandenunterrichts* (6th ed. 1855): — *Hulfsbuchlein zum Katechismus* (1837, etc.): A volume of hymns and poems in 1825, and a second in 1845: — *Gesangbuchsnoth* (1838), a critique of modern hymn books. In support of the Union, to which he was thoroughly devoted, he wrote, *Bekennntniss aus der unirten Kirche* (1848): — *Unlutherische Thesen* (1855). See a sketch of Stier's life by his son in *Neue evangelische Kirchenzeitung*, 1863, No. 11 (March 14); a characterization of the author by Nitzsch, attached to the 3d edition of the *Reden Jesu*. See Lacroix, *Life of Rolf Stier* (N.Y. 1874).

Stigand,

an English prelate, was chaplain to king Edward the Confessor, and preferred by him first to the bishopric of the East Saxons, at Helmshau, in

1043, and afterwards to Winchester, in 1047. Seeing the king displeased with Robert, the archbishop, he thrust himself into his room, and kept both Winchester and Canterbury until a little time before his death, when he was forced to forego them both. After William the Conqueror had slain Harold in the field, all England yielded to him except the Kentishmen, who, under the lead of Stigand and Egelsin demanded their ancient liberties, which William granted. But he conceived a dislike for Stigand, and would not allow himself to be crowned by him, but chose Aldred, archbishop of York. He took Stigand to Normandy fearing to leave him to plot against him. Shortly after their return, the pope sent cardinals to England to redress certain enormities and abuses of the English clergy. Stigand, believing himself to be the special mark aimed at, hid himself in Scotland with Alexander, bishop of Lincoln, and afterwards in the isle of Ely. Learning that a convocation had been called at Winchester, he went thither and besought the king to save him from the impending calamity. The king replied in gentle tones, but assured Stigand that what was to be done would be by the pope's authority, which he could not countermand. The causes alleged against him were these first, that he had held Canterbury and Winchester both together (which was no strange thing, for St. Oswald had long before held Worcester with York, and St. Dunstan Worcester with London); secondly, that he had invaded the see of Canterbury, Robert, the archbishop, being yet alive and undeprived; and, thirdly, that he presumed to use the pall of his predecessor Robert, left at Canterbury, and had never received any pall but of pope Benedict, at the time he stood excommunicate for simony and other like crimes. Stigand was put in prison in the Castle of Winchester, and treated with great severity. This was done to force him to confess where his treasure was hidden; but he protested that he had no money at all. He was deprived in 1069, and died in the same year. The bones of the archbishop he entombed upon the top of the north wall of the presbytery of the Church of Winchester in a coffin of lead. After his death a little key was found about his neck, in the lock of which was a note with directions where to find his treasures hidden in various places, underground.

Stigel, Johann,

a friend of Melancthon and Luther, and one of the founders of the University of Jena, was born at or near Gotha, May 13, 1515. He studied the humanities, first at Leipsic and then at Wittenberg, and came to rank among the first composers of Latin poetry. In 1542 he became master of

liberal arts, and from that time lectured on the Greek and Latin classics, and occasionally, also, on theology. In the same year, during the diet at Ratisbon, the emperor made him poet-laureate. After the catastrophe at Mühlberg (q.v.) he removed to Weimar, and remained in that town until the founding of the new gymnasium at Jena, when he became one of its professors. In conjunction with Strigel, (q.v.) and Schnepf (q.v.) he so raised the character of the institution that it could with justice be transformed into a university. It began its new career Feb. 2, 1558, on which occasion Stigel delivered the inaugural address. Though cultivating friendly relations with the Wittenberg theologians, and avoiding, so far as he was able, all participation in the disputes of theologians generally, he yet occasioned the overthrow of the Flacianists by bringing against them the public accusation that they stirred up strife and hatred. He died Feb. 11, 1562. Stigel's Latin poems, which include paraphrases of Psalms and the New Test. pericopes, were published (Jena, 1660 sq.) in four small volumes. For other poetical compositions, see Mützell, *Geistl. Lieder d. evangel. Kirche aus d. 16ten Jahrhundert* 1, 392. One of his hymns was occasioned by the death of Luther (1546). Two of his discourses appear among Melancthon's declamations (*Corp. Ref.* 11, 721, 734). See Adam [M.], *Vitoe Philos.*; Götting., *Vita J. Stigel.* (Jena, 1858), etc.

Stigmatization

(Gr. *στίγμα*, *a mark*), is an ecclesiastical term for the formation of wounds resembling those received by our Lord during his passion. The subject involves the consideration of three questions:

1. Were such alleged wounds actual or mythical?
2. How did they originate?
3. How much worth or dignity is to be conceded to them?

Stigmatization was not mentioned prior to the 13th century, and has rarely been heard of in connection with persons beyond the pale of the Roman Catholic Church. The earliest instance was the case of Francis of Assisi (q.v.), who, in 1224, had a vision of a seraph with six wings, between which appeared the image of a crucified one; and on recovering consciousness found himself marked with the wounds of crucifixion in his hands, feet, and right side. The case was attested by Thomas a Celano and Bonaventura, and, though discredited by the Dominicans generally and denounced by the bishop of Olmutz, was honored with an attempted

authentication by the popes of that period Gregory IX and Alexander IV, the latter claiming to have himself seen the marks of the wounds. Other instances, to the number of eighty, occur in the traditions of the Romish Church, though the stigmatization in some of them is but partial; showing, e.g., only the marks of the crown of thorns, or of the spear thrust. The Capuchin nun Veronica Giuliani, who died in 1727 at Citta di Castello, was canonized as the last person who bore these marks, in 1831. But instances have occurred within our own time, which are attested by thousands of witnesses who speak from direct observation, among them persons deserving of belief. Anna Catharine Emmerich, a nun of Dulmen, experienced full stigmatization in her body, after long previous illness, in 1811. Her wounds became very painful in consequence of repeated examinations by the authorities; and she prayed that they might be closed, which accordingly came to pass in 1819, though the wounds were always red and emitted blood on Friday. The case of Maria von Morl, at Kaltern, in Southern Tyrol, was similar. In 1833, when in her twenty-second year, and after previous illness, the stigmata appeared on her hands, feet, and side, and always bled on Thursday night and Friday. More than forty thousand visitors were attracted to Kaltern by the fame of this case. Maria eventually retired into the Franciscan convent at Kaltern. Still other instances were those of Crescentia Steinklutsch, at Tschermers, and of Maria Domenica Lazzari, of Capriani. The latter bore the marks of Christ's passion on her forehead hands, feet, and side from 1834 until 1850 and endured from them the most terrible physical pain. A Protestant girl in Saxony, said to have been magnetized, is reported to have borne similar marks, though only for a time and during the progress of a severe sickness, in the course of which she apparently died on Good Friday, 1820, and revived again on the following Easter day.

Although many of the cases of stigmatization are not well attested, it is yet certain that cases have actually occurred; and it becomes important to account for them. The popes attributed the case of St. Francis directly to "the special and wonderful favor vouchsafed to him in Christ." A better explanation unquestionably is obtained when we reflect how many and strong are the formative powers of the soul which the imagination may control, and how remarkable are the results sometimes caused by the action of the imagination upon the body. Certain Roman Catholic writers, e.g. Jacobus de Voragine (13th century), Petrarch, Cornelius Agrippa, etc., ascribed the stigmatization of St. Francis to his glowing fancy; and the fact

of an excited imagination usually connected with an enfeebled body the effect of sickness or of religious mortifications may be demonstrated in every instance of the phenomenon in question which has been properly authenticated. The question of the importance to be attached to such phenomena consequently becomes easy of solution. Stigmatization seems only to have occurred where the subject had earnestly and decisively turned away from the world and its pleasures, and had embraced the Savior in the fervor of a glowing love; but it was, nevertheless, not an endowment conferred by God. As a phenomenon, permitted rather than caused by him, it must be regarded rather as a negative than a positive effect of his divine working.

See Malan, *Hist. de S. Fr. d'Assise* (Paris, 1841; in German, Munich, 1844); *Bitteres Leiden unseres Herrn Jesu Christi nach den Betracht. der A. Kath. Emmerich* (8th ed. Munich, 1852); Ennemoser, *Der Magnetismus in Verhältn. z. Natur u. Religion* (2d ed. Stuttg. and Tüb. 1853). § 92-95, 131-142. Gorres, *Christl. Mystik*, 2, 410-456, 494-510. The two works last named afford important aid in explaining the phenomenon of stigmatization. See also Hengstenberg, *Evang. Kirchenzeitung*, 1835, p. 180-201, 345-390, and an instructive essay by Tholuck, in *Vermischte Schriften*, 1, 97-133. On the importance and meaning of stigmatization, see; Von Meyer, *Blätter für höhere Wahrheit*, 7, 211-227.

Stikeman, William,

a minister of the Methodist Episcopal Church, was born at Port Richmond, Staten Island, N.Y., Aug. 9, 1845. He was converted in his sixteenth year, and was licensed to preach Jan. 31, 1862. He was received on trial by the Newark Conference in 1866, and ordained deacon in 1868. He was attacked by a pulmonary trouble and obliged to give up his charge in November of the same year, and died Feb. 10, 1869. See *Minutes of Annual Conferences*, 1869, p. 57.

Stilbe,

in Grecian mythology, was a daughter of Peneus and Creusa, who was beloved of Apollo and is said to have become by him the mother of Lapithus and Centaurus (Diod. Sic. 4, 69, etc.).

Stiles, Abel,

a Congregational minister uncle of the following, was born at Windsor, Conn., March 5, 1708, graduated at Yale College in 1733, was tutor for a year, and ordained at Woodstock in 1737, where he was pastor until his death, July 25, 1783. In 1760 a breach took place in the Church, Stiles and his adherents setting up worship in the northern part of the town. This bitter contention was healed in 1766 by mutual reconciliation. See *Cong. Quar.* 1861, p. 350.

Stiles, Ezra, D.D.,

an eminent Congregational minister, was born at North Haven, Conn., Dec. 10, 1727. He graduated at Yale College in 1747, and was appointed tutor in 1749 licensed to preach in the same year, but in 1753 he was admitted to the bar in New Haven, and practiced law for two years. Having received, a call from Newport, R.I., he was ordained pastor Oct. 22, 1755, where he continued a persevering student and faithful pastor until 1777, when he was elected president of Yale College and professor of ecclesiastical history, upon the duties of which positions he entered in June, 1778, and remained until his death, May 12, 1795. He published, *A Funeral Oration on Governor Law* (1751), in Latin: — a Latin Oration on his induction to his office as President (1778): — *Account of the Settlement of Bristol* (1785): — *History of the Three Judges of Charles I* (1795). See Sprague, *Annals of the Amer. Pulpit*, 1, 470.

Still, Abraham,

a minister of the Methodist Episcopal Church, was born in Buncombe County, N.C., Aug. 25, 1796. He united with the Church at the age of seventeen, and was licensed to preach in 1817. He was ordained deacon in November, 1821, and elder in October 1825. He traveled in Virginia and Tennessee until 1838, when he was transferred to Missouri. At the division of the Church in 1844 he adhered to the Church North, and traveled for six years over the Hannibal and Platte districts. In 1850 the Missouri Conference sent him as missionary to the Shawnee Indians, among whom he labored until the mission was discontinued. The first appointments to Kansas were made (1855) by the Missouri Conference, and Mr. Still was made presiding elder, which office he continued to hold after the Kansas and Nebraska Conference was organized in May, 1856. In 1860 he was made a superannuate, but became effective in 1863, and again took a

superannuated relation. He died Dec. 31, 1867. See *Minutes of Annual Conferences*, 1868. p. 72.

Still, Elijah,

a minister of the Methodist Episcopal Church, was born in White County, Tenn., Sept. 4, 1805. He was admitted on trial in the Holston Conference in 1832, but in 1838 was granted a location, and settled in Bradley County. When the present Holston Conference was formed, in 1865, he was readmitted, and labored very successfully. He died at his home in Bradley, April 12, 1875. See *Minutes of Annual Conferences*, 1875, p. 130.

Still, John,

an English prelate, was born in 1543, and was the son of William Still, of Grantham, Lincolnshire. He was admitted to Christ's College, Cambridge, where he took his degrees. In 1570 he was Margaret professor at Cambridge, in 1571 he became rector at Hadleigh, County of Suffolk, and archdeacon of Sudbury, and in 1573 was collated to the vicarage of East Marham, in Yorkshire. He was elected master of St. John's in 1574, and of Trinity College in 1577. In 1588 he was chosen prolocutor of the convocation, and two years after was appointed to the see of Bath and Wells, in which he continued until his death, Feb. 26, 1607.

Still, John Kline,

a minister of the Methodist Episcopal Church, was born at New Windsor, Orange Co., N.Y., April 16, 1813, and united with the Church at the age of fourteen. In 1840 he was admitted on trial in the New York Conference, superannuated in 1855, supernumerary in 1856, and in 1861 finally superannuated. He died at Middletown, N.Y., Feb. 3, 1876. He was a diligent, studious, faithful, and useful minister. See *Minutes of Annual Conferences*, 1877, p. 44.

Stilling, Jung,

whose real name was *Johann Heinrich Jung*, was prominent as a writer of popular books for edification, and as a theosophico-mystical apocalypticist. He was born at Grund, in Nassau-Siegen, Sept 12, 1740. His early years were spent in poverty. A common village school afforded the earliest instruction he received, and his subsequent progress was constantly interrupted by the necessity of practicing his father's trade of tailoring.

Down to his twenty-first year, he studied, taught, and sewed, but never ceased to aspire. He became proficient in geography, mathematics, gnomonics, Greek, and Hebrew; and when he obtained the position of tutor and general manager in the household of the merchant Spanier, at Rade, he added to his acquirements a knowledge of economics, agriculture, and commercial science. At this time a Roman Catholic clergyman of the neighborhood made known to Stilling a secret cure for diseases of the eye, thereby conferring on him a favor by which he profited to the end of his life. A successful cure opened Stilling's way into the household of a wealthy patient, Heyder of Rondorf, whose daughter plighted her troth to him, and whose aid enabled him to obtain in Strasburg the diploma of doctor of medicine in 1771. At Strasburg he first met Goethe and Herder, and also Saltzmann, his life-long correspondent; and their influence undoubtedly did much to enlarge his mental horizon and broaden his sympathies; but it is certain that he never ceased to respect the Pietists, whose influence had guided his early experiences, and that he never wholly separated from them. The earliest pages of his autobiography, which were written at Elberfeld soon after his marriage, and published by Goethe, afforded evidence of increasing independence of thought, and served to decide his position as a literary man. They did not, however, relieve him from debts which he had incurred, nor free him from innumerable enemies whom his too lively imagination and morbid sensitiveness had raised up, and he accordingly accepted the position of professor of finance and political economy in the newly established academy of Kaiserslautern, though the salary was only 600 florins. The transfer of the school to Heidelberg doubled his salary, his practice as an oculist became steadily more profitable, and the expenses of his household were more carefully managed after he married his second wife, Selma von Saint-Florentin (1782), than before. It was not, however, until his transfer to Marburg that the pressure of financial troubles began to lighten. His circle of friends and influence now rapidly widened, and his books and medical practice engrossed his time; as a consequence, his academical duties were, but indifferently performed, and his lectures were but poorly attended by hearers. In 1805 the elector of Baden made him a privy-councilor, with a salary of 1200 thalers, and left him free to write and practice medicine. Rooms were assigned him in the palace at Carlsruhe, where he lived with his family, and where he employed his powers to the utmost in the work to which he was called. His correspondence was immense his journeys frequent. He operated, generally with success, upon nearly two thousand

patients for diseases of the eye; and, in addition to this, he was indefatigably engaged upon what he regarded as his life mission the preparation of religious, quite evangelical, but still more Apocalyptical books. He was concerned about not only the ordinary questions of eschatology; but also the problems of the future life, the spirit world, our connection with that world, and the apparition of its representatives among men. He endeavored to present such themes in a fresh, attractive, and helpful way, to arouse the sleepers as far as possible, and to gather and unite into a holy family all those who are awake, that they might be ready to meet the Master at his coming. The spirit which possessed him conferred upon him a dignified, quiet, peaceful bearing. His home became a sort of sanctuary, where nothing common or coarse was permitted to enter. Visitors of eminence were constantly arriving, and letters from all quarters kept pouring in. Thousands of his contemporaries expended on him in equal measure their veneration and their love. But his excessive labors exhausted him at length. The death of his third wife, Eliza Coing, of Marburg, preceded his own by only a few weeks. He fell asleep quietly on April 2, 1817.

Stilling was not a profound thinker, nor yet a thorough student. Education had not lifted him out of himself. He was simply the frankest, most natural, and most attractive of Christian romanticists. Even in his favorite field of theosophic mysticism he displayed none of the creative power of Oetinger, nor was he a visionary like J. Bohme; he was simply well read, and possessed the power of vivid description to perfection. His principal works are the *Siegesgeschichte*, i.e. an exposition and elaboration of the Apocalypse on the basis of Bengel's chronology, and the *Theorie der Geisterkunde* (*Theory of Spirit-law*), which is largely based on Swedenborg. He often asserted in his correspondence that he was constrained by the will of God, clearly revealed, to write these books. The most interesting of Stilling's writings are his always mystical stories. Their titles were captivating — e.g. *Das Heimweh*; *Scenen aus dem Geisterreiche* — but they were valuable rather on account of their solid contents; the scenes, often well nigh majestic, which they presented; the apparently artless, and yet richly illustrative, adorned, and blooming style in which they were written; the warmth of Christian feeling by which they were pervaded; and the grandeur of the problems they attempted to solve. Comp. the romances, *Gesch. d. Herrn von Morgenthau*:-- *Theodor on d. Linden*: — *Florentin von Fahlendorn*: — *Theobald, oder d. Schwärmer*:

— also *H. Stillings Jugend-, Juglingsjahre, Wanderschafts- und Lehrjahre*: — and the *Graue Mann*. His dogmatical views do not need discussion in this place. His was no philosophical mind, and his dogmatics were simply Christian ascetics in philosophical guise. Stilling is not yet, perhaps, well understood. The letters to Saltzmann reveal him most clearly. In them we observe his sensitive nature, his rich fancy, his power of delicate description, and an all-pervading impression that he is engaged in the service of the Lord. The letters breathe the most humane ideas and the most tender regard for the truth. On his life see Heinroth, *Gesch. d. Mysticismus* (Leips. 1830), p. 513 sq.; Rudelbach, *Christl. Biograph.* vol. 1; Winkel, *Bonn. evangel. Monatsschrift*, 1844, 2, 233-262; Kurze, *Gesch. d. Inspirations-Gemeinden, besonders in d. Grafschaft Wittgenstein*; Gobel, *Gesch. d. wahren Inspirations-Gemeinden*, in *Niedner's Zeitschrift fir hist. Theologie*, 1854, 2, 270; *Prot. Monatsblätter*, July, 1857; Jan. 1860; Bodemann, *Zuge aus dem Leben des J. H. Jung*, etc. (Bielefeld, 1844); *Aus. den Papieren einer Tochter Stilling's* (Barmen, 1860); *Nessler, Etude Theolog. sur J. Stilling.* (Strasburg, 1860); *Encyclopedic des Gens du, Monde*, s.v. "Jung, etc."

Stillingfleet, Edward,

a learned English prelate, was born at Cranborne, Dorsetshire, April 17, 1635, and educated at a grammar school in that place, and at Ringwood, in Hampshire. Having secured one of Lynne's exhibitions, he entered St. John's College, Cambridge, in Michaelmas, 1648. He took his degree of A.B. in 1652, and was admitted to a fellowship March 31, 1653. In 1654 he accepted the invitation of Sir Roger Burgoyne to reside at his seat at Wroxhall, Warwickshire, and in 1655, was appointed tutor to the Hon. Francis Pierrepont, brother of the marquis of Dorchester. He obtained the degree of A.M. in 1656, and in the following year was presented to the living of Sutton, Bedfordshire. His first advance to London was in consequence of his being appointed preacher to the Rolls Chapel by Sir Harbottle Grimston; and in January, 1665, he was presented by Thomas, earl of Southampton, to the living of St. Andrew's, Holborn. He retained the preachingship at the Rolls, and was at the same time afternoon lecturer at the Temple Church. In February, 1667, he was collated by bishop Henchman to the prebend of Islington, Church of St. Paul's. He was also king's chaplain, and in 1670 Charles II bestowed on him the place of canon residentiary of St. Paul's. In October 1672; he exchanged his prebend of Islington for that of Newington, in the same church. These preferments

were followed in 1677 by the archdeaconry of London, and in January 1678, by the deanery of St. Paul's. Dr. Stillingfleet was canon of the twelfth stall in the Church of Canterbury, and prolocutor of the lower house of convocation for many years. At the Revolution he was advanced to the bishopric of Worcester, and consecrated Oct. 13, 1689. Soon after his promotion to the see of Worcester, he was appointed one of the commissioners for reviewing the liturgy. He died at his house in Park Street, Westminster, March 27, 1699. The principal works of Dr. Stillingfleet are, *Irenicum, a Weapon Salve for the Church's Wounds* (1659, 4to): — *Origines Sacroe, or a Rational Account of the Christian Faith as to the Truth and Devine Authority of the Scriptures* (1662, 4to) : — *A Rational Account of the Grounds of the Protestant Religion* (1664, fol.):—*Tracts in Reply to Strictures on the Vindication, etc.*: — *Six Sermons* (1669, fol.): — *A Discourse concerning the True Reason of the Sufferings of Christ* (1669, fol.):— followed by a second part, *A Discourse concerning the Idolatry Practised in the Church of Rome, etc.* (1671, 8vo): — *Answer to Several Treatises, occasioned by that work* (1673, 8vo): — *Conferences between a Romish Priest a Fanatic Chaplain, and a Divine of the Church of England, concerning Idolatry* (1679, 8vo): — *Answers to Some Papers Lately Printed concerning the Authority of the Catholic Church in Matters of Faith, etc.* (1686, 4to):—*The Doctrine of the Trinity and Transubstantiation Compared* (1686, 4to): — *The Council of Trent Examined and Disproved by Catholic Tradition* (1688, 4to) : — *Unreasonableness of Separation* (1681, 4to): — *Concerning the Bishops' Right to Vote in Parliament in Cases Capital* (1680, 8vo): — *Origines Britannioe, or the Antiquities of the British Churches* (1685, fol.): — *Discourse concerning the Illegality of the Ecclesiastical Commission, etc.* (1689): — *Discourses in Vindication of the Trinity, etc.* (1696): — besides *Sermons, Tracts, etc.* See Chalmers, *Biog. Dict.* s.v.; Hook, *Ecclesiastes Biog.* s.v.

Stillman, Samuel, D.D.,

a Baptist minister, was born in Philadelphia, Pa., Feb. 27, 1737. He preached his first sermon Feb. 17, 1758, and was ordained at Charleston, S.C., as an evangelist, Feb. 26, 1759. He subsequently settled in James' Island, near Charleston. Some eighteen months afterwards he removed to Bordentown, N.J., where he remained two years in charge of two different congregations, and then became pastor of the First Baptist Church of Boston, Mass., in January, 1765. He was made A.M. in 1761 by Harvard

University, having also received this degree from the Philadelphia College some time previous. In 1764 his name appears in the first list of trustees of Brown University, of which he was elected fellow the following year. He was always willing to cooperate in all public efforts made for the good of his country or his race, and was at one time (in 1788) member of the Federal Convention for Boston. He labored unceasingly until his death, March 12, 1807. Dr. Stillman published a large number of *Sermons*, and some *Discourses*. A report of, some of the former was published after his death (1808, 8vo). See Sprague, *Annals of the Amer. Pulpit*, 6, 71.

Stillman, Stephen L.,

a minister of the Methodist Episcopal Church, was born April 15, 1795, at Burlington, Conn. He made a profession of religion at the age of twelve; but did not openly profess Christ until six years after, when he joined the Baptist Church. He united with the Methodist Episcopal Church in 1817, and was licensed as a local preacher, Feb. 5, 1822. He was received on trial into the New York Conference in 1823, ordained deacon in 1826, and elder in 1828. In 1841 he was transferred to the Troy Conference, and filled important stations until 1854, when he was left, at his own request, because of failing health, without an appointment. He settled in Bethlehem, near Albany, and in the following year was appointed chaplain of the Albany Bethel for Sailors and Boatmen. In 1856 he again took an effective relation, and continued to receive appointments until, in 1865, he became supernumerary, and in 1866 superannuated, but with an appointment to Washington Avenue (afterwards Trinity), which he held at the time of his death, April 2, 1869. His best monument is the unwritten labor of his life. See *Minutes of Annual Conferences*, 1869, p. 116.

Still-tyde

SEE HOLY WEEK.

Still Week

a term used in Northumberland to designate *Holy Week*, probably because both bells and organs were anciently silent during that sacred season.

Stilted-arch,

Picture for Still-arch

a name proposed by Prof. Willis for an arch which has the capital or impost moldings of the jambs below the level of the springing of the curve, the moldings of the archivolt being continued vertically down to the impost moldings. This mode of construction was frequently employed at the latter end of the Norman style, especially as a means of maintaining a uniform height, when arches of different widths were used in the same range.

Stilwellites,

a name given to the adherents of Mr. Stilwell, who seceded from the Methodist Episcopal Church in New York city. They established congregations called for a time Independent Methodists. Mr. Stilwell had for several years been dissatisfied with the Church economy, and had evidently been preparing for a change, and expected to take with him the property of the Church. In 1820 the New York Conference passed resolutions looking to the better security of church property and asking for suitable legislation. Mr. Stilwell used this measure to excite a prejudice in the minds of people, and, under the plea that the ministers were endeavoring to control the Church property, succeeded in inducing about three hundred members to secede. After a few years, his congregation became strictly Congregational. A few who seceded joined the Reform movement when it arose, and afterwards identified themselves with the Methodist Protestant Church. He succeeded in inducing a colored Church, with a congregation of about one thousand, to withdraw from the Methodist Episcopal Church. This congregation afterwards formed the African Zion Methodist Episcopal Church. The churches of Mr. Stilwell gradually declined, and all traces of such an associated movement have long since passed away. See Simpson, *Cyclop. of Methodism*, s.v.

Stimson, David,

a minister of the Methodist Episcopal Church, was born at Hopkinton, Mass., Oct. 17, 1777. In 1803 he joined the New England Conference, was ordained deacon at Lynn in 1805, and elder in 1807. He was located from 1813 to 1825; but rendered effective service from then till 1836, when he became superannuated. He died at Charleston, Me., Aug. 4, 1859. See *Minutes of Annual Conferences*, 1860, p. 161.

Stimula,

the name of *Semele*, according to the pronunciation of the Romans (Livy, 39, 12; Augustine, *De Civ. Dei*, 4, 16; Ovid, *Fast.* 6, 503). Others take the name to designate a goddess who excites men to undertake all manner of bold enterprises (Augustine, *De Civ. Dei*, 4, 11).

Stineley, Constantine,

a minister of the Methodist Episcopal Church, was born in Wurtemberg, Germany, May 20, 1829. He was educated in the Roman Catholic Church, and was thoroughly acquainted with its institutions. He came to America, June 15, 1849, and in September 1850, settled in Liberty, Mo. Here, in November 1850, he united with the Methodist Episcopal Church, and in 1855 entered the itinerant ministry, in which he continued until his death, Jan. 4, 1869. See *Minutes of Annual Conferences*, 1869, p. 261.

Stinson, Edward,

a minister of the Methodist Episcopal Church, South, was born in Fayette County, Tenn., July 18, 1837. He united with the Church in 1845, was licensed to preach in 1852, and the same year joined the Memphis Conference. He died at his father's residence in Tippah County, Miss., Sept. 18, 1855. See *Minutes of Annual Conferences of the M.E. Church, South*, 1855, p. 600.

Stipend

(*stipendium*) is settled pay for services, whether daily, monthly, or annual. Salary (q.v.), as the name implies, was originally money, given for *salt*, and then money for general purposes. Stipend was the pay given to the Roman soldier, while emolument, as the word denotes, was the tithe of grist paid to him who owned the *mola*, or mill. In a state church, the stipend is secured by law; in non-established churches it depends on the equity and generosity of the Christian people. **SEE TITHES; SEE TEIND.**

Stipendiary,

one who performs services for a settled compensation, whether by the day, month, or year.

Stipendiary Priest

is:

- (1) a priest who officiates for a determined compensation, whether in a church, chapel, or chantry;
- (2) a priest who is appointed in certain foreign cathedrals to make arrangements for the saying of masses for deceased persons.

Stiphelus

was the name of a Centaur who was slain at the wedding of Pirithous by the handsome Caeneus (Ovid, *Metam.* 12, 459).

Stiritis,

in Greek mythology, was a surname of *Ceres*, derived from the town of Stiris, in Phocis.

Stirm, Carl H.,

a German doctor of theology and member of consistory, was born Sept. 22, 1799, at Schorndorf. His first ministerial duties he discharged at Unterensingen, but from 1836 he was court chaplain and member of consistory at Stuttgart, where he died, April 21, 1873. Stirm is best known as the author of *Apologie des Christenthums in Briefen für gebildete Leser* (Stuttgart, 2d ed. 1856), which has been widely circulated. He also published *Sermons* and *Essays*, contained in the *Studien der evangelischen Geistlichkeit Württembergs*. See Winer, *Handbuch der theol. Literatur*, 2, 103, 319; Zuchold, *Bibl. Theolog.* 2, 1278. (B.P.)

Stjernhjelm, Jorge,

a Swedish scholar and poet, was born in April 1598. In his youth he assumed the name of *Goran Lilje*, and after studying in Upsala, he visited Germany, Italy, France, Holland, and England. In 1625 he was appointed instructor in the gymnasium of Westeras, from which he went to Stockholm, and occupied a similar position. Here he remained till 1630, when he became assessor of the Superior Court of Dorpat. The next year he was elevated to the nobility, taking the name of Stjernhjelm. In 1642 he was recalled to Stockholm as a member of the commission to revise the laws of Sweden, and in 1648 became vice-president of the Superior Court

of Dorpat. The invasion of Livonia by the Russians in 1656 caused him to fly, and cost him the loss of his estates. In 1667 he was appointed first director of the College of Antiquities which office he retained until his death, April 22, 1672. Stjernhjelm was a very prolific writer, producing from fifty to sixty distinct works in poetry, philology, philosophy, etc. In the freshness and independence of his religious thinking he was in advance of his age, and was therefore persecuted by his contemporaries. See *Meth. Quar. Review*, 1875, p. 563-579.

Stoa (Στοά),

a Greek term for a portico or cloister around the court (*atrium*) of an ancient church.

Stoc,

a brazen tube, formed like a cow's horn, used in the Middle Ages as a speaking trumpet on the tops of church towers to assemble the faithful to worship, and to proclaim new moons, quarters, and ecclesiastical festivals. The marquis of Drogheda possesses a remarkable Irish specimen of the stoc.

Stock

(in the sing.) is the rendering, in the A.V., of the following Heb. and Gr. words

1. **I WB**, *bul*, lit. *produce* ("food," ^{<1810>}Job 40:20); hence the *trunk* of a tree ("stock," ^{<2449>}Isaiah 44:19);
2. **[zġ**, *geza*, the *stump* ("stock," ^{<1810>}Job 14:8) or *trunk* ("stem," ^{<2310>}Isaiah 11:1; "stock," 40:24) of a tree;
3. **/ [eets** (^{<2027>}Jeremiah 2:27; 10:8), a *tree*, or piece of *wood*, as elsewhere rendered;
4. **rql eeker**, a plant rooted up and then *transplanted* in a foreign soil (^{<1257>}Leviticus 25:47);
5. **γένος** (^{<4136>}Acts 13:26; ^{<3136>}Philippians 3:5), race, or *kindred* (as elsewhere rendered). A *gazingstock* (^{<3136>}Nahum 3:6) is **yaæ roi**, a *sight* (variously rendered elsewhere).

Stock

in ecclesiastical technology, is

(1) a vessel containing a store or supply;

(2) a vessel containing oils blessed for use in the Christian sacraments. *SEE OIL STOCK.*

Stock, Christian,

a celebrated scholar and Orientalist, was born at Hamburg, Germany, in 1672, became a professor at Jena in 1717, and died in 1733, with a very high reputation, especially for Oriental literature. The chief of his works are, *Disputationes de Poenis Hebroeorum Capitalibus: — Clavis Linguae Sanctae Veteris Testamenti: — Clavis Linguae Sanctae Novi Testamenti.* The last two, which are a Hebrew and a Greek lexicon, have been much approved, have gone through several editions, and have received improvements and additions.

Stock, Richard,

an eminent Puritan divine, was born in the city of York, and was educated in St. John's College, Cambridge. He took his first degree in arts there, and in 1595 was passed A.M. at Oxford. Leaving the university, he became domestic chaplain, first to Sir Anthony Cope, of Ashby, Northampton, and then to lady Lane, of Bourton-on-the-Water, Gloucestershire. Soon afterwards he went to London and officiated as assistant to the vicar of All-Hallows, Breadstreet, for sixteen years, and succeeded him in that living. He died April 20, 1626. His works are, *Doctrine and Use of Repentance* (Lond. 1610, 8vo): — *Sermon at the Funeral of John, Lord Harrington*, etc. (1614, 8vo): — *Stock of Divine Knowledge* (Lond. 1641, 4to): — *Truth's Champion*, etc.: — *Commentary on the Prophecy of Malachi* (edited, by Torshell, 1641, 4to).

Stock, Simon,

an English monk, who became general of the Carmelites, and is known as an ascetic writer. He died in 1265. He is said to have founded the Brotherhood of the Scapulary in honor of the Virgin Mary.

Stockdale, Percival,

an English clergyman and writer, was born at Branxton, Oct. 26, 1736. He was educated at Alnwick and Berwick, and afterwards (1754) entered the University of St. Andrew's, which he left to accept a sublieutenancy in the army. Deciding to enter the ministry, he was ordained deacon at Michaelmas in 1759, and became one of Dr. Sharp's assistants in the curacy of Duke's Place, Aldgate. After this he fell into a rambling life and in 1767 went to Italy and resided for two years in the town of Villafranca, where, he says, he read and wrote assiduously. In 1775 he obtained the office of chaplain on the ship *Resolution*, which he retained three years. He became curate of Hincworth, Hertfordshire, in 1780; and also took priest's orders. In 1783 lord-chancellor Thurlow presented him with the living of Lesbury, Northumberland, to which the duke of Northumberland added that of Long Houghton in the same county. He accepted in 1787 an invitation to spend some time at Tangier, and in 1790 returned from the Mediterranean. He died at his vicarage, Sept. 11, 1811. The works of Mr. Stockdale were chiefly poetical; but he also wrote, *Treatise on Education* (1782, 8vo): — *Sermons* (1784, 1791, 8vo). See Allibone, *Dict of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.

Stockfeld, Johann,

a missionary among the Jews, was born Dec. 14, 1796, at Merbeck, near Mors, in Rhenish Prussia. Having been duly prepared by his brother, he entered, in 1824, the Hebrew College at London, to fit himself the better for the work among the Jews. In the following year he was appointed missionary by the London Society, and labored most successfully in Holland, Rhenish Prussia, Westphalia, Bavaria, and other places. In 1836 he was ordained, and settled first at Brussels, then at Cologne, and lastly at Kreuznach, where for twenty-eight years he was enabled to prosecute his chosen work among God's ancient people. Here he also established an auxiliary society in connection with that at Cologne, or the Rhenish Jewish Missionary Society; and, in order to keep up a lively interest in behalf of Israel, he had a monthly meeting in his own house, where pious Christians, both clergy and laymen, attended in numbers. Stockfeld died Dec. 17, 1869, after having most diligently labored as a missionary for more than forty-three years. See (London) *Jewish Intelligence*, Feb. 1869; *Missionsblatt des rheinisch-westphalischen Vereins für Israel*, Jan. and Feb. 1870. (B.P.)

Stockflett, Niels J. Chr.,

the apostle of the Laplanders, was born Jan. 11, 1787, at Frederickstadt. He studied law at Copenhagen in 1803, entered the military, was appointed lieutenant in 1809, and after the battle of Schestadt he was made captain. In 1823 he resigned his military position and betook himself to the study of theology at the universities of Upsal and Christiania. In 1825 he was ordained, and then commenced studying the language of the Laplanders, thus laying the foundation for a popular Lappish literature. In 1839 he resigned his ministerial position, and traveled through Norway, Sweden, and Finland. He died at Standefjord, April 26, 1866. Besides a *Primer*, a *Grammar*, a *Bible History*, and *Contributions to the Knowledge of the Laplandish Language*, he translated the New Test. for the Lapps, and thus immortalized his name. See the *Regensburger Conversations Lexikon* s.v.; Vahl, *Lapperne op den lappske Mission* (Copenhagen, 1866); Piper, *Evangel. Kalender*, 1867, p. 213 sq. **SEE QUANIAN VERSION.** (B.P.)

Stocking,

a covering for the leg or foot. Bishops and prelates wear official stockings of cloth of gold or purple, which practice has been approved by local councils both in Italy and England.

Stocking, Davis,

a minister of the Methodist Episcopal Church, was born at Haddam, Conn., Sept. 10, 1810. He received license to preach in April, 1830, and in May following was received on trial into the New York Conference, and continued to be a member of it until his death. In April 1857, he was attacked by pleurisy, which so shattered his constitution that he was unable longer to preach or attend to public duties. He removed to Sing Sing, where he was attacked by an aggravated form of neuralgia, from which death alone relieved him, Dec. 11, 1858. See *Minutes of Annual Conferences*. 1859, p. 149.

Stocks

Picture for Stocks

(in the plur.) is the rendering in the A.V. of the following Heb. and Gr. words

1. The **תֵּקֶפְהִי**, *mahpeketh* (^{<2012>}Jeremiah 20:2; 29:26; ^{<4160>}2 Chronicles 16:10), is supposed by some to have been rather a sort of *pillory* in which the head and hands were fastened than an instrument for fastening by the feet; yet, as the word, is derived from **עָפָה**; *to twist*, it may properly represent the *rack* for wrenching apart the joints of the entire person (see Scheid, in the *Diss. Lugd.* p. 986; Bochart, *Hieroz.* 1, 694). It may perhaps be compared with the Greek **κύρωον**, as described in the Scholia ad Aristoph. *Plut.* 476; the latter with the Roman *nervus* (Plaut. *Asin.* 3, 2, 5; *Capt.* 5, 3, 40), which admitted, however, of being converted into a species of torture, as the legs could be drawn asunder at the will of the jailer (Biscoe, *On Acts*, p. 229). The prophet Jeremiah was confined in an instrument of this sort (^{<2012>}Jeremiah 20:2), which appears to have been a common mode of punishment in his day (29:26; A.V. “prison”), as the prisons contained a chamber for the special purpose, termed “the house of the pillory” (^{<4160>}2 Chronicles 16:10; A.V. “prison house”).

2. **דַּסִּי**, *sad* (^{<1817>}Job 13:27; 33:11), which is expressly described as a fetter for the feet, and therefore perhaps answered to our *stocks*.

3. **סַכְלָה**, *ekes* (^{<1072>}Proverbs 7:22), was probably a fetter fastened round the ankle. The same word is used for an anklet (^{<2388>}Isaiah 3:18; A.V. “tinkling ornament”).

4. **קִנְיָא**, *asinok* (^{<2026>}Jeremiah 29:26), is, according to the Sept. and Vulg., merely a *prison*, but is rather the *stocks* proper, or some other confinement of the limbs; so Symmachus and the Hebrew interpreters generally (comp. the Arab *zanak*, a fetter, and the root **קָנַח**; which seems to signify *to be straitened*).

5. The **ξύλον**, literally *wood*, to which Paul and Silas were made fast (^{<4162>}Acts 16:24) may have been “stocks” (as in Lucan, *Tox.* 29; Plato, *De Genesis Socratis*, 32), but was possibly simply a bar of wood to which they were chained by the feet. **SEE PRISON.**

What kind of stocks were used by the Jews, especially in the case of Jeremiah (as above), it is difficult to conjecture; whether they were encumbering clogs or fetters that did not absolutely prevent, but only embarrassed motion, or were fixed frames that kept the prisoner stationary. Both kinds were in use very anciently. The fixed kinds, properly called stocks, were of different sorts, being frames of wood with holes either for

the feet only, or for the feet, the hands, and the neck at once. At Pompeii stocks have been so contrived that ten prisoners might be chained by the leg, each leg separately, by the sliding of a bar. Some of these forms of confinement particularly that which combined, in some sort, the pillory with the stocks were very painful, and are mentioned in the accounts of the sufferings of the early Christian martyrs (see Newman, *Callista*, p. 363. sq., where, however, the *lignum* of the Vulg. is confounded with the *robur*, or interior cell). *SEE PUNISHMENT*.

Stockton, Benjamin Brearley,

a Presbyterian minister, was born at Hackettstown, N.J., Jan. 31, 1790. After a complete academical course, he graduated at Middlebury College, Vt., in 1809; studied theology in the Andover Theological Seminary, Mass.; and was licensed and ordained by Utica Presbytery in 1812. He labored in the following churches: Skeneateles, Palmyra, Pompey, Camillus, Le Ray, Montgomery, Brockport, Genesee, and Phelps, all in Western New York. He was a member of Rochester City Presbytery from its organization until 1858, when he removed to Jersey City, N.J., and subsequently to Williamsburg, L.I., and became a member of Nassau Presbytery. Here he died, Jan. 10, 1861. Mr. Stockton "was a man of excellent understanding, careful culture, and full of faith and the Holy Ghost." See Wilson, *Presb. Hist. Almanac*, 1862, p. 120.

Stockton, Joseph,

a Presbyterian minister, was born near Chambersburg, Pa., Feb. 25, 1779; pursued his classical course at Canonsburg, where he was subsequently a teacher; studied theology privately; was licensed by the Presbytery of Ohio in June 1799; and ordained and installed pastor of the churches of Meadville and Sugar Creek, June 24, 1801, where he continued till 1810, is when he resigned. On leaving Meadville he became principal of the Pittsburgh Academy, which was afterwards merged in the "Western University of Pennsylvania." Here he preached as well as taught, and, among other important services which he rendered, founded the Presbyterian Church in Allegheny. From 1820 to 1829 his labors were equally divided between the churches of Pine Creek and Allegheny; but from 1829 till his death, Oct. 29, 1832, he preached the whole time at Pine Creek. Mr. Stockton was the author of *the Western Spelling book* and the

Western Calculator. See Sprague, *Annals of the Amer. Pulpit*, 4, 243, note. (J.L.S.)

Stockton, Thomas Hewlings, D.D.,

an eminent minister of the Methodist Protestant Church, was born at Mount Holly, N.J., June 4, 1808. When about eighteen years of age he was converted, and joined the Methodist Episcopal Church in Philadelphia. Soon after the Methodist Protestant Church was formed he united with it, and was placed on a circuit in 1829 by Rev. Nicholas Snethen. The following year he was stationed in Baltimore, and in 1833 in Georgetown; and was also elected chaplain to Congress, which position he held for three successive sessions. He resided in Philadelphia from 1838 to 1847, and built the church edifice at the corner of Eleventh and Wood Streets. From 1847 to 1850 he lived in Cincinnati. While residing in that city he was elected president of Miami University, but declined. He resided in Baltimore from 1850 to 1856, and was pastor of St. John's Methodist Protestant Church. From 1856 to 1868 he was pastor of the Independent Church, Philadelphia, but retained his personal connection with the Methodist Protestant Church. He was again chaplain to Congress in 1862, and died Oct. 9, 1868. Dr. Stockton was a man of great purity of life, of intellectual power, and was remarkable for his wonderful eloquence. He published, *Sermons for the People* (Pittsb. 1854, 12mo): — *Stand up for Jesus, a Christian Ballad* (Phila. 1858, 12 mo): — *The Christian World, Book and Journal*, and *Bible Times*, periodicals, etc. See Simpson, *Cyclop. of Methodism*, s.v.

Stoddard, David Tappan,

a Congregational minister and missionary, was born at Northampton, Mass., Dec. 2, 1818. At the age of ten he had made considerable progress in Latin and Greek. He was sent to the Round Hill Academy, Mass. He was early the subject of converting grace, and joined the Church, on the profession of his faith, after he had entered college. He first commenced the college course at Williams, and completed it at Yale, and took high rank as a scholar, especially in the physical sciences. He declined an invitation to go on an exploring expedition under command of Wilkes, because he considered himself consecrated to the work of the ministry. He graduated with honor in 1838, and entered immediately on the office of tutor in Marshall College, Pa. While there he was offered a professorship in

Marietta College, O.; but he declined it, and entered the Theological Seminary at Andover. Before he had completed his course he was appointed tutor in Yale College, and he returned to his alma mater. In 1841 a revival occurred in the college, in which he took a lively interest and an active part. He was licensed to preach by the Congregational Association of Massachusetts, and commenced preaching; but was soon impressed with the conviction that it was his duty to enter upon a missionary life, and on application to the Prudential Committee of the American Board he was accepted and appointed to the Nestorian mission, Dec. 15, 1842. In 1843 Mr. and Mrs. Stoddard embarked for Smyrna, where they arrived in due time. Before taking the overland journey to Urumiyah, he visited several missionary stations in Turkey. Having obtained a considerable knowledge of the Turkish language, when he arrived at his destination he commenced with vigor the study of the Syriac, not only that he might preach, but also that he might assist Dr. Perkins in his translation of the Scriptures into modern Syriac. He made such remarkable progress that in five months time he was able to instruct a class of Nestorian youths, and the male seminary was reorganized and committed to his care; it was opened with high promise in 1844. At that time, the death of Dr. Grant among the mountain Nestorians was a great affliction, and fell with grievous weight upon the mission. In addition to this, the opposition of the patriarch, combined with that of the Jesuits, circumscribed their labors. A revival occurred in 1846, of which Mr. Stoddard gives an interesting account to the Board. In 1847 the cholera raged fearfully in Urumiyah, and many fell victims to the dreadful scourge. Mr. Stoddard's health being undermined, it was thought advisable, though contrary to his inclination, that he should go to Erzerum. The journey failed to restore his health, and he returned an invalid. The tidings of the death of Prof. Solomon Stoddard had a depressing effect; and this was followed, not long after, by the death of his beloved wife at Trebizond, in 1848. With the consent of the Board, he brought his orphan children to America, intending to return as soon as they were provided for. He devoted his time to traveling through the country and presenting the claims of the great mission work. His labors were almost as incessant as they were arduous, frequently including addresses of two hours each at the missionary meetings. At length the time arrived for his departure, and he sailed from Boston in March, 1851. His return to Urumiyah was hailed with a universal welcome. Soon after his return, he began to instruct his older pupils in theology, in order to prepare them for preaching to their countrymen. In addition to his other work, he prepared a *Grammar of*

Modern Syriac, which was published in the *Journal* of the American Oriental Society in 1855. Having taken his telescope with him, he pursued the study of astronomy, and furnished sir John Herschel his observations of the zodiacal light, which was courteously acknowledged. He also prepared an extended notice of the meteorology of Urumiyah, which was published in Silliman's *Journal*. His theological lectures, embracing a full course of doctrinal theology, were delivered in Syriac. After his return from a journey to Tabriz, in behalf of the mission, Dec. 22, 1857, he was attacked with typhus fever, and died Jan. 22, 1857. (W.P.S.)

Stoddard, Ira Childs,

a Baptist minister, was born at Brattleborough, Vt., Jan. 25, 1792. In 1817 he was licensed to preach by the Baptist Church of Guildford. He was not ordained until 1827, when, on Sept. 26 of that year, he became the pastor of the Church in Eden, Erie Co., N.Y., where he remained eleven years, his ministry being greatly blessed. In 1836 he removed to Busti, Chautauqua Co., N.Y., where he was a pastor four years, and then removed to Greenfield. For some time he labored for the American and Foreign Bible Society, and had brief pastorates in several places in the state of New York. He died in Busti, Jan. 12, 1878. See *New York Examiner and Chronicle*. (J.C.S.)

Stoddard, John E.,

a minister of the Methodist Episcopal Church, was born at Brookfield, Worcester Co., Mass., March 10, 1801. He removed, when five years of age, to Pinckney, N.Y., was converted in 1829, and received license to preach Jan. 9, 1832. He was employed by the presiding elder from August of that year until 1836, when he was received on trial into the Black River Conference. In 1843 he was, because of ill health, made supernumerary, and held that relation until his death, at Morristown, St. Lawrence Co., N.Y., Feb. 12, 1861, See *Minutes of Annual. Conferences*, 1861, p. 102.

Stoddard, Solomon,

a Congregational minister, was born in Boston, Mass., in 1643, and was graduated at Harvard College in 1662. He was afterwards appointed a fellow. His health being impaired, he went to Barbados as Chaplain to governor Serle, and preached to the Dissenters on that island near two years. After his return, he began to preach at Northampton in 1669,

received a call to become their minister March 4, 1670, and was constituted such Sept. 11, 1672. He continued in that place till his death, Feb. 11, 1729. His colleague, Mr. Edwards, succeeded him. Mr. Stoddard was a learned man, well versed in religious controversies, and himself an acute disputant. He engaged in a controversy with Increase Mather respecting the Lord's supper, unfortunately maintaining that the sacrament was a converting ordinance, and that all baptized persons not scandalous in life may lawfully approach the table, though they know themselves to be unconverted or destitute of true religion. As a preacher his discourses were plain, experimental, searching, and argumentative. He was blessed with great success. He used to say that he had five harvests; and in these revivals there was a general cry, "What must I do to be saved?" He was so diligent in his studies that he left a considerable number of written sermons which he had never preached. From 1667 to 1674 he held the office of librarian to Cambridge (being the first who ever held it). He published, besides several sermons, *The Doctrine of Instituted Churches* (London, 1700, 4to): — *A Guide to Christ, or the Way of Directing Souls in the Way to Conversion* (1714), compiled for young ministers: — *A Treatise concerning Conversion: — The Way to Know Sincerity and Hypocrisy* (1719): — *Answer to Cases of Conscience* (1722): — *Whether God is not Angry with the Country for Doing so Little towards the Conversion of the Indians* (1723): — *Safety of Appearing at the Judgment in the Righteousness of Christ*. This last work was republished at Edinburgh (1792, 8vo). See *Biblioth. Sacra*, July, 1853; *Meth. Quar. Rev.* Jan. 1859; *New-Englander*, Nov, 1858; *North Amer. Rev.* Jan. 1859.

Stoic Philosophy,

the body of doctrine held and taught by the Stoics, or followers of Zeno. It was an offshoot from the school of Socrates, but the plant was very unlike the other shoots from the same root. It was thoroughly syncretistic; and its separate doctrines, often much disguised and strangely distorted, may be readily traced to earlier systems. The philosophy was like Corinthian brass, the result of the fusion of many dissimilar materials, and unlike any that entered into its composition. The chiefs and advocates of the creed boasted of its marvelous symmetry and perfect organization. They lauded the "admirabilis compositio disciplinae incredibilisque rerum ordo. Quae, per deos immortales! nonne miraris? Quid enim aut in natura, qua nihil est aptius, nihil descriptius, aut in operibus manu factis tam compositum tamque compactum et coagmentatum inveniri potest? Quid posterius priori

non convenit? Quid sequitur quod non respondeat superiori? Quid non sic aliud ex alio nectitur, ut non, si unam litteram moveris, labent omnia? Nec tamen quidquam est, quod moveri possit” (Cicero, *De Fin.* 3, 22, 74). There is some apparent justification for this confident glorification. The “lucidus ordo” is manifest in the Stoic system, but it is superficial and factitious. There is an artificial symmetry and an ingenious coaptation of parts which were never meant for each other. The smooth and winning exterior is deceptive. Like the “whited sepulchre,” it is “filled with dead men’s bones.” The Stoic philosophy was full of extravagances, incoherences, and contradictions, which were softened down or reconciled only by violent interpretations, and the constant exercise of dialectical legerdemain. Its opponents exposed its innumerable petit and grand larcenies. More dispassionate judges, like Plutarch, wrote treatises to exhibit its internal discrepancies. It was with good reason charged with gross absurdities, and was censured as a notable justification of the sneer, *Οὐδέν ἐστι τῶν καλουμένων φιλοσόφων ἀφιλοσοφώτερον* (Athen. *Deipn.* 13, 93). Nevertheless, the philosophy of the Stoics is sufficiently distinct and characteristic to merit the eminent and enduring ascendancy which it enjoyed as one of the great Hellenic schools, and to invite definite appreciation as a philosophic creed. Philosophy, according to the Stoics, was the art and practice of virtue (“Philosophia studium virtutis est, sed per ipsam virtutem” [Seneca, *Epist.* 14, 1, 8]). It was studied that it might be practiced; it was practiced that it might be learned; it was the theory and rule of a wise and virtuous life. The essentially ethical character and the practical tendency of the philosophy were manifested from the outset. Aristo of Chios regarded nothing but morals as belonging to the domain of philosophy, and ethics always constituted its main and determinant part. Morality was its aim, its “ratio essendi” all the rest was its “ampla” or “curta supellex,” its garniture or its scaffolding. For this everything was devised; to this everything converged; and to this all other things were fitted. Incongruities were blinked, were disregarded, were masked, or were welcomed if they aided, or did not obstruct, the attainment of the main object. Extravagances and paradoxes were cordially entertained if they conduced to the main purpose. Some of the Stoic chiefs narrowed the range of speculation to this single object; others, and notably Zeno himself, Chrysippus, and Posidonius, embraced in their teachings the whole domain of knowledge; but always in subordination to the pursuit of virtue and the wisdom “whereunto all other things shall be added.” Philosophy, according to the Stoics, should be — 1. Practical; 2. In conformity with reason; 3. In

conformity with nature. The “*jus et norma naturae*” ran through all the ramifications of Stoic doctrine. To be practical, philosophy must be rational; to be rational, it must be in perfect consonance with the constitution of man and with the process of the universe. The act of virtue must therefore rest on the knowledge of reason and of nature. This was as strenuously insisted upon by Zeno and all his disciples as by Carlyle, though in far other guise. In agreement with these views, and also with those of previous philosophers, philosophy was divided by the Stoics into three parts: Physics, Ethics, and Logic; or, by Cleanthes, into six; Logic, Rhetoric; Ethics, Politics; Physics and Theology. The latter scheme is only a binary subdivision of the original tripartite distribution. The order of the parts was variously determined by different Stoic teachers. Logic came first with some, physics with others; but logic and physics were alike constituted mainly, if not solely, for the sake of ethics, in order to determine the character and the duties of the virtuous man. One order or another will be preferred, according to the point of view from which the whole system is regarded. If it is desirable to trace the genesis and the organic relations of the doctrine, ethics should take precedence, as in the third book of Cicero’s tractate *De Finibus Bonorum et Malorum*, where ethics occupy nearly the whole book, only two chapters out of the twenty-two being conceded to dialectics and physics. This order of exposition would be tedious and inconvenient on the present occasion, as the other parts of the speculation would have to be broken up and dismembered, in order to show their connection with the moral tenets. If it is proposed to establish the authority and obligation of the Stoic rule on the basis of pervading law, physics, as including the constitution of the universe, and theology should come first. This sequence is unfavorable to a condensed presentation of the philosophy, and throws logic out of connection with the other parts. Hence the most convenient order is to treat first of logic, next, of physics, and lastly of ethics. The means of ascertaining and securing truth are thus first considered; then the order and constitution of universal nature, by which the duties of man are determined and his actions controlled; and, finally, the obligations imposed upon man by the laws of reason and the laws of existence.

I. Logic. — The Stoic logic consisted of three divisions: *Rhetoric*, or continuous exposition; *Dialectics*, or discontinuous speech, specially argumentation, “*inter respondentem et interrogantem discissa*” (Seneca,

Epist. 14, 1, 17); and, thirdly, the *Criterion*, or test of truth. The Criterion was not one of the original divisions.

1. Our information in regard to the Stoic rhetoric is limited, broken, and unsatisfactory. Rhetoric, in the Stoic plan, included topics which would now be considered foreign to the art, and would be relegated to grammar. It excluded others which would seem to be essential members of this branch of discipline. To this head, apparently, belonged the fantastic etymologies which were so diligently and erroneously cultivated by the school.

2. *Dialectics* embraced expression and the means of expression thoughts and words. It therefore appropriated much which should be conceded to rhetoric; it gave great attention to the nature and contents of sentences, and thus advanced grammatical inquiry and grammatical precision. So far as reasoning was concerned, it borrowed the logic of Aristotle and amplified it, without adding anything to it of substantial value. Like Sir William Hamilton, it introduced needless refinements and interminable subtleties. The Stoics gave their approval exclusively to the hypothetical syllogism; habitually practiced ratiocination by captious questions and evasive answers; elaborated the doctrine of fallacies, and were frequently entangled in their own toils; invented manifold and bewildering distinctions, according to the fashion of the schoolmen; and, like them, exercised themselves in continual disputation. Hence they were reproached with wire drawn and briery argumentation: “subtile vel spinosum potius disserendi genus” (Cicero, *De Fin.* 3, 1, 8). They thus merited the denunciation and the ridicule both of enemies and friends.

3. The Stoic doctrine on the Criterion is a notable part of the general theory, and is closely associated with the whole system. It is the basis on which the theory rests, and by which its validity is upheld. It cannot be examined here in its development and details. The Stoic philosophers were harassed, as other philosophers have been, with the fundamental necessity of establishing some ground of assurance for truth a *ποῦ στῶ* for reason to work on. They approximated to Locke in regarding all knowledge as deducible from, perceptions and conceptions, which are analogous to, but not identical with, the sensation and reflection of the English philosopher. They agreed with Des Cartes in mistaking positiveness of conviction for certitude of truth. They attached much weight to common notions — *κοινὰ ἐννοίαι* --which are not innate ideas, but impressions and

judgments in which all men intuitively agree. The reception of impressions and the formation of conceptions were purely material and mechanical processes. The former were at first represented as produced by the actual imposition of a stamp, or die, upon the sensorium. Chrysippus recognized that this view was untenable, as each successive impression would thus blur or blot out its precursors, and memory would be rendered inconceivable. He substituted the rational alteration of the percipient substance for mere press work a **ἀλλοίωσις** for **τόπωσις** — with less lucidity than Herbert Spencer and other cerebrologists have done. No reality was attached to thought as an intellectual force, nor to thought as an intellectual product; it was but the shadow, or photograph, or physical result of the phenomena of nature. The Stoics were Nominalists after the order of the Cynics; being here, as in so many other respects, *poene Cynici* (Cicero, *De Off.* 3, 8). A perception was simply a *fantasy*, an appearance, a mental alteration. But a fantasy was distinguished from a *phantasm*, or apparition, which was a mental delusion. A true perception was apprehended by the apprehension of the apprehensive faculty — **φαντασία καταληπτική** “*opium facit dormire, quia virtus est dormitiva.*” This position is a partial or qualified anticipation of Des Cartes. The invalidity and the fallibility of the **καταληπτική φαντασία** are pleasantly illustrated by an anecdote told of Sphaerus at the court of Ptolemy, in Alexandria (Athenaeus, *Deipn.* 8, 4). A joke, it is true, is not an argument; It followed from the doctrine of perception that common notions and assured convictions were necessarily true “All that exists takes value from opinion.” Much of the ethical paradox of the Stoics proceeds from this false point of departure. It was a very rude and unsafe criterion of knowledge, and sanctioned the acceptance of whatever might be confidently believed and audaciously asserted. A justification of it from the Stoic point of view may be found in the Stoic physics. If the individual reason is only an effluence from the universal reason; if all things, aid therefore all impressions, are necessarily determined by unerring law, the fantasy which is obscured by no doubt or indistinctness must be in accord with the universal reason, and must, consequently, be true. This is Spinozism, or strangely resembles it. To aid in the analysis of perceptions and thought, the Stoics devised a system of Categories, diverse in principle as in designation from the Categories of Aristotle, but consonant with their physics and metaphysics, which were, indeed, the same. Their highest conception was Being, for which was afterwards substituted *Something* or *Anything*. Under this, in regular gradation, were arranged —

1. Substance;
2. Property;
3. Variety;
4. Variety of Relation.

The deviation from Aristotle proceeded from the necessities of the Stoic physics, which, like Spinoza, recognized only one substance, only one real being or entity; but, unlike Spinoza, made that one substance matter. We are thus introduced to the Stoic physics.

II. Physics. — Like other ancient philosophers, but with greater propriety, the Stoics included theology in the philosophy of nature. They usually divided this branch of speculation into three heads Concerning the Universe; Concerning Elements; Concerning Causes. They assumed two principles, as Plato had done ἀρχὰς ὕλην καὶ Θεόν, ὡς Πλάτων (Aristocles. ap. Euseb. *Pr. Ev.* 15, 14); but in a very different sense. With Plato these principles had been distinct in character and essence, and inherently antagonistic; with Zeno they were confounded, coalescent, and virtually identical. Thus rigid materialism supplanted Platonic idealism, and the universe was filled with animated material entities, and with their constant transformations. The tendency of modern science seems to be in the direction of similar delusive hypotheses. From Heraclitus, from whom Zeno borrowed so largely, he borrowed also the dogma of the eternity and imperishability of matter; and also the four elements generated by the separation and differentiation of unqualified substance (ἄποιος ὕλη) and admitting indefinite combinations and transmutations. The elements themselves and all resulting products were enveloped and interpenetrated by a subtile, elastic current of fiery ether, which blended with them throughout all their changes and determined their character and actions . This ether was the determining cause, the efficient force, in everything. All things were molded, guided, governed, by its impregnating and sustaining flame; everything was informed and animated by it Stars, planets, sun, moon, earth, comets as all other things were vitalized by it; and through all things moved the *anima mundi*, the soul of the universe.

*“Namque canam tacita naturam mente pollentem;
 Infusumque deum coelo, terrisque, fretoque,
 Ingentem aequali moderantem foedere molem,
 Et rationis agi motu; cum spiritus unus
 Per cunctas habitet partes, atque irriget orbem,
 Omnia pervolitans, corpusque animale figuret”*
(Manil. Astron. 2, 60-65).

The Stoics differed among themselves in regard to the location of this all-pervading fire ($\pi\acute{\upsilon}\rho\ \tau\epsilon\chi\nu\iota\kappa\acute{\omicron}\nu$). Some placed it in the center of the earth, Cleanthes in the sun, but most assigned it to the highest atmosphere, or “extra flammantia moenia mundi.” Dr. Carpenter, as president of the British Association, at the Brighton meeting, declared unphilosophical the representation of the forces of nature as self-sustaining and self-operative. The inconsistency was unfelt or disregarded by the Stoics, as it has been by recent materialists. Their whole universe and all its members were framed out of undigested and indiscriminate matter by the motion of the ethereal fire which was distributed through all things. The light and life of the stars were supposed to be fed from the vapors and exhalations rising from the earth. These must be consumed in the long lapse of countless years. The universe would in turn become desiccated, and be consumed by the fiery currents within it and around it. A general conflagration will therefore wind up the varied drama of creation, when “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up.” This total combustion shall be followed by the gradual renewal of all things. The process of evolution will recommence; there shall be “a new heavens and a new earth.” A complete anacatastasis shall occur, to be succeeded by another total incandescence. This destruction of the world by fire was derived from Heraclitus. Other Stoics added to it, or substituted for it, destruction by flood. There were Neptunians and Vulcanians in the sect. Some of the fraternity rejected the hypothesis altogether. It will be observed in what a remarkable manner the Stoics preceded Helmholtz and his acolytes in the theory of the spontaneous consumption of the worlds by fire, and their reproduction by cooling, coalescence, division, and recomposition of parts.

Although a nominal distinction is always made by Zeno and his followers between matter and God, and is specially insisted on by Boethus, who does not admit the world to be a huge animal; yet, as God is material-- only “a finer air”-- as he is the creative and fiery either which fashions, regulates,

and dwells in all, it is impossible to establish any real division between the Divinity and the material universe. It is not merely, as Antonine says, that “all things are from Jove, in Jove, and converge to Jove,” but all things are Jove, and Jove is all things. The Stoic identification of God with the universe was manifest to the ancients:

*“Ac mihi tam praesens ratio non ulla videtur
Qua pateat mundum divino numine verti
Atque ipsum esse Deum” (Manil. Astron. 1, 490-492).*

The fiery ether constituted the Divinity of Heraclitus before being adopted as the God and soul of the universe by Zeno. Throughout the whole range of being, in its highest and in its lowest spheres, there is an inconceivable mixture of the divine and the material *κρᾶσις δι' ὅλων* — but the divine itself is only matter sublimated. This supreme God is no independent or autonomous ruler. He is all wise not of his own wisdom; almighty from no power of his own. He acts, like Spinoza's God, not of his own will, but from the necessity of his nature; and is obedient to the law which he seems to impose, for that law is only the process of his inevitable developments (Seneca, *Dial.* 1, 5, 8). This Divinity is more shadowy than the *Nouveau Grand Etre Supreme* of Comte, though infinitely more expansive. He is simply the chain of unalterable sequences in the procession of phenomena “*irrevocabilis humana pariter ac divina cursus vehit*” (Seneca, *ibid.*). An absolute fatalism evidently results from this conception of the Divinity a fatalism not of actions predetermined, but of eventualities necessitated. It is fatalism *a posteriori*, or an inverted fatality. As all possibilities are involved in the being of God, as they occur in necessary order, and are simultaneously contained in the totality of his essence, their complexion and manifestation are foreknown to the Divinity, which, under this aspect, is named Providence. The Stoic doctrine here marches closely by the side of Spinozism. It is somewhat strange that we should owe the term “Providence” to Stoic invention. From the conceptions just explained proceeds the Stoic fate — *ἡ εἰμαρμένη* --which envelops all issues in its toils, and determines the end from the beginning. It follows, as with Heraclitus, that law is universal and all-controlling, and that nothing can elude it or bend it. Resistance and submission are alike ineffectual to break, to change, to retard, or to advance it.

*“The Author of the world’s great plan
The same result will draw
From human life, however man
May keep or break his law.”*

The Divinity is dispersed, rather than divided, among many secondary gods — “ignobilis deorum turba” — but still retains the totality of its own essence. It is the same God always under many names: Ζεὺς πολυνόμος, in the *Hymn* of Cleanthes; “Jehovah, Jove, or Lord,” in the tinkling superficiality of Pope. This is regarded as due to accommodation to the contemporaneous polytheism. Yet it is assuredly a natural development of the general scheme. The Divinity is in all things, and everything is divine; but it dwells with greater fullness and evidence in some of its incorporations than in others. Where its presence is amplest its manifestation may be most fitly recognized. The stars have their indwelling and presiding deities as with Plato and others of the older philosophers. As everything is necessitated, “the stars in their courses” are subject to law. And as all the concomitants of change are concurrently under the law, and are linked to each other by the bonds of the law, astrology (“conscia fati sidera”) and all forms of divination are worthy of credit. Such indications as they afford are comprehended and interpreted either by natural intuition, through a larger participation in the universal reason and a dim sympathy with its pulsations, or by observation of coincidences and acquired skill. It is almost the declaration of Nostradamus in respect to his own pretensions. The descent of the divine is not, however, restricted to secondary gods and to their starry thrones. It attends the life of the whole in all its members and in all its motions, and it accompanies the progress of the universal reason throughout all its infinite wanderings. Man is himself divine. His soul is a “vital spark of heavenly flame” — “particula coelestis aurai. “It is a spherical flame proceeding from the fiery ethereal sphere. In every one dwells a genius, angel, or daemon; in every good man, a god. “Bonus vir sine deo nemo est” (Seneca Epp. 41, 2). With all these gradations, the unity of the Deity and the unity of the universe remain unimpaired. There is only one existence, the “causa causarum, causa universalis, anima mundi, mundus” heat, which was not merely “a mode of motion,” but the cause, the spring, the substance, of all motion and of all change (Cicero, *De Natc Deor.* 2, 9, 24). The soul and the life of man, two potencies united in one force, are themselves material. It is a “fiery particle:”

“Igneus est ollis vigor et coelestis origo.”

It is an efflux of the divine ether, as its reason is the procedure of the universal reason. It goes through its career, accompanying and animating the other matter with which it is conjoined. When its native ardor is chilled by time or consumed by action or subdued by circumstances, its corporeal alloy becomes decomposed, and it is exhaled into the circumambient air. Its subsequent fortune was variously conceived by different teachers of the school. Some maintained its immortality; others denied it (Cicero, *Tusc. Disp.* 1, 31, 77). Some held that its absorption into the general body of the Divinity was immediate and universal. Others believed that such immediate return to its source was limited to the souls of the perfect, and that other souls passed through an elevated purgatory and were “purified so as by fire.” Others, again, held that the spirits of the blessed dwelt in the stars, and surveyed from those lofty seats the scenes of their terrestrial experiences, awaiting the grand conflagration, when they, with all the worlds around them, should be reunited to the universal fire. Some asserted that only the souls of Stoic sages were swallowed up in the ocean of Divinity; and that the rest rotted with their “tenements of clay” in “cold obstruction’s apathy.” Every possible variety of opinion was entertained. Seneca’s views, as on most of the tenets of the creed, are largely eclectic and vacillating. They are modifications of the Stoic doctrine and are impregnated with Platonism. They are always rhetorical, and usually careless of philosophical consistency.

Of course, under the reign of fate and of absolute law, the freedom of the will must be denied. A delusive freedom of the will was, however, imagined; and the will was supposed capable of self-determination by voluntary acquiescence in the necessity to which it was subjected. Freedom was entire submission to the law of nature and the compulsion of fate. Such, too, was the freedom of the Divinity: “semper paret, semel jussit.” It was the same sort of freedom which is conceded to the will by Spinoza; but it sufficed as an apparent and precarious basis for the Stoic resolution. If there is no freedom of will or of action, and if everything proceeds from intrinsic necessity and is controlled by fate, evil can have no positive or real existence. Physical evil is, with Zeno, the incompleteness or imperfection of parts, which is requisite to the perfection of the whole. Moral evil was admitted as a counterpart of good, and as a consequence of the inharmonious admixture of constituents in humanity. But it was maintained that there was no evil for the virtuous; that “all things work together for

good to them that love God, and that the good and wise man is wholly impeccable.

III. Ethics. — From the nature of man and the nature of evil, the transition is immediate to the domain of morals, which is occupied with the proprieties (τὰ καθήκοντα) of human conduct. This part of the doctrine constitutes the essence of the Stoic scheme. It was prosecuted by the sect, in theory and practice, with even greater earnestness than by their Cyrenaic predecessors, of whom it was said

Τὴν δ' ἀρετὴν παρὰ γράμμα διώκοντες κατέτριβον

For this branch all the rest of the elaborate Stoic system was devised. Nevertheless, it was treated with much diversity by different leaders of the school. The divisions of the subject were numerous and varying, often painfully minute, and frequently irreconcilable with each other. There was looseness of distribution, as, elsewhere in the Stoic system, and needless refinement in the intricate distinctions and subdivisions. We are expressly told, as might easily have been conjectured, that the subject was more simply treated by Zeno than by Chrysippus and the followers and imitators of Chrysippus. The leading topics, and these alone can claim our attention here, are essentially the same. They are the “summum bonum,” or highest good; the ultimate aim of life (*finis*); the regulation of the passions; and the ordering of life.” The highest good, with which the ultimate aim of life connects itself, is true happiness and its prosecution. Herillus made this scope or end knowledge, deviating in this regard from the general opinion of his sect (Cicero, *De Fin.* 5, 25). Happiness can be attained solely by conformity to the order of nature, and requires willing obedience to the operations of universal law. Obedience is inevitable; but the wise and good man yields it with full consent; the fool and the knave vainly resist it (“Melius est ire quam ferri”). Law is equivalent to good, and good to law. The good, the useful, and the proper are strictly identical. All things are good that tend to the attainment of the supreme good; all things are evil that oppose or obstruct its attainment. There are only two contrasts, “bonum et turpe; “ all good things are equally good. There is no distinction of things evil; all are equally bad. “He who violates one tittle of the law violates the whole law.” The only opposition is between the good and the bad. But this unyielding uniformity, this hard antagonism, could not be maintained in the practical experiences of life. A system of accommodations was demanded. An intermediate term was accordingly

introduced. A large class of accidents and actions — health, wealth, strength, honor, station, influence, etc. — was ranged under the wide head of things indifferent (*ἀδιάφορα*). This relaxation appears to have been introduced by Zeno's immediate pupil, Aristo of Chios. Things indifferent might become either good or evil, according to the use which might be made of them, or the service which they might be apt at any time to render. Whenever they were instrumentalities for the attainment of the "summum bonum," they were good; when they prevented or impeded its attainment, they were bad. When they did neither, they remained colorless and neutral. There were many distinctions, subdistinctions, and quasi distinctions in regard to indifferences which must be passed over. There was manifold, but not very important, diversity of opinion in regard to things indifferent. Ingenious efforts were continually made to

*"divide
A hair 'twixt south and southwest side."*

The Stoic subtlety and cavillation, the Stoic legerdemain with words and principles, and the infinitesimal *diversifications* of the sect were nowhere more conspicuous than in the department of ethics. The Stoic school furnishes a singular anticipation of theological casuistry. Its acute but misapplied distinctions and contradistinctions find a counterpart in the controversies between the Franciscans and the Fratricelli about the interpretation of the Mendicant vow of absolute poverty. Happiness, the great aim of life, can be hopefully pursued only by the constant observance of the laws of nature: "convenienter naturae vivere" (Cicero, *De Fin.* 3, 7, 26). This is virtue, conformity to law, the law of human nature and the law of the universe. It is also the law of God, who is himself under the law.

It is from this conception of the universality and universal obligation of law that is derived the Stoic idea of a "state of nature" and of the natural equality of all men. The latter dogma was, indeed, pressed upon the acceptance of Zeno and of the later Stoics by the cosmopolitan tendencies of the times, and by the predominant estimation and consideration of the moral character of men. It was pressed to an extreme which was singularly at variance with the prejudices of antiquity. The language of Paul on the subject of the claims of slaves is scarcely as strong as that of Seneca "‘Servi sunt.’ Immo homines. ‘Servi sunt.’ Immo contabernales. ‘Servi sunt.’ Immo humiles amici. ‘Servi sunt.’ Immo conservi; si cogitaveris

tanturmdem in utrosque licere fortunae” (*Epist.* 5, 47,1, et vide § 10, 11,15).

The accordance with law, the observance of those proprieties which are consonant with nature, cannot be expected without complete exemption from all perturbations and without habitual self-restraint. We are misled by inconsiderate and unregulated impulses which generate passions that blind us to our duties and

“Now melt into sorrow, now madden to crime.”

No one is free from such impulses. The vice comes from yielding to them. They are checked and suppressed when reason acts coolly and with assured judgment, and when disciplined habits of thought and feeling have been firmly established. Impulses are rational or irrational according as they are consonant with the dictates of nature or at variance with them. The irrational impulses produce four classes of emotion, springing from defects of imagination and disordered fantasies. These emotions are pleasure, desire, care, fear. Such emotions are mischievous in their tendencies and injurious in themselves. Hence, serene feelings, εὐπαθείαι, were placed in opposition to πάθη), or passions. The undisturbed flow of passive and impassive sentiment was termed εὐροια, and was indispensable to happiness.

It must be manifest that the Stoic fatalism, the absolute and unintermittent reign of physical and moral law, the negative of all freedom of the will, render the pursuit of virtue and of happiness an illusion. Thoughts, passions, actions, consequences, are all necessitated. The wise man has only to submit. Such inconsistencies and absurdities are characteristic of the Stoic doctrine. But the doctrine must be received as it has been delivered; for it is alone true in the estimation of the sect, and out of the sect there is no assurance of happiness. Moreover, man is a reasoning, yet by no means a reasonable animal. It would be a bad thing for the world if man were influenced to pursue the right course by no arguments except those that are valid. The imperfections of the Stoic creed did not prevent its exercising a very potent and a very wholesome influence upon the morality of the world.

The man who upholds and practices the Stoic doctrine, who suppresses all earnest feeling and acts in accordance with reason, with nature, and with law, is virtuous, wise, and happy. To him “no evil thing can come.” The

requirements, it was recognized, transcend the measure of human capacities; for the universal depravity of man is a Stoic tenet, and one which is necessitated by the Stoic philosophy. In the experience of life it is necessary to divide the Stoic community, theoretical and actual, into two classes — the proficient and the progressive, the saints and the seekers. In like manner actions are divided into perfect, **κατορθώματα**, and meet, **καθήκοντα** — a division proposed probably by Zeno himself (Diog. Laert. 7, 25). The wise man is admitted by the Stoics to be, like the “summus orator” of Cicero, a dream an ideal:

“A faultless monster which the world ne’er saw.”

To this ideal the genuine Stoic will approximate more or less closely. So far as he approaches it, he will be wise, prudent, virtuous, happy; superior to the accidents of fortune; regardless of the advantages or calamities of life. He may be crushed, but he will not be cast down; frustrated, but not overcome; dishonored, yet without shame; tortured, yet suffering no evil; mangled, but whole in spirit; in every chance and change, self-centered, self-poised, serene, the same. He will always present a steady and unconquered front

“Invicta devictum mente Catonem”

(*Seneca, passim*, 5. Index; Cicero, *De Fin.* 3, 7, 26; Plutarch, *Compend. Lib. Deperd.* etc.; Brucker, *Hist. Crit. Phil.* 1, 959). When troubles increase beyond remedy; when reasonable hope is extinct; when life offers no prospect of benefit to himself, his country, or his friends; even when weary of existence, the Stoic holds in his own hands the immediate means of redress and escape. A voluntary death, a dignified suicide, a prompt return to the all-receiving bosom of the universe, puts an end to vain struggles, to insurmountable difficulties, or to the faintness of the flesh (Cicero, *De Fin.* 3, 18, 60, 61).

Long as this notice has been, there has not been space to enter into the interminable details, and developments of the Stoic doctrine. Its aptitude as a creed; its pretensions as a religion, especially in the practical aspects of theology or morality; its quaint agreement with much of the language and some of the dogmas of Christianity, can scarcely be overlooked, and merit most serious consideration. They have attracted the regards of many inquirers. The total diversity of a materialistic Divinity, an unspiritual humanity, and a fatalistic universe separates Stoicism completely from all

revealed religion, and brings it, on several sides, into communion with Spinozism; on others, with the material evolution of much recent science. With all its syncretism, its verbal trickeries, its discords, and its excesses, it was certainly a very significant product of Greek speculation and aspiration. While renouncing human sympathies, it enlarged the narrow sentiment of civic nationality into a sense of universal humanity. It made the whole world one (Cicero, *De Fin.* 3, 14, 62, 63), and converted friendship from, an indulgence into a duty. It extended the conception of law and of moral obligation, and rendered them imperative upon societies and individuals. It checked, reprovved, and turned back the growing demoralization of the ancient communities; and it was, probably, an efficacious agency in preparing the pagan world for the gradual but rapid acceptance of Christianity.

IV. Literature. — It is unnecessary to refer to the classic authorities and the historians of philosophy. It will suffice to specify, Lipsius, *Manuductio ad Stoic. Phil.* (Antw. 1604); Gataker, *De Disciplina Stoica* (Cantab. 1653); Menagii *Obs. ap. Diog. Laert.* (Amst. 1692), vol. 2; Tiedemann, *Syst. der stoisch. Phil.* (Leips. 177-6, 3 vols.); Ravaisson, *Essai sur le Stoicisme* (Paris, 1856); id. *De la Morale des Stoiques* (ibid. 1857); Douruf, *Du Stoicisme et du Christianisme* (ibid. 1863)); Moulie, *Le Stoicisme a Rome* (ibid. 1865); Zeller, *The Stoics, Epicureans, and Sceptics* (Lond. 1870); Wegschneider, *Ethices Stoicoe Recent. Fund.* (Hamb. 1797); Scioppius, *Elementa Stoic. Phil. Mor.* (Mayence, 1608); Lili *De Stoica Phil. Mor.* (Altona, 1800); Meyer, *Stoic. Doctr. Eth. cum Chr. Comparata* (Götting. 1823); Munding, *Die Grundsätze der stoisch. Mor.* (Rotterd. 1846); Heintze, *Stoic. de Afectibus Doctrina* (Wittenb. 1861); id. *Stoicorum Ethica* (Naumb. 1862); Hanse, *Stoicorum de Fato Doctrina* (Nuremb. 1859); Thomasius, *De Stoicor. Mundi Exustione* (Leips. 1672); Sonntag, *De Palingenesia Stoica* (Jena, 1700); Zimmermann, *Quoe Ratio Phil. Stoic. sit cum Rel. Rom.* (Erlangen, 1858); Laferriere, *Mem. conc. l'Influence du Stoicisme sur las Doctrine des Jurisconsultes Rom.* (Paris, 1860); Winter, *Stoicorum Pantheismus* (Wittemb. 1863); *The Ancient Stoics*, in *Oxford Essays* (1865); Toullotte, *Hist. de la Phil. des Emp. depuis Cesar* (Paris, 1822). **SEE STOICS.** (G.F.H.)

Stoicism And Christianity.

The Stoics and Epicureans, who are mentioned together in ~~417B~~ Acts 17:18, represent the two opposite, schools of practical philosophy which survived the fall of higher speculation in Greece. *SEE PHILOSOPHY, GREEK.*

1. Biblical Connection. — The principles of these sects require notice under this head only in so far as they are related to the teaching of the apostle, who, we are told, was regarded as “a setter forth of strange gods, because he preached to them Jesus and the resurrection.” The doctrine of the resurrection of the body, or even of the immortality of the soul, would indeed be fundamentally at variance both with the materialism of the Epicureans and with the pantheism of the Stoics.

The former, considering the soul to be, like other substances, a body composed of atoms, naturally concluded that it was resolved by death into its constituent elements; and even more rapidly than the body, as consisting of finer and more volatile particles (Lucret. 3, 178 sq., 426 sq.; Diog. Laert. 10, 63-67). The doctrine of the dissolution of the soul was even valued by these philosophers on account of its consolatory character, as enabling men to despise the terrors of the invisible world, and to look forward without fear to a release from the evils of life in the annihilation of their personal existence (Lucret. 3, 842, 850-854; comp. 3, 37; Diog. Laert. 10, 124, 125). *SEE EPICUREAN PHILOSOPHY.*

The Stoics, on the other hand, from very opposite premises, arrived at a similar conclusion. With them the soul of man was regarded as a portion and fragment of the divine principle of the universe (Epictet. *Diss.* 1, 14, 6: αἱ ψυχὰι...συναφεῖς τῷ Θεῷ ἅτε αὐτοῦ μόρια οὐσαι καὶ ἀποσπάσματα; M. Antonin. *De Rebus suis*, 9, 8: εἰς τὰ λογικὰ μία νοερὰ ψυχὴ μεμέρισται; *ibid.* 12, 30: μία νοερὰ ψυχὴ κ ν διακεκρισθαι δοκῆ), subject to that necessity by which the universe is governed, having no independent existence or action of its own, and destined, not indeed to perish with the body, but, when a certain cycle of duration was accomplished, to be absorbed back again into the source from which it came (Seneca, *Consol. ad Marciam*, c. 26: “Nos quoque, felices animae et aeterna sortitiae, quum Deo visum erit iterum ista moliri, labentibus cunctis, et ipsae parva ruinae ingentis accessio, in antiqua elementa vertemur” [see Zeller, *Philos. der Griechen*, 3, 105]), It was a maxim of the Stoical philosophy that whatever has a beginning must also have an end (Cicero, *Tusc. Disp.* 1, 32 Vult enim [Panaetius] quod nemo

negat, quidquid natum sit, interire; nasci autem animos). They acknowledged but one real existence, which, regarded from different points of view, was both matter and God; on its passive side an original substance, on its active side an original reason; an unformed material substance, the basis and substructure of all definite phenomena, and a pervading active power by which that substance was supposed to develop itself into every variety of individual form (see Zeller, *Philos. der Griechen*, 3, 69 sq.). In this doctrine “the one remains, the many change and pass; “the Deity, or active power of the universe, produces all things from himself, and again, after a certain period of time, draws them back into himself, and then produces a new world in another cycle, and so on forever (Laert. 7, 137: *Λέγουσι δὲ κόσμον...τὸν θεὸν...ὃς δὴ ἀφθαρτός ἐστι καὶ ἀγέννητος, δημιουργὸς ὢν τῆς διακοσμήσεως, κατὰ χρόνων ποιᾶς περιόδους ἀναλίσκων εἰς ἑαυτὸν τὴν ἀπασαν οὐσίαν καὶ πάλιν ἐξ ἑαυτοῦ γεννῶν*). The result of this theory, as regards the immortality of the human soul, may be given in the words of Cicero: “Stoici autem usuram nobis largiuntur, tanquam cornicibus; diu mansuros aiunt animos; semper negant” (*Tusc., Disp.* 1, 31). The utmost duration that could be allotted to any individual soul was till the termination of the current world cycle; and it was a disputed point among the philosophers of this sect whether this extent of existence was conceded to the souls of all men or only to those of the wise (Diog. Laert. 7, 157). **SEE STOICS.**

Thus the same conclusion which the Epicureans deduced from the assumption of the multiplicity of matter was; deduced by the Stoics from that of its unity both alike recognized no real distinction between matter and spirit, and both alike inferred the impossibility of an immortal existence for any dependent being.

2. Scriptural Analogies. — The ethical system of the Stoics, nevertheless, has commonly been supposed to have a close connection with Christian morality (Gatiker, *Antoninus Proef.*; Meyer, *Stoic. Eth. c. Christ. Compar.* [1823]) and the outward similarity of isolated precepts is very close and worthy of notice, as may be seen from a few examples Which we here give:

Seneca, *De Clem.* §, 5, “Peccavimus omnes nec deliquimus tantum sed ad extremum aevi delinquemus.” ~~<4123>~~ Romans 3:23, “Peccaverunt omnes” ...

Ep. 1: “Quem mihi dabis...qui intelligat se *quotidie mori?*” ~~<4151>~~ Romans 15:31, “Quotidie morir.”

De Vit. Beata, §12: “Laudant enim [Epicurei] ea quibus erubescabant et vitio gloriantur.” ^{<3189>}Philippians 3:19, 4 Quorum... gloria in confusione oerum.”

Ibid. § 15, “In regno nati sumus: Deo parere libertas est.”

Epict. *Diss.* 2, 17, 22: ἀπλῶς μηδὲν ἄλλο θέλει ἢ ἃ ὁ θεὸς θέλει

Anton. 7, 74: μὴ οὖν κάμνε ὠφελούμενος ἐν ᾧ ὠφελεῖς.

But the morality of Stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (^{<4178>}Acts 17:18). But in spite of the fundamental error of Stoicism, which lies in a supreme egotism (Seneca, *De Vit. Beata*, § 8, *Incorruptus vir sit externis et insuperabilis miratorque tantum sui*, *fidens animo atque in utrumque paratus artifex vitae*”), the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God (Cleanthes, *Hymn.* 31-38; comp. ^{<4178>}Acts 17:28), the common bonds of mankind (Anton. 4, 4), the sovereignty of the soul. Nor is it to be forgotten that the earlier Stoics were very closely connected with the East, from which much of the form, if not of the essence, of their doctrines seems to have been derived. Zeno himself was a native of Citium, one of the oldest Phoenician settlements. *SEE CHITTIM*. His successor, Chrysippus, came from Soli or Tarsus; and Tarsus is mentioned as the birthplace of a second Zeno and Antipater. Diogenes came from Seleucia in Babylonia, Posidonius from Apamea in Syria, and Epictetus from the Phrygian Hierapolis (comp. Sir A. Grant, *The Ancient Stoics*, in *Oxford Essays* [1858], p. 82).

3. Literature. — The chief ancient authorities for the opinions of the Stoics are, Diog. Laert. 7, Cicero, *De Fin.*; Plutarch *De Stoic. Repugn.*; *De Plac. Philos. adv. Stoic.*; Sextus Empiricus; and the remains of Seneca, Epictetus, and Marcus Aurelius. Gataker, in his edition of the *Meditations of M. Aurelius*, has traced out with the greatest care the parallels which they offer to Christian doctrine. See also Walch, *De Stoicorum cum Paulo Disputatione* (Jena, 17, 59); Zeller, *The Stoics, Epicureans, and Sceptics*. (transl. from the German by Reichel, Lond. 1870). *SEE STOIC PHILOSOPHY*.

Stoics

(Στωϊκοί, ^{417B}Acts 17:18), a notable and well-known sect of Greek philosophers, one of the; most important and influential of the schools after Socrates, entitled to claim descent from Socrates. The contentions of the Stoics with the other Socratic schools, and especially with the Epicureans, who deviated most widely from Socratic teachings, filled a large space in the intellectual history of Greece after the loss of Greek independence. The antagonism was continued under the declining Roman Republic and under the earlier Empire. During the reign of the Caesars, Stoicism became more prominent than it had been before, and assumed the complexion of a political opposition and of republican aspirations or regrets. It at length ascended the imperial throne in the person of Marcus Aurelius, and thenceforward gradually faded away into neglect and insignificance being completely eclipsed by the Neo-Platonic school when not supplanted by Christianity. Simplicius, writing in the reign of Justinian, remarks that the systematic instruction, or school tradition, and nearly all the writings of the Stoics had vanished. Yet if the *catena Stoicorum* be considered to terminate with the emperor Marcus Aurelius, the Stoic doctrine had maintained a vigorous existence, and had exercised a wide dominion over the minds of men, for nearly half a millennium. It had been distinguished during its long duration, not only by numerous names eminent in the chronicle of speculation, but by molding the character of many persons prominent in public life, such as Blossius, Cato, Brutus, Seneca, and Marcus Aurelius. The better part of Roman society, in both the republican and the imperial age, was profoundly impressed with Stoic doctrine and Stoic discipline. It attained that evidence of general reverence and regard, the fervid professions of hypocrites and canters:

“Qui Curios simulant et Bacchanalia viviunt.”

Stoicism produced its Roman poets in Manlius; in Lucan, and in Persius. It promoted the morals of the Roman world through the *Offices* of Cicero, the writings of Seneca, the *Conversations* of Epictetus, and the *Meditations* of the younger Antonine. It suggested to Roman jurist's the conception of general and systematic law. It furnished principles, axioms, theories, and tendencies to the renovated Roman law, and largely affected its scientific development. Through the agency of the Roman law it has permeated all modern jurisprudence. To this day, when “the state of nature” is proclaimed, or the dogmas is alleged that all men are born free

and equal, *Stoic fantasies* are revived without their original, their import, their application, or their restrictions being suspected. The philosophy of the Stoics, *eo nomine*, disappeared with the growth and ascendancy of Christianity; but the influences of Stoicism survived, in changed guise; its spirit and its terms reappear in Christian theology, and continue to operate on the minds of men even in the present times. There has never been an age, since the Antonines, when Stoic doctrines and Stoic sentiments and Stoic austerities have not claimed, with altered face, but with the ancient arrogance, the admiration and adhesion of the world. It is not a little singular, too, that in this closing 19th century, even the most extravagant dogmas of the *visionaries* of the Porch find a counterpart in the scientific *fantasies* of Huxley, and in the cosmical reveries of Helmholtz and his fraternity. The sudden favor, the long predominance, the enduring influence, the recent though partial revival, of Stoicism can be accounted for only by recognizing its peculiar consonance with the characteristics of the times when it appeared; its adaptation to the needs or appetencies of subsequent generations; its agreement with the healthy tendencies or the morbid aspirations of the human heart; and the recurrence, in our day, of social and intellectual conditions analogous to those which engendered or favored the speculations of Zeno and his followers.

I. *Origin and Development.* —

1. The sect of the Stoics was founded at Athens by Zeno of Citium, in Cyprus, a town which was, in part at least, of Phoenician origin. Zeno himself has been, at times, suspected of having had Asiatic blood in his veins. The institution of the new heresy must be assigned to the close of the 4th century before Christ, or to the beginning of the 3d. There is such a total absence of contemporary information, such a dearth of authentic testimony, and so many discrepancies in later writers in regard to all details that dates, events, and incidents cannot be reported with exactness or with confidence. According to certain traditions, the father of Zeno was a merchant engaged in a regular and lucrative course of trade with Athens, who was in the habit of bringing back from that city the writings of eminent Athenians and other Greeks for the instruction and edification of his son, whose studious inclinations had been early manifested. The son was, in the course of time, sent to Athens in charge of a cargo of merchandise. Having arrived in that still brilliant city, either after a prosperous voyage or after a shipwreck, he fell in with a copy of Xenophon's *Memorabilia*, and was fascinated with the delineation of Socrates and of the Socratic disputations.

He determined to devote himself exclusively to the pursuit of philosophy; and of Citium, of Cyprus, and of his father nothing more is heard. Disposing of what property remained in his hands, whether much or nothing, and either distributing the proceeds or investing them in banking operations for the traditions vary and are altogether inconsistent he attached himself at first to the Theban Crates, the chief of the Cynic school at that time. He was repelled, however, by the coarseness, vulgarity, filthy habits, and arrogant ignorance of the Cynic, tribe; and for many years he wandered from teacher to teacher and from heresy to heresy. He was for some time a follower of Stilpo the Megarian, and also of Diodorus the dialectician. He attended through a whole decennium, it is said, the instructions of Xenocrates, then the scholarch of the Academy, and afterwards those of his successor, Polemo. It is difficult to find time in Zeno's life for this protracted education; but it is needless to investigate the amount of truth contained in such reports. The variety of instructors assigned to Zeno, and his oscillations between different schools, may be only a conjectural and retrospective interpretation of the composite character and frequent inconsistencies of his doctrine. A pretty anecdote is told in connection with his extensive and diversified range of knowledge. Having asked the oracle how he should secure the best mode of life, he was told to become of the same color with the dead. Hereupon he devoted himself to the perusal of the older authors. The wide range of sources whence he borrowed his scheme of philosophy may be implied in thy tale. His doctrine was compounded from materials derived from many schools. "Stoici fures" was a jesting reproach in antiquity that acquired the currency of a proverb (Cicero, *De Fin.*). The sect was certainly an offshoot from the Socratic school. It took much from previous systems. It always retained a close affinity with the Cynics, and at times, or in particular persons, was almost identified with them. Its logic it received from the Peripatetics, extending it into many bewildering refinements. Its captious and incessant disputation, its dry argumentation; its nugatory hair-splitting, its "ratiunculae" and "ieptiae" and "verborum conservaciones," with all its briery subtleties ("subtile vel spinosum potius disserendi genus" [Cicero, *De Fin.* 3, 1, 8]), it borrowed from the Megarians. From them, and particularly from Stilpo, it received its exclusive consideration and estimation of virtue. Its physical principles it took partly from Pythagoras and largely from Heraclitus, who communicated to it the belief in the ultimate conflagration of the world and other characteristic tenets. This diversity of obligation, and the strange syncretism which proceeded from it,

direct attention to the general character of the Stoic innovation, and to its peculiar relations to the political, social, and intellectual condition of the age in which it transpired.

In the full tide of modern progress and of vigorous civilization it is difficult to form an accurate and adequate conception of the dismay, despondency, and hopelessness which overwhelm with gloom the minds of eager, active, and intelligent men when the course of political development is suddenly arrested and crushed beneath the rude coercion of military power and alien rule. In such a condition were the Greeks left after the amazing victories of Alexander the Great and the establishment of Macedonian domination or Macedonian influence. The memory of political independence and of free political action became a vain regret. The hope of renovated liberty was a tormenting dream, and must have rapidly ebbed away with the constant repetition of disheartening experiences. Political dejection, political indifference, or political servility was substituted for the violent but earnest and inspiring conflict of parties in a free state. At the same time, the vast extension of Hellenic domination over new lands, strange people, and ancient civilizations aroused curiosity, introduced the knowledge of foreign habits of thought, and brought Asiatic tradition and Asiatic speculation within the sphere of Greek intelligence. Coincidentally with these potent agencies of intellectual change the splendid systems of the great chiefs of the Socratic school reached a sudden check; Socrates had contemplated the reformation of political life and public morals by investigating the foundations of truth, discovering a basis for knowledge, and thus securing the rectification of principles. The restoration of political and social health to his city and to his fellow citizens was his chief aim. The same purpose may be discerned throughout the writings of his brilliant disciple, Plato, as the *Republic* and the *Laws* may sufficiently attest. **SEE PLATO; SEE SOCRATES.** A like design, but with broader views and with less regard to particular applications, may be ascribed to Aristotle; though his alien nativity, his restless pursuit of all knowledge, his marvelous comprehension, and systematization, may disguise the tendency, and may have disguised it even to himself. Still, the moral bearing and the political direction of the inquiries of Socrates, Plato, and Aristotle can hardly be misapprehended. It is a curious confirmation of this prevailing direction of thought that Zeno's first work, composed before his separation from the Cynics, was a treatise on the *State*. This was, perhaps, the last marked manifestation of the spirit of an age that had passed away. It should be

noted, too, that ethics, as such, had constituted a large part of the meditations of Socrates, Plato, and Aristotle, and had been prominent in secondary schools. The reformation of morals had been the immediate design of Socrates, and the impulse communicated by him had not ceased to operate. Indeed, the necessity for moral reform had greatly increased since Socrates urged the Athenians to a just and pure life. The crimes, the treacheries, the frauds, the greed, the selfishness, the rapacity, and the sensuality of the Greeks had been multiplied and aggravated in the days since Alcibiades and Critias; they had assumed larger proportions and greater disregard of restraint. The plundering triumphs of Alexander; the sack, spoliation, or oppression of cities; the acquisition of thrones, principalities, dominations, powers, and fortunes by the companions and followers of Alexander, raised the hopes of the enterprising and lowered their principles. If, in the days of Socrates, the reformation of knowledge was requisite for the reform of the State, after the Macedonian supremacy there was scarcely any State to be reformed. The reformation must, therefore, be restricted to private morals and to private life in order to redeem society or to insure individual contentment and respectability. Even this tendency had been already exhibited. The spirit of the approaching age is always anticipated, for "coming events cast their shadows before." Aristippus, the pupil of Socrates, preceded Epicurus in presenting pleasure as the object of life; the Megarians gave nearly all their solicitude to ethical precepts and practices; and Antisthenes, the founder of the Cynics, was before Zeno in proclaiming indifference to worldly honors, worldly cares, and every indulgence to be the essence and substance of wisdom. In the confusion or cessation of political life, in the crash of the brilliant organizations of the past; in the ruin of social health, the independence or ease or dignity of individual existence naturally engaged the attention of innocent natures and of original and inquiring minds. Earlier speculations might be continued --expanded rather than advanced; but the yearning anxiety of the time, and the "regnum futuri," centered in the individual, and sought escape both from political domination and social corruption. The need of moral satisfaction, and of spiritual solace was, of course, augmented by the decay of effectual belief in the creed of polytheism.

Such was the condition of the Hellenic world when Zeno and Epicurus almost simultaneously appeared with antagonistic schemes, as with diverse temperaments, to institute new systems of philosophy, which long rivaled

the Academics and Peripatetics, and divided the mass of intelligent and dissatisfied men between their contending schools.

It would be very instructive to investigate the manner in which new schools of philosophy established themselves among the Greeks. The materials for such an inquiry are widely scattered, and they are neither abundant nor distinct. The process seems to have been both irregular and fortuitous. It bore much resemblance to, the institution of new religious orders in the Middle Ages; to the gathering of vast congregations of disciples by illustrious schoolmen; and to the generation of new sects and separatist churches in our time. An ardent or ambitious student, earnest in the pursuit of truth, or consumed with the desire of notoriety, full of self-confidence, and stubborn in his convictions, finds himself at variance, on some points of greater or lesser importance, with the teachers whom he has long attended; or is dissatisfied, like Lucian's curious seeker, with all. He ventilates his doubts; he discusses his differences; he argues, he extends, he corroborates, he systematizes his opposition; he draws around him others who have experienced the like dubitations, or who catch the same infection from his own vehemence; and, as the numbers of such acolytes increase, the desire and the demand for fuller and more orderly exposition, for a more pronounced assertion of differences, and for the consolidation of the dissentients become active forces, and provoke the establishment of a new congregation. A place of meeting and of formal instruction is sought out, and the groves of Academus, the shady walks near Athens, an open colonnade, a pleasant and retired garden, a retreat in the mountains, forests, or meadows, or a new meeting house, give "local habitation and a name" to a school of philosophy, a monastic order; or a modern sect. That Zeno, during his long peregrination through the existing heresies, was speedily led to contemplate the institution of another, is indicated by the keen censure attributed to Polemo: "It does not escape my notice, Zemio, that you, in your Phoenician garb, are gliding through the gates of others' gardens and stealing their doctrines" (Diog. Laert. 7, 25).

By whatever motives induced, or by whatever circumstances favored, Zeno established a new school at Athens. At what time this occurred cannot be definitely ascertained. According to some accounts, he was thirty years of age when he reached Athens, and attended philosophers of high repute for twenty years. But the chronology of his life is uncertain and confused. The beginning of the 3d century before Christ may be conveniently accepted as the proximate date of the foundation of his school. This school maintained

itself successfully against older and later competitors. It ministered to a latent and growing want. The character and bearing of the teacher gave weight to his doctrine and secured respect. He devoted himself and his instructions, with earnest assiduity, to the inculcation of individual morality and personal purity. Retaining the Cynic aim and the Cynic abstemiousness and self-sufficiency, he divested, Cynicism of its coarser, more ignorant, and more offensive characteristics. He taught his hearers to seek contentment and satisfaction in conscious rectitude of thought, feeling, and conduct; to recognize and to discharge faithfully every duty; to condemn indulgences; to resist temptations; to endure with serene disregard the accidents of life; and to maintain the same unswerving equanimity in adverse and in prosperous fortune. Whatever opinion may be entertained in regard to the invalidity of his theories or the hypocrisy of members of his sect in later days, he rendered an important service to his own and to subsequent generations by winning men from the abounding infamies of the time, and guiding them to the pursuit of honesty, integrity, justice, unselfishness, and personal propriety of sentiment and action. During his extended career as a teacher he earned the cordial regard of his fellow-citizens (or rather of his fellow-inhabitants of the same city, for he refused Athenian citizenship) and of his contemporaries. Antigonus Gonatas, king of Macedon, attended his lectures and invited him to his court; Zeno excused himself on account of his age, but sent two of his disciples to represent him. Another pupil, Sphaerus, illustrated his doctrine at the court of the Ptolemies. The Athenians honored him with a panegyric, a golden crown, a statue, and a public tomb "because he had exercised his vocation in Athens as a philosopher for many years, demeaning, himself as a truly good man in all the offices of life; because he, had trained to virtue and sobriety the youth who had resorted to him for instruction; and because he had exhibited in his own course of life an exemplar for all, consonant with his professions and doctrine" (Diog. Laert. 7, 10). After a long life of uninterrupted but not robust health, and the guidance of his school for nearly sixty years, as was alleged, the frail, thin, dark-skinned philosopher ended his career by a voluntary death, in consequence of a trivial accident. As he was coming out of his school he fell, and broke or crushed his finger. He exclaimed, "Why call me, death? I come;" and himself terminated his existence by suffocation. He left many writings, on a great diversity of subjects, which have been enumerated by Diogenes Laertius. They have all been lost. They, like his living instructions, justified the eulogy of Antipater of Sidon, that he had shown "the path to heaven by the way of virtue:"

τὰν δὲ πότ' ἄστρα

Ἄτραπιτὸν μούνας εὐρε σωφροσύνας.

2. The disciples of Zeno were at first called *Zenonians*, after the master. They received the name of *Stoics* from the painted porch (στοὰ ποικίλη) at the northwestern angle of the Agora, in which they were accustomed to assemble for instruction.

The numerous changes in the Stoic doctrine, and, still more, the variations and oscitancy in the exposition of that doctrine, readily explain the disappearance of the works of Zeno and of the other chiefs of the school. These changes were themselves due to the imperfections and inconsistencies in the philosophy which resulted from its syncretistic complexion, and naturally provoked and excused partial dissent, frequent rectifications, and repeated attempts at systematization. Its very defects, however, rendered it pliant, and easy of adaptation to the changing sentiments and the altering needs of successive generations, and thus maintained its vitality and increased its adaptability to dissimilar ages and circumstances. Aristo of Chios, one of the pupils of Zeno, manifested Cynic proclivities. He did not accord with the wider range of his master's expositions, and deviated widely from his teachings. Herillus of Carthage, another pupil, approximated more closely to Plato and to the Peripatetics, and subordinated the acquisition of virtue to the attainment of knowledge which should lead to virtue. Cleanthes, another disciple, and the immediate successor of Zeno in the direction of the Stoic school, differed from the founder in many important respects. The pupil and successor of Cleanthes, Chrysippus of Soli, modified, harmonized, enlarged, and reorganized the doctrine of the Porch to such an extent that the saying became proverbial,

Εἰ μὴ γὰρ ἦν Χρῦσιππος, οὐκ ἄν ἦν στοά

(unless Chrysippus had lived, there would have been no Stoic school). He treated all the departments of philosophy, and treated them with fullness, ingenuity, and minuteness. To Stoic dialectics, however, he rendered such signal services as to suggest the eulogistic remark, εἰ παρὰ θεοῖς ἦν ἡ διαλεκτική, οὐκ ἄν ἦν ἄλλη ἢ ἡ Χρυσίππειος (if the gods had any art of dialectics, it could be no other than that of Chrysippus). In consequence of the complete reintegration of Stoicism by Chrysippus, the phrase *Chrysippi gypsum* is employed by Juvenal to designate the Stoic system. Aristo of Chios had confined philosophy to ethics, and Panaetius of

Rhodes, near the close of the 2d century B.C., gave his chief attention to this branch, and furnished the substance of the celebrated treatise of Cicero *De Officiis*. Posidonius, the pupil of Panaetius, and his successor in the Rhodian school, was distinguished for the variety of his knowledge and for the extent of his information. The citations of Athenaeus manifest the wide range of his intelligent curiosity. His collections and researches in natural history and other departments of natural science supplied Seneca with the materials for his *Natural Questions*, one of the most curious of the surviving treasures of antiquity. Posidonius numbered many eminent Romans among his hearers, and was induced, by his influential pupils of the dominant race, to migrate to Rome himself towards the close of his long life. He left the school at Rhodes under the charge of his grandson, Jason, the eighth and last of the regular succession, of Stoic heresiarchs. The Stoic doctrine had, however, been very widely disseminated before this time. It had become coextensive with civilization. The philosophical treatises of Cicero show how profoundly it had interested the best intelligences under the expiring republic of Rome. The interest was not diminished by the establishment of the empire, when a wider field and a new role for the Stoic doctrine were presented both in public and private life. Indeed, Stoicism seems never to have been more widely diffused, more favorably accepted, or more dominant than during the first two centuries of our era.

Athenodorus of Tarsus was the instructor, the friend, and the adviser of Augustus. But independent of any personal relations, the establishment of the empire was conducive to the spread of the doctrine. The marked cosmopolitan tendency of Stoicism; the obliteration by the Stoics of all distinctions of state, race, climate, or fortune; their disregard of "race, color, or previous condition of servitudes" were congenial to a universal empire, and became more pronounced under an imperial system which embraced under its rule and under one political organization Romans, Greeks, Egyptians; Spaniards, Gauls, Germans; "Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia," etc. Hence, the Roman jurisprudence readily accepted from it dogmas which have become the foundation of natural, international, and often of constitutional law the state of nature, the natural equality of man, etc. The influence which the philosophy of the Porch exercised on the reorganization and scientific constitution of the Roman law cannot be doubted; though the mode and the degree of its operation may still be open to debate. The most striking manifestation of the potency of Stoicism was, however, displayed in its ready coalescence with republican hopes and

republican pretences. It became the characteristic and, too often, the shibboleth of a party which fretted and pouted and palavered under imperial rule, and hoped, or pretended to hope, for the restoration of the republic; which sometimes conspired against the emperors, in a small way, and, more frequently, cherished its sense of heroism by affecting conspiracy; This party found its expression alike in the philosophic ostentation of Seneca, in the conduct of Helvidius Priscus and Paetus Thraseas, in the crabbed satires of Persius, and in the declamatory and epigrammatic turgescence of Lucan. It seemed to ascend the imperial throne with Marcus Aurelius when the imperial station accepted the same moral and intellectual level with the slave Epictetus. The Stoic meditations of the emperor are, however, an evidence of the natural goodness of the man, of the purification of morals under the Antonines, of the experienced need of a new heart in society, and of the pervading influence of Christianity.

The Stoic tenets naturally underwent considerable alteration in passing from the speculative ingenuity of the Hellenic schools to the hard, practical earnestness of Roman life. They were in much closer harmony with the spirit of the self-poised, arrogant Roman, people than they had been, or could be, with the versatile and vivacious genius of the Greeks. This greater harmony, with the intrinsic flexibility of Stoic opinion, facilitated the adaptation of the doctrine to the diverse idiosyncrasy of the new race of disciples. Stoicism had been syncretistic and variable from the first, as already stated. It had been variously accepted by the immediate disciples of Zeno; it had been modified, and, in several respects, transmuted by his successors. It assumed a still more unsettled and elastic character in the writings and opinions of the Roman Stoics --sometimes coquetting with Platonism, sometimes assimilating itself to Peripateticism; more commonly blending itself with Cynicism. Yet, with all its fluctuations, it became more influential than ever in regulating moral conduct, or, at least, moral professions, and in determining moral sentiments. With the progress of time and the enlargement of social relations and conditions, it became more of a religion than of a philosophical theory. Its teachers became preachers; its instructions resembled homilies; its assemblies were like congregations of religious worshippers. Throughout its whole duration, unity of spirit and consistency of moral tone were more regarded than uniformity of doctrine. Such unity and consistency it maintained. Hence, while the philosophic doctrine became laxer in details, it became more rigorous in its professed

discipline. It was thus able to offer itself as a pagan competitor to the rising Christianity. With the growth of the new religion it gradually waned. Its discrepancies, discords, and intestine controversies destroyed its authority by dividing its followers. Its extravagances and absurdities, and its want of any tenable philosophic basis, rendered it impotent in conflict with the new revelation. In its later period it borrowed much, undoubtedly, from Christian teachings; but it borrowed in vain. It was “*impar congressus Achilli.*” The very consonance of its teachings with Christian precepts weakened it in the combat, and only promoted the victory of its rival, Yet whatever changes it underwent in its successive developments, it retained throughout its well-marked character as an authoritative scheme of ethics. The Stoics may, accordingly, be regarded as the precursors of the Christian faith in the department of practical morals, and as having prepared the path and made smooth the way for the progress and reception of its heavenly successor.

II. *Later Teachers.* — The regular “*catena Stoicorum*” extended only from Zeno to Jason, a period of two centuries and a half. Zeno was said to have guided his school for fifty-eight years. Among the numerous pupils of those long years are specified Cleanthes of Assos, in the Troad; Aristo of Chios; Herillus of Carthage; Persaeus of Citium, a slave of Zeno; Aratus of Soli; Dionysius of Heracleia, in Pontus; and Sphaerus of Bosporus.

1. *Cleanthes* was the immediate successor of the founder, and retained many of his fellow-disciples in the school. A very beautiful and most characteristic hymn, addressed by him to Jove of many names,” has been preserved, and is our most valuable relic of early Stoicism.
2. *Chrysippus of Soli* (B.C. 280-206), the reformer and renovator of the Stoic creed, succeeded Cleanthes. He was singularly perspicacious and of indefatigable industry. The works which he composed are said to have numbered seven hundred and fifty. Among his more noted disciples were his nephew Aristocreon, Teles, Eratosthenes, and Boethus.
3. *Zeno of Tarsus.*
4. *Diogenes of Seleucia.*
5. *Antipater of Tarsus*, among whose pupils was Blossius of Cumae, the teacher and friend of Tiberius Gracchus.

6. *Panoetius of Rhodes* succeeded him, and died before A.C. 111. He had several noble Romans among his hearers, including Scipio Africanus, according to the declaration of Cicero.

7. *Posidonius of Apamea* (B.C. 135-51) succeeded his preceptor Panaetius, and was the last illustration of the formal Stoic school. He taught at Rhodes, where his lectures were attended by Pompey and many other eminent Romans of that day. By their persuasions he was induced to remove to Rome at a very advanced age. He left his school at Rhodes in charge of

8. *Jason*, his grandson, the last of the Stoic succession, with whom the history of the school, as such, closes; and with whom, likewise, Zeller's account of the Stoics proper terminates.

III. For the *doctrine* of the Stoics, *SEE STOIC PHILOSOPHY*.

IV. *Literature*. — To the works mentioned under this head in the notice of the STOIC PHILOSOPHY *SEE STOIC PHILOSOPHY* (q.v.) may be added: Buchner, *Aristo von Chios* (Leips. 1725); Mohnike, *Cleanthes der Stoiker*; Baquet, *De Chrysippi Vita, Doctr. et Relig.* (Lovan. 1822); Van Lynden, *Disp. de Pancetio Rhodio* (Lugd. 1802); Bake, *Posidon. Rhod. Relig. Doctrina* (ibid. 1810); Scheppig, *De Posidon. Apam.*; (Berol. 1870); Rifault, *Hist. Phil. Litt. de Empereur Marc Aurele* (Paris, 1830); Suckau, *Etude sur Marc Aurele* (ibid. 1858); Grosch, *Die Sittenlehre des Epiktet.* (Wernigerode; 1867). *SEE STOICISM AND CHRISTIANITY*. (G.F.H.)

Stokes, James M.,

a minister of the Methodist Episcopal Church; South, was born in Livingston Parish, La., Dec. 22, 1832. His conversion took place in December, 1858, and he studied theology under the direction of the Rev. G.G.N. MacDonnell, of Lumpkin, Ga. Here he was licensed to preach, Dec. 19, 1859. At the commencement of the war he entered the Confederate army, and, after serving fourteen months, was appointed chaplain. He resigned the chaplaincy in July 1864, and in November 1865, was admitted into the Georgia Conference. In 1868, a change of climate being necessary for his health, he was transferred to the Missouri Conference. For the same reason he; was, in 1871, transferred to the Florida Conference. He died at Live Oak, Fla., April 19, 1875. See *Minutes of Annual Conferences of the M.E. Church, South*, 1875, p. 178.

Stola.

SEE STOLE.

Stolberg, Friedrich Leopold Von, Count,

a poet and statesman in North Germany at the close of the 18th and the beginning of the 19th century is entitled to a place here because of the notoriety he acquired through his perversion to Romanism. He was born at Bramstedt in Holstein, Nov. 7, 1750, of parents belonging to very ancient families. A sense of his high birth clung to him while he lived; and if to this trait we add a very tender, emotional, and impressible disposition, and, during a portion of his life at least, an enthusiastic ardor for liberty, we shall have stated the qualities by which his career was determined. At Göttingen, whither he went in 1772 after a period spent at Halle, he became a member of an association of students whose bond was the new spirit of liberty --with, its ideas and hopes at that time taking possession of men's minds-- and whose aim was the cultivation of poetry. In this circle he read an ode on liberty which astonished his hearers by its enthusiasm. In 1775 he traveled to Switzerland, meeting with and accompanied by Goethe on the way, and at Zurich associating with Lavater. In 1777 he became ambassador to Copenhagen for the prince-bishop of Lübeck, and established himself at the castle of Eutin, in Holstein, where Voss the friend of his student days at Göttingen, had been settled as rector. He published a version of the *Iliad* in the meter of the original (1778), portions of Aeschylus, a number of dramas with choruses and some satirical "iambics." In 1782 he married Agnes von Witzleben, and in 1786 accepted a transfer to Neuenburg, in the duchy of Oldenburg, as magistrate. We next find him, after the death of his wife in 1788, at Berlin in the capacity of ambassador for Denmark. He continued to employ his attention with the study of the ancient classics, but religious questions began at this time to occupy a prominent place in his thoughts. His views were thoroughly orthodox according to the standard of the Lutheran Church, and his poetic temperament inclined him towards mysticism; his heart yearned for communion with God; and he was pained to find persons who ventured to believe that they could prosper without God. He protested against a reconstruction of the hymnology of the German Church in the interests of the then current rationalistic "enlightenment," and prayed that the minds employed upon such work might fare as did king Saul, "who came to disturb the prophets; and ended with; prophesying himself." In 1790 he

consummated am second marriage (with Sophia, countess von Redern), and soon afterwards undertook a trip to Italy, which led him to Munster and exposed him to the influences that determined him, to go over to the Church of Rome. He found at Münster a type of Catholicism in which the Christian element was prominent and the Romish element not unpleasantly noticeable. Princess Gallitzin was its leading representative, and became the principal agent in persuading, him to make the desired transfer. The journey was continued to Rome, where he was profoundly stirred while witnessing the celebration of the mass by pope Pius VI, and filled with admiration for the pontiff on being admitted to an audience. He met the brothers Droste, who had been recommended to him by the princess Gallitzin, and who advanced his progress towards the Romish Church very materially, though the public avowal of his renunciation of Protestantism was delayed some years. He returned to Eutin, and entered on the performance of his duties as president of the government in the spring of 1793. The Minister coterie were from this period in regular communication with him, while his Protestant friends of former days were gradually alienated. In 1798 he notified the government that he intended to resign his offices, and in the same year he visited the Moravian community, to find, if he could, among them the peace and rest for which his soul longed; but he at the same time submitted the doubts which agitated his mind to Asseline, the exiled bishop of Boulogne, and received a reply in consonance with his desires. The transition to the Church of Rome was made on June 1, 1800, in the private chapel of princess Gallitzin. The reasons which determined Stolberg's action may be reduced to three:

- 1.** A bald, cold, unsatisfying rationalism was in control of the evangelical churches. The formal principle of Protestantism, submission to the Bible, was loudly proclaimed, but the demands of reason allowed very few scriptural truths to stand. So emotional a nature as Stolberg's could never rest content with such a state of affairs.
- 2.** Stolberg lacked the keen intellect and resolute will which might have fitted him to find and apply the remedy for the evils which he saw, as his high station would have enabled him to do. He was simply a man of feeling, and, in addition, a weakling who could endure no controversy, though it might assume no greater proportions than an adverse discussion of his accepted ideas.

3. He saw Romanism under a most captivating disguise. The Minster Catholics drew their inspiration from the Bible and the Christian mystics, and made the person of Christ the center of their religious life. On Sept. 28, 1800, Stolberg, having resigned his official position, removed from Eutin to Minister and renewed his literary activity, giving some attention to the classics, but devoting himself more especially to religious work. In 1803 he published Augustine's *De Vera Religione* and *De Moribus Eccl. Catholicoe* in German, and also composed the inscription which was placed on the stone over the grave of Klopstock (q.v.), who had been the friend of his youth. Stimulated by C. A. Droste (q.v.), he began a *Geschichte der Religion Jesu Christi*, of which fourteen volumes appeared between 1806 and 1818. His patriotism in these later days was as evident as it had been in his youth. The freedom of his expressions led to his being placed under surveillance by the French invaders in 1812; and when the German rising took place in 1813 he gave four sons to the army, and composed a number of patriotic hymns. But his day was almost over. The labor required for his history was exhausting him. He turned his attention wholly upon the Scriptures, and wrote two edifying volumes entitled *Betrachtungen u. Beherzigungen der heil. Schrift*, a life of Vincent de Paul, and a work styled *Buchlein der Liebe*, with which he closed his life. He died Dec. 5, 1819, calling with his dying breath on the "Mother of God," and placing confidence in the intercession of saints, but, after all, drinking in comfort and strength from the solid promises of the Scriptures. This, indeed, was the peculiarity of Stolberg's Catholicism, that it was in the main, not Romish, but scriptural. His last words were, "Blessed be Jesus Christ." See Nicolov, *F.L. Graf zu Stolberg* (Mayence, 1846); Von Bippen, *Eutiner Skizzen*, etc. (Weimar, 1859); Goethe, *Wahrheit und Dichtung*, 18; Voss, in Paulus's *Sophronizen, Wie ward Fr. Stolberg ein Unfreier?* (Frankf.-on-the-Main, 1819); Stolberg, *Kurze Abfertigung*, etc. (Hamb. 1820); Katerkamp, *Leben der Fürstin Amalie v. Gallitzin* (2d ed. Munster, 1839).; Schott, *Voss u. Stolberg*, etc. (Stuttgart, 1850); *Gesammelte Werke der Brüder Stolberg* (Hamb. 1825 sq., 20 vols.).

Stole

(στολή), a Greek term for (1) a vesture or garment; (2) a vestment reaching to the feet, and worn by bishops and priests. This garment was originally of white linen, but so early as the beginning of the 7th century some of the younger clergy of Spain had taken to "colored oraria" decked

with gold, and were not even content with *one* only. See Marriott, *Vestiarium Christianum*, p; 215.

In more recent times the stole is a narrow band of silk or stuff, fringed at the ends, adorned With embroidery, and even jewels, worn on the left shoulder of deacons, when it is called *orarium* (q.v.), and round the neck of bishops and priests. It was, probably, like the maniple, at first a handkerchief or towel. It denotes the yoke of Jesus, or, as Tyndale states, the rope with which our Lord was bound to the pillar of scourging. That it is of ancient origin may be seen by the fact that the Council of Laodicea, A.D. 364, forbade its use to subdeacons. The fourth Council of Toledo says that it is worn by a deacon on the left shoulder “because he preaches,” and by a priest on the right shoulder that he may be ready for his ministrations. Anciently the stole was long, reaching nearly down to the feet. In the Western Church it is the custom for a priest, when ministering at the altar, to cross the stole on his breast and put the ends through the girdle of the alb. This has become general since about the 13th century. A bishop, as he wore a pectoral cross, wore his stole straight. The deacon, at mass, wears his stole over the left shoulder, fastened under the right arm. The stole is a symbol of jurisdiction, in which sense it is constantly worn by the pope, even when not officiating; and there is a custom in Italy, illustrative of the same principle as to jurisdiction, of the parish priest; after he has administered extreme unction, leaving the stole upon the foot of the bed, not to be removed until the death or recovery of the patient.

The stole of the Eastern priests, called *orarion*, or *epitrachelion*, is merely a long strip of silk or stuff more than, double the width of a Western stole, and with a hole in the middle of the upper part, through which the celebrant puts his head. It has an embroidered seam down the middle.

In the Reformed Church the stole is still used under the slightly changed form of the *scarf* (q.v.). Until within the last few years the use of the stole or scarf was confined in the Reformed Church of England to bishops, chaplains of the nobility, members of chapters, and graduates in divinity of late, however, it has been generally worn by the London clergy, though with what authority is not clear. See ORNAMENTS, ECCLESIASTICAL.

Stolizein

(στολίζειν), a Greek term signifying “to put the chrisem robe on a person.”

Stomacher

(*l yggæt þæp* *ethigil*), some article of female attire (~~צריא~~ Isaiah 3:24), the character of which is a mere matter of conjecture. The Sept. describes it as a variegated tunic (*χιτὼν μεσοπόρφυρος*); the Vulg. as a species of girdle (*fascia pectoralis*). The word is evidently a compound, but its elements are uncertain. Gesenius (*Thesaur.* p. 1137) derives it from *l yggæt þæp* with very much the same sense as in the Sept; Saalschütz (*Archaol.* 1, 30) from *yl gætt þæ* with the sense of “undisguised lust,” as applied to some particular kind of dress. The latest explanation (approved by Fürst and Mihlau) is that of Dietrich (*Seam, Wörterb.* p. 290) from the Chald. *gtP]* *fine linen* (*agtP]* over garment), with the noun-ending *il* (as in *l ymæK*).
SEE ATTIRE.

Stomion Polon Adaon

(*Στόμιον πάλων ἀδαῶν*) is the beginning of a hymn attributed to Clement of Alexandria, and is found at the close of his *Pedagogue*. It is the oldest Christian hymn extant, and is a sublime but somewhat turgid song of praise to the Logos, as the divine educator and leader of the “human race.” The title of the hymn is *Ὑμνος τοῦ Σωτῆρος Χριστοῦ*, i.e. “Hymn of the Savior Christ,” and it addresses Christ as the leader of the youth, that he himself may gather them to praise him (ver. 1-8); then as the shepherd and king of the saints, that he may guide his sheep and rule over them; (ver. 9-22); and, finally, as the Eternal Word, whose footsteps lead to heaven (ver. 23-53). The first part runs thus in the original Greek:

*Στόμιον πάλων ἀδαῶν Πτερὸν ὀρνίθων ἀπλανῶν Οἷαξ νηῶν
 ἀτρεκῆς Ποιμὴν ἀρνῶν βασιλικῶν: Τοὺς σοὺς ἀφελεῖς παῖδας
 ἄγειρον, Αἰνεῖν ἀγίως, ὑμνεῖν ἀδολῶς Ἀκάκοις στόμασιν Παίδων
 ἡγήτορα Χριστόν*

There are three English translations of this hymn: one by W. Wilson, in the *Ante-Nicene Christian Library*, vol. 4; *Clement of Alexandria*, 1, 343 sq.:

*“Bridle of colts untamed,
 Over our wills presiding,
 Wing of unwandering birds,
 Our flight securely guiding.*

*Rudder of youth unbending,
Firm against adverse shock;
Shepherd with wisdom tending
Lambs of the royal flock;”*

a second by Mrs. Charles, in the *Christian Life in Song*, p. 44 sq.:

*“Mouth of babes who cannot speak,
Wing of nestlings a sho cannot fly,” etc.*

and a third by Saville, found in the *Lyra Sacra* (Lond. 18605) p. 5 and adopted by Schaff in *Christ in Song* p. 675:

*“Shepherd of tender youth,
Guiding in love and truth,” etc.*

For the German translations, as well as for the literature on this hymn, see the very learned article on the contents and structure of this hymn by Prof. Piper, in his *Evangel. Kalender* for 1868, p. 17-39. (B.P.)

Stone

(usually ḥ**ba**, *eben*; but occasionally [l̄ **ṣe**ṣela, or r**W**x, *tsur*, both of which are rather a *rock*; λίθος, sometimes πέτρος or ψῆφος). In such rocky countries as Mount Sinai and Syria, stones were naturally of very frequent reference in Biblical language. **SEE ROCK**.

The kinds of ordinary stone mentioned by ancient and modern writers as found in Palestine (q.v.) are chiefly limestone (^{<2270>}Isaiah 27:9) [especially marble (q.v.)] and sandstone; occasionally basalt (Josephus, *Ant.* 8, 7, 4), flint, and firestone (2 Macc. 10:3). (See Wagner, *De Lapidibus Judaicis* [Hal. 1724]). **SEE MINERAL**.

The uses to which stones were applied in ancient Palestine were very various.

1. They were used for the ordinary purposes of building, and in this respect the most noticeable point is the very large size to which they occasionally run (^{<4131>}Mark 13:1). Robinson gives the dimensions of one as 24 feet long by 6 feet broad and 3 feet high (*Res.* 1, 233; see also p. 284, note). **SEE QUARRY**. For most public edifices hewn stones were used. An exception was made in regard to altars, which were to be built of unhewn stone (^{<0215>}Exodus 20:25; ^{<0275>}Deuteronomy 27:5; ^{<0681>}Joshua 8:31), probably as being in a more natural state. The Phoenicians were particularly famous for

their skill in hewing stone (^{<1051>}2 Samuel 5:11; ^{<1058>}1 Kings 5:18). Stones were selected of certain colors in order to form ornamental string courses. In ^{<130>}1 Chronicles 29:2 we find enumerated onyx stones and stones to be set, glistening stones (lit. stones of *eye-paint*), and of divers colors (i.e. streaked with veins), and all manner of precious stones, and marble stones” (comp. ^{<106>}2 Chronicles 3:6). They were also employed for pavements (^{<1267>}2 Kings 16:17; comp. ^{<1006>}Esther 1:6)

2. Large stones were used for closing the entrances of caves (^{<608>}Joshua 10:18; ^{<207>}Daniel 6:17), sepulchres (^{<476>}Matthew 27:60; ^{<613>}John 11:38; 20:1), and springs (^{<120>}Genesis 29:2).

3. Flint stones (rwx or rx) occasionally served the purpose of a knife, particularly for circumcision and similar objects (^{<1025>}Exodus 4:25; ^{<188>}Joshua 5:2, 3; comp. Herod. 2, 86; Plutarch, *Nicias*, 13; Catull. *Carm.* 62, 5). **SEE KNIFE.**

4. Stones were further used as a munition of war for slings (^{<974>}1 Samuel 17:40, 49), catapults (2 Chronicle 26:14), and bows (Wisd. 5, 22; comp. 1 Macc. 6:51). Also as boundary marks (^{<594>}Deuteronomy 19:14; 27:17; ^{<1842>}Job 24:12; ^{<1228>}Proverbs 22:28; 23:10) such were probably the stone of Bohan (^{<656>}Joshua 15:6; 18:17), the stone of Abel (^{<965>}1 Samuel 6:15, 18), the stone Ezel (20:19), the great stone by Gibeon (^{<108>}2 Samuel 20:8), and the stone Zohelath (^{<1009>}1 Kings 1:9). Finally as weights for scales (^{<653>}Deuteronomy 25:13; ^{<2061>}Proverbs 16:11); and for mills (^{<1012>}2 Samuel 11:21).

Picture for Stone 1

5. Large stones were set up to commemorate any remarkable events, as by Jacob, at Bethel after his interview with Jehovah (^{<1288>}Genesis 28:18; 35:14), and again when he made the covenant with Laban (31:45) by Joshua after the passage of the Jordan (^{<1009>}Joshua 4:9); and by Samuel in token of his victory over the Philistines (^{<972>}1 Samuel 7:12). **SEE PILLAR.** Similarly the Egyptian monarchs erected their *steloe* at the farthest point they reached (Herod. 2, 106). Such stones were occasionally consecrated by anointing, as instanced in the stone erected at Bethel (^{<1288>}Genesis 28:18). A similar practice existed in heathen countries, both in Asia and in Europe (see De Saulcy, *Dead Sea*, 2, 51, 52; Hackett, *Illustra. of Script.* p. 102 More, *Pillar Stones of Scotland* [Edinb. 1865]). **SEE ALTAR.** By a singular coincidence these stones were described in Phoenicia by a name

very similar to Bethel, viz. *boetylia* (βαϊτύλια), whence it has been surmised that the heathen name was derived from the scriptural one, or *vice versa* (Kalisch, *Comm. in Gen.* loc. cit.). But neither are the names actually identical, nor are the associations of a kindred nature; the *boetylia* were meteoric stones, and derived their sanctity from the belief that they had fallen from heaven, whereas the stone at Bethel was simply commemorative. **SEE BETHEL**. The only point of resemblance between the two consists in the custom of anointing-- the anointed stones (λίθοι λιπαροί, Clem. Alex. *Strom.* 7, 302), which are frequently mentioned by ancient writers as objects of divine honor (Arnob. *Adv. Gent.* 1, 39; Euseb. *Proep. Evang.* 1, 10, 18; Pliny, 37, 51; Theophr. *Char.* 17; Pausan. 10, 24, 5.; see Bellermann, *Steine zu salben* [Erf. 1793]), being probably aerolites.

Picture for Stone 2

6. That the worship of stones prevailed among the heathen nations surrounding Palestine (see Biedermann, *De Lapidum Cultu* [Frib. 1749]; Hölling, *De Boetylli. Vett.* [Gron. 1715]; Falconet, in the *Memoires. de l'Acad. des Inscr.* 6, 513 sq., **SEE STONE WORSHIP**), and was borrowed from them by apostate Israelites, appears from ^{<2576>}Isaiah 57:6, according to the ordinary rendering of the passage; but the original (Ēqē] e

I j nAyqē] B) admits of another sense “in the smooth (clear of wood) places of the valley” and no reliance can be placed on a peculiar term introduced partly for the sake of alliteration. The *eben maskith* (tyKāni ḥba), noticed in ^{<6301>}Leviticus 26:1 (An “image of stone”), has again been identified with the *boetylia*, the doubtful term *maskith* (comp. ^{<0652>}Numbers 33:52, “picture; “^{<3812>}Ezekiel 3:12, “imagery”) being supposed to refer to devices engraven on the stone. **SEE IDOL**. The statue (*matstsebah*, hbXḥ) of Baal is said to have been of stone and of a conical shape (Movers, *Phon.* 1, 673), but this is hardly reconcilable with the statement of its being burned in ^{<1206>}2 Kings 10:26 (the correct reading of which would be *matstsebah*, and *not matstseboth*). **SEE STONEHENGE**.

7. Heaps of stones were piled up on various occasions as in token of a treaty (^{<0346>}Genesis 31:46), in which case a certain amount of sanctity probably attached to them (Homer, *Od.* 16, 471); or over the grave of some notorious offender (^{<0125>}Joshua 7:26; 8:29; ^{<1087>}2 Samuel 18:17; see Propert. 4, 5, 75, for a similar custom among the Romans). **SEE GALEED**. The size of some of these heaps becomes very great from the custom

prevalent among the Arabs that each passer by adds a stone. Burckhardt mentions one near Damascus 20 feet long, 2 feet high and 3 feet broad (*Syria*, p. 46). A reference to this practice is supposed by Gesenius to be contained in ^{<108>}Proverbs 26:8, which he renders “as a bag of gems in a heap of stones” (*Thes.* p. 1263). The Vulgate has a curious version of this passage: (Sicut qui mittit lapidem in acervum Mercurii.”

8. The “white stone” (q.v.) noticed in ^{<607>}Revelation 2:17 has been variously regarded as referring to the pebble of acquittal used in the Greek courts (Ovid, *Met.* 15, 41); to the lot cast in elections in Greece; to both these combined, the *white* conveying the notion of acquittal, the stone that of election (Bengel, *Gnom.*); to the stones in the high priest’s breastplate (Züllig); to the tickets presented to the victors at the public games, securing them maintenance at the public expense (Hammond); or, lastly, to the custom of writing on stones (Alford, *ad loc.*). (See the monographs on this subject, in Latin, by Majus [Giss. 1706] and Dresig [Lips. 1731].)

9. The use of stones for tablets is alluded to in ^{<1242>}Exodus 24:12 and ^{<1082>}Joshua 8:32; and to this we may add the guide stones to the cities of refuge (see Schöttgen, *De Lapidibus Vialibus* [Lips. 1716]), and the milestones of the Roman period (comp. Otho, *Lex. Rab.* p. 362). **SEE CITY.**

10. Stones for striking fire are mentioned in 2 Macc. 10:3.

11. Stones were prejudicial to the operations of husbandry; hence the custom of spoiling an enemy’s field by throwing quantities of stones upon it (^{<1101>}2 Kings 3:19, 25), and, again, the necessity of gathering stones previous to cultivation (^{<2382>}Isaiah 5:2). Allusion is made to both these practices in ^{<2085>}Ecclesiastes 3:5 (“a time to cast away stones, and a time to gather stones”).

12. The notice in ^{<8123>}Zechariah 12:3 of the “burdensome stone” is referred by Jerome to the custom of lifting stones as an exercise of strength, which he describes as being practiced in Judaea in his day (comp. ^{<2082>}Ecclesiastes 6:21); but it may equally well be explained of a large corner stone as a symbol of strength (^{<2386>}Isaiah 28:16).

Stones are used metaphorically to denote hardness or insensibility (^{<10257>}1 Samuel 25:37; ^{<3119>}Ezekiel 11:19; 36:26), as well as firmness or strength, as in ^{<1424>}Genesis 49:24, where the *stone* of Israel” is equivalent to “the rock of

Israel” (~~1018~~ 2 Samuel 23:3; ~~2319~~ Isaiah 30:29). The members of the Church are called “living stones,” as contributing to rear that living temple in which Christ, himself “a living *stone*,” is the chief or head of the corner (~~4020~~ Ephesians 2:20-22; ~~4014~~ 1 Peter 2:4-8). *SEE CORNER STONE.*

Stone Of Dedication.

An original stone, inscribed with the date of dedication, 1192, remains at Clee Church, Lincolnshire.

Stone, Cornelius,

a minister of the Methodist Episcopal Church, was born at Jay, Me. and after a thorough collegiate and theological education, joined the Maine Conference in 1841. In 1858 his declining health compelled him to abandon the work of the ministry and retire to his paternal homestead. He twice represented his district in the State Legislature. He died at Jay, April 5, 1866. Mr. Stone was highly esteemed as a faithful minister and an able and discreet legislator. See *Minutes of Annual Conferences*, 1866, p.106.

Stone, Frank,

an English artist, was born at Manchester in 1800. He settled in London, and in 1851 was elected an associate of the Royal Academy; Among his religious paintings, *Christ and the Woman of Bethany* is much admired.

Stone, Isaac,

a Methodist Episcopal minister, was born at Hoosick, Rensselaer Co., N.Y., March 28, 1797. He was converted in 1816, admitted on trial as a traveling preacher in 1822, and filled successively the following circuits and stations: Herkimer, Westmoreland, Canajoharie, Otsego, Black River, Stockbridge, Westmoreland, Rome, Verona, and Lowville, N.Y. In 1836 he was made presiding elder of Oswego District; in 1840-47 he supplied Fulton, Weedsport, Potsdam, and Watertown stations; in 1847 he was made presiding elder of Adams District; in 1848 superannuated, after which he was seldom able to preach. He died Sept. 10, 1850. He was distinguished for the depth and genuineness of his humility; he was also a man of great kindness, which was manifest in all his public ministrations and private intercourse with his fellow men. See *Minutes of Annual Conferences*, 4, 616. (J.L.S.)

Stone, John S.,

a Presbyterian minister, was born at Madrid, St. Lawrence Co., N.Y., in November, 1823. He enjoyed the training and counsel of earnest, devoted Christian parents, spent the most of the early part of his life in teaching, studied theology privately; was duly licensed by the St. Lawrence Association in 1852, commenced his labors at Redford, N.Y., and was ordained by a Congregational Council in 1854. In June 1860, he became pastor of the Church at Au Sable Forks, N.Y., which post he filled with marked fidelity, until he was constrained to enter the service of the United States, and received a captain's commission in 1862. He was killed in his first battle, May 16, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 225.

Stone, Joseph,

a Methodist Episcopal minister, was born in England about the year 1742. He emigrated to America early in life, was admitted into the itinerancy in 1796, and appointed to Montgomery Circuit, in 1797-98 to Federal in 1799 to Fairfax, in 1800-1 to Frederick, in 1802 to Huntington, in 1803 to Carlisle, in 1804 to Allegheny, in 1805 to Frederick, in 1806 to Winchester, in 1807-8 to Fairfax, in 1809 to Berkley, in 1810 to Loudon, Va.; and in 1811 the Conference granted him a superannuated relation, in which he was retained till death, Oct. 7, 1818. He was a plain, zealous, and useful minister of the Gospel. See *Minutes of Annual Conferences*, 1, 324; Stevens, *Hist. of the M.E. Church*, 4, 244; Bangs, *Hist. of the M.E. Church*, 3, 98.

Stone, R. W.,

a minister of the Methodist Episcopal Church, South, was born in White County, Tenn., 1846. He first united with the Baptist Church in 1869, but joined the Methodists the same year. He was soon after licensed to preach, and was admitted to the Louisville Conference in 1869, but died in Allen County, Ky., Feb. 24, 1873. See *Minutes of Annual Conferences of the M.E. Ch., South*, 1873, p. 866.

Stone, Samuel,

a Congregational minister, was born at Hertford, England, and was educated at Emanuel College, Cambridge. He then studied divinity under the instruction of Rev. Richard Blackerby. Being a Nonconformist, he

resolved to seek the more congenial atmosphere of New England, and arrived in America Sept. 4, 1633. On Oct. 11 following a Church was organized at Newtown, Conn., of which he was ordained teacher, Mr. Hooker being ordained pastor. In June 1636, nearly the whole Church, including pastor and teacher, removed to Hartford, where Mr. Stone labored with Mr. Hooker for fourteen years, and then became sole pastor. This position he retained until his death, July 26, 1663. The latter part of his ministry was embittered by a violent controversy in the Church, originating in a dispute on some ecclesiastical topic between himself and a Mr. Goodwin, a ruling elder. The origin of the misunderstanding is unknown. Mr. Stone published a *Discourse on the Logical Notions of a Congregational Church* (Lond. 1652); and left in MS. a work against Antinomianism, and a body of divinity. See Sprague, *Annals of the Amer. Pulpit*, 1, 37.

Stone, Timothy,

a Congregational minister, was born July 23 (O. S.), 1742, and entered Yale College in 1759, from which he graduated in due course. After his graduation he taught school in North Branford studied theology under Rev. Mr. Brinsmade, of Judea (now Washington), Conn., and was licensed to preach by the New Haven Association, Sept. 24, 1765. He preached for some time in Hanover, and was then settled at Goshen, Conn., Sept. 30, 1767; and while there discontinued the use of the "Half-way Covenant," i.e. of admitting to baptism the children of parents, who professed a belief in Christianity, and were not immoral in their lives, though they did not partake of the ordinance of the supper. About the year 1790 he preached the *Concio ad Clerum* at Yale. He died May 12, 1797. The following is a list of Mr. Stone's publications: *A Sermon on Selfishness*. (1778): — *Sermon on the Death of Madam Faith Trumbull* (1780): — *Election Sermon* (1792): — and *Ordination Sermon* (1794). See Sprague, *Annals of the Amer. Pulpit*, 1, 631.

Stone, William Murray, D.D.,

an Episcopal clergyman, was born in Somerset County, Md., June 1, 1779, and graduated from Washington College, Kent Co, Md. He studied divinity under Rev. George Dashiell, Baltimore; was ordained deacon by bishop Claggett, May 17, 1802; and priest, by the same prelate, Dec. 27, 1803. Soon after his ordination as deacon he was called to the rectorship of

Stepney Parish, where he remained until, in 1829, he removed to Chester Parish. He was chosen bishop of Maryland June 1, 1830, and consecrated Oct. 21. He died Feb. 26, 1837. The honorary degree of D.D. was conferred upon him by Columbia College in 1830. He published, *A Charge* (1831): --*Pastoral Letter* (1835): — and *A Sermon* (1835). See Sprague, *Annals of the Amer. Pulpit*, v 484.

Stone, William Rodman,

a minister of the Methodist Episcopal Church, was born in Portsmouth, N.H., July 25, 1798, but removed in childhood, with his parents, to Boston. In his twenty-second year he united with the Church; and in June, 1825, joined the New England Conference on probation. He served in the regular pastorate until 1854, when he was appointed city missionary in Cambridge, and two years after the chaplaincy of the Middlesex County House of Correction was added to his labors. In these fields of labor he continued until the infirmities of age confined him to his home. He died at Cambridge, June 27, 1875. See *Minutes of Annual Conferences*, 1876, p. 69.

Stonehenge

Picture for Stonehenge

(Sax. *Stanhengist*, *hanging stones*), a very remarkable structure, composed of large artificially raised monoliths, situated on Salisbury Plain, two miles from Amesbury, in Wiltshire. Its neighborhood abounds in sepulchral tumuli, in many of which ancient British remains have been found. The fabric of Stonehenge was comparatively entire in the early part of this century, but it now very much defaced. When entire, it consisted of two concentric circles, enclosing two ellipses, the whole surrounded by a double mound and ditch circular in form. Outside of the boundary was a single upright stone, and the approach was by an avenue from the north east, bounded on each side by a mound or ditch. The outer circle consisted of thirty blocks of sandstone, fixed upright at intervals of three and a half feet, and connected at the top by a continuous series of imposts, sixteen feet from the ground. The blocks were all square and rough-hewn, dovetailed to each other, and fitted, by mortise holes in their undersides, to knobs in the uprights. About nine feet within this peristyle was the inner, circle, composed of thirty unhewn granite pillars, from five to six feet in height. The grandest part of Stonehenge was the ellipse inside the circle, formed of ten or twelve blocks of sandstone, from sixteen to twenty-two

feet in height, arranged in pairs, each pair separate, and furnished with an impost, so as to form five or six trilithons. Within these trilithons was the inner ellipse, composed of nineteen uprights of granite, similar in size to those of the inner circle; and in the cell thus formed was the so-called altar, a large slab of blue marble. There has been much speculation regarding the origin and purpose of Stonehenge, which are still involved in much obscurity. In modern times the most prevalent opinion has been that, in common with other similar structures elsewhere, it was a temple for Druidical worship; but this belief has been somewhat shaken by the discovery of the sepulchral character of many other monuments which had been also presumed to be Druidical. The circular form has also suggested the idea of a connection with the Worship of the sun; and Stonehenge may possibly have been used for the religious rites of various successive races and creeds; and also as a court of justice or battle ring for judicial combats.

Stonehouse, James,

Sir, an English baronet and clergyman was born near Abingdon, Berkshire, July 20, 1716. He succeeded to the title of baronet late in life, by the death of his relative, Sir James Stonehouse. Educated at Winchester School, he entered St. John's College, Oxford, where he took his master's degree in 1739, and his degrees in medicine 1742 and 1745. After several more years devoted to the study of medicine at home and abroad, he settled in Northampton, where he had a very extensive practice. After practicing for twenty years, he left his profession, with the purpose of entering the ministry. He was ordained deacon and priest in two successive weeks, by special favor of the bishop of Hereford; and in 1764 was presented to the living of Little Cheverell, and in 1779 to that of Great Cheverell. He died at Bristol-Wells, Dec. 8, 1795. Having imbibed infidel notions from Dr. Nichols, one of his instructors, he wrote a keen pamphlet against revealed religion, the third edition of which, however, he burned. Greatly regretting his former acts of opposition, he devoted himself to his work as minister, and also wrote several tracts: *Considerations on Some Particular Sins, and on the Means of Doing Good Bodily and Spiritually: — St. Paul's Exhortation and Motive to Support the Weak or Sick Poor: — A Short Explanation of the Sacrament of the Lord's Supper, etc.: — Hints to a Curate for the Management of a Parish: — A Serious Address to the Parishioners of Great Cheverell.*

Stones, Cut, Hewn Or Squared.

SEE MASON.

Stones, Precious.

The reader is referred to the separate articles, such as AGATE, CARBUNCLE, SARDONYX, etc., for such information as it has been possible to obtain on the various gems mentioned in the Bible. The identification of many of the Hebrew names of precious stones is a task of considerable difficulty. Sometimes we have no further clue to aid us in the determination of a name than the mere derivation of the word, which derivation is always to vague to be of any service, as it merely expresses some quality often common to many precious stones. As far, however, as regards the stones, of the high priest's breastplate, it must be remembered that the authority of Josephus, who had frequent opportunities of seeing it worn, is preferable to any other. The vulg. agrees with his nomenclature, and in Jerome's time the breastplate was still to be inspected in the Temple of Concord; hence this agreement of the two is of great weight. The Sept., Vulg., and Josephus are all agreed as to the names of the stones; there is, however, some little difference as to their relative positions in the breastplate; thus the ἰασπις, which, according to Josephus, occupies the second place in the third row, is by the Sept. and Vulg. put in the third place. A similar transposition occurs with respect to the ἀμέθυστος and the ἀχάτης in the third row. The modern Arabic names of the more usual gems, which have probably remained fixed the last two thousand years, afford us also some approximations to the Hebrew nomenclature; still, as intimated above, there is much that can only be regarded as conjecture in attempts at identification. Precious stones are frequently alluded to in the Holy Scriptures; they were known and very highly valued in the earliest times. The onyx stone, fine specimens of which are still of great value, is expressly mentioned by Moses as being found in the land of Havilah. The sard and sardonyx, the amethyst or rose quartz, with many agates and other varieties of quartz, were doubtless the best known and most readily procured. "Onyx stones, and stones to be set, glistening stones and of divers colors, and all manner of precious stones," were among the articles collected by David for the Temple (³³⁹1 Chronicles 29:2). The Tyrians traded in precious stones supplied by Syria (³⁵⁷Ezekiel 27:16), and the robes of their king were covered with the most brilliant gems. The

merchants of Sheba and Raamah in South Arabia, and doubtless India and Ceylon, supplied the markets of Tyre with various precious stones.

The art of engraving on precious stones was known from the very earliest times. Sir G. Wilkinson says (*Anc. Egypt.* [Lond. 1854], 2, 67), “The Israelites learned the art of cutting and engraving stones from the Egyptians.” There can be no doubt that they did learn much of the art from this skilful nation, but it is probable that it was known to them long before their sojourn in Egypt; for we read in ^{<0385>}Genesis 38:18, that when Tamar desired a pledge Judah gave her his signet, which we may safely conclude was engraved with some device. The twelve stones of the breastplate were engraved each one with the name of one of the tribes (^{<0387>}Exodus 28:17-21). The two onyx (or sardonyx) stones which formed the high priest’s shoulder pieces were engraved with the names of the twelve tribes — six on one stone and six on the other — “with the work of an engraver in stone like the *engravings of a signet.*” See also ^{<0386>}Exodus 28:36, “like the engravings of a signet.” It is an undecided question whether the diamond was known to the early nations of antiquity. The A.V. gives it as the rendering of the Heb. *Yahalom*, (יָהָלֹם), but it is probable that the jasper is intended. Sir G. Wilkinson is of opinion that the ancient Egyptians were acquainted with the diamond, and used it for engraving (2, 67). Beckmann, on the other hand, maintains that the use of the diamond was unknown even to the Greeks and Romans: “I must confess that I have found no proofs that the ancients cut glass with a diamond” (*Hist. of Inventions*, 2, 87, Bohn’s ed.). The substance used for polishing precious stones by the ancient Hebrews and Egyptians was emery powder or the emery stone (*corundum*), a mineral inferior only to the diamond in hardness. **SEE ADAMANT.** There is *no proof* that the diamond was known to the ancient Orientals, and it certainly must be banished from the list of *engraved* stones which made the sacerdotal breastplate; for the diamond can be cut only by abrasion with its own powder, or by friction with another diamond; and this, even in the hands of a well-practiced artist, is a work of most patient labor and of considerable difficulty; and it is not likely that the Hebrews, or any other Oriental people, were able to engrave a name upon a diamond as upon a signet ring. Again, Josephus tells us (*Ant.* 3, 7, 5) that the twelve stones of the breastplate were of great size and extraordinary beauty. We have no means of ascertaining their size; probably they were nearly an inch square; at any rate, a diamond only half that size, with the five letters of יָהָלֹם (Zebulun) engraved on it A for, as he was the sixth son of Jacob

(~~Q12P~~Genesis 20:20), his name would occupy the third place in the second row is quite out of the question, and cannot possibly be the Yahaomim of the breastplate. Perhaps the stone called “ligure” by the A.V. has been the subject of more discussion than any other of the precious stones mentioned in the Bible. In our article on that subject we were of opinion that the stone denoted was probably *tourmaline*. We objected to the “hyacinth stone” representing the *lyncurium* of the ancients, because of its not possessing attractive powers in any marked degree, as were supposed and had been informed by a well-known jeweler. It appears, however, from a communication recently made by Mr. King, that the *hyacinth* (*zircon*) is highly electric when rubbed. He states he is practically convinced of this fact, although he allows that highly electric powers are not usually attributed to it by mineralogists. Mr. King asserts that *our hyacinth* (*jacinth, zircon*) was greatly used for engraving on by Greeks, Romans, and Persians, and that numerous intaglios in it exist of the age of Theophrastus. The ancient *hyacinthus* was our *sapphire*, as Solinus shows.

Precious stones are used in Scripture in a figurative sense to signify value, beauty, durability, etc., in those objects with which they are compared (see ~~Q154~~Song of Solomon 5:14; ~~Q1541~~Isaiah 54:11, 12; ~~Q107~~Lamentations 4:7; ~~Q108~~Revelation 4:3; 21:10-21). As to the precious stones in the breastplate of the high priest, see Josephus, *Ant.* 3, 7, 5; Epiphanius, Περὶ τῶν ἱερῶν λίθων ὄντων ἐν τ. στολ.τ. Ἀαρών, in Epiphanius *Opusc.* ed. Petavius (Cologne, 1682), 2, 225-232, this treatise has been edited separately by Gesner [Conr.], *De Omni Rerum Fossil. Genere*, etc. (Tiguri, 1565), and by Hiller, the author of the *Hierophyticon*, in his *Syntagmata Hermeneutica* (Tübing. 1711), p. 83; Braun, *De Vestitu Sacerdotum Hebræorum* (Amstel. 1680; 2d ed. 1698), lib. 2, c. 7 and 8; Bellermann, *Die Urim und Thummim die ältesten Gemmen* (Berlin, 1824); Rosenmüller, *The Mineralogy of the Bible*, in *Biblical Cabinet*, vol. 27. **SEE GEM.**

Stone squarer

SEE GIBLITE.

Stone worship.

Picture for Stone-worship

One of the earliest modes of commemorating any remarkable event was to erect a pillar of stone or to set up heaps of stone. These in course of time came to be looked upon as sacred, and even to be worshipped. The stone which Jacob anointed and set up at Bethel is the first instance on record of a consecrated pillar, and Vossius alleges that, at an after period, it became an object of worship, and was conveyed by the Jews to Jerusalem, where it remained even after the city was destroyed by the Romans. According to Bochart, the Phoenicians worshipped Jacob's pillar; but whether this was the case or not, we know, on the authority of Sanchoniathon, that they had their own *boetylia*, or anointed stones, to which they paid divine honors. These, in all probability, were aerolites, or meteoric stones, as indeed appears to be indicated in the fact that Sanchoniathon traces their origin to Uranus, or the heavens. Eusebius goes so far as to allege that these stones were believed to have souls, and accordingly, they were consulted in cases of emergency, as being fit exponents to the will of Deity. Herodian refers to a stone of this kind as being consecrated to the sun under the name of Heliogabalus, and preserved in a temple sacred to him in Syria, "where," he says, "there stands not any image made with hands, as among the Greeks and Romans, to represent the god, but there is a very large stone, round at the bottom and terminating in a point, of a conical form and of a black color, which they say fell down from Jupiter." Sacred stones have frequently been worshipped by heathen nations, the Druids, etc., and traces of the practice are even yet to be found. *SEE STONE.*

Stoning

(*l qis*; *μῆρ*; [Talmudic, *hl yqs*]; *λιθάζω, λιθοβολέω*), as a mode of capital punishment, was ordained by the Mosaic law (see the Mishna, *Sanhedr.* 7, 8) for the following classes of criminals:

1. All who trespassed upon the honor of Jehovah, i.e. idolaters (^{<R10>}Leviticus 20:2; ^{<S17>}Deuteronomy 17:2 sq.) and enticers to idolatry (13:6 sq.); all blasphemers (^{<R40>}Leviticus 24:10 sq.; comp. ^{<I210>}1 Kings 21:10 sq.; ^{<A63>}Acts 6:13; 7:56 sq.), Sabbath breakers (^{<O45>}Numbers 15:32 sq.), fortune tellers and soothsayers (^{<R17>}Leviticus 20:27); also false prophets (^{<S16>}Deuteronomy

13:6.; comp. ver. 11; Mishna, *Sanhedr.* 11, 1); in fine, those who had shared in any accursed thing (^{<4072>}Joshua 7:25). **SEE ACCURSED.**

2. Notoriously and incorrigibly disobedient ,sons (^{<4218>}Deuteronomy 21:18 sq.).

3. Brides whose tokens of virginity were wanting (22:20 sq.); and so an affianced woman who had complied with a seducer, together with the seducer himself (ver. 23 sq.). According to Jewish criminal procedure (Mishna, *Sanhedr.* 7, 4), the same penalty was incurred by those who cursed their parents, or had sexual connection with their mother (or step-mother), or daughter-in-law, or with a beast. In the Mosaic statute these last crimes are classed together (^{<4319>}Leviticus 20:9 sq.), but no special mode of execution is prescribed; the connection, however, seems to point to stoning (comp. ^{<2364>}Ezekiel 16:40; 23:47; ^{<4385>}John 8:5) Finally, Moses enacted this punishment in one case for an animal, namely, one that had been the means of destroying a human life (^{<4228>}Exodus 21:28 sq.; the same is presumable in ^{<4315>}Leviticus 20:15 sq.). **SEE LAW.**

The process of stoning is nowhere described in the Bible; it only appears that the place of execution was outside the city (^{<4344>}Leviticus 24:14; ^{<4456>}Numbers 15:36 ^{<4210>}1 Kings 21:10, 13; ^{<4476>}Acts 7:56; comp. Mishna, *Sanhedr.* 6, 1 sq.), and that the witnesses threw the first stone upon the culprit (^{<4307>}Deuteronomy 7:7; ^{<4475>}Acts 7:57 sq.), in order to do which they divested themselves of their outer garments so as to as have the freer use of their hands (*loc. cit.*). The Talmudists give greater details as to the execution (Mishna, *Sanhedr.* 6, 3, 4; comp. Winer, *Chrestom. Talm.* p. 1 sq.; Otho, *Lex. Rab* p. 361 sq.). According to them, the offender, if of the male sex, was wholly divested of clothing down to the private parts and if of the female sex, both before and behind; and then, after being raised upon a scaffold twice as high as a man, was thrown down backwards by one of the witnesses. If he was thereby killed, the penalty thus fulfilled upon him was called **hvj** **Impulsio**; but if he survived this shock, it became the duty of the other witness to cast a large stone (see Lightfoot, *Hor. Heb.* p. 420) upon the criminals heart; and if this were not fatal the bystanders were to fall to stoning. According to some rabbins (as Maimonides), the condemned man was treated to a bitter draught (wine mingled with myrrh or gall), in order to stupefy him. **SEE CRUCIFIXION.** How much of these details is of ancient origin it is impossible to determine. The precipitation of the culprit may have arisen from a false interpretation, of ^{<4293>}Exodus 19:13

(see B. Michaelis, in Pott's *Sylloge*, 4, 186); but this is improbable, and the allegations against this Talmudical mode of lapidation (Heinii *Dissert.* p. 145 sq.; Carpzov, *Appar. Crit.* p. 584) are without weight. Moreover, stoning was a frequent resort of a mob (a very old practice, ^{<0183>}Exodus 8:26; 17:4), in order to avenge itself on the spot upon such as had excited popular ill will (^{<0316>}1 Samuel 30:6; ^{<1221>}2 Chronicles 24:21; 2 Macc. 1:16; ^{<1225>}Matthew 21:35; ^{<1216>}Luke 20:6; ^{<3103>}John 10:31 sq.; 11:8; ^{<4155>}Acts 5:26; ^{<4712>}2 Corinthians 11:25; Josephus, *Ant.* 14, 2, 1; 16, 10, 5; *War*, 2, 1, 3; 19, 5; *Life*, 13, 58), even among the Jewish [and heathen] populace in foreign cities (^{<4415>}Acts 14:5, 19). It was likewise resorted to by the Greek rabble (Herod. 9, 5; Thucyd. 5, 60; Pausan. 8, 5, 8; Aelian. *Var. Hist.* 5, 19; Curtius, 7, 2, 1; see Wachsmuth, *Hellen. Alterth.* 2, 790 sq.), although the legitimate practice of stoning occurs among the Greeks, i.e. Macedonians (Curtius, 6, 11, 38; Schol. ad Eurip. *Orest.* p. 432); so among the Spaniards (Strabo, 3, 155) and Persians (Ctesias, *Fragm.* c. 45, 50); even the provincial officers used this punishment (against the Jews) (Philo, *Opp.* 2, 542). B. Michaelis adduces an example among the Germans in the Middle Ages (*De Judiciis Poenisque Capit.* § 6). See, generally, Carpzov, *Appar., Crit.* p. 583 sq.; Selden, *Jus Nat. et Genit.* p. 534 sq.; Ring, *Del Lapidatione Hebroeor.* (Frcf. 1716). **SEE PUNISHMENT.**

Stool,

in an ecclesiastical sense, is a seat for acolytes, servers, and attendant clerks in the services of the Church.

Stool Of Repentance

an elevated seat in a Scottish Church, on which persons were formerly compelled to sit as a punishment for having committed certain of the deadly sins.

Stoole,

an old form of STOOL **SEE STOOL** (q.v.).

Stools.

The word thus rendered in the A.V. at ^{<0116>}Exodus 1:16 (מַבְּאֵי; *obnayim*) is the dual of ^ˆ*ba* *oben*, usually thought to be equivalent to ^ˆ*Ba*, *eben*, a stone, and in this form only occurs there and in ^{<2483>}Jeremiah 18:3. In the

latter passage it undeniably means *a potter's wheel*, *SEE POTTER*; but what it denotes in the former, or how to reconcile with the use of the word in the latter text any interpretation which can be assigned to it in the former, is a question which (see Rosenmüller, ad loc.) has mightily exercised the ingenuity and patience of critics and philologists. The meaning appears to have been doubtful even of old, and the ancient versions are much at variance. The Sept. evades the difficulty by the general expression *ὅταν ὡσι πρὸς τῷ τίκτειν*, “when they are about to be delivered,” and is followed by the Vulg., “Et partus tempus advenerit;” but our version is more definite, and has “and see them upon *the stools*.” This goes upon the notion that the word denotes a particular kind of open stool or chair constructed for the purpose of delivering pregnant women. The usages of the East do not, however, acquaint us with any such utensil the employment of which, indeed, is not in accordance with the simple manners of ancient times. Others, therefore, suppose the word to denote stone or other bathing troughs, in which it was usual to lave new-born infants. This conjecture is so far probable that the midwife, if inclined to obey the royal mandate, could then destroy the child without check or observation. Accordingly, this interpretation is preferred by Gesenius (*Thesaur.* s.v. *בַּא*), quoting in illustration Thevenot (*Itin.* 2, 98), who states “that the kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they cause the male Children of their female relations to be destroyed in the stone bathing troughs in which newly born children are laaved.” The question, however, is not as to the existence of the custom, but its application to the case in view. Prof. Lee treats the preceding opinions with little ceremony, and decides nearly in accordance with the Sept. and other ancient versions, none of which, as he remarks, say anything about *washpots*, *stools*, or the like. He then gives reasons for understanding the command of Pharaoh thus: “Observe, look carefully on the *two occasions* (i.e. in which either a male or female child is born). If it be a son, then,” etc. — Kitto. Still others (as Knobel, Muhlau, etc.) prefer the explanation of Ibn-Gaanach, Jos. Kimchi, and Parchon, that the word signifies the *uterus* (from *הנב*) or the female *pudenda* (from the resemblance of the parts to the generative power of the potter's wheel), i.e. when ye observe the *obnayim* of the Hebrew women,” at the moment of parturition. But this interpretation seems even more strained than the preceding ones. As the sex could only be discovered by inspecting the child itself, the word probably refers to this directly,

either in the sense of *testiculi*, or from the radical import of b^{b} ; which is to *separate*, i.e. distinguish (see Meier, in the *Stud. u. Krit.* 1842, p. 1050). See the *Magaz. fur bib. Lit.* 1, 28; *Stud. u. Krit.* 1834, 1, 81, 626; Kraft, *De Pietate Obstetricum* (Jen. 1744). *SEE MIDWIFE.*

Stope, Or Stoppe.

SEE STOUP.

Stopford, William K.,

a minister of the Methodist Episcopal Church, was born in Dublin, Ireland, July 9, 1809. At the age of ten years he gave evidence of conversion. He came to the United States about 1827, and in 1833 was received on trial into the New York East Conference. He occupied very many important appointments, and labored in them faithfully and with success. He died June 25, 1852. See *Minutes of Annual Conferences*, 1853, p. 211.

Storax

occurs only in Ecclesiastes 24:15, as a rendering of $\sigma\tau\alpha\kappa\tau\acute{\eta}$, *stacte*: "I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odor like the best myrrh, as galbanum, and onyx, and sweet *storax*, and as the fume of frankincense in the tabernacle." In ^{<1375>}Genesis 37:25, Aquila renders $\tau\alpha\kappa\eta$ "spicery," by $\sigma\tau\acute{\upsilon}\rho\alpha\zeta$, as also in 43, 11, where he is followed by the Vulg. Sweet storax is mentioned by various Greek writers, from the time of Hippocrates to that of Dioscorides. Several kinds of it were known, varying chiefly in the form in which it was obtained or the degree of adulteration to which it had been subjected. Most of the kinds are still known in commerce. It is obtained by incisions made in the bark of the tree called *styrax officinale* by botanists. This tree is a native of Greece, Asia Minor, Syria, and Palestine, and is about twenty feet high, with leaves like those of the quince, and flowers somewhat resembling those of the orange. Storax was and is still much esteemed, both as an incense and for its medical properties. It consists chiefly of resin, a volatile oil, and some benzoic acid. It has a grateful balsamic odor, which no doubt made it valued in ancient times. *SEE SPICE.*

Storch, Nicholas,

founder of the religious doctrines of the Anabaptists (q.v.), was born at Stolberg, Saxony, about 1490, and was therefore a young man when Luther commenced preaching the doctrines of the Reformation. He went much further than Luther in proscribing ancient authorities, for he denounced all external documents and traditions whatsoever, and, accepting no book but the Bible, he taught his disciples to renounce the study of literature and theology, and trust to the spirit of God to enlighten their understandings. He insisted, also, on the necessity of rebaptism when that ceremony had been performed in infancy, on the principle that it was an act of faith and could not otherwise be valid. Neither Calvin nor Luther could tolerate these doctrines, and they became still more hateful to the princes of Germany when political ends and the doctrine of the, community of goods were associated with them. For years previous the poor half-starved and half-naked serfs of Germany had been accustomed to assemble in great numbers, and; with "Bread and Cheese" inscribed on their banners, had threatened the complete overthrow of the existing state of society. Storch gained many proselytes in Suabia, Thuringia, etc., which fact led to much bloodshed; and at length the elector of Saxony, at the; pressing instance of Luther, banished their spiritual guide, in addition to executing their political, in the person of Münzer, in 1525. Storch was a man of the most amiable disposition; but the Baptists of the present day deny all connection with his party, to avoid the odium belonging to these scenes of turbulence. He died in his retreat at Munich in 1530.

Storchenau, Sigismund,

a German Jesuit, was born in 1731 at Hollenburg. In 1747 he joined the Society of Jesus, lectured at the University of Vienna on philosophy, and suffered himself to be sometimes influenced by the principles of modern philosophy. When his order was abolished he retired to Klagenfurt, where he died in 1797. He wrote, *Institutiones Logicoe et Metaphysicoe* (Vienna, 1769-71): — *Philosophy of Religion* (Augsb. 1773-81, 7 vols.). See *Regensburger Conversations-Lexikon*, s.v. (B.P.)

Store.

SEE DEPOSIT.

Store city

(**tʷokʂj̥næy**], *ir miskanoh, city of magazines* ^{<1109>}1 Kings 9:19; ^{<1084>}2 Chronicles 8:4, 6; 16:4; 17:12; “treasure city,” ^{<1011>}Exodus 1:11; “store house,” ^{<1028>}2 Chronicles 32:28), a place of deposit, or entrepot, for merchandise. *SEE STORE HOUSE.*

Storehouse

Picture for Store-house

(**rx/a**, *otsar*, ^{<1375>}1 Chronicles 27:25; ^{<1337>}Psalms 33:7; ^{<1380>}Malachi 3:10, a *treasury*, as elsewhere usually rendered; **μσα**] *asam*, a *receptacle* for provisions, ^{<1538>}Deuteronomy 28:8; “barn,” ^{<1080>}Proverbs 3:10; the modern *matmurat*, usually underground in the East; **swbani**] *maabus*, ^{<1010>}Jeremiah 1:26, a *granary*; **hnBʂj̥næ**] *miskanah*, a *magazine*, ^{<1011>}Exodus 1:11; 2 Kings 32:28; elsewhere “store city; “ **ταμείον**, ^{<1024>}Luke 12:24; Ecclesiastes 29:12, elsewhere “closet”). According to ^{<1448>}Genesis 41:48, 49, Joseph built storehouses in Egypt, in which he laid up the superabundance of corn against the years of dearth. From the monuments we learn that such storehouses were common. The form of one of those ancient granaries is exhibited in a painting of the tomb of Rotei at Beni-Hassan. It consists of a double range of structures resembling ovens, built of brick, with an opening at the top and a shutter in the side. A flight of stairs gives access to the top of these receptacles, into which the grain, measured and noted, is poured till they are full. The mode of emptying them was to open the shutter in the side. *SEE GRANARY.*

Stork

(**hdysjæ**] *chasideh*; translated indifferently by the Sept. **ἀσίδα ἔπος**, **ἑρωδῖος, πελεκάν**; Vulg. *herodio, herodius, milvus*; A.V. “stork,” except in ^{<1393>}Job 39:13, where it is translated “wing” [“stork” in the marg.]; but there is some question as to the correct reading in this passage). *SEE OSTRICH.* In the following account we present the ancient and the modern information.

I. Identification of the Scriptural Allusions. — The Sept. does not; seem to have recognized the stork under the Hebrew term **hdysjæ**] otherwise it could scarcely have missed the obvious rendering of **πελαργός**, or have

adopted in two instances the phonetic representation of the original **ἀσίδα** (whence, no doubt, Hesych. **ἄσις, εἶδος ὀρνέου**). It is singular that a bird so conspicuous and familiar as the stork must have been both in Egypt and Palestine should have escaped notice by the Sept., but there can be no doubt of the correctness of the rendering of the A.V. The Hebrew term is derived from the root **dsj** ; whence **dsj** , “kindness,” from the maternal and filial affection of which this bird has been in all ages the type.

There are two kinds of stork, the *Ciconia alba*, and the *C. nigra*. In Egypt the two species collectively are called *anaseh*, the white, more particularly, *belari*; in Arabic *zakid*, *zadig* (?), *abuhist*, *heklek*, *hegleg*, and *haji luglug*, the three last mentioned expressing the peculiar clatter which storks make with their bills, and *haji*, or pilgrim, denoting their migratory habits. This quality several of the Western names likewise indicate, while our word stork, albeit the Greek **στοργή** implies natural affection, is an appellation which extends to the Icelandic, Danish, Swedish, German, Hungarian, Lettish, and Wallachian languages, and is presumed originally to have been *stor eger*, i.e. migrating *heron*, with which the Greek agrees in sound but has no affinity of meaning, though it corroborates the interpretation of *chasideh* in the Hebrew, similarly implying affection, piety, mercy, and gratitude. This name results from a belief, general through all ancient Asia, in the attachment of these birds to each other; of the young towards the old, and of the parents towards their young. But the latter part of this opinion is alone verified by the moderns, in cases where the mother bird has perished while endeavoring to save her progeny. This occurred in the great fire at Delft, and more recently at the battle of Friedland, where, a fir tree with a stork's nest in it being set on fire by a howitzer shell, the female made repeated efforts to extricate her young, and, at length, as in the other case, was seen to sink in the flames. Without, therefore, admitting the exaggerated reports or the popular opinions of the East respecting the stork, enough is shown to justify the identification of *chasideh* with the bird, notwithstanding that some learned commentator have referred the word to heron, and to several other birds though none upon investigation are found to unite in the same degree the qualities which] are ascribed to the species in ^{<5119>}Leviticus 11:19; ^{<5148>}Deuteronomy 14:18; ^{<8913>}Job 39:13; ^{<9417>}Psalms 104:17; ^{<2487>}Jeremiah 8:7; ^{<3870>}Zechariah 5:9.

Agyst, the Russian (?) name of the stork according to Merrick, does not appear to be, related to the Hebrew, unless it could be shown that the Estonian *aigr*, or *aigro*, applied to the same bird, and the old Teutonic

aigel, Danish *hegre*, Italian and Provençal *arione*, *aignon*, denominations of the common heron, are from the same source, and not primitive appellatives in the great Northern family of languages, which, it must be confessed, are not solitary examples in vocabularies so remote from each other. Of the smaller sized, more solitary, black stork, no mention need be made in this place, because it is evidently not the bird referred to in the sacred writers.

II. *Description and Habits.* —

1. Generally. — Storks are about a foot less in height than the crane, measuring only three feet six inches from the tip of the bill to the end of the toes, and nearly the same to the end of the tail. They have a stout, pointed, and rather long bill, which, together with their long legs, is of a bright scarlet color; the toes are partially webbed, the nails at the extremities flat, and but little pointed beyond the tips of the joints. The orbits are blackish, but the whole bird is white, with the exception of a few scapulars, the greater wing covers, slid all the quills, which are, deep black; these are doubly scalloped out, with those nearest the body almost as long as the very foremost in the wing. This is a provision of nature enabling the bird more effectually to sustain its after weight in the air a faculty exceedingly important to its mode of flight, with its long neck and longer legs equally stretched out, and very necessary to a migrating species believed to fly without alighting from the Lower Rhine, or even from the vicinity of Strasburg, to Africa, and to the Delta of the Nile. The passage is performed in October, and, like that of cranes, in single or in double columns, uniting in a point to cleave the air; but their departure is seldom seen, because they generally start in the night; they always rise with clapping wings, ascending with surprising rapidity out of human sight, and arriving at their southern destination as if by enchantment. Here they reside until the last days of March, when they again depart for the north, but more leisurely and less congregated. A feeling of attachment, not without superstition, procures them an unmolested life in all Moslem countries, and a notion of their utility still protects them in Switzerland, Western Germany, and particularly in Holland, where they may be seen (at Middelburg) walking with perfect composure in a crowded vegetable market. Storks build their nests in pine, fir, cedar, and other coniferous trees, but seem to prefer lofty old buildings, towers, and ruins there are always several located on the tops of the isolated pillars at Persepolis; and they often obstruct the muezzins by nestling in their way about the summits of the minarets which these

servants of the mosques must ascend to call the congregation to prayer. Several modern writers still assert the filial affection of young storks, which they describe as assisting their aged parents when they cannot any longer fly with vigor, and as bringing them food when unable to provide for themselves. Without entirely rejecting the fact of affectionate relations among these birds, it may be remarked that storks live to a good old age; and as they have a brood (sometimes two) every year, the question is, which of these takes charge of the decrepit parents? It cannot be the youngest, not as yet of sufficient strength, nor those of preceding years, which are no longer in their company. Besides, the weaker birds remain and breed in the south. May it not be conjectured that much of this belief is derived from a fact which travelers have had an opportunity of witnessing, though they could not distinguish whether the flight was composed of cranes or storks? On an exceedingly stormy day, when their southward course has been suddenly opposed by a contrary gale, may be seen a column of birds still persisting in their toil but at a lower elevation, and changing their worn out leader; and the bird, on taking his station in the rear, is clearly attended for a moment by three or four others of the last, who quit their stations as of to help him to reach the wake of the line. With regard to the snake-eating habits of the species, the marabou, or adjutant bird of; India, often classed with storks is undoubtedly a great devourer of serpents, but not so much so as the common peacock, and that domestic fowls are active destroyers of the young of reptiles may be observed even in England, where they carry off and devour small vipers. The chief resort, however, of storks, for above half the year, is in climates where serpents do not abound; and they seem at all times to prefer eels, frogs, toads, newts, and lizards, which sufficiently accounts for their being regarded as unclean (perhaps no bird sacred in Egypt was held clean by the Hebrew law). Storks feed also on field mice; but they do not appear to relish rats, though they break their bones by repeated blows of their bills.

2. Distinctively. — The white stork (*Ciconia alba*, L.) is one of the largest and most conspicuous of land birds standing nearly four feet high, the; jet black of its wings and its bright-red beak and legs contrasting finely with the pure white of its plumage (^{318B}Zechariah 5:9," They had wings like the wings of a stork"). It is placed by naturalists near the heron tribe, with which it has some affinity, forming a connecting link between it and the spoonbill and ibis, like all of which, the stork feeds on fish and reptiles, especially on the latter. In the neighborhood of man it readily devours all

kinds of offal and garbage. For this reason, doubtless, it is placed in the list of unclean birds by the, Mosaic law (~~<B119>~~ Leviticus 11:19; ~~<B418>~~ Deuteronomy 14:18). The range of the white stork extends over the whole of Europe, except the British isles, where it is *now* only a rare visitant, and over Northern Africa and Asia, as far at least as Burmah.

Picture for Stork 1

The black stork. (*Ciconia nigra*, L.) though less abundant in places, is scarcely less widely distributed, but has a more easterly range than its congener. Both species are very numerous in Palestine. — the white stork being universally distributed, generally in pairs, over the whole country; the black stork living in large flocks, after the fashion of herons, in the more secluded and marshy districts. Tristram met with a flock of upwards of fifty black, storks feeding near the west shore of the Dead Sea. They are still more abundant by the Sea of Galilee, where also the white stork is so numerous as to be gregarious, and in the swamps, round the waters of Merom.

3. Social Character and Traditional References. While the black stork is never found about buildings, but prefers marshy places in forests, and breeds on the tops of the loftiest trees where it heaps up its ample nest far from the haunts of man, the white stork attaches itself to him and for the service which it renders in the destruction, of reptiles and the removal of offal has been repaid from the earliest times by protection and reverence. This is especially the case in the countries where it breeds. In the streets of towns in Holland, in the villages of Denmark, and in the bazaars of Syria and Tunis it may be seen stalking gravely among the crowd, and woe betide the stranger either in Holland or in Palestine who should dare to molest it. The claim of the stork to protection seems to have been equally recognized by the ancients. Semp'r Rufus, who first ventured to bring young storks to table, gained the following epigram, on the failure of his candidature for the praetorship:

*“Quanquam est duobus elegantior Plancis
Suffragiorum puncta non tulit septem.
Ciconiarum populus ultus est mortem.”*

Horace contemptuously alludes to the same sacrilege in the lines.

*“Tutoque ciconia nido,
Donec vos auctor docuit praetorius” (Sat. 2, 2, 49).*

Pliny (*Hist. Nat.* 10, 21) tells us that in Thessaly it was a capital crime to kill a stork, and that they were thus valued equally with human life in consequence of their warfare against serpents. They were not less honored in Egypt. It is said that at Fez, in Morocco, there is an endowed hospital for the purpose of assisting and nursing sick cranes and storks, and of burying them when dead. The Marocains hold that storks are human beings in that form from some distant islands (see note to Brown's *Pseud. Epid.* 3, 27, 3). The Turks in Syria point to the stork as a true follower of Islam, from the preference he always shows for the Turkish and Arab over the Christian quarters. For this undoubted fact, however, there may be two other reasons-- the greater amount of offal to be found about the Moslem houses, and the persecutions suffered from the skeptical Greeks, who rob the nests, and show none of the gentle consideration towards the lower animals which often redeems the Turkish character. Strickland (*Mem. and Papers*, 2, 227) states that it is said to have quite deserted Greece since the expulsion of its Mohammedan protectors. The observations of travelers corroborate this remark. Similarly the rooks were said to be so attached to the old regime that most of them left France at the Revolution a true statement, and accounted for by the clearing of most of the fine old timber which used to surround the chateaux of the noblesse.

As already noted, the derivation of **hdsj** points to the parental and filial attachment of which the stork seems to have been a type among the Hebrews no less than the Greeks and Romans. It was believed that the young repaid the care of their parents by attaching themselves to them for life, and tending them in old age. Hence it was commonly called among the Latins "avis pia." (See Laburnus, in Petronius Arbiter; Aristotle, *Hist. Anim.* 9, 14; and Pliny, *Hist. Nat.* 10, 32.) Pliny also notices their habit of always returning to the same nest. Probably there is no foundation for the notion that the stork so far differs from other birds as to recognize its parents after it has become mature; but of the fact of these birds returning year after year to the same spot there is no question. Unless when molested by man, storks' nests all over the world are rebuilt or rather repaired, for generations on the same site, and in Holland the same individuals have been recognized for many years. That the parental attachment of the stork is very strong has been proved on many occasions. The above-mentioned tale of the stork at the burning of the towns of Delft has often been repeated, and seems corroborated by unquestionable evidence. The name of the bird itself, as we have seen, is expressive of the same fact. Its watchfulness over

its young is unremitting, and often shown in a somewhat droll manner. Tristram was once in camp near an old ruined tower in the plain of Zana, south of the Atlas, where a pair of storks had their nest. The four young might often be seen from a little distance, surveying the prospect, from their lonely height; but whenever any of the human party happened to stroll near the tower, one of the old storks, invisible before, would instantly appear, and, lighting on the nest, put its foot gently on the necks of all the young, so as to hold them down out of sight till the stranger had passed, snapping its bill meanwhile, and assuming a grotesque air of indifference and unconsciousness of there being anything under its charge.

Few migratory birds are more punctual to the time of their reappearance than the white stork, or, at least, from its familiarity and conspicuousness, its migrations have been more accurately noted. "The stork in the heaven knoweth her appointed times" (see Virgil; *Georg.* 2, 319, and Petron. *Sat.*). Pliny states that it is rarely seen in Asia Minor after the middle of August. This is probably a slight error, as the ordinary date of its arrival in Holland is the second week in April, and it remains until October. In Denmark Judge Boie, noted its arrival from 1820 to 1847. The earliest date was March 26, and the latest April 12. (Kjaerbolling; *Danmarks Fugle*, p. 262). In Palestine it has been observed to arrive on March 22. Immense flocks of storks may be seen on the banks of the Upper Nile during winter, and some few farther west, in the Sahara; but it does not Sappar to migrate very far south, unless; indeed, the birds that are seen at the Cape of Good Hope in December be the same which visit Europe. The stork has no note, and the only sound it emits is that caused by the sudden snapping of its long mandibles, well expressed by the epithet "crotalistris" in Petron. (quasi κροταλίζω, to rattle the castanets). From the absence of voice probably arose the error alluded to by Pliny, "Sunt qui ciconiis non inesse linguas confirment."

Picture for Stork 2

Some unnecessary difficulty has been raised respecting the expression in ~~Psalm~~ Psalm 104:17, "As for the stork the fir trees are her house." In the West of Europe the home of the stork is connected with the dwellings of man; and in the East, as the eagle is mentally associated with the most sublime scenes in nature so, to the traveler at least, is the stork with the ruins of man's noblest works. Amid the desolation of his fallen cities throughout Eastern Europe and the classic portions of Asia and Africa, we are sure to

meet with them surmounting his temples, his theaters, or baths. It is the same in Palestine. A pair of storks have possession of the only tall piece of ruin in the plain of Jericho; they are the only tenants of the noble tower of Richard Coeur-de-Lion at Lydda; and they gaze on the plain of Sharon from the lofty tower of Ramleh (the ancient Arimathea). So they have a pillar at Tiberias, and a corner of a ruin at Nebi Mousseh. And no doubt in ancient times the sentry shared the watch tower of Samaria or of Jezreel with the cherished storks. But the instinct of the stork seems to be to select the loftiest and most conspicuous spot he can find where his huge nest may be supported; and whenever he can combine this taste with his instinct for the society of man, he naturally selects a tower or a roof. In lands of ruins, which from their neglect and want of drainage supply him with abundance of food, he finds a column or a solitary arch the most secure position for his nest; but where neither towers nor ruins abound he does not hesitate to select a tall tree, as both storks, swallows, and many other birds must have done before they were tempted by the artificial conveniences of man's buildings to desert their natural places of nidification. Thus the golden eagle builds, according to circumstances, in cliffs, on trees, or eye on the ground; and the common heron, which generally associates on the tops of the tallest trees, builds in Westmoreland and in Galway on bushes. It is therefore needless to interpret the text of the stork merely *perching* on trees. It probably was no less numerous in Palestine when David wrote than now; but the number of suitable towers must have been far fewer, and it would therefore resort to trees. Though it does not frequent trees in South Judaea, yet it still builds on trees by the Sea of Galilee, according to several travelers; and Tristram remarks that, while he has never seen the nest except on towers or pillars in that land of ruins, Tunis, the only nest he ever saw in Morocco was on a tree. Varro (*Re Rustica*, 3, 5) observes, "Advenae volucres pullos faciunt, in agro ciconio, in tecto hirudines." All modern authorities give instances of the white stork building on trees. Degland mentions several pairs which still breed in a marsh near Chalons-sur-Marne (*Orn. Europ.* 2, 153). Kjaerbolling makes a similar statement with respect to Denmark, and Nillson also as to Sweden. Bädker observes "that in Germany the white stork builds in the gables, etc., and in trees, chiefly the tops of poplars and the strong upper branches of the oak, binding the branches together with twigs, turf, and earth, and covering the flat surface with straw, moss, and feathers" (*Eier Eur.* pl 36

The black stork, no less common in Palestine, has never relinquished its natural habit of building upon trees. This species, in the northeastern portion of the land, is the most abundant of the two (Harmer's *Obs.* 3, 323). Of either, however, the expression may be taken literally that "the fir trees are a dwelling for the stork."

II. Literature. — The classical descriptions may be found in Aristot. *Anim.* 1, , 13 [14 ed. Schneid.]; Solin. 53; Aelian. *Anim.* 3, 23; Pliny, *H.N.* 10, 16, 28. Modern authorities are, Bochart, *Hieroz.* 3, 85 sq.; Oedmann, *Samml.* 5, 58 sq.; Kitto, *Pict. Bible.*, note on ⁽⁸¹¹⁹⁾Leviticus 11:19 *Phys. Hist. of Palest.* p. 405 sq.; Tristram; *Nat. Hist. of the Bible*, p. 242 sq.; Wood, *Bible Animals*, p. 478 sq.; Thomson, *Land and Book*, 1, 503 sq.; and most books of Oriental travel. **SEE BIRD.**

Stork, Charles Augustus G.,

a Lutheran clergyman, was *born* near Helmstädt, Duchy of Brunswick, June 16, 1764; and was confirmed at the age of fifteen. He entered the University of Helmstädt in 1782, where he remained for three years, and in 1785 became tutor to the children of a nobleman in Hadenburg. After a year he became teacher in a family near Bremen, where he stayed for two years. When he was called to a field of labor in America. His ordination soon took place, and he sailed for this country arriving June 27, 1788. On his arrival in North Carolina he was elected pastor of three congregations -- Salisbury (where he took up his abode), the Organ, and Pine churches. He also established other congregations in Rowan, Lincoln, and Cahbarmras counties and paid visits to churches in South Carolina Tennessee, and Virginia, which were without ministers. His death occurred March 29, 1831. Mr. Stork was a highly educated man, and had the reputation of being an eloquent *and* effective preacher in the German language. His library was bequeathed in part to the Theological Seminary at Gettysburg, and the remainder to the Collegiate Institute, Mount Pleasant, N.C. He was always, when present, chosen president of the synod. See Sprague *Annals of the Amer. Pulpit*, 9, 88.

Storks, Levi,

a minister of the Methodist Episcopal Church, was born at Milford, Del., Dec. 1, 1796, but was brought He was brought up in Salisbury, Md. He was received on trial in the Philadelphia Conference in 1824. He became supernumerary in 1850, but in 1851 resumed his labors, continuing in them

until within a few days of his death, Oct. 1, 1853. The private life of Mr. Storks, his social intercourse, his public ministry, were all calculated to impress the conviction that he had exalted conceptions of Christian dignity and ministerial responsibility. See *Minutes of Annual Conferences*, 1854, p. 341.

Storr, Gottlob Christian,

doctor of theology, professor of divinity at Tübingen, consistorial counsellor, and first minister to the court at Stuttgart; was born at Stuttgart in 1746, and died at the same place in 1805. The labors of Storr contributed more, perhaps, than those of almost any other man to stem the tide of neology, which at one time threatened to deluge Germany. Vexed with the wild and baseless speculations of the Rationalists, he early determined to build his faith on the pure Word of God; and in his early youth devoted himself for a long time to its exclusive study. Thus he became mighty in the Scriptures, as the *Elementary Course of Biblical Theology*, by him and Flatt, translated into English by Prof. Schmucker, abundantly shows. Other works of Storr, of great value, and eminently subsidiary to his great purpose of recalling the educated mind of Germany to the proper study and just estimate of revelation, are, *Commentary on the Epistle to the Hebrews*: — *Treatise on the True Object of Christ's Death*: — *On the Object of the Evangelical History, and the Epistles of John*: — *New Defense of the Revelation of John*: — and *Opuscula Academica*, several of which have been translated into English, and published in the *Biblical Repository*, the *Princeton Repertory*, etc." He also helped to advance Hebrew learning by his *Observations pertaining to Hebrew Analogy and Syntax*.

Storr Junkare,

in Lapp mythology, is the god of hunting and fishing, who was highly venerated because those pursuits afforded the principal means of livelihood to the peoples of the frozen North. Storr was probably the only divinity whose worship was in any degree general; that of other gods being restricted, in each case, to a single family or clan, as a rule. Rough stones were brought into something of artistic shape, and were erected to serve as images of this God. When sacrifices were offered to him, it was customary to smear the image with the blood.

Storrs, Charles Bakus,

an eminent Presbyterian minister, was born at Longmeadow, Mass.; May 15, 1794. He pursued his preparatory studies privately, and at Munson Academy; was a member of Princeton College, but did not graduate, owing to ill health; was licensed to preach by the Long Island Presbytery in 1813; graduated at Andover Theological Seminary in 1820, and proceeded immediately to South Carolina, where he was ordained as an evangelist by the Charleston Congregational Association, Feb. 2, 1821; was occupied as a missionary in the states of South Carolina and Georgia for a year and a half, when ill health again compelled him to rest; was stationed from 1822 to 1828 as a missionary at Ravenna, the county seat of Portage, where he gathered and built up a large church; accepted the professorship of theology in the Western Reserve College in 1828, and the presidency in 1831. He died Sept. 15, 1833. The only production of Mr. Storrs's pen was his *Address on the Occasion of his Induction to the Presidency of the Western Reserve College* (1831). He was possessed of rich mental endowments, which eminently qualified him for the president's chair and the pulpit. See Sprague, *Annals of the Amer. Pulpit*, 4, 487; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Amer. Quar. Reg.* 6, 84. (J.L.S.)

Storrs, John,

a Congregational minister, was born at Mansfield, Conn., in 1735. He graduated, at Yale College in 1756, and was tutor in 1761-62; was installed at Southold, L.I., in 1763; was absent from his parish from 1776 to 1782 on account of the war, being chaplain to the Revolutionary army for a part of the time. He was dismissed in 1787, and settled on the paternal estate at Mansfield, at the same time acting as pastor of the Church in North Windham, Conn. he died Oct. 9, 1799. His grandson is Rev. R.S. Storrs, D.D., of Braintree, Mass., and his great-grandson is the eloquent divine of the same name in Brooklyn, N.Y. See *Cong. Quarterly*, 1861, p. 265.

Storrs, Richard Salter,

a Congregational minister, was born at Mansfield, Conn., Aug. 30, 1763, and at the age of thirteen went to live with Rev. Dr. Salter, who took charge of his education. He entered Yale College in 1779 and graduated in 1783. After studying theology two years under Dr. Salter, he was licensed to preach, and on Dec. 7, 1785, was ordained pastor of the Church in Longmeadow, Conn. Here he continued his pastorate until his death, Oct.

3, 1819. He was the father of Revs. Richard and Charles Backus Storr. He published a *Sermon and the installation of Rev. Stephen Williams* (1800). See Sprague, *Annals of the Amer. Pulpit*, 2, 257.

Story

appears in the A.V. at ^{<4132>}2 Chronicles 13:22; 24:27, as a rendering of *vrđna*, *midrash* (q.v.), a *commentary*, or historical statement (comp. "Caesar's commentaries"). *SEE HISTORY; SEE TALE*. In ^{<3196>}Amos 9:6 it is the translation of *hl [ni] maalah*, a *step*, as often rendered. *SEE DEGREE; SEE STAIR*. In ^{<0004>}Genesis 6:46; ^{<2416>}Ezekiel 41:16; 42:3, the word has been supplied by the translators in the sense of the successive *floors* of a building. *SEE ARK; SEE TEMPLE*.

Story (Or Storey)

one of the divisions of a building in the vertical direction; the space between two contiguous floors, or between two contiguous entablatures or other architectural dividing lines that indicate floors or separations of the building. In English mediaeval documents it is often Latinized into *historia*. In domestic and palatial architecture the stories are thus enumerated from the lowest upward: basement, or underground story; ground story, or ground floor, at about the level of the ground; first story, usually the principal floor or story. Then follow second, third, and so on, the upper being the garrets. Entresols, or mezzanini, are considered as intermediate stories not interfering with the enumeration of the principal ones. The word is applied also to a window where the lights appear one above the other, as "storied window."

Story, Cyrus,

a minister of the Methodist Episcopal Church, was born at Ipswich, Mass., Nov. 4, 1773, and removed to New Hampshire, and subsequently to Middlebury, Wyoming Co., N.Y. In 1818 he was received into the Genesee Conference, but located about 1835. He settled at Liberty, Steuben Co., N. Y., and after a residence of seventeen years he removed to Thurston in the same county, where he lived until his death, Dec 15, 1864. Mr. Story was an able preacher, and a man of great integrity and uniform devotion See *Minutes of Annual Conferences*, 1865, p 240

Stössel, Johann,

a German theologian who was largely implicated in the disputes of the second half of the 16th century, was born June 23, 1524, at Kitzingen, in Franconia, educated in philosophy and theology at Wittenberg, and became master in 1549. During the ensuing interimistic disputes, and in other connected controversies, he came to hold views in opposition to those of Wittenberg, and was, on that account, called to be court preacher at Weimar. In that capacity he assisted in the reformation of Durlach in 1556, and made himself conspicuous as the advocate of an extreme orthodoxy, and in the following year he attended the colloquy at Worms, where he came in to antagonism with Melancthon. Somewhat later he was made superintendent at Heldburg, and in 1558 he took part in the preparation of the noted *Confutation*, defending it against the objections of Strigel (q.v.) in a manner which characterizes an unqualified adherent of Flacianism. In 1560 he accompanied his prince to the Heidelberg disputation. His next dispute was with the Flacianists of Jena, his former friends, who began to suspect him when, in 1561, the consistory of Weimar was erected and Stössel became one of its assessors; and when he soon afterward was made superintendent at Jena and professor of theology, and when, acting in obedience to superior authority, he closed the pulpit against the Flacianists and peaceably consorted with their opponents, the rupture became complete. The quarrel ended in a victory for Stössel and in the utter overthrow of his antagonists. In 1562 he received the difficult appointment of mediator between the Flacian clergy and Strigel, and in that capacity issued a *Superdeclaratio* in response to Strigel's *Declaratio*. The result, was not favorable, however; numerous depositions followed and Strigel resigned from the university, leaving Stössel alone in the theological faculty until Selnecker and others came to reinforce him. An interval of peace now followed, during which he was made a doctor of divinity, being the first theologian of Jena to receive that degree (July 13, 1564). In 1567, however, a new sovereign recalled the Flacianists, and the latter at once issued a confutation of Stössel's *Superdeclaratio*; all ministers who had subscribed to the latter were compelled to resign their pulpits. Stössel was called by Charles Augustus, the elector of Saxony, to be superintendent at Pinna, and ultimately became the confessor of that prince. He used his influence in that position to win the elector to the support of the Crypto-Calvinists, with whom he had established friendly relations, but became involved in their misfortunes, and was imprisoned at Senftenberg, where he died on

Reminiscere Sunday 1576. His wife died at the same time, and a single grave received the remains of both. See Löscher, *Hist. Mot.* 3, 167 sq.; Planck, *Gesch. d. prot. Lehrbegriffs*, 5, 613 sq.; Salig, *Gesch. d. Augsb. Conf.* 3, 14 sq.; *Acta Disputat. Vimar.* 1561, p. 251 sq.; Hospinian, *Hist. Sacram.* 2, 266 sq.; Müller, *Staats-Cabinet*, 1, 153 sq.; Schwizer, *Central-Dogmen*, 1, 467 sq.

Stoup

SEE HOLY WATER STOCK OR STOUP.

Stout, Edward,

a minister of the Methodist Episcopal Church, was converted when about twenty-one years of age. In 1813 he was employed to travel on New Mills Circuit, N.J.; and in 1814 he was received on trial into the Philadelphia Conference. After the New Jersey Conference was constituted he became one of its members. In 1846 he was made supernumerary, and settled in Haddonfield, N.J., where he died Nov. 3, 1859. See *Minutes of Annual Conferences*, 1860, p. 38.

Stover, Ensign,

a minister of the Methodist Episcopal Church, was born at Pittstown, N.Y., May 15, 1815, and professed conversion Nov. 16, 1831. In 1837 he went to Ohio and engaged in business, but in 1838 became a local preacher he joined the Troy Conference in 1839, and labored in it without intermission for over thirty years his appointments were, Dalton, Mass.; Bennington, Vt.; Brunswick, Peterburgh Argyle, Plattsburgh, Union Village, Cohoes, Waterford, N.Y.; Cambridge twice; two churches in Albany, two in Troy, and two in West Troy. In almost every appointment Mr. Stover labored the full constitutional term. Successful revivals constituted the rule wherever he was stationed, and in a majority of the above-named appointments converts were counted by the hundred. In 1871 he was superannuated, and settled in Saratoga; but he died soon after of typhoid pneumonia. Mr. Stover was a very able and successful minister. See *Minutes of Annual Conferences*, 1872, p. 42.

Stow, Baron, D.D.,

a distinguished minister of the Baptist denomination, was born at Croydon, N.H., June 16, 1801. His early life was spent in struggles with straitened

circumstances, in consequence of the death of his father, but he would not abandon his cherished hope of obtaining a liberal education. Providence opened the way for him to prosecute his studies, and after due preparation he became a member of Columbian College, Washington, D.C., and graduated with the highest honors of his class in 1825. Having had the ministry in view during both his academic and collegiate courses of study, he had directed his attention to the investigation of theological subjects, and therefore did not seek for special preparation for his life work by connecting himself with any theological institution. He remained for a time in Washington after his graduation, and then accepted a call to become the pastor of the Baptist Church in Portsmouth, N.H., his ordination taking place Oct. 24, 1827. His ministry of a little more than five years in Portsmouth was eminently successful, and added so much to his reputation that he was called to the pastorate of the Second Baptist, known as the Baldwin Place, Church, in Boston, where he was installed as pastor, Nov. 15, 1832. At once he took his place among the most eloquent and successful clergyman in a city which has always had a ministry than which none perhaps in the country has stood higher in rank and influence. The pastorate of Dr. Stow at the Baldwin Place Church covered a period of nearly sixteen years. The record of his work during this time, of course omitting innumerable details, he has thus given, "I have preached fifteen hundred and sixty-six sermons, made thirteen thousand four hundred and thirty-four pastoral visits, baptized six hundred and fifty-five, attended seven hundred and fifteen funerals, and solemnized five hundred and seventy-eight marriages. During this period I have traveled over twenty-five thousand miles." In these travels was included an extended tour in Europe, commenced by his departure from Boston, Dec. 1, 1840, and ended by his return June 16 following. Soon after his resignation of the pastorate of the Baldwin Place Church, Dr. Stow received invitations from several important churches of his denomination to become their minister. He decided to accept the call of the Rowe Street Church in Boston, and entered upon his duties Oct. 19, 1818. The same success followed, him in his new field of labor which had been granted to him at Baldwin Place, his second pastorate in Boston covered a period of not far from nineteen years. Nearly thirty-five years of almost ceaseless pastoral and ministerial work were thus devoted to the two churches which he so faithfully served in Boston. It is not easy to estimate the good accomplished by a ministry so long continued, or make a correct inventory of the long train of holy influences set in motion by years of consecration to the work of benefiting

the souls of men, such as Dr. Stow's as a minister of Jesus Christ. Dr. Stow did not confine his labors simply to instruct, professional calling. He touched life on many sides. In all good causes he took a positive and most lively interest. The institutions of learning in his own denomination, the different societies formed for missionary purposes, both at home and abroad, various benevolent organizations formed in the city of Boston, these and kindred enterprises found in him an ever-faithful friend and supporter. He was known also as an author, having published several works of a practical religious character which were well received at the time of their publication. He (died Dec. 27, 1869. (J.C.S.)

Stowe, John Murdock,

a Congregational minister, was born at Hubbardston, Mass., Sept, 7, 182 . He received his preparatory education in the common schools of his native town. He was a delicate youth, but a diligent and faithful student, and subsequently a successful teacher in these schools. He served as one of the commissioners of the Board of Education for several years. He was led to consider the question of preparation for the ministry, and shaped his studies accordingly. He entered the Bangor Seminary in 1854, and, after having completed the course, was ordained and installed pastor of the Walpole, N.H.) Congregational Church, Jan. 31, 1855 After serving this Church faithfully and successfully for nine years, his health failed, and he deemed it necessary to seek a new field. His relation as a pastor was dissolved in 1865. He served the Church at Sullivan, N.H., as a stated supply for a period of seven years. In 1877 he was thrown from a wagon and received internal injuries from which he never recovered. When death came, May 9, 1877, it was sudden but it found him prepared for his change. He was a man of solid, substantial qualities, or deep and unaffected piety. His sermons were wrought out carefully and of Biblical conception, and hence mostly of a topical character. He was loved and honored by his ministerial brethren and the Church at large; a man of the people, a faithful and successful pastor, and thoroughly devoted to his work (W.P.S.)

Strabo

(or STRABUS, i.e. *the squinter*) is the homely appellative under which a not unimportant theologian belonging to the former half of the 9th century is usually mentioned in history. His real name was *Walafried* (Walafrius). He was born probably at the close of the reign of Charlemagne, and inn the

Upper Rhine country (though some writers call him an Anglo-Saxon); and was educated, according to some authorities, at St. Gall, under Grimwald, and, according to others, at Reichenau, under Tate, but, at all events, in the end of his course at Fulda, under Rhabanus Maurus. Afterwards he became dean of the convent at St. Gall, and in 812 abbot of the Benedictine convent at a Reichenau, on an island in Lake Constance, where he is reported to have previously been a teacher, Tritthenheim (q.v.) makes him to have been also president of the school in the Convent of Hirschfeld. Strabo died while engaged in a diplomatic mission to the court of Charles the Bald, July 17, 849. For a view of the uncertainties in which our knowledge of this monk is involved, see the larger bibliographical collections, e.g. those of Oudin, D. Ceillier, the *Histoire Litteraire de France* (tom. 5), and Fabricii *Bibl. Latina Medioe Aetatis*. Older sources are given in those works.

Walafried's writings usually offer nothing of historical interest to the student. We note, first, his Latin poems relating generally to Church festivals, i.e. to apostles and martyrs. One, entitled *Hortulus*, describes the author's garden. These poems have been collected in Canisii *Lectiones Antiquae*, 6 (or 2, 2, new ed.). The historical poems are also found in the Bollandists and in patristical collections. A prose life of St. Gall by Strabo is printed in Goldasti *Script. Rerum Allemann.* tom. 1, and Mabillon, *Acta Ord. S. Ben. Soec. II* (comp. Ermenrich of Teichenau, in Oudin, 2, 76). Greater importance attaches to a little compendium of Christian archaeology, entitled *De Exordiis et Incrementis Rerum Ecclesiastarum* (in Hittorp, *Script. de Officiis Dionis* [Cologne, 1586], and elsewhere). It treats of ecclesiastical usages, buildings, altars, prayers, bells, images, sacraments, in thirty-one chapters, and in a scholarly and judicious manner. In the matter of image worship, a position midway between superstitious idolatry and fanatical iconoclasm is assumed; and on the Lord's supper the statement is made that bread and wine afforded the most adequate symbols to indicate the union between the head and members, thus departing from the transubstantiation doctrine of the contemporary Radbert.

The fame of Walafried rests principally, however, on the great exegetical compilation (of which he was mainly, if not exclusively, the author), which constituted the principal source of Biblical learning for the Western Church during nearly five hundred years. It bore the title of *Glossa Ordinaria*, and rapidly became authoritative in matters of interpretation. Numerous

editions were published down to the 17th century, all of which are mentioned in the art. "Walafrid" in the *Hist. Lit. de France*, and in Busse's *Grundriss d. christl. Literatur*, § 583. The work was generally printed in connection with Nicholas de Lyra (q.v.), and has brief *scholia* interpolated between the lines of the text by the hand of Anselm of Laon in the 12th century. Walafrid's *Notes* contain the kernel of the older patristical exegesis in considerable perfection. In the 16th century the report was current that Charlemagne had caused the Bible to be rendered into German, and Flacius, in the preface to his edition of Otfried, speaks of three doctors who performed the work Rhabanus, Haymo of Halberstadt, and Walafrid; but the story is without support of any kind. See Herzog, *Real-Encyclop.* s.v.

Strada, Famiano,

a learned Jesuit, was born in Rome in 1572, and entered the Society of Jesus in 1591. His ordinary residence was in the Roman College, where he taught rhetoric, and where he died in 1649. He was the author of *Prolusiones Academicæ* (Cologne, 1617, 8vo; reprinted at Oxford in 1631), by far his best work: — *De Bello Belgico* (Rome, 1640-47, 2 vols. fol.).

Strafmichgott-Bibel

is the name of a German Bible translation prepared by Johann Piscator (Herborn. 1602-4, 4 vols.). This translation, the first, which was made by a member of the Reformed Church into the German language, though complete, is very deficient, and bears its name (Strafmichgott-Bibel) from its translation of ^{<4082>}Mark 8:12: "Wann diesem Geschlechte ein Zeichen wirdt gegeben werden, so *strafe mich Gott*." The translation closely follows the Latin version of Junius and Tremellius, and the German teems with Latinisms. For a time this version was used in Berne and other places. See *Theol. Universal-Lexikon*, s.v. (B.P.)

Strahl, Philipp,

doctor and professor of philosophy at Bonn, who died May 6, 1840, is the author of *Beiträge zu russischen Kirchengeschichte* (Halle, 1827) *Geschichte der Grundung und Ausbreitung der christlichen Lehre unter den Volkern des ganzen russischen Reiches* (ibid. 1828): — *Geschichte*

der russischen Kirche (vol. 1, *ibid.* 1830). See Zuchold, *Bibl. Theol.* 2, 1281; Winer, *Handbuch der theolog. Literatur*, 1, 835; 2, 793. (B.P.)

Straight Street

Picture for Straight

(**ῥύμη εὐθεία**), one of the ancient thoroughfares of Damascus, on which was situated the house of Judas, where Paul was visited by Ananias (~~491~~ Acts 9:11). It still subsists as a narrow lane, which runs away westward from the Bab es-Shurky, or East Gate, as far as the eye can follow it among the confused labyrinth of buildings. It retains the same name in an Arabic form, *Derb el-Mustakim*. It is not *quite* straight now, nor is its architecture peculiarly imposing, yet there cannot be a doubt of its identity. In the Roman age, and down to the time of the Mohammedan conquest, a noble street extended in a straight line from this gate westward through the city. It was divided by Corinthian colonnades into three avenues, opposite and corresponding to the three portals. The visitor may still trace the remains of these colonnades. Wherever excavations are made in the line, bases of columns are found *in situ*, and fragments of shafts lying under accumulated rubbish. This street was like those still seen in Palmyra and Jerash. Its length was an English mile, and its breadth about 100 feet. See Porter, *Handb. for Palestine*, p. 451; Bädeker, *Palestine*, p. 480. **SEE DAMASCUS.**

Strain At.

Picture for Strain

The A.V. of 1611 renders ~~472~~ Matthew 23:24, “Ye blind guides! which *strain at a gnat*, and swallow a camel.” There can be little doubt, as dean Trench has supposed, that this obscure phrase is due to a printer’s error, and that the true reading is “strain out.” Such is the sense of the Greek **διυλίζειν**, as used by Plutarch (*Op. Mo.* p. 692 D; *Symp. Probl.* 6, 7, § 1) and Dioscorides (2, 86), viz. to clarify by passing through a strainer (**ύλιστήρ**). “Strain out” is the reading of Tyndale’s (1539), Cranmer’s (1539), the Bishops’ (1568), and the Geneva (1557) Bible, and “strain *at*,” which is neither correct nor intelligible, could only have crept into our A.V., and been allowed to remain there, by an oversight. Dean Trench gives an interesting illustration of the passage from a private letter written to him by a recent traveler in North Africa, who says: “In a ride from

Tangier to Tetuan, I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban and placed it over the mouth of his *bota* drinking through the muslin, to strain *out* the gnats, whose larva swarm in the water of that country” (*On the Auth. Vers. of the N.T.* p. 172, 173). If one might conjecture the cause which led, even erroneously, to the substitution of *at* for *out*, it is perhaps to be found in the marginal note of the Geneva Version, which explains the verse thus: “Ye stay at that which is nothing, and let pass that which is of greater importance.” There is a monograph on the passage itself by Rudorf, *De Gravioribus in Lege a Pharisoeis Proeteritis* (Lips. 1748). **SEE GNAT.**

Among the ancient Egyptians wine was kept in open vessels, as appears from the ladles used for serving it out; and hence small colanders were needed for freeing it from the insects which it attracted. Such strainers of bronze have been found at Thebes, about five inches in diameter (Wilkinson, *Anc. Egypt.* 1, 185).

Strain, John,

a Presbyterian minister, was graduated from the College of New Jersey (Princeton) in 1757. It is not known under whom he studied theology. He was licensed to preach by the Presbytery of Newcastle, Pa., May 29, 1759, and ordained *sine titulo* by the same presbytery in 1761. He settled as pastor of the churches of Chanceford and Slate Ridge, York Co., Pa. where he remained until his death, May 21, 1774. “He was a preacher of uncommon power and success.” See Sprague, *Annals of the Amer. Pulpit*, 3, 215.

Strange, John,

a Methodist Episcopal minister, was born in Virginia Nov. 15, 1789, embraced religion when quite young, and was admitted on trial in the Ohio Conference in 1811, where he labored thirteen years with great fidelity, acceptance, and usefulness. The rest of his life was spent in Indiana. He died Dec. 2, 1832. Traditions of his eloquence and usefulness are rife through all Ohio. “He was,” says a fellow laborer, “one of the brightest lights of the American pulpit in the valley of the Mississippi in the early part of the present century. He was formed by nature to be eloquent. There were times when his audiences were held spellbound by his eloquence, and sometimes they were raised *en masse* from their seats.” See *Minutes of*

Annual Conferences, 2, 276; Stevens, *Hist. of the M.E. Church*, 4, 383-385; Sprague, *Annals of the Amer. Pulpit*, 7, 505-511. (J.L.S.)

Strange, John R.,

a minister of the Methodist Episcopal Church, South, was born in Washington County, Ky., Jan. 14, 1838. He united with the Church in 1853, was licensed to preach in 1858, and in the fall of the same year was received into the Louisville Conference. He was made a supernumerary in 1863, and was located at his own request in 1865. He engaged in the practice of law until 1871, when he was readmitted into the Louisville Conference. He was again made superannuate in 1874, and died at Garnettsville, Ky., Jan. 28, 1875. "Mr. Strange was a man of more than ordinary intellectual power, and his conception of doctrinal truth was comprehensive and accurate." See *Minutes of Annual Conferences of the M.E. Ch., South*, 1875, p. 228.

Strange, Robert,

Sir, an English engraver, was born at Pomona, in the Orkneys, July 14, 1721, of an ancient family, and, after many travels and adventures in Europe, established himself as a historian and artist in London, where he died, July 5, 1792. Besides many secular and classical subjects, he engraved several of the saints, remarkable for their sweetness, but lacking vigor. He left a list of them (*Catalogue*, etc. [Lond. 1769]). See Hoefler, *Nouv. Biog. Générale*, s.v.

Stranger

(prop. *rġger*, or *bvīT*, *toshab*). These two Heb. terms appear to describe, not two different classes of strangers, but the stranger under two different aspects-- *ger* rather implying his foreign origin, or the fact of his having *turned aside* to abide with another people, *toshab* implying his permanent *residence* in the land of his adoption. Winer (*Realwb.* s.v. "Fremde") regards the latter as equivalent to hireling. Jahn (*Archoeol.* 1, 11, § 181) explains *toshab* of one who, whether Hebrew or foreigner, was destitute of a home. We see no evidence for either of these opinions. In the Sept. these terms are most frequently rendered by *πάροικος*, the Alexandrian substitute for the classical *μέτοικος*. Sometimes *προσήλυτος* is used, and in two passages (⁽¹¹²⁹⁾Exodus 12:19; ⁽²³⁴⁰⁾Isaiah 14:1) *γειώρας*, as representing the Chaldee form of the word *ger*. A "stranger," in the

technical Hebrew sense of the term, may be defined to be a person of foreign, i.e. non-Israelitish, extraction, resident within the limits of the promised land. He was distinct from the proper “foreigner” (**יִרְכָּא**; *nokri*), inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveler; he was still more distinct from the “nations” (**גוֹיִם**, *yoyim*, usually rendered “heathen”), or non-Israelitish peoples, who held no relationship with the chosen people of God. The term answers most nearly to the Greek **μέτοικος**, and may be compared with our expression “naturalized foreigner,” in so far as this implies a certain political status in the country where the foreigner resides; it is opposed to one “born in the land” (**יֵרֵכָא**, *ezrach*), or, as the term more properly means, “not transplanted,” in the same way that a naturalized foreigner is opposed to a *native*. The terms applied to the “stranger” have special reference to the fact of his *residing* (**רָגַע**, *bovj*) in the land. **SEE FOREIGNER**. The existence of such a class of persons among the Israelites is easily accounted for the “mixed multitude” that accompanied them out of Egypt (⁴²²⁸Exodus 12:38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, etc., formed a fourth. The number from these various sources must have been at all times very considerable; the census of them in Solomon’s time gave a return of 153,600 males (⁴²⁷2 Chronicles 2:17), which was equal to about a tenth of the whole population. The enactments of the Mosaic law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. With the exception of the Moabites and Ammonites (⁶²¹⁸Deuteronomy 23:3), all nations were admissible to the rights of citizenship under certain conditions. It would appear, indeed, to be a consequence of the prohibition of intermarriage with the Canaanites (7:3), that these would be excluded from the rights of citizenship; but the Rabbinical view that this exclusion was superseded in the case of proselytes seems highly probable, as we find Doeg the Edomite (⁹²⁰⁷1 Samuel 21:7; 22:9), Uriah the Hittite (³⁰⁰⁶2 Samuel 11:6), and Araunah the Jebusite (24:18) enjoying, to all appearance, the full rights of citizenship. Whether a stranger could ever become legally a land owner is a question about which there may be doubt. Theoretically the whole of the soil was portioned out among the twelve tribes; and Ezekiel notices it as a peculiarity of the division which he witnessed in vision that the strangers were to share the

inheritance with the Israelites, and should thus become as those “born in the country” (^{<364D>}Ezekiel 42:22). Indeed, the term “stranger” is more than once applied in a pointed manner to signify one who was not a land owner (^{<0230>}Genesis 23:4; ^{<0253>}Leviticus 25:23); while, on the other hand, *eizrach* (A.V. ”born in the land”) may have reference to the possession of the soil, as it is borrowed from the image of a tree *not transplanted*, and so occupying its native soil. The Israelites, however, never succeeded in obtaining possession of the whole, and it is possible that the Canaanitish occupants may in course of time have been recognized as “strangers,” and had the right of retaining their land conceded to them. There was of course nothing to prevent a Canaanite from becoming the mortgagee in possession of a plot, but this would not constitute him a proper land owner, inasmuch as he would lose all interest in the property when the year of jubilee came round. That they possessed land in one of these two capacities is clear from the case of Araunah above cited. The stranger appears to have been eligible to all civil offices, that of king excepted (^{<6715>}Deuteronomy 17:15). In regard to religion, it was absolutely necessary that the stranger should not infringe any of the fundamental laws of the Israelitish State he was forbidden to blaspheme the name of Jehovah (^{<0246>}Leviticus 24:16), to work on the Sabbath (^{<0210>}Exodus 20:10), to eat leavened bread at the time of the Passover (12:19), to commit any breach of the marriage laws (^{<0826>}Leviticus 18:26). to worship Molech (^{<0310>}Leviticus 20:2), or to eat blood or the flesh of any animal that had died otherwise than by the hand of man (^{<0170>}Leviticus 17:10, 15). He was required to release a Hebrew servant in the year of jubilee (^{<0257>}Leviticus 25:47-54), to observe the Day of Atonement (^{<0163>}Leviticus 16:29), to perform the rites of purification when necessary (^{<0175>}Leviticus 17:15; ^{<0190>}Numbers 19:10), and to offer sin offerings after sins of ignorance (15:29). If the stranger was a bondman, he was obliged to submit to circumcision (^{<0214>}Exodus 12:44); if he was independent, it was optional with him; but if he remained uncircumcised, he was prohibited from partaking of the Passover (ver. 48), and could not be regarded as a full citizen. Liberty was also given in regard to the use of prohibited food to an uncircumcised stranger; for on this ground alone can we harmonize the statements in ^{<0521>}Deuteronomy 14:21 and ^{<0170>}Leviticus 17:10, 15. Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelite. “One law” for both classes is a principle affirmed in respect to religious observances (^{<0214>}Exodus 12:49; ^{<01516>}Numbers 15:16) and to legal proceedings (^{<0222>}Leviticus 24:22), and the judges are strictly warned

against any partiality in their decisions (^{<B116>}Deuteronomy 1:16; 24:17, 18). The Israelite is also enjoined to treat him as a brother (^{<B584>}Leviticus 19:34; ^{<B109>}Deuteronomy 10:19), and the precept is enforced in each case by a reference to his own state in the land of Egypt. Such precepts were needed in order to counteract the natural tendency to treat persons in the position of strangers with rigor. For, though there was the possibility of a stranger acquiring wealth and becoming the owner of Hebrew slaves (^{<B257>}Leviticus 25:47), yet his normal state was one of poverty, as implied in the numerous passages where he is coupled with the fatherless and the widow (e.g. ^{<B221>}Exodus 22:21-23; ^{<B108>}Deuteronomy 10:18; 24:17), and in the special directions respecting his having a share in the feasts that accompanied certain religious festivals (^{<B161>}Leviticus 16:11, 14; 26:11), in the leasing of the corn field, the vineyard, and the olive yard (^{<B90>}Leviticus 19:10; 23:22; ^{<B191>}Deuteronomy 24:20), in the produce of the triennial tithe (^{<B48>}Leviticus 14:28, 29), in the forgotten sheaf (^{<B119>}Leviticus 24:19), and in the spontaneous production of the soil in the sabbatical year (^{<B116>}Leviticus 25:6). It also appears that the “stranger” formed the class whence the hirelings were drawn — the terms being coupled together in ^{<B125>}Exodus 12:45; ^{<B210>}Leviticus 22:10; 25:6, 40. Such laborers were engaged either by the day (19:13; ^{<B115>}Deuteronomy 24:15) or by the year (^{<B253>}Leviticus 25:53), and appear to have been considerably treated, for the condition of the Hebrew slave is favorably compared with that of the hired servant and the sojourner in contradistinction to the bondman (ver. 39, 40). A less fortunate class of strangers, probably captives in war or for debt, were reduced to slavery, and were subject to be bought and sold (ver. 45), as well as to be put to task work, as was the case with the Gibeonites (^{<B121>}Joshua 9:21) and with those whom Solomon employed in the building of the Temple (^{<B118>}2 Chronicles 2:18). The liberal spirit of the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonian captivity, and originated partly in the outrages which the Jews suffered at the hands of foreigners, and partly through a fear lest their nationality should be swamped by constant admixture with foreigners the latter motive appears to have dictated the stringent measures adopted by Nehemiah (^{<B112>}Nehemiah 9:2; 13:3). Our Lord condemns this exclusive spirit in the parable of the good Samaritan, where he defines the term “neighbor” in a sense new to his hearers (^{<B116>}Luke 10:36). It should be observed, however, that the proselyte (προσήλυτος in the Sept. = ῥῥεῖν ^{<B119>}Exodus 12:19;

20:10; 22:21; 23:9) of the New Test. is the true representative of the stranger of the Old Test., and towards this class a cordial feeling was manifested. *SEE PROSELYTE*. The term “stranger” (ξένος) is generally used in the New Test. in the general sense of *foreigner*, and occasionally in its more technical sense as opposed to a citizen (⁴⁰²⁹Ephesians 2:19). *SEE HOSPITALITY*. For the *hrz*; *zaarh*, or “strange woman,” *SEE HARLOT*.

Strangers, Communion of

(Lat. *communio peregrina*), a punishment to which contumacious clergy were subjected in the early Church. It is mentioned in the *Annals* of the Council of Riez (A.D. 439), of Agde (A.D. 506), and of Lerida (A.D. 539). There has been much discussion as to the nature of the punishment.

1. Some confound it altogether with *lay communion*, as Binius, in his *Notes* upon the Council of Lerida, and Hospinian and the old *Glossary* upon Gratian (Caus. 13, quaest. 2, c. 11). This can hardly be true, for it is not probable that the ancient Church would use two such different names for the same thing when lay communion was a term so common. Again, they were evidently different from each other, for clergymen reduced to lay communion were totally and perpetually degraded from their orders, and could not ordinarily be restored to their office again, while those clergymen who had been reduced to the communion of strangers were capable of restoration (Council of Agde, can. 2).
2. Bellarmine (*De Euchar.* lib. 4, c. 24) and others take this punishment for lay communion, but assert that lay communion was communion only in one kind. But all public communion in the ancient Church was in both kinds.
3. The author of the *Glossary* upon Gratian fancies that it signifies communion at the hour of death, taking death to be a pilgrimage into the next life.
4. Cardinal Bona mentions the fanciful opinion of one Gabriel Henao that the communion of strangers was that which was given to such clergymen as were enjoined to go on pilgrimage, either temporary or perpetual, by way of penance. Cassandler and Vossius think the communion of strangers means the oblation of the eucharist made after some peculiar rite and on some particular lays for the use of strangers, and that it was put upon delinquent clergymen as a punishment to communicate with these. This interpretation is not consistent, however, with the custom of the Church;

for strangers, unless they had communicators letters to testify in their behalf, were regarded as under suspicion, and were refused communion, and only allowed common charity. According to these measures, clergymen who were delinquents were for some time treated much after the same manner, and thereupon said to be reduced to the community of strangers; that is, they might neither officiate as clergymen in celebrating the eucharist nor any other part of their office, nor in some cases participate of the eucharist for some time, till they had made satisfaction, but only be allowed a charitable subsistence out of the revenues of the Church, without any legal claim to a full proportion, till by a just penance they could regain their former office and station. Restoration was secured by private penance, for the order of the Church prohibited admittance to any clerical degree, or return to it after correction, after public penance. See Bingham, *Christ. Antiq.* bk. 17, ch. 3, § 1 sq.

Strangers, Ordination of.

The laws of the early Church forbade the ordination of strangers in any Church to which they did not belong, for the reason that it was the custom generally to ordain such only as were known to all the people, and of whose life and character they were satisfied.

Strangle

(*νεκρωσις*, *to choke*). Animals put to death by strangulation, not having the blood properly separated from the flesh, could not therefore be eaten without a violation of the Noachic precept (~~Gen~~ Genesis 9:4). The primitive Christians abstained from them, principally to avoid giving offense to the Jewish converts (~~Acts~~ Acts 15:20). *SEE ALISGEMA; SEE BLOOD.*

Stratford, John,

archbishop of Canterbury, and earlier bishop of Winchester, was born at Stratford, Warwickshire, England. He was raised to the archbishopric in 1333, and died in 1348. He was arraigned on a charge of high treason in the malversation of subsidies levied for the French war. The archbishop fled from Lambeth, and at Canterbury excommunicated his accusers, the king's councillors. He returned to London, shrouding himself under the privileges of Parliament, was forced to submit to an investigation before a jury of his peers, and the quarrel was settled by an amicable intervention. Stratford

was a very charitable man and a lenient governor. See Collier, *Eccles. Hist.* 3, 63-107.

Stratford, Nicholas,

a learned English prelate, was born at Hemel-Hempstead, in Hertfordshire, in 1633, and admitted into Trinity College, Oxford, in June, 1652, where in 1656 he became fellow and master of arts. After taking orders, he was made warden of Manchester College, Lancashire. He was in 1670 made prebendary of Leicester St. Margaret, Church of Lincoln; in 1673 dean of St. Asaph, at which time he took his degree of D.D., and was appointed chaplain in ordinary to the king. In 1683 he was presented to the rectory of St. Mary's, Aldermanbury, London, and in the following year resigned his wardenship. He was consecrated bishop of Chester in 1689, holding that office until his death, Feb. 12, 1707. Besides some occasional *Sermons*, he published, *A Discourse concerning the Necessity of Reformation with respect to the Errors, etc., of the Church of Rome* (Lond. 1685, pt. 1, 4to; the 2d pt. followed): — *Discourse on the Pope's Supremacy* (ibid. 1688, 4to): — *The People's Right to Read the Holy Scriptures Asserted* (ibid. 1688, 4to): — *The Lay Christian's Obligation to Read the Holy Scriptures* (ibid. 1688-89, 4to): — *Examination of Bellarmine's Fourteenth Note concerning the Unhappy End of the Church's enemies*.

Stratius,

in Grecian mythology, was a son of Clymenus. The latter having been slain by a Theban, Erginus, his successor, imposed on the Thebans an annual tribute of a hundred bullocks in punishment. After twenty years, the messengers who were dispatched to demand the tribute were sent back by Hercules empty, and with the loss of their hands and noses. Among them was Stratius, who died of his wounds (Pausan. 9, 37,1).

Stratobates,

in Grecian mythology, was one of the sons of Electryon, all of whom fell in a contest fought with the Pterelaidas about their father's herds (Apollod. 2, 4, 5).

Stratonice

was the name of several persons in Grecian mythology. 1. A daughter of Pleuron and Xanthippe, and sister to Sterope (q.v.) and Leophontes

(Apollod. 1, 7,7). 2. A daughter of king Thespius, and by Hercules the mother of Atromus (ibid. 2, 7, 3).

Stratten, John B.,

a minister of the Methodist Episcopal Church, was born at Stratford, Conn., in 1785. He was admitted on trial into the New York Conference in 1811. At the formation of the Troy Conference in 1832, he became one of its members, but the next year was transferred to the New York Conference, in 1843 to the Troy Conference, in 1845 to the New York Conference, and in 1857 to the Troy Conference. In 1861 he took a superannuated relation, and made his home in Jonesville, N.Y., where he died June 20, 1863. See *Minutes of Annual Conferences of the M.E. Church*, 1864, p. 69.

Stratton, Daniel,

a Presbyterian minister, was born at Bridgeton, N.J., Sept. 28, 1814. He made a profession of religion in early life, received his academical training in the Lawrenceville High school, N.J., and graduated at Princeton College in 1833. He studied theology three years in Princeton Theological Seminary, and completed his course in Union Theological Seminary, Prince Edward Co., Va., in 1837. On April 13, 1837, he was licensed by the West; Hanover Presbtery, and soon after his licensure started to a Southern field of labor, his steps being directed to Newbern, N.C., where he was ordained and installed by the Orange Presbytery, and where for fifteen years he faithfully preached the Gospel, while with a holy example he illustrated its power. In 1852 he accepted a call to the Church in Salem, N.J., and for a space of fourteen years he continued to labor among this people. He died Aug. 24, 1866. Mr. Stratton's power as a preacher consisted in appealing to the affections of his hearers. His ministry was preeminently a ministry of love. Again and again were strangers heard to say, "That man fills my ideal of St. John." Though greatly successful as a preacher, his greatest influence for good was exerted as a pastor and in social life. In the sick chamber or the house of mourning he had no superiors, and but few equals. See Wilson, *Presb. Hist. Almanac*, 1867, p. 200. (J.L.S.)

Stratton, Isaiah,

a Baptist minister, was born at Salem, N.J., Oct. 25, 1782. He became a member of the Second Baptist Church in Philadelphia, Aug. 14, 1808, and

was licensed by that Church to preach Feb. 12, 1812. He spent some time in preaching in Philadelphia and its vicinity. His ordination took place Feb. 20, 1814, when he became pastor of the Church at New Mills, N.J., now known as the Pemberton Church. He did not long survive his ordination, his death occurring June 7, 1816. He was a young minister of much promise. See *The Missionary Jubilee*, p. 116. (J.C.S.)

Strauch, Aegidius,

a Lutheran divine of Germany, was born Feb. 21, 1632, at Wittenberg. When fourteen years of age he attended the lectures at the university of his native place. From 1649 to 1651 he attended the lectures at Leipsic, and after his return to his place of birth he was made magister, and in 1653 he was appointed adjunct to the philosophical faculty. He soon advanced, and in 1662 he was honored with the degree of D.D., and in 1664 he was appointed to the chair of Church history. In 1669 he was called to Dantzic, but, on account of his controversies with the Calvinists and Papists, he accepted in 1675 a call to Hamburg. On his way thither he was made a prisoner and brought to Colberg. After his release, he started again for Hamburg, but was again imprisoned at the order of Frederick William of Brandenburg, because of his vehement preaching against the Calvinists, and was brought to Kiistrin, where he remained three years. In 1678 he was released through the mediation of the people of Dantzic, and died Dec. 13, 1682. He wrote, *Dissertatio de Anno Ebroeorum Ecclesiastico* (Wittenberg, 1661):--*Dissertatio de Computo Talmudico-Rabbinico* (ibid. 1661): — *Dissertatio de Computo Julio-Constantineano* (ibid. 1662): — *De Poenitentia Ninevitarum* (ibid. 1664): --and, especially *Breviarium Chronologicum*, translated into English by Richard Sault (last ed. 1745). See Koch, *Gesch. des deutschen Kirchenliedes*, 3, 407 sq.; Jocher, *Allgem. Gelehrten-Lexikon*, s.v.; Fürst., *Bibl. Jud.* 3, 392 sq. (B.P.)

Straughan, Samuel L.,

a Baptist minister, was born in Northumberland County, Va., July 30, 1783, and at the age of about twelve years became a clerk in his uncle's store, where he continued until his nineteenth year. He was baptized April 7, 1803, received ordination March 20, 1806, and on the same day took charge of the Wicomico Church, soon taking rank among the first Baptist preachers of Virginia. In 1807 he took charge of the Morattico Church, which he held until his death. In 1814 he was appointed by the Missionary

Society of Richmond to travel in Maryland, and continued to make visits into that state for a number of years. He died June 9, 1821. Mr. Straughan published nothing except three *Circular Letters* (1812, 1817, 1819). See Sprague, *Annals of the Amer. Pulpit*, 6, 514.

Straund,

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

Strauniks.

SEE RUSSIAN SECTS.

Strauss, David Friedrich,

a notorious German theologian, was born at Ludwigsburg, in Würtemberg, Jan. 27, 1808. He was educated at Blaubeuren and Tübingen; in 1830 was appointed curate, and in 1831 professor's assistant in the seminary at Maulbronn; after which he proceeded to Berlin to study the Hegelian philosophy and to hear Schleiermacher. In 1832 he became under teacher in the Theological Institute at Tübingen, and delivered lectures on philosophy in the university. While acting in this capacity, he wrote his great work, *Das Leben Jesu*, which occasioned his dismissal from his situation. He accepted the position of teacher in the Lyceum at Ludwigsburg, which he resigned in 1836 to become private tutor at Stuttgart. While there he prepared a reply to his opponents in his *Streitschriften* (1847), and in his *Zwei friedliche Blätter* he sought to place his case in the most favorable point of view. He was appointed, by the Council of Education of Zurich, professor of divinity and of Church history in the university, February 1839, but the appointment gave such dissatisfaction that Strauss was dismissed from office, with a pension, however, of a thousand francs. In 1848 he was an unsuccessful candidate for the Frankfort Parliament, but was elected to the Diet at Stuttgart, from which he withdrew in December on account of the unpopularity of his political conservatism. After a long residence in Darmstadt, he returned in 1872 to his native town, where he died of cancer, Feb. 9, 1874, and was buried, by his own direction, without any Church service. Strauss was unhappy in his domestic life. In 1841 he married a formerly beautiful and celebrated actress, Agnes Schebert, who admired his talents; but after five years of incompatible living together, the fruit of which was a daughter, they separated by mutual consent. Besides the above productions, Strauss

published an attempt to resolve theology as a whole into philosophy (*Christl. Glaubenslehre* [Tub. 1840, 2 vols.]), and later devoted himself to romantic, political, and general literature, with occasional articles on theology, for which see Zuchold, *Bibl. Theol.*

The early training of Strauss, in the light of which the genesis of his principal work must be explained, is described by the author himself in the art. "Justinus Kerner" in the *Hall. Jahrb.* 1838, No. 1, and more fully by Vischer in the same journal, 1838, p. 1081-1120. On the relation of Strauss to the philosophy of Hegel, compare No. 3 of his *Streitschriften* and the biography entitled *Christ. Marklin*, etc. (1851). He manifested at the beginning of his studies a fondness for the fogs of transcendental romanticism, but also for the nature philosophy of Schelling and the theosophy of Bohme. The influence of Schleiermacher aroused in him the dialectical spirit, the exercise of which resulted in urging him beyond the limits of the accepted faith. Under the teaching of Baur, sporadic doubts had risen in the mind of Strauss with respect to the credibility of the Gospel, even before his student years had come to a close, and they were confirmed by the reading of Hegel's writings, of whose influence over him he remarks that they "had freed him from certain religious and philosophical prejudices." He now felt himself called to undertake a philosophical task which neither Hegel himself nor any of his followers had attempted to perform, namely, to carry forward with logical consistency, and to its ultimate consequences, the application of the Hegelian philosophy to the Gospel histories. The adherents of that philosophy were, as a general thing, disposed to claim for their system a triumph in relation to Christianity as the religion of the Spirit, which had never been achieved with regard to any other religion --an alleged harmonizing, namely, of its form and substance, of the expression and the idea, so that Luther's catechism, for example, and the Hegelian logic and metaphysics should be related to each other as the form is to the contents. This claim Strauss overthrew as being wholly unfounded (*Streitschr.* No. 3; *Glaubenslehre*; Introd. § 2). From the position to which he had now attained, Strauss was obliged to condemn the dogmatic method of the old Hegelians, as illustrated in Marheineke's *Dogmatik*. He demanded, as the first step in a scientific method, that the conception underlying a scriptural statement, as it existed in the mind; of the writer, should be ascertained; that this should then be followed through the various heretical perversions until it becomes crystallized into a Church doctrine; and that the doctrine should be passed

through the crucible of deistic and rationalistic polemics in order to its purification and ultimate restoration to the form of the original idea. In the light of this new conception of the relation between the idea and its apprehension, he came to regard a study of the life of Jesus as the most important work to which he could devote his powers. His celebrated book accordingly grew up on Hegelian ground, and not, as has been frequently assumed, on the ground of Schleiermacher. The book produced a universal sensation. It was discussed, printed in numerous editions, popularized, and translated into French and English. Its significance, in a scientific point of view, lies in the fact that it closes the epoch of undecided criticism in the field of Gospel history, and begins the epoch of radical philosophical rationalism. The effect produced by the book is primarily to be explained by the fact that this rationalism pronounced clearly and confidently the final words of negation which its predecessors had timidly withheld; to some extent also by the skill and acumen displayed in its pages; and lastly by the utterance of a confident expression of victory on the part of criticism at the very time when the Church was awaking to new life and was no less confident of victory than her antagonist. The "enlightenment" of the period had brought down the supernatural elements of the Scripture narratives to the level of ordinary occurrences. It had discovered a relationship between the myths of classical antiquity and the histories of the Old Test., and it held that the myths originated prior to the composition of the Old Test. books. All the wonders of the Old Test. were incontinently classed as myths, and so many of the New as had not been directly witnessed by the apostles. This was the position upon which Strauss found the vulgar rationalism entrenched. He saw that its weakness lay in the admission of Christ's resurrection, and he refused to be content with what seemed to him a half light, making the surrounding darkness more intense. He entered the way opened by the anonymous author of *Offenbarung und Mythologie* (1799), and sought to bring the *entire* life of Jesus under the mythical theory. As the most important objection to his views, he regards the composition of two gospels by eye witnesses of the incidents they record, and the improbability of the intrusion of unhistorical elements into writings of so undeniably early a date as the two remaining gospels. This he endeavors to refute, though in a manner totally inadequate when contrasted with the consequences to which its removal would lead; and after this preliminary he conceives himself warranted to subject the narrators to an examination of character as furnishing the test by which to determine the historical claims of the gospels, with the result that he finds in the latter no

testimony derived directly from eyewitnesses, but only effusions from the impure source of oral tradition. The predispositions with which a writer approaches a work of such profound and far reaching consequence for religion and the Church are of vital importance, and Strauss brought predispositions to bear upon the criticism in which he engaged. He did not, as some reviewers have asserted, claim "entire freedom from predisposition," but "only that philosophical study had delivered him from certain religious and dogmatical assumptions," and he stated (3d ed. p. 97 [Germ. ed.]) the assumptions by which his critique would be guided. These were an invariable sameness of nature in all that comes to pass, and a consequent impossibility that supernatural facts should occur in the course of history. In the progress of his inquiry, he shows from Spinoza that the laws of nature are simply the will of God in the course of constant actualization, and that a miracle therefore involves a contradiction in the Deity. He asserts, against Nitzsch, that the distinction between a higher and a lower nature is without meaning, "since the higher nature is still nature." The miraculous history of the Redeemer is reduced to a narration of natural events. Jesus, a pious Jew, was attracted by the preaching of the Baptist, made the usual confession of sin, and was baptized into Him who was to come. Subsequently he attained to the consciousness that he was himself the promised Messiah, and through the energetic assertion of that consciousness, his high moral principles, and his bearing, he impressed many people favorably, especially among the lower classes, and gathered about him a number of enthusiastic adherents; but having incurred the hatred of the Pharisees, he fell before their hostility, and ended his life on the cross. The miracles with which this simple history was embellished in the Church had their origin in the fancy of his devoted disciples, and came in time to be received as facts. A conclusion was appended to the book, in which the author endeavored to replace the historical with an ideal Jesus. He advanced the idea that the God man finds his actualization, not in the individual, but in the human race as a whole. Later publications showed that under the force of adverse criticisms the author had modified his views so far as to regard the life of Jesus as extraordinary and Jesus himself as a religious genius, endowed with power to control the minds of men, and perhaps with powers of physical healing; and the concessions were carried so far (in pt. 2 of *Vergangliches und Bleibenes*) as to compel the recognition in Jesus of the highest "that can be known or thought in religious things," and the acknowledgment that without him present in the mind no complete piety is possible, "so that the substance of Christianity is

in him preserved to us." The earlier position was, however, eventually reassumed by Strauss. In the preface to *Studien und Charakteristik*, written in August, 1839, he recalls the opinion he had expressed in favor of the authenticity of the Gospel of St. John, and in the 4th edition of the *Leben Jesu* he expresses regret at having nicked his sword, and returns to the negations of the 1st edition. Strauss had been charged with having given too little attention to the authenticity of the gospels in grounding his work. He made no reply, but when Baur's *tendency-theory* was published, he professed entire assent to its principles. It would seem that in this utterance he had not only hacked, but broken into pieces, his sword; for the tendency criticism has no place for the mythical theory; the "primitive idea of Christianity in historical garb" cannot be harmonized with "legend invented without purpose." This, however, did not hinder him, when celebrating the twenty-fifth anniversary of the issue of his *Leben Jesu*, from expressing the opinion that the teachings of the book had been absorbed into the culture of the day and into the veins of science. He asserts, moreover, that during those years not a single line has been written on the topics of which it treats in which its influence may not be seen. Such an illusion respecting the state of the Church and of theological science can be explained only in view of the "isolated life" to which he was, as he complained, condemned. The speculations of the book have passed away from Germany and left no trace behind; and in but narrow circles in other lands can their influence be observed. Of responses to Strauss we notice Ullmann, *Historisch oder Mythisch?* (1838); id. *Noch ein Wort über d. Person Christi*, etc., in *Stud. u. Krit.* 1838; Tholuck, *Glaubwürdigkeit d. evangel. Geschichte* (2d ed. 1838); Hug, *Gutachten über d. Leben Jesu von Strauss* (1844); Wurm, *Leben Luther's* (Tüb. 1839); and Neander, *Leben Jesu*, 1837 (English, N.Y. 1848).--Herzog, *Real-Encyklop.* s.v. **SEE MYTHICAL THEORY.**

Strauss, Gerhard Friedrich Abraham,

a German writer, was born Sept. 24, 1786, at Iserlohn. He studied at Halle and Heidelberg, and after having served as pastor in different places, he was called in 1822, as court preacher, to the cathedral in Berlin, where he died July 19, 1863. Strauss distinguished himself as pastor, preacher, and author. Of his many writings, we mention, *Glockentöne, oder Erinnerungen aus dem Leben eines jungen Geistlichen* (7th ed. Leips. 1840, 3 vols.): — *Die Taufe im Jordan* (Elberfeld, 1822): — *Helons Wallfahrt nach Jerusalem* (ibid. 1820-23, 4 vols.; Engl. transl. Phila. 1860): — *Das evangelische Kirchenjahr in seinem Zusammenhange*

(Berlin, 1850): — *Abendglockentone, Erinnerungen eines alten Geistlichen aus seinem Leben.* (ibid. 1868). Besides these works, there are a large number of published sermons, preached on different occasions and subjects. See *Theolog. Universal-Lexikon*, s.v.; *Regensburger Conversations-Lexikon*, s.v.; Zuchold, *Bibl. Theolog.* 2, 1283-87; Winer, *Handbuch de theol. Literatur* (see Index). (B.P.)

Straw

(¹⁰²בִּטְ, *teben* [once “stubble,” ¹²¹⁸Job 21:18; once “chaff,” ²²³⁸Jeremiah 23:28]; once the cognate ¹⁰²בֵּינָא *mithben*, ²³¹⁰Isaiah 25:10; Sept. ¹⁰²ἄχυρον; Vulg. *palea*). Both wheat and barley straw were used by the ancient Hebrews chiefly as fodder for their horses, cattle, and camels (¹⁰²Genesis 24:25; ¹⁰⁴⁸1 Kings 4:28; ²³¹⁰Isaiah 11:7; 55:25). The straw was probably often chopped and mixed with barley, beans, etc., for provender (see Harmer, *Obs.* [Lond. 1797], 1, 423, 424; Wilkinson, *Ancient Egypt.* [ibid. 1854], 2, 48). There is no intimation that straw was used for litter; Harmer thinks it was not so employed. The litter the people now use in those countries is the animal’s dung, dried in the sun and bruised between their hands which they heap up again in the morning, sprinkling it in the summer with fresh water to keep it from corrupting (Harmer, *Obs.* p. 424). Straw was employed by the Egyptians for making bricks (¹⁰²Exodus 5:7, 16); it was chopped up and mixed with the clay to make them more compact and to prevent their cracking (Wilkinson, *Ancient Egypt.* 2, 194). **SEE BRICK.** The ancient Egyptians reaped their corn close to the ear and afterwards cut the straw close to the ground (*ibid.* p. 48) and laid it by. This was the straw that Pharaoh refused to give to the Israelites, who were therefore compelled to gather “stubble” (¹⁰²vqj *kash*) instead, a matter of considerable difficulty, seeing that the straw itself had been cut off near to the ground. The *stubble* (q.v.) frequently alluded to in the Scriptures may denote either the short standing straw mentioned above, which was commonly set on fire (hence the allusions in ²³¹²Isaiah 5:24; ²³¹²Joel 2:5), or the small fragments that would be left behind after the reapings (hence the expression “as the *kash* before the wind” [¹³³³Psalms 83:13; ²⁴⁰²Isaiah 41:2; ²⁴³⁴Jeremiah 13:24]). **SEE AGRICULTURE.**

Straw Day,

a term used in many parts of England to designate *St. Stephen’s Day*, because on that day straw was anciently blessed.

Strawbridge, Robert,

an early local preacher of the Methodist Episcopal Church, was born at Drummer's Nave, near Carrick-on-Shannon, County of Leitrim, Ireland, and came to the United States some time between 1760 and 1765, settling on Sam's Creek, Frederick Co., Md. He began to preach in his own house, and in 1769 was joined in his labors by Robert Williams, and in the year following by John King. In 1773 his name appears on the *Minutes* as one of the preachers assisting Mr. Asbury, but there is no evidence that he continued in the work. In 1775 his name again appears as second preacher on Frederick Circuit, but he does not seem to have had much regard for Church order, and claimed the right to administer the ordinances of baptism and the Lord's supper. In 1776 he moved his family to the farm of captain Ridgely, who presented to him the use of it during life. He took charge of the society at Sam's Creek, and at Bush Forest, Hartford Co., and continued to be their preacher for five years. He died in the summer of 1781. See Sprague, *Annals of the Amer. Pulpit*, 7, 3; Simpson, *Cyclop. of Methodism*, s.v.

Stream

is the rendering in the A.V. of the following words in the original. **SEE TOPOGRAPHICAL TERMS.**

1. **qypæ**, *aphik* (^{<3815>}Job 6:15; ^{<3804>}Psalms 126:4; "brook," 42:1 [2]; "channel," ^{<1216>}2 Samuel 22:16; ^{<1985>}Psalms 18:15 [16]; ^{<3807>}Isaiah 8:7; elsewhere "river"), properly denotes a violent torrent, sweeping through a mountain gorge, like a *pipe*. It occurs only in the poetical books, and is derived from a root *aphak*, signifying "to be strong." **SEE CHANNEL.**

2. **dvaæshed** (^{<0215>}Numbers 21:15), literally *an outpouring*, is a place where the torrents from the mountains flow down into the valleys and plains, i.e. a *ravine*. **SEE VALLEY.**

3. **rwayj**, *yeor* (^{<2321>}Isaiah 33:21; "brook," 19:6, 7, 8; 23:3, 10; "flood," ^{<4417>}Jeremiah 46:78; ^{<3088>}Amos 8:8, 9; elsewhere "river"), is an Egyptian word, generally applied to the Nile, or to the *canals* by which Egypt was watered. The only exceptions to this usage are found in ^{<2715>}Daniel 12:5, 6, 7. **SEE NILE.**

4. l by; yabal (^{<2315>}Isaiah 30:25; “course,” 44:4), denotes strictly a *deluging* rain; hence an overflowing river. *SEE FLOOD.*

5. l zbonozel (^{<1978>}Psalm 78:16; ^{<2045>}Song of Solomon 4:15; “flood,” ^{<1258>}Exodus 15:8 ^{<1974>}Psalm 78:44; ^{<2343>}Isaiah 44:3; elsewhere “running” or “flowing” water), signifies a *trickling* rill, and is hardly a denominative at all.

6. l j nj nachal (^{<1970>}Psalm 78:20; ^{<2311>}Isaiah 11:15; 27:12; 30:28, 33; 34:9; 35:6; 37:6; 66:12; ^{<3153>}Amos 5:24; elsewhere “river,” “brook,” or “valley,” occasionally “flood”), is a term applied both to the dry torrent bed (^{<1212>}Numbers 21:12; ^{<1744>}Judges 16:4) and to the torrent itself (^{<1173>}1 Kings 17:3). It corresponds with the Arabic *wady*, the Greek *χειμάρρους*, the Italian *fiumara*, and the Indian *nullah*. *SEE VALLEY.*

7. hl j nj nachlah (only found in ^{<1904>}Psalm 124:4), is merely the fem. of the preceding. *SEE BROOK.*

8. gl P, peleg (^{<1944>}Psalm 46:4 [5]; elsewhere “river”), denotes an *artificial* rivulet or channel for watering land. *SEE IRRIGATION.*

9. Chald. rhhj nehar (^{<2070>}Daniel 7:10; elsewhere “river”), corresponds to the Heb. *rhn;* *nahar*, which designates a perennial current of water, and is the most regular term. *SEE RIVER.*

10. Ποταμός (^{<1688>}Luke 6:48, 49; elsewhere usually “river,” sometimes “flood” or “water”) is the proper Greek word for a *river* of any kind. *SEE WATER.*

Stream Of Egypt

(*μυακίη* *næj nj* *Nachal Mitsrayim*; Sept. *Ῥινκόρουρα* [pl.]; Vulg. *torrens Egypti*) occurs once in the A.V. instead of “the river of Egypt,” apparently to avoid tautology (^{<2372>}Isaiah 27:12). It is the best translation of this doubtful name, for it expresses the sense of the Hebrew while retaining the vagueness it has, so long as we cannot decide whether it is applied to the Pelusian branch of the Nile or the stream of the Wady el Arish. *SEE NILE; SEE RIVER OF EGYPT.*

Streaneshalch, Synod Of.

SEE WHITBY, COUNCIL OF.

Streater, Robert,

an English painter, was born in 1624. Upon the restoration of Charles II he was made the king's serjeant-painter, and was greatly prized by him. He died in 1680. His principal works are in the Theater of Oxford and the Chapel at All-Souls' College: *The Battle of the Giants with the Gods* is at Sir Robert, Clayton's, and *Moses and Aaron* in St. Michael's Church, Cornhill.

Street

Picture for Street

(/Wj , *chuts*, properly *out of doors*; **bwǫr]** *rechob*, properly *a wide place*; **qWv**, *shuk*, properly *an alley*; **πλατεῖα**, *a broad place*; **ῥύμη**, *a passage*)
 The streets of a modern Oriental town present a great contrast to those with which we are familiar, being generally narrow, tortuous, and gloomy, even in the best towns, such as Cairo (Lane, 1, 25), Damascus (Porter, 1, 30), and Aleppo (Russell, 1, 14). Their character is mainly fixed by the climate and the style of architecture, the narrowness being due to the extreme heat, and the gloominess to the circumstance of the windows looking; for the most part, into the inner court. As these same influences existed in ancient times, we should be inclined to think that the streets were much of the same character as at present. The opposite opinion has, indeed, been maintained on account of the Hebrew term *rechob*, frequently applied to streets, and properly meaning a *wide* place. The specific signification of this term, however, is rather a court yard or *square*. It is applied in this sense to the broad open space adjacent to the gate of a town, where public business was transacted (^{<61316>}Deuteronomy 13:16), and, again, to the court before the Temple (^{<1510>}Ezra 10:9) or before a palace (^{<17046>}Esther 4:6). Its application to the street may point to the *comparative* width of the main street, or it may perhaps convey the idea of *publicity* rather than of width, a sense well adapted to the passages in which it occurs (e.g. ^{<0190>}Genesis 19:2; ^{<07915>}Judges 19:15; ^{<12112>}2 Samuel 21:12). The street called "Straight" (q.v.) in Damascus (^{<4491>}Acts 9:11) was an exception to the rule of narrowness; it was a noble thoroughfare, one hundred feet wide, divided in the Roman age by colonnades into three avenues — the

central one for foot passengers, the side passages for vehicles and horsemen going in different directions (Porter, 1, 47). The shops and warehouses were probably collected together into bazaars in ancient as in modern times. We read of the baker's bazaar (^{<2472>}Jeremiah 37:21), and of the wool, brazier, and clothes bazaars (ἄγορά) in Jerusalem (Josephus, *War*, 5, 8,1); and perhaps the agreement between Benhadad and Ahab that the latter should "make streets in Damascus" (^{<1128>}1 Kings 20:34) was in reference rather to bazaars (the term *chuts* here used being the same as in ^{<2472>}Jeremiah 37:21), and thus amounted to the establishment of a *jus commercii*. A lively description of the bazaars at Damascus is furnished us by Porter (1, 58-60). The broad and narrow streets are distinguished under the terms *rechob* and *chuts* in the following passages, though the point is frequently lost in the A.V. by rendering the latter term "abroad" or "without," ^{<1156>}Proverbs 5:16; 7:12; 22:13; ^{<2472>}Jeremiah 5:1; 9:21; ^{<1156>}Amos 5:16; Nahum, 2:4. The same distinction is apparently expressed by the terms *rechob* and *shuk* in ^{<2172>}Song of Solomon 3:2, and by πλατεῖα and ῥύμη in ^{<2142>}Luke 14:21; but the etymological sense of *shuk* points rather to a place of *concourse*, such as a marketplace, while ῥύμη is applied to the "Straight" street of Damascus (^{<4491>}Acts 9:11), and is also used in reference to the Pharisees (^{<4182>}Matthew 6:2) as a place of the greatest publicity; it is therefore doubtful whether the contrast can be sustained. Josephus describes the alleys of Jerusalem under the term στενωποί (*War*, 5, 8, 1). The term *shuk* occurs elsewhere only in ^{<2172>}Proverbs 7:8; ^{<2112>}Ecclesiastes 12:4, 5. The term *chuts*, already noticed, applies generally to that which is *outside* the residence (as in ^{<1072>}Proverbs 7:12, A.V. "she is without"), and hence to other places than streets, as to a pasture ground (^{<1817>}Job 13:17, where the A.V. requires emendation). That streets occasionally had names appears from ^{<2472>}Jeremiah 37:21; ^{<4491>}Acts 9:11. That they were generally unpaved may be inferred from the notices of the pavement laid by Herod the Great at Antioch (Josephus, *Ant.* 16, 5, 3) and by Herod Agrippa II at Jerusalem (*ibid.* 20, 9, 7). Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob. 13:17; ^{<621>}Revelation 21:21). Each street and bazaar in a modern town is locked up at night (Lane, 1, 25; Russell, 1, 21), and hence a person cannot pass without being observed by the watchman. The same custom appears to have prevailed in ancient times (^{<2172>}Song of Solomon 3:3). See Thomson, *Land and Book*, 1, 38; Van Lennep, *Bible Lands*, p. 454; Hackett, *Illust. of Scripture*, p. 61. **SEE ROAD.**

Street, Thomas, D.D.,

a Presbyterian minister, was born in 1823. After passing through the usual course of study, literary and theological, he was admitted to the ministry. In 1854 he accepted a call to the pastorate of the Presbyterian Church of Green Hill, Philadelphia, where he remained six years, preaching with great acceptance and success. In 1860 he accepted a call to the pastorate of the Presbyterian Church at York, Pa., where he continued four years, and resigned to accept a call from the North Presbyterian Church of New York city. He remained in this position until 1873, when he was called to the pastorate of the Church in Cortland, N.Y., and continued until released by death, suddenly, in the cars, on his way from Cortland to Syracuse, Oct. 16, 1878. (W.P.S.)

Streit, Christian,

a Lutheran minister, was born in New Jersey June 7, 1749, and graduated at the College of Pennsylvania in 1768. He pursued his theological course under Dr. H.M. Muhlenburgh, and was licensed to preach by the Synod of Pennsylvania in 1769, in the same year taking charge of the Church in Easton, Pa., where he continued for ten years. He served as chaplain of the 3d Virginia Regiment in the Revolutionary war, and was subsequently settled over a Church in Charleston S.C. In July, 1782, he took charge of New Hanover, Pa., but in July 1785, assumed the pastorate of a Church in Winchester, Va., his field of operations extending for more than fifty miles. He died March 10, 1812, honored and revered by the whole community. See Sprague, *Annals of the Amer. Pulpit*, 9, 48.

Streit, Lawrence,

a Presbyterian minister, was born in Washington County, Pa., in 1820. He received careful parental and religious training; graduated at Jefferson College, Pa., in 1834; studied theology privately under the Rev. Nathaniel West, D.D.; was licensed by the Presbytery of Erie June 28, 1838, and ordained by the same presbytery in June, 1839, as pastor of Wattsburgh Church, Pa. He subsequently became pastor of Sunville and Fairfield churches, and died Aug. 5, 1858. Mr. Streit was a faithful and devoted servant of Christ. See Wilson, *Presb. Hist. Almanac*, 1860, p. 122. (J.L.S.)

Strickland, Isaac L.G.,

a Methodist Episcopal minister, was born in 1809, admitted on trial into the Tennessee Conference in 1834, and into full connection in 1836. He was transferred to the Texas Mission, Mississippi Conference, in October, 1838, and appointed to Montgomery Circuit; and in March, 1839, to Brazoria Circuit, where he died, July 2, 1839. He was an excellent preacher, animated by a spirit of unwavering and self-sacrificing devotion to the cause of the Redeemer. See *Minutes of Annual Conferences*, 3, 58.

Strickland, John,

a minister of the Methodist Episcopal Church, South, was admitted into the Georgia Conference Jan. 10, 1850. In the civil war he was chaplain to the 40th Georgia Regiment, and on his way home contracted the illness of which he died. See *Minutes of Annual Conferences of the M.E. Church, South*, 1863, p. 453.

Strife.

In the early Church it was considered a privilege to make oblations to the Church, and a sort of lesser excommunication to be debarred from doing so. The officers would not receive the offerings of persons that were at enmity or variance with their brethren, neither at the altar nor into the treasury. This custom was grounded upon the rule of our Lord (~~4023~~ Matthew 5:23). Further, all open enmity and quarrelling, *strife*, envy, and contention, were punished with excommunication, as tendencies towards, and lower degrees of, murder. See Bingham, *Christ. Antiq.* bk. 16, ch. 10, § 17.

Strigel, Victorin,

a Melancthonian Lutheran and professor at Jena, was born Dec. 26, 1514. He studied philosophy and theology at Freiburg and Wittenberg, and in 1544 began to lecture in those departments. The Smalkald war interrupted his career at Wittenberg, and he drifted about in consequence to Magdeburg, to Königsberg, and to Erfurt, where he renewed his professorial labors, though not regularly appointed to a chair. A settlement for him was obtained when the Ernestine gymnasium at Jena was founded and Melancthon refused to connect himself with its faculty, upon which Strigel was invited to take the vacant position. He arrived at Jena March 9,

1548, with twenty students, and gave himself earnestly to the work of promoting the growth and prosperity of the institution, whose first rector he became. In this work he was aided by Stigel, Schnepf, Justus Joinas (q.v.), and others, with whom he labored in entire harmony; but when Flacius (q.v.) arrived in 1557, a period of disturbance was introduced. The Flacianists urged duke John Frederic II to promulgate a confession of faith which should at the same time be a confutation of all errors, and the duke committed the preparation of the document to Strigel, Schnepf, and superintendent Hugel, all of whom protested against its promulgation as unnecessary and dangerous. Strigel offered to resign from the faculty rather than engage in the work asked at his hands, and finally declared openly that he adhered to the teaching of Melancthon's *Loci* of 1544. When the Flacian *Confutation* of 1559 was issued and was given almost symbolical authority in the churches of Ernestine Saxony, Strigel remonstrated and declared that he could not accept the confutation as of binding authority. The duke thereupon caused both him and Hugel to be seized by armed men on the night of March 25, and imprisoned until August, when after endeavors to force him to a change of views by means of disputations with Flacius and of threatenings, he was liberated in deference to the intercession of the university, the most prominent evangelical princes, and even the emperor; but he was ordered to remain quiet and not depart from Jena until he should have made satisfactory reply to the questions on which his views were required, a sentence which became the more easy to fulfill as he fell into fever and melancholia soon after his release from prison. The brutal treatment he had undergone excited general indignation, and the duke was forced to yield so far as to appoint a colloquy between Strigel and Flacius, which began Aug. 2, 1560, at Weimar. Five points of doctrine were to be discussed, but only the first, concerning the relation of the human will to divine grace in the work of conversion, was taken up. Strigel advocated, as always, the synergistic view, and pressed his arguments with such force and skill that Flacius allowed himself to be drawn into the assertion that original sin is the very substance of man in his natural state. After this colloquy the temper of the court began to change; and when the Flacianists persisted in pressing for a condemnation of Strigel despite an intimation that the duke desired peace, the extreme measure was taken of depriving Flacius of his professorship and expelling him with his followers from the university. Strigel, on the other hand, was rehabilitated in his chair; a declaration was issued and a visitation of the churches was ordered to pacify and unite their members.

The plan encountered strong opposition, however, and Strigel, to avoid further controversy, undertook a journey to Leipsic in the autumn of 1562, and then refused to return, though urged to come back by a deputation from Jena. The elector permitted him to choose between Leipsic and Wittenberg as the field of his future labors. He chose Leipsic. In March 1563, he began to lecture on philosophy and theology, and in connection with his general duties he prepared a commentary on the Psalms, in which his synergistic views were clearly expressed. The *odium theologicum* pursued him into this refuge also, and in February 1567, the rector closed his lecture room and forbade the further exercise of his professorship. Appeal to the elector produced no result, and he once more sought a place where he might rest in peace. He went first to Amberg and then to Heidelberg, where he became professor of ethics, and engaged in teaching with his usual success and acceptability; but he soon afterwards died, on June 26, 1569. He ranks among the most gifted of Melancthon's pupils, and among the influential men of his time with respect both to his academical and ecclesiastical position and to his literary activity. Strigel's works include philological studies (*Euripides*), Aristotelian philosophy (*Ethics* and *Dialectics*), and theology. We mention, *Hypomnemata in Omnes Libros N.T.*, etc. (Lips. 2 pts. 8vo): — *Loci Theologici*, etc. (Neustadt, 4 pts. with appendix, edited by Pezel, 1581-84): — *Hypomn. in Epitom. Philosophiæ Moralis P. Melancthon*, (also by Pezel, *ibid.* 1582). Strigel included much compilation in his works, though himself a clear and strong thinker. He possessed an extraordinary memory, and followed the principle of a common ownership in literary property; but he made no secret, of his method, and desired others to draw from him in a similar way. In other respects he was a worthy character, if a passionate and ambitious nature be left out of the account. See Adam, *Vitæ Theol.* p. 417 sq.; Bayle, *Dict.* s.v.; Erdmann, *De Strigelianismo* (Jena, 1658; Hanover, 1675, 4to); Merz, *Hist. Vitæ et Controvers V. Strigelii* (Tub. 1732); Otto, *De Strig Liberioris Mentis in Eccl. Luth. Viudice* (Jena, 1843).

Strigolniks.

SEE RUSSIAN SECTS.

Strigonia

(or *Gran*, in Hungary), THE COUNCIL OF, was held in 1114 by Lawrence, the archbishop. Sixty-five canons were published.

2. Orders that the epistle and gospel be explained every Sunday to the people in large churches; in small parishes the Creed and the Lord's Prayer.
3. Orders that in all large churches there shall be clerks of every degree.
4. Orders that the people shall come to the sacraments of penance and the holy eucharist at Easter and Christmas; the clerks at all the great festivals.
6. Orders that ignorant priests shall be deposed.
10. Enacts a penalty for not calling in the priest in time of dangerous sickness; in case of death, the penalty to be enforced against the wife or relations of the deceased; or, if he have none, against his agent and two of the old persons of the place in which he lived.
11. Forbids to raise to the episcopate a married man, unless with the wife's consent.
15. Forbids bishops and priests to keep slaves.
17. Forbids to consecrate a church which is not endowed.
18. Forbids to ordain a clerk without a title.
27. Directs that the bishop shall regulate the nourishment and manner of life to be observed by canons, according to their rule.
28. Declares that the children of persons who have voluntarily embraced a canonical life may not lay claim to their property without their consent.
32. Forbids deacons and priests to marry after ordination.
37. Directs that abbots shall be seldom absent from their houses, and then only for a short time, and after notice given to the bishop.
38. Forbids abbots to use the episcopal ornaments, and denies to them the power of preaching, hearing confessions, and baptizing.
39. Forbids to confer holy orders upon monks.
46. Directs that nothing be said or sung in church but what has been ordered in synod.
47. and 48. Relate to drunkenness among ecclesiastics.
49. Relates to the same vice among the laity.

50. Directs that in every city the bishop shall have two hoses for the incarceration of penitents.

53. Directs that a woman thrice deserting her husband shall, if noble, be put to penance, without any hope of ever being restored to him; if a woman of low degree, be sold as a slave. Also orders that a husband slandering his wife, by accusing her of adultery, shall suffer the same punishment; orders the same penalties against a husband deserting his wife from motives of hatred and aversion, and gives liberty to the wife in such case to marry another.

54. Deposes any clerk marrying a second time, or marrying a widow or divorced woman.

55. Appears to allow of priests who have married twice exercising their office, if their wives consent to separate from them.

59. Forbids clerks to keep taverns, or to practice usury; deposes those who drink at taverns without sufficient cause.

61. Forbids Jews to keep any Christian servants.

See Mansi, *Supp.* vol. 2, Coll. 283, etc.

String (Or String Course),

Picture for String

a projecting horizontal band or line of moldings in a building. Round the exterior of a building the string is carried round the buttresses, and sometimes over the windows, forming the drip stone.

Stringed Instrument

Picture for Stringed

is the rendering, in the A.V., of two Heb. words

1. **hnygn** *neginah* (Habakkuk 3, 19), which likewise denotes the *music* of such an instrument (and so rendered in ^{<X1814>}Lamentations 5:14), or a “*song*” adapted to such an accompaniment (and so rendered in the titles of many psalms), or in derision (^{<X1810>}Job 30:9; ^{<X1814>}Lamentations 3:14). *SEE NEGINAH.*

2. ~~Ynanni~~ ^{Ynanni} (only found in the plur., ~~Psalm~~ Psalm 150:4; “whereby,” 45:8 [9]), which is of uncertain derivation and signification, but probably denotes the *chord* of some musical instrument. The Hebrews had various stringed instruments, chiefly or exclusively of the harp or guitar form; and similar ones have always prevailed in the East, if we may judge from the specimens exhibited on the Egyptian and Assyrian monuments. *SEE MUSICAL INSTRUMENTS.*

Stringfield, James King,

a minister of the Methodist Episcopal Church, South, was born in Nashville, Tenn., March 27, 1839. After receiving a liberal education, he was licensed to preach in June 1858, and admitted on trial into the Holston Conference in October 1858. In 1862 he became chaplain in the Confederate army, and in 1869 was appointed professor at Asheville, N.C. His labors there were very brief, as he died suddenly of inflammation of the brain, June 2, 1870; See *Minutes of Annual Conferences of the M.E. Church, South*, 1870, p. 410.

Stringfield, Thomas,

a minister of the Methodist Episcopal Church, South, was born in Kentucky in 1796. He embraced religion when only eight years of age, and in his twelfth year removed to Alabama. In the War of 1812 he became a soldier under Gen. Jackson, and maintained his Christian character throughout. He joined the Tennessee Conference Nov. 10, 1816, and when the Holston Conference was set off he became a member of it. In 1825-26 the Gallagher controversy was at its zenith, and Mr. Stringfield felt called upon to defend Methodism against the caricatures and slanders of its enemies, which he did at the expense of great labor and of thousands of dollars. In 1828 he obtained leave to be without an appointment, owing to feeble health. From 1829 to 1832 he was agent for the Holston Conference Seminary, and in 1836 was elected editor of the *Southwestern Christian Advocate*, and filled that office until 1841. He was agent of the American Bible Society from 1844 to 1849. In 1852 he was agent for the Strawberry Plains College. He was made supernumerary in 1853, effective in 1854, superannuated again in 1856, and thus continued until his death, July 12, 1858. See *Minutes of Annual Conferences of the M.E. Church, South*, 1858, p. 25.

Stripe

(usually some form of **hkn**; *nakah*, to smite; but occasionally [**gn**, *nega*, contact; **hrʾbj** } *chabburah*, or **hrʾbj** } *chaburah*, a bruise; **hMWI hʾni** *mahalumma*, a stroke; **μόλωχ**, a wale; **πληγή**, a wound), a blow inflicted as a judicial punishment, usually with a rod. **SEE BASTINADO**. Among the Hebrews, to be beaten with stripes was a theocratic form of punishment for offenses of the less heinous kind. It was left to the judges when to inflict them, and how many to give limiting them, however, to forty as the greatest number that could be inflicted for a single offense (^{<0201>}Deuteronomy 25:1-3). To be sure that the punishment was kept within the bounds of the law, the custom was to give forty save one (^{<0124>}2 Corinthians 11:24). The offender, when receiving them, was laid prostrate on the ground, and the whip was applied to his back uncovered. Many allusions are made to this form of chastisement, as a symbol of primitive dealing or disciplinary correction generally (^{<0126>}Proverbs 17:26; 20:30; ^{<0832>}Psalms 89:32)., **SEE PUNISHMENT**.

Stromata

(**Στρώματα**, *miscellanies*) is the most important work of Clement (q.v.) of Alexandria, of which the full title is *Gnostic Dissertations concerning the True Philosophy*. This work is designed to show, in opposition to the Gnostics, that Christians had their secret and deep mysteries, and were, in fact, the only people who deserve the name of Gnostics, as being alone truly learned on these subjects. For a full analysis of the work, see Riddle, *Christ. Antiq.* p. 97-107.

Strong, Cyprian, D.D.,

a Congregational minister, was born at Farmington, Conn., May 26, 1744 (O. S.). He graduated at Yale College, 1763, entered the ministry Oct. 7, 1766, and was ordained, Aug. 19, 1767, pastor in Portland, Conn., where he remained until his death, in 1811. He published, *A Discourse on* ^{<0126>}Acts 2:42, in which the Practice of Owning the Covenant is Particularly Examined (1780): — *Animadversions on the Substance of Two Sermons Preached at Stepney by John Lewis, A.M., entitled "Christian Forbearance to Weak Consciences a Duty of the Gospel"* (1789): — *An Inquiry wherein the End and Design of Baptism, etc., are Particularly Considered and Illustrated* (1793): — *A Second Inquiry into the Nature*

and *Design of Christian Baptism* (1796); and several occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 1, 651.

Strong, John D.,

a Presbyterian minister, was born at Rockaway, N.J., Jan. 26, 1821. He prepared for college at Millville Academy, N.Y., graduated at Williams College; Mass., in 1848, and at Auburn Theological Seminary, N.Y., in 1851; was licensed by Cayuga Presbytery in 1850, and soon after leaving the seminary he went out West and preached at Fort Madison, Ia. He afterwards became pastor successively of the Stone Church, Iowa City, Springfield, Ia.; Fairplay, Jamestown, Lowville, and Leeds, Wis. He died May 14, 1859. During his ministry two churches were organized under his care, and many revival seasons were granted in answer to his prayers and labors. See Wilson, *Presb. Hist. Almanac*, 1860, p. 122. (T.L.S.)

Strong, Jonathan, D.D.,

a Congregational minister, was born at Bolton, Conn., Sept. 4, 1764. He graduated at Dartmouth College in 1786, and was ordained, Jan. 28, 1789, colleague pastor in Randolph, Mass., where he remained until his death, Nov. 9, 1814. He published, *An Oration on the Fourth of July* (1810) several occasional *Sermons*: besides articles in the *Panoplist* and other magazines. See Sprague, *Annals of the Amer. Pulpit*, 2, 275.

Strong, Nathan, D.D.,

a Congregational minister, was born at Coventry, Conn., Oct. 16, 1748. He graduated at Yale College in 1769, was appointed tutor in 1772, and was ordained, Jan. 5, 1773, pastor of the First Church, Hartford, where he remained until the close of life, Dec. 25, 1816. He published, *The Doctrine of Eternal Misery Consistent with the Infinite Benevolence of God* (1796):-- two volumes of *Sermons* (1798, 1800). In 1799 he was the principal compiler of the *Hartford Selection of Hymns*, a number of them written by himself; and in 1800 he was the originator of the *Connecticut Evangelical Magazine*. A number of occasional *Sermons* were also published by him. See Sprague, *Annals of the Amer. Pulpit*, 2, 34.

Strong, Paschal Nelson,

a minister of the (Dutch) Reformed Church, was born at Setauket, L.I., in 1793. He was a lineal descendant of John Strong, the first ruling elder in

the Church of Northampton, Mass., who came to this country in 1630. At thirteen years of age he entered Columbia College, and graduated with the highest honors in 1810. He studied theology with Dr. J.M. Mason, and was licensed in 1815 by the Presbytery of New York. He and his classmate, Rev. John Knox, were immediately called as colleague pastors of the Church in New York, with Drs. Kuyper and Milledoler, and were ordained and installed together by the Classis of New York, July 14, 1816. His ministry was brief, but brilliant, popular, and powerful. He was an eloquent preacher, a fine classical and exegetical scholar, evangelical in sentiment, and characterized by deep personal piety and faithful pastoral service. A pulmonary disease, for which an ocean voyage and a visit to the West Indies brought no relief, ended his days, April 7, 1825, in the island of St. Croix, where his grave and monument still are. His death was peaceful and happy. His only publication was a sermon, which attracted much attention at the time, preached Nov. 17, 1822, after the yellow fever of that year in New York, and entitled *The Pestilence a Punishment for Public Sins*. He possessed fine executive talents, and it was chiefly through him that the Board of Domestic Missions of the Reformed Church was organized. See *Life of Dr. Livingston*, p. 399, 400; Sprague, *Annals of the Amer. Pulpit*, 9, 2, 191; Corwin, *Manual of the Ref. Ch.* p. 224; (W.J.R.T.)

Strong, Thomas M., D.D.,

a (Dutch) Reformed minister, and brother of Rev. Paschal N. Strong, was born at Cooperstown, N.Y., in 1797, graduated at Columbia College in 1816, received his theological education under Dr. J.M. Mason and at Princeton Seminary, and settled in 1819 in the Presbyterian Church in Norfolk, Va. Thence he removed to the Associate Reformed churches of Chambersburgh and Shippensburgh, Pa., 1821-22. In 1822 he accepted the call of the Reformed Church of Flatbush, L.I., where he remained until his death in 1861. Seldom does God give to the Church a more finely rounded and exalted character. "Resolute, without arrogance; modest, without timidity; positive in his convictions, without pride of will; persevering, without pretension; diligent, without ostentation of intentions; firm, without obstinacy; tenacious of his moral and personal preferences, without bigotry or hypocrisy; quick in his estimate of duties, without wayward impulses; devoted to duty, without thirst for personal exaltation; methodical, without mechanical servility to circumstances; learned, without pedantry; and godly, without affectation of sanctity he seemed, indeed, to illustrate how natural qualities may be toned and softened into well nigh

untarnished beauty by the power of Christ working upon them all." He was a diligent student, a prolific preacher, always earnest, sedate, and pleasant, solid and instructive, wide awake, and devoted to his work. For thirty-four years he was the stated clerk of the General Synod of the Reformed Church. He was the balance wheel of that ecclesiastical body, yet so modest and so genial, courteous and considerate, that he never appeared in the least officious, and was always deferred to with unquestioning respect. There was no appeal from his statements of facts and of the law of the house in that assembly. He presided over its sessions in 1836. His name and services are identified with almost every important measure of the Church during the long period of his official connection with it. His ministry was blessed with a powerful revival which gave new life to him and to his Church. His influence on Long Island was wide spread. He published a *Hist. of Flatbush, in King's County, L.I.* (N.Y. 1842, 12mo), which is a memorial of his industrious historical research. See Corwin, *Manual of the Ref. Ch.* p. 222-226; Wilson, *Presb. Hist. Almanac*, 1862, p. 297; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W.J.R.T.)

Strong, Titus,

a Protestant Episcopal clergyman, was born at Brighton, Mass., Jan. 26, 1787, and removed with his parents to Boston in 1788. His father being drowned the next year, young Strong was taken to his grandfather's in Northampton, and in 1801 began to learn the trade of printer. In July, 1805, he undertook the study of law, then had serious thoughts of fitting himself for the stage; but in 1807 he commenced the study of theology, under the direction of Mr. Whitman, of Goshen. The same year he entered the law office of H. Townsend, of Dedham, came under the influence of Episcopalianism, and was admitted a candidate for holy orders Oct. 1, 1812. He was ordained deacon Marci 24, 1814, at Dedham, by bishop Griswold, and priest March 26, 1815, and at the same time was instituted rector of St. James's parish, Greenfield, Mass. He retained this rectorship until the close of his life, in June, 1855. He published (1812-51) educational and theological treatises, etc.: — *Sermons*: — *Poems*: — and contributed to *the Gospel Advocate* and other periodicals. See Sprague, *Annals of the Amer. Pulpit*, 5, 575.

Strong, William L.,

a Presbyterian minister, was born at Salisbury, Conn., Oct. 18, 1782. He received a good preparatory education, graduated from Yale College, Conn., in 1813, studied theology privately, was licensed by the New Haven Association, and ordained pastor at Somers, Conn., by the Tolland County Association in 1814. Here he labored earnestly for twenty-five years, then removed to Redding, Fairfield Co., Conn., where he preached for five years then accepted a call from Vienna Presbyterian Church in Ontario County, N.Y., where he was pastor for ten years, when, owing to infirmities, he retired, and removed to Fayetteville, N.Y., where he died, Aug. 31, 1859. A number of his sermons have been published, and a tract, *The Sinner Condemned Already*. Mr. Strong was an ardent evangelical preacher, thoroughly conversant with the history and polity of the Church. See Wilson, *Presb. Hist. Almanac*, 1861, p. 164. (J.L.S.)

Strong Drink.

SEE DRINK, STRONG.

Strongdsan Gambo,

in Mongol and Tibetan mythology, is a primeval and celebrated king of Tibet, who had two wives --Dara Aekkae and Kuillingtu Urultu --both of whom were incarnations of good genii. They had rendered especially meritorious service to the race of mankind, inasmuch as they had aided the wise Chutuktu in removing its sin and delivering its members; and they were consequently accorded divine honors.

Strophaeus,

an epithet applied in Greek mythology to *Mercury* in the character of porter (Aristoph. *Plutus*, 1153).

Strophius,

the name of several persons in Grecian mythology. 1. The father of Scamander (Homer, 2, 5, 49). 2. A son of Crisus, king of Phocis and father of Pylades (Pindar, *Pyth.* 11, 53; Eurip. *Orest.* 33; Pausan. 2, 29, 4). 3. A son of Pylades and Electra (Pausan. 2, 16, 7).

Stroth, Friedrich Andreas,

a German scholar, was born at Triebsees, in Pomerania; March 5, 1750. For some time he was director of the gymnasium at Coburg, and died June 26, 1785, at Lauchstadt. He wrote, *Dissertatio de Codice Alexandrino* (Halle, 1771): — *Programma, quod Lectiones nonnullas Codicis Groeci V.T. Exhibet, qui Venetiis in Bibliotheca S. Marci Asservatur* (ibid. 1775): — *Symbole Critioe ad Illustrandam et. Emendandam Alexandrinorum Interpretum Versionem ex Justino Martyre aliisque Patribus Ecclesiasticis Collectoe*, reprinted in Eichhorn's *Repertorium der. morgenlandischen und bibl. Literatur*, 3, 313; 6, 124, 163; 13, 158, 168 (Leips. 1778-83): — *Index Criticus Omnium Codicum Versionis Alexandrinæ Manuscriptorum* (ibid.), 5, 92, 134; 8, 177, 205; 11, 45, 72. See Winer, *Handbuch der theol. Literatur*, 2, 794; Fürst. *Bibl. Jud.* 3, 394. (B.P.)

Stroud, Asa B.,

a Methodist Episcopal minister, was born April 11, 1807. He was converted in 1823, admitted on trial by the Ohio Conference in 1830, and appointed to Kanawha Circuit. The following appointments were filled by him: Letart Falls Circuit, Charleston Circuit, Parkersburg and Athens circuits, New Haven, Eaton, Franklin, Monroe, Urbana, South Charleston, Reply, Cincinnati Mission, and Milford Circuit, where he died, Sept. 23, 1849. He was a faithful preacher and a most self-sacrificing pastor. See *Minutes of Annual Conferences*, 4, 386.

Stroud, Thomas D.,

a minister of the Methodist Episcopal Church, South, was received on trial in the Memphis Conference in 1840. In 1841 he was transferred to the Arkansas Conference, and continued to labor until a few days previous to his death, November 1844. See *Minutes of Annual Conferences of the M.E. Church, South*, 1845, p. 23.

Strout, George D.,

a minister of the Methodist Episcopal Church, was born at Cape Elizabeth, Me., Jan. 24, 1802, and united with the Church April 23, 1820. He was licensed as a local preacher in September 1827, and was admitted into the Maine Conference in 1830. He was ordained deacon in 1832, and elder in 1834. His ministry was spent in the Maine and East Maine conferences, and

lasted until closed by death, at Pittston, Oct. 22, 1868. See *Minutes of Annual Conferences*, 1869, p. 145.

Strout, Joseph C.,

a minister of the Methodist Episcopal Church, was born at Cornish, Me., in 1833. In 1846 he was converted, and united with the Church. He was educated in the East Maine Conference Seminary, at Bucksport, and entered the Maine Conference in 1857. His ministry was very successful, but brief, as he died Jan. 25, 1862. See *Minutes of Annual Conferences*, 1862, p.116.

Strout, Oran,

a minister of the Methodist Episcopal Church, was born at North Poland, Me., Oct. 10, 1801, and united with the Church when nineteen . He was admitted to the East Maine Conference in 1853, aid superannuated in 1862. He died at Searsmont, Feb. 23, 1872. See *Minutes of Annual Conferences*, 1872, p. 67.

Strozzi, Bernardo,

called *Capuccino*, an Italian painter, was born at Genoa in 1581, and studied under Pietro Sorri, but at the age of seventeen he entered the Capuchin Order, and finally became a secular priest. He died at Venice in 1644, leaving many sacred pieces, which are enumerated in Hoefler, *Nouv. Biog. Gen.* s.v.

Strozzi, Lorenza,

an Italian nun, was born at Capalia, near Florence, March 6, 1514, and brought up in the monastery of St. Nicholas del Prato, where she took the Dominican habit and devoted herself to religious duties, teaching, and music. She composed hymns and Latin odes on all the festivals (Flor. 1588, 8vo), which were long used in all the services, and were translated into French by Pavilion and set to music by Maudit. She died Sept. 10, 1591.

Struensee, Adam,

a German theologian, was born Sept. 8, 1708, at Neurippin, in Brandenburg, of a wealthy family, and early began the study of theology with a circle of young companions, who styled their meetings *colloquia*

biblica. Although warmly attached to the Moravian count Zinzendorf, he refused to join that community. In 1730 he was made chaplain of the countess Sayn-Wittgenstein, who resided at Berleburg, and after 1732 was pastor of several churches in Halle, and also occupied a chair of theology there. In 1757 he became provost of the Church of Altona; and in 1761 ecclesiastical superintendent of the duchies of Sleswig and Holstein. He died at Rendsburg, June 20, 1791; During all his life, Struensee was characterized by an enlightened piety and a most exemplary and amiable deportment. He wrote, *Betrachtungen ub. Sonnund Festtags Evangelia* (Halle, 1747-48, 1758, 4 vols.) *Sammlung erbaulicher Schriften*, etc. (ibid. 1755-56, 3 vols.): — *Gedachtnissreden* (ibid. 1756): — *Predigten* (Altona, 1758-60, 3 vols.): — *Theologische Moral* (Flensburg, 1765): — *Theologische Abhandlung* (Altona, 1765): — *Biblischer Unterricht*. (Halle, 1768).

Strut (Or Strutting Piece).

In carpentry, any piece that keeps two others from approaching, and is, therefore, itself in a state of compression; in contradistinction to a tie, which keeps the two points of the frame to which its extremities are attached from receding, and is, therefore, in a state of tension. — Parker, *Gloss. of Architect.* s.v.

Struthers, Gavin, D.D.,

a Presbyterian divine, was born in 1790. He was educated at the University of Glasgow, Scotland, and after studying divinity was called to the Anderston Relief Church, Glasgow, and was ordained in 1817. He was mainly instrumental in bringing about the union between the United Secession and the Relief Church, and was the author of the address read from all the pulpits of both denominations at its consummation; also author of *Memoirs of American Missionaries* (18mo): — *a History of the Relief Church*:— and an *Essay on Christian Union*. Dr. Struthers was an earnest thinker, and died July 11, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, p. 272; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (J.L.S.)

Stryker, Isaac P.,

a missionary of the (Dutch) Reformed Church to Borneo, was born at Harlingen, N.J., Nov. 27, 1811, and was brought up to mechanical labor, until God turned him aside to prepare for the Gospel, ministry. He began

his studies late in life, graduated at Rutgers College in 1837, and from the Theological Seminary at New Brunswick in 1840. In November of that year, having been ordained as an evangelist to the heathen by the Classis of New Brunswick, he sailed for Borneo with his classmate Rev. William T. Van Doren and wife. He died of a swift fever at Singapore in 1842, after spending a year in Java, as required by the law of the Dutch government, and almost before the real beginning of his missionary work. He was a man of fervid piety, zealously earnest in the Christian life, and thoroughly devoted to the cause of Christ among the pagans; The mission to which he belonged, after years of patient struggles, was abandoned in 1849. Mr. Stryker was unmarried. See , Corwin, *Manual of the Ref. Church*, p. 473. (W.J.R.T.)

Stryker, Peter,

a (Dutch) Reformed minister, was born in New York city in 1764, studied theology under Dr. Livingston, was licensed by the General Synod of the Reformed Church in 1788, and for over forty years actively engaged as minister of the following churches of that order Northampton and Southampton, Pa., 1788-90; Staten Island, 1790-94; Belleville, N.J., 1794-1809; Stone House Plains, 1810-12; Berne, N.Y., 1828-29, when, on account of feeble health, he resigned all pastoral service. For many years he was the oldest living clergyman of that Church. In his best days he is said to have been “a powerful preacher, plain, practical, and pungent a real orator.” His piety was eminent. He said that not a doubt of his personal acceptance with God beclouded his soul for several years before his departure, which occurred in 1847. His end was peace, and he is remembered among the patriarchs of the Church. He preached with equal ease in Dutch and in English. See Corwin, *Manual of the Ref. Church*, p. 474. (W.J.R.T.)

Strymo,

in Grecian mythology, was the daughter of the river god Scamander, and wife of Laomedon, the king of Troy. Laomedon’s queen is, however, sometimes named *Placia* instead.

Strymon,

a proper name applied in Greek mythology to various persons: 1. A son of Mars and Helice, whose daughter Terina was also beloved by Mars and

bore him Thrassa. 2. A son of Oceanus and Tethys, or of Pontus and Thalassa. The navigable river over which Strymon ruled was rendered unnavigable by Hercules; who drove through it the herds of Geryon.

Strype, John,

an ecclesiastical writer, was born at Stepney, England, Nov. 1, 1643. After being educated at St. Paul's School for six years, he entered Jesus College, Cambridge, July 5, 1662, whence he removed to Catharine Hall, where he took his degree of A.B. in 1665, and that of A.M. in 1669. He received the perpetual curacy of Theydon-Boys, County of Essex, July 14, 1669, but left it a few months after on being appointed minister of Low-Leyton. Although he enjoyed this preferment for over sixty-eight years, and administered the sacrament on Christmas day for sixty-six years successively, yet he was never instituted nor inducted. Soon after he went to Low-Leyton, he obtained access to the valuable manuscripts of sir Michael Hicke, and began from them some of those collections which he afterwards published. Towards his latter days he held the sinecure of Terring, Sussex, and was lecturer of Hackney till 1724, when he resigned that position. He died at Hackney, Dec. 11, 1737. His publications were, *Lightfoot's Works* (Lond. 1684, 2 vols. fol.): — *Memorials of Archbishop Cranmer* (1694, fol.): — *Life of Sir Thomas Smith* (1698, 8vo):—*Life and Actions of John Aylmer, Bishop of London* (1701, 8vo): — *Life of Sir J. Cheke*, etc. (1705, 8vo): — *Annals of the Reformation, etc., in England* (1709-31, 4 vols.):— *History of the Life and Actions of Edmund Grindal, Archbishop of Canterbury* (1710, fol.): — *Life and Acts of Matthew Parker, Archbishop of Canterbury* (1711, fol.): — *Life and Acts of John Whitgift, Archbishop of Canterbury* (1718, fol.): — *Ecclesiastical Memorials* (1721, 3 vols. fol.): — *Sermons*, etc. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Stuart, Cohen M., D.D.,

a distinguished Presbyterian divine of Rotterdam, was a native of Holland and educated for the ministry in the Reformed Church. He was sent as a delegate to represent the churches of Holland in the World's Evangelical Alliance, which convened in the city of New York in October 1873. He took an active part in all the proceedings of that august assembly, and delivered the answer to the Rev. Dr. William Adams's address of welcome to the Alliance. He also read a paper on the state of the evangelical

Protestant Church of Holland and the Netherlands, which was published among the proceedings of that body. He was a member of the Evangelical Conference of the Protestant Church of the Netherlands; a very popular and successful preacher, and his death was a great loss to the general Church. Dr. Stuart was so well pleased with the American Church and people that he expressed a desire while here to remove to this country and settle among us, but providential circumstances prevented him from carrying out his wishes in that respect. He died at Utrecht in January 1879. (W.P.S.)

Stuart, Henry B.M.C.,

duke of York and cardinal, grandson of James II of England, was born in Rome, March 6, 1725, and after the battle of Culloden, which was lost by his elder brother, April 27, 1746, he entered the ecclesiastical ranks. Benedict XIV gave him the purple, July 3, 1747, and afterwards the archbishopric of the Lateran and several other dignities. To these Clement XIII added other offices which yielded him rich revenues. But the French Revolution stripped him of all these, and he even sold his family jewels in aid of pope Pius VI. George III of England gave him a pension of four thousand pounds, which he retained till his death, at Frascati, July 13, 1807. To him are attributed *Constitutiones Synodales Ecclesiae Tusculanae* (Rome, 1764) and *Appendix ad Tusculanam Synodum* (ibid. 1764), which, however, are really the works of the Jesuit Stefanucci. With this prince-prelate the royal house of Stuart became extinct.

Stuart, Moses,

a learned Congregational divine, was born at Wilton, Conn., March 26, 1780. He early began to develop a taste for books, reading Edward's *On the Will* when he was only twelve years of age. At the age of fifteen he was sent to an academy in Norwalk, Conn., and entered the sophomore class of Yale College in May 1797, graduating with the highest honors of his class in 1799. The year after he spent teaching in an academy at North Fairfield, Conn., and during a part of the year following he was principal of a high school in Danbury. He was admitted to the bar in 1802 at Danbury, but the week previous had been chosen tutor in Yale, which position he accepted. During his tutorship, desirous of procuring an appropriate work on the Sabbath, Mr. Stuart borrowed of the president Macknight's work *On the Epistles*, the perusal of which awakened him to spiritual things and resulted

in his conversion. In the early part of 1803 he connected himself with the Church in Yale College, began to study theology under president Dwight, and was soon after licensed to preach by the New Haven Association. He was ordained pastor of the Church in New Haven formerly served by Dr. Dana, March 5, 1806. On Feb. 28, 1810, he was inaugurated professor of sacred literature at Andover, and continued in the active discharge of his duties until 1848, when he resigned in consequence of advancing age. After this, however, his mind retained its wonted activity, and he published two or three works requiring minute and profound Biblical investigation. Taking his daily walk, he fell, fracturing the bone of his wrist. He afterwards took a severe cold, which passed into a typhoid fever and issued in death, Jan. 4, 1852. Mr. (for he refused the title of Dr.) Stuart's life was one of incessant labor, devoted chiefly to Biblical literature. In this he led the way in his own country with most happy results. His own contributions to sacred learning are very valuable; but perhaps he did even more by the impulse he gave to Biblical study, and the sound principles of Biblical exegesis which he instilled into the minds of his younger brethren, especially in America, than by the works which he himself published. His chief writings are, a *Grammar of the Hebrew Language* (1813; of which a 5th ed. appeared at Oxford in 1838): — a *Hebrew Chrestomathy* (1832): — *Course of Hebrew Study* (1830): — a *Grammar of the New Test. Dialect* (2d ed. 1841): — *Commentary on the Epistle to the Hebrews* (1827, 2 vols.; reprinted, Lond. 1828): — *On the Epistle to the Romans* (1832; London, 1833): — *On the Apocalypse* (1845; Edinb. 1847): — *On Daniel* (1851): — *Ecclesiastes* (1851): — *Proverbs* (1852): *Critical History and Defense of the Old; Test. Canon* (1845): — *A Scriptural View of the Wine Question* (1848): --*Sermons* (1810-46). He was also a large contributor to the *Biblical Repository* and the *Bibliotheca Sacra*. A monument has been erected to his memory at Andover, on which he is styled "the father of Biblical science in his native country." See Sprague, *Annals of the Amer. Pulpit*, 2, 475; Park, *Funeral Discourse* (1852); *Meth. Quar. Rev.* April 1852; *Christian Review*, April 1852; *Journ. of Sac. Lit.* Jan. 1853.

Stubble

is the rendering in the A.V. of two Heb. and one Gr. word:

1. Usually **vqj** *kash* (which is invariably so rendered), so called from its *dryness*, which denotes the dry halm of grain, partly as left standing in the

fields (^{<1052>}Exodus 5:12), and then sometimes burned over (15:7; ^{<2324>}Isaiah 5:24; 47, 14; ^{<2015>}Joel 2:5; ^{<3010>}Nahum 1:10; ^{<1101>}Obadiah 18), and partly as broken up into chaff by treading out the grain, and so separated by ventilation (^{<1835>}Job 13:25; 42:20 [28]; ^{<1932>}Psalms 83:24; ^{<2401>}Isaiah 40:24; 41:2; ^{<2433>}Jeremiah 13:24). *SEE CHAFF.*

2. Once ^{<1052>}teben, *teben* (Job. 21:18), properly *straw*, as used for provender. *SEE STRAW.*

3. Once ^{<1052>}καλαμῆ (^{<4102>}1 Corinthians 3:12), which denotes in general the stalk of grain after the ears are removed (Xenoph. *Ver.* 5, 18; Sept. for ^{<1052>}vqj ^{<1052>}Exodus 15:7; ^{<2015>}Joel 2:5). In Egypt the reapers only cut off the ears of the corn with the sickle, leaving the straw, which they deemed worthless, to rot on the ground. Hence when the cruel Pharaoh commanded the Hebrew brick makers to gather straw for themselves (^{<1052>}Exodus 5:12), though guilty of excessive tyranny, he did not, as some have supposed, ordain a physical impossibility. *SEE BRICK.*

Stubbs, Aaron J.,

a minister of the Methodist Episcopal Church, was born in Butler County, O., March 13, 1830, and was converted and joined the Church in 1849. He was admitted on trial into the Central Ohio Conference in September 1857. In April 1864, he was elected chaplain of the 32d Regiment of Ohio Volunteers. He lost his health while in the army, was superannuated at the Conference of 1864, and settled at Patterson, Hardin Co., O., where he died, June 14, 1865. His labors were very acceptable and useful. See *Minutes of Annual Conferences* 1865, p. 142.

Studdiford, Peter,

a (Dutch) Reformed minister, was born in New York city in 1763, graduated from Columbia College in 1786, and studied theology with Dr. John H. Livingston. He was licensed by the Synod of the Reformed Dutch Church in 1787, and settled that year at Readington, N.J., having Bedminster as an associate Church until 1800, and then ministered at Readington alone until his death, Nov. 30, 1826. In 1812 he was appointed professor of Hebrew by the General Synod. His record is that of a man of large views, much learning, and intense devotion to his ministerial work. He had a great reputation as an extemporaneous preacher, sometimes transcending himself when called upon in an emergency, and always on

these occasions speaking with elaborate finish and great force. He was noted as a patriotic citizen, a faithful pastor, and a Christian of deep personal piety and of catholic sentiments. See Corwin, *Manual of the Ref. Church* p. 229. (W.J.R.T.)

Studdiford, Peter O., D.D.,

a Presbyterian divine, son of the preceding, was born at Readington, N.J., Jan. 11, 1799. He early made a profession of religion, pursued his preparatory studies at the Academy at Baskingridge, N.J., and subsequently at Somerville. In 1816 he graduated with the highest honor at Rutgers College, New Brunswick, was occupied three years in teaching, and graduated at the Theological Seminary at Princeton in 1821; He was licensed by the New Brunswick Presbytery April 27, 1819, ordained as an evangelist by the same presbytery Nov. 28, 1821, and on Dec. 2, 1821, commenced his labors at Lambertville, N.J., alternating for one year with the Solebury Church in Pennsylvania. In June 1825, he was installed pastor of the Lambertville and Solebury churches, which relation existed most happily for a period of forty-five years. He died June 5, 1866. Dr. Studdiford was a sound and able theologian, a judicious and most instructive preacher, and admirably fitted and successful as an educator. See Wilson, *Presb. Hist. Almanac*, 1867, p. 204. (J.L.S.)

Studeniz,

in Slavic mythology, is the lake in the gloomy recesses of the mighty beech wood on the island of Rügen, whose waters were used to wash the wheels of the wagon in which the goddess Nerthus had passed through the island. The slaves who performed that labor were immediately drowned. The lake swarmed with fishes, but none were allowed to be taken from it because they belonged to the goddess. Even to approach the lake was a capital offense.

Studies Of The Clergy.

In the early Church, the clergy were obliged to lead studious lives, and no pleas were allowed as just apologies for the contrary. Their chief studies were to be the Holy Scriptures, to which special attention was demanded, and the approved writers and canons of the Church. Other books were to be sparingly and cautiously used. Heretical works were to be read only upon necessity to confute them or caution others against them. Beyond

this, there was no obligation on them to read human learning, nor was there an absolute prohibition of it. Where such study could be made to minister to divinity, it was not only allowed, but encouraged, and the study of such learning rightly applied did very great service to religion in the primitive ages of the Church. See Bingham, *Christ. Antiq.* bk. 6, ch. 3, § 1 sq.

Studitae,

a name given to a branch of the ACOEMETAE (q.v.). One Studius, a nobleman of Rome, renounced the world, and became one of their order, erecting a large monastery for himself, which was called *Studium*, and the monks *Studitoe*. In a short time they lost their credit by joining the Nestorians.

Studites, Simeon,

is said to have been a monk in the famous monastery of Studium in Constantinople (see Muller, *Stud. Coenob. Constant. ex Monum. Byzant. Illustratum Diss.* [Lips. 1721]), and is credited with the composition of a series of hymns of praise (see Allatius, *De Sym. Scriptis Diatriba* [Par. 1664], p. 23).

Another Simeon Studites is mentioned in Allatius, *loc. cit.* p. 151, as a theologian, homilist, and hymnographer. See Fabricii *Biblioth. Groeca*, curante Gottl. Christoph. Harles. (Hamb. 1808), 11, 302-319.

Studites, Theodore,

a violent opponent of the iconoclasts in the early Church, was born in Constantinople, A.D. 759, entered the Convent of Studium in 781, and was made its abbot, or archimandrite, in 794. He soon came into conflict with the emperor Constantine Copronymus-- a violent iconoclast, who had separated from his consort and was about to marry Theodora-- and denounced the ban against him, besides severing his relations with the patriarch Tarasius, because the latter would not proceed energetically against the emperor. Constantine thereupon banished him to Thessalonica. When image worship was restored, Theodore was recalled and received into favor; but he became involved in fresh troubles, this time with the emperor Nicephorus, who caused him to be imprisoned and transported to an island near Constantinople, where he remained until reinstated in his office by Michael Rhangave. When Leo the Armenian renewed the attack on image worship (813), Studites at once rose against him with his

accustomed zeal; the emperor caused him to be warned, but without result, and then called a synod at Constantinople which prohibited iconolatry (815), after which he took energetic measures for its repression. Studites was confined at Mesope, and afterwards (819) at Smyrna. Balbus gave him his liberty, in 821 and permitted the adoration of images in private; but the zeal of Studites soon compelled his renewed banishment from Constantinople. He took up his abode on the island of Chalcis, and died there, Nov. 11, 826. He composed a number of letters, poems, and other writings against the iconoclasts, for which see Bellarmine, *De Scriptoribus Eccles.* [Colon. 1684], p. 151. Part 5 of Jacques Sirmond's *Opera Varia* (Venet. 1728) is almost exclusively devoted to Theodore Studites and his writings. Comp. also the literary references in Gieseler, *Kirchengeschichte* (Bonn, 1846), 2, 1, 10 sq.

Stuffo,

an unknown divinity worshipped among the ancient Saxons, supposed to have presided over their drinking customs and to have been the patron of revelers.

Stuffs Used In The Middle Ages.

— The names *Damask*, *Sarcenet* (*Saracenorum opus*), *Sypers* (cloth of Cyprus), and Levantine brocades, of silver and gold, made in the Lebanon; *Orphreys*, “the gold of Phrygia;” *Attalic* robes, splendid cloths of Asia Minor; and the embroidery, veils, silks, and cloths of Alexandria, bespeak the place of manufacture. Byzantium was also a considerable producer. The earlier patterns are Byzantine, with flowing and geometrical designs, animals, and birds. In the 13th century arms of donors were introduced, and in the 14th century splendid borders, representing saints, angels, and evangelists, were added to vestments. In England, embroidery of Alexandria, Indian samit, color de Painaz, Turkey work, cloth of Antioch, Tripolis, Tartaryn, Tiretaine, cloth of Tyre (so called from its bright tint), Tarsus, India, Tarse de Nak, Tuly, Inde di Gangi, and Moire de Tarse are mentioned as used in vestments, all being of Eastern importation.

Stuhr, Peter Feddersen,

a German scholar, was born at Flensburg, May 28, 1787, studied law at Kiel, and in 1806 philosophy at Heidelberg and Halle. In 1821 he commenced lecturing at the Berlin University, was promoted in 1826 as

professor of philosophy, and died March 13, 1851. He wrote, *Die Staaten des Alterthums und der christl. Zeit* (Heidelberg, 1811): — *Ueber den Untergang der Naturstaaten* (Berlin, 1812): — *A behandlungen über nordische Alterthümer* (ibid. 1817):—*Die chinesische Reichsreligion und die Systeme der indischen Philosophie in ihrem Verhältnisses zur Offenbarungslehre* (ibid. 1835): — *Allgemeine Geschichte der Religionsformen der heidnischen Volker* (ibid. 1836-38, 2 vols.): — *Das Verhältniss der christlichen Theologie zur Philosophie und Mythologie* (ibid. 1842): — *Vom Staatsleben nach platonischen, aristotelischen und christlichen Grundsätzen* (ibid. 1850). See *Regensburger Conversations-Lexikon*, s.v.; *Theolog. Universal-Lexikon*, s.v.; *Zuchold, Bibl. Theolog.* 2, 1290. (B.P.)

Stukeley, William,

an English divine and antiquarian, was born at Holbeach, in Lincolnshire, Nov. 7, 1687. He was admitted into Bene't College, Cambridge, Nov. 7, 1703, and took the degree of J.B. in 1709. He first began to practice at Boston, in his native county, but removed to London in 1717, where he was soon after elected F.R.S. The degree of M.D. he took at Cambridge in 1719, and was admitted a fellow of the College of Physicians in the year following. Later his thoughts were turned to the Church, and he was ordained at Croydon, July 20, 1720. In October following he was presented to the living of All-Souls', Stamford. He became chaplain to the duke of Ancaster, and also received from him the living of Somerby, near Grantham, in 1739. In 1741 he preached the 30th of January sermon before the House of Commons, and in that year became one of the founders of the Egyptian Society. In 1747 he vacated his preferments in the country, and received the rectory of St. George's, Queen Square. He died March 3, 1765. In addition to other works on antiquities, he wrote, *Palaeographia Sacra, or Discourses on the Monuments of Antiquity that Relate to Sacred History* (1736, 4to): — *Stonehenge, a Temple Restored to the British Druids* (1740, fol.): — *Abury, a Temple of the British Druids Described* (1743, fol.): — *Sermons* (1742, 4to; 1750, 4to; 1756, 8vo). See *Chalmers, Biog. Dict.* s.v.; *Allibone, Dict. of Brit. and Amer. Authors*, s.v.

Stumbling block

(*ἡ ὀκλίνα*, *oklishol*, *πρόσκομμα*, which literally denote any object over which a person may trip the foot, and hence, figuratively, a cause of ruin or

disgust; but **hl v&thi** *makshelah*, is only used of a physical “ruin” [Isaiah 3, 6], or an *idol* [“stumbling block,” i.e. incitement to apostasy, ^{<4006>}Zephaniah 1:6]; and **σκάνδαλον** [^{<4023>}1 Corinthians 1:23; ^{<4120>}1 John 2:10; ^{<4124>}Revelation 2:14; elsewhere “offense”] is properly the *trap stick* to which the bait is fastened in a snare). The roads in Eastern countries are, for the most part, nothing more than accustomed tracks, worn to something like a level by the passing of travelers and caravans. **SEE ROAD**. When rocks and stones are placed in these tracks, riders are exposed to great danger from the stumbling of the horses; and hence Isaiah (^{<2483>}Isaiah 43:13), describing God’s glorious deliverance of the Israelites from Egypt, says, “He led them through the deep, as a horse in the wilderness, that they should not stumble.” Robbers and plundering hordes frequently placed huge stones and branches of trees across the roads, as stumbling blocks to check and perplex caravans, in order that they might attack them during the confusion which such impediments would necessarily create. Thus (^{<2482>}Jeremiah 6:21), “Therefore thus saith the Lord, Behold, I will lay stumbling blocks before this people, and the father and the sons together shall fall upon them; the neighbor and his friend shall perish” (see Hackett, *Illust. of Script.* p. 19, 22). **SEE OFFENSE**.

Stunz, S.S.,

a minister of the Methodist Episcopal Church, was born at Albion, Erie Co., Pa., March 26, 1828, and united with the Church in his thirteenth year. He was licensed to preach in 1850, and graduated from the Allegheny College, June 1854. In July of the same year he united with the Erie Conference; and while filling his last appointment, acted as principal of Carrier Seminary. In 1869 he received a supernumerary relation and took up his residence in Jamestown, N.Y., where he died, Oct. 30, 1870. See *Minutes of Annual Conferences*, 1871, p. 178.

Sturge, Joseph,

an eminent member of the Society of Friends in England, was born at Elberton, in the County of Gloucester, Aug. 2, 1793. Early in life he entered upon mercantile pursuits, in which he achieved great success. As corn factors, the firm of J. & C. Sturge secured a distinction not surpassed by any other firm in Great Britain. He was a prime mover in many reform and philanthropic movements, and was associated with some of the most distinguished philanthropists of his day. In the House of Commons he

represented Birmingham, Nottingham, and Leeds. and was always found on the side of truth and righteousness. He was an earnest advocate for the entire abrogation of capital punishment. He labored for an improvement in the discipline of prisons. He was a warm friend of the temperance cause, going so far as to refuse to sell his barley for malting purposes. He was also the promoter of the Sabbath school movement in the Society of Friends. But the two great objects which, for thirty years of his life, secured the unflagging interest of Joseph Sturge were the abolition of slavery and the promotion of permanent and universal peace. The result of the long-continued labors of the friends of freedom in England was the proclamation of unconditional liberty to every slave in all her colonial possessions, the same to take effect Aug. 1, 1838. His advocacy of peace on Christian principles gave him a reputation throughout the civilized world. His efforts in the direction of a submission of national difficulties to arbitration rather than to the sword are well known. He promoted and arranged, in conjunction with like spirits with himself, the peace congresses which were held annually from 1848 to 1852 at Brussels, Paris, Frankfort, London, and Edinburgh. The influence of these public gatherings of the friends of peace was widely extended and of the most beneficial character. In labors like these Joseph Sturge devoted the busy years of a life reaching on to nearly threescore years and ten. He died in Birmingham, England, May 14, 1859. See *Memoir*, by Tract Association of Friends (Philadelphia). (J.C.S.)

Sturges, Alfred Gallatin,

a Methodist Episcopal minister, wash born at Uniontown, Pa., March 11, 1813. He experienced religion in 1829, was licensed to exhort and subsequently to preach in 1832, admitted on trial in the Pittsburgh Conference in 1833, and appointed to Gustavus Circuit, Warren District. In 1834 he was appointed to Salem Circuit; in 1835 was admitted into full connection, and appointed to Erie station; in 1836, to Hudson Circuit; in 1837, to Painsville Circuit; in 1838-9, to Ravenna Circuit; in 1840-41, to Warren; in 1842, to Poland Circuit; in 1843, to Youngstown; in 1844, to Meadville, where, on account of ill health, he was compelled to desist from labor. He died Nov. 4, 1845. Mr. Sturges possessed talents of a superior order as a minister. The high estimate in which he was held may be seen from the fact that for six years in succession he was elected to the responsible office of conference secretary. See *Minutes of Annual Conferences*, 4, 53. (J.L.S.)

Sturm, Christoph Christian,

was born at Augsburg, Jan. 25, 1740, and studied at Jena and Halle. From Halle, where he preached first, he was called to Magdeburg, where he finally became the pastor primarius of St. Peter's. He died at Hamburg, Aug. 26, 1786. Sturm is the author of a number of devotional books and hymns. One of his hymns, *Auferstanden, auferstanden*, has been translated into English by N.L.F., in the *Monthly Religious Magazine*, 1865, 33, 202: "Christ is risen, Christ is risen." One of his works has been translated into most of the European languages, and is known in English under the title of *Reflections on the Works of God* (often printed). For others, see Herzog, *Real-Encyklop.* s.v.; Hoefer, *Nouv. Biog. Générale*, s.v. See also Winer, *Handbuch der theolog. Literatur* (index); Zuchold, *Bibl. Theol.* 2, 1292; *Theolog. Universal-Lexikon*, s.v.; Koch, *Gesch. d. deutschen Kirchenliedes*, 6, 357 sq.; *Regensburger Conversations-Lexikon*, s.v.; Federsen, *Sturm's Leben und Charakter* (Hamburg, 1786). (B.P.)

Sturm Of Fulda,

a disciple of Boniface, and first abbot of Fulda, belonged to a noble family living in the province of Nauricum (Bavaria), and was born A.D. 710. His parents, influenced by Boniface, devoted their son to the Church, and placed him under the care of that missionary. He now traveled with his preceptor for a time, and then retired into the Monastery of Fritzlar, to engage in scientific study of the Holy Scriptures and the doctrines of the Christian faith under Wigbert. In 733 he was consecrated to the priesthood, and at once began to engage in missionary labors among the surrounding heathen communities. His leading purpose was the dissemination of Gospel truth and the introduction of the Christian worship; but he was also earnest in the cultivation of a higher morality among his hearers. After three years of successful labors, however, he felt himself constrained to enter upon a life of greater austerity. Boniface approved of his design, and directed him, for its realization, as well as for the accomplishment of an intention of his own to found a large monastery beyond the reach of danger through incursions of the Saxons, to explore the country for, a suitable site on which to erect a religious establishment. Accompanied by two associates, Sturm entered the unknown wilderness, and in three days found a place which seemed to offer every requisite except the assurance of quiet, as it was situated too near the territories of the hostile Saxons to justify the hope that it would remain undisturbed. At a later day archbishop Lullus,

the successor of Boniface, founded there the Monastery of Hersfeld (768); but, by the advice of Boniface, a safer place was to be sought. Sturm now ventured into the forest alone, braving its wild beasts and its hordes of heathen, until he reached the spot where Fulda now stands, and there he found the situation of which he was in search. He returned to Hersfeld, and formed a plan for the erection of the convent; and Boniface repaired to the emperor Carloman to procure a donation of the land. At the beginning of 744, Sturm, accompanied by nine monks, took solemn possession of the locality, and rapidly pushed forward the building and arrangement of the proposed establishment. When completed, it assumed the name of the stream on which it stood, and received Sturm as its abbot. The number of monks rapidly increased, and it became necessary to arrange the plan of their government and of their ordinary life according to some strict system; and to this end a commission, to which Sturm belonged, was sent to Italy to study the methods in vogue among the Benedictines of that land. The Convent of Monte-Casino seemed to them to afford lessons in administration of especial value. They returned after having been absent a year, Sturm being detained on the journey by a severe illness at Kitzingen, on the Main; and after their arrival the discipline of Monte-Casino was introduced in all its strictness. Some of the brothers prayed, studied, or taught, while others were employed in the fields and gardens. The results of their industry, joined with the donations of wealthy patrons, greatly enriched the convent, extended its fame, and heightened the reputation of its abbot. When Lullus succeeded Boniface as archbishop, this peaceful state was rudely disturbed. Sturm demanded that the body of Boniface should be interred at Fulda, as Boniface himself had desired; but the clergy of Mayence, headed by Lullus, refused consent, and procured an order from king Pepin for the interment of the remains at Mayence. Lullus finally yielded. Another cause of trouble lay in the archbishop's assumption of the rights of ownership over the monastery, and of consequent supervision of its temporalities, which Sturm regarded as an invasion of his privileges. At the same time, three monks, who were dissatisfied with the strictness of Sturm's rule, charged him with treason against the king, and secured his citation before the court; and when Sturm, in the consciousness of his innocence, refused to defend himself, the anger of Pepin caused his banishment to the Monastery of Jumedica (now Jumieges), near Rouen. Lullus now endeavored to establish himself in the possession of Fulda; but as the monks drove away a priest whom he had appointed abbot, he gave way, and allowed them to choose for themselves. They selected Prezzold, a

devoted adherent of Sturm, who at once began to labor for the pardon of his former superior; and, as other monasteries used their influence in the same direction, the end was attained. Sturm was recalled to court and reconciled to the king; and when Prezzold and his brothers of Fulda petitioned for Sturm's restoration to the monastery, the king consented, and, in addition, removed the monastery from under the jurisdiction of Lullus (762). A quiet era now began in the life of Sturm, which continued until his death. He grew in the royal favor constantly, and by his practical genius accomplished many results which increased the material welfare of his neighborhood. In the beginning of Charlemagne's reign he was employed to preserve peace between the king and the powerful duke Thassilo of Bavaria, and was completely successful. A wider sphere opened before him when Charlemagne made war on the Saxons, in 772, and ordered a host of priests and other clergy to accompany the army in order to convert the conquered heathen. Sturm was especially prominent in this work, and achieved some real successes, as appears from the fact that a number of noble Saxons followed him to Fulda for instruction in the Christian faith. In acknowledgment of his services, Charlemagne donated to the Convent of Fulda an important royal domain situated in Hammelburg, on the Saale (Jan. 7, 777). When the campaign against the Saxons was repeated, in order to punish them for their revolt, Sturm was again ordered to attend the expedition; but his age forbade so great a demand on his strength, and he was left behind. He returned to Fulda and died Dec. 17, 779. He was buried in the church at Fulda, and a simple monument was placed over his remains. At the Lateran Council of 1139 pope Innocent II canonized the worthy abbot, and in 1439 bishop John of Würzburg ordered a diocesan festival in his honor. See Eigel (abbot of Fulda 818-822), *Vita Sturmi*, in Mabillon, *Act. SS. Ord. S. Bened. Soec.* 8, 2, 242-259, and in Pertz, *Monum. Script.* 2, 365-377; also Sturmius Brun, *Lebensgesch. d. heil. Sturmius*, etc. (1779, 8vo); *Hist. Lit. dle la France*, 4, 161; Fabricius, *Bibl. Lat. Med. et Infim. AEtatis*, 4, 214; Rettberg, *Kirchengesch. Deutschlands* (Gott. 1846), vol. 1; Schwartz, *Leben d. heil. Sturmius* (Fulda, 1858). — Herzog, *Real-Encyklop.* s.v.

Sturm, Jacob,

administrator of the government of Strasburg, a statesman and influential promoter of the cause of the Reformation, was born in 1489. His education was largely guided by Wimpfeling, who was an intimate friend of the family, and who preserved him from falling into the toils of, monkish

preceptors, and brought him under the influence of the classics instead. In 1505 he was a master of arts, and in 1506 a member of the theological faculty of Freiburg. Renouncing the purpose of becoming a priest, he traveled in different lands, and in 1514 joined the literary association of Strasburg, to cultivate the study of the classics. In 1522 he recommended, for the reformation of the University of Heidelberg, that thorough grammatical instruction should precede the study of the classics; that Agricola's method of logic should be adopted; that more attention should be given to mathematics; and that in theology scholasticism should be replaced by the study of the Holy Scriptures under the guidance of the Church fathers. He became a member of the City Council, and in 1526 chief magistrate, in every position displaying so much ability and character as to occasion the coining of a medal in his honor. He advocated liberty of conscience in religious matters, and recognized neither emperor nor pope as his spiritual head; but he desired, also, that all believers in the Gospel should unite their energies for the common work. As a statesman, he advocated an alliance of the Germans and Swiss, in order that a stronger front might be presented to the Romish powers. At Spire, in 1529, he defended the action of Strasburg in having caused the cessation of the mass in the previous year, and joined the evangelical princes in their protest, besides uniting with Philip of Hesse to prevent the condemnation of the Swiss. He attended the Marburg Colloquy, and in 1530 united with other delegates in presenting the *Confessio Tetrapolitana* at Augsburg. His endeavors to unite the Saxons and the South Germans were indefatigable, though unsuccessful. He participated in the deliberations which resulted in the *Wittenberg Concord* of 1536. At this time, too, he was enabled to accomplish the work of establishing a gymnasium at Strasburg, having, in 1528, become a member of the board of scholars to whom was committed the direction of public instruction. During the period of the *Interim* he not only preserved the peace in Strasburg, but also the dignity and freedom of the city. He was venerated by all parties, and prominently employed in all the great events of his time and country, having been Strasburg's representative at political and religious convocations no less than ninety-one times between 1525 and 1552. His rich acquaintance with men and events enabled him to afford valuable assistance to his friend Sleidan (q.v.) in the preparation of the latter's great historical work. He died Oct. 30, 1553, leaving behind the reputation of a model Christian patriot. His library was donated to the Strasburg School.

Sturm, Johann,

a famous Protestant schoolman, was born at Sleida in 1507, and graduated at Louvain, where he also managed a printing office in connection with Prof. Rudiger Rescius, and published several Greek works. To sell his books, he went to Paris, and while there was invited to deliver public lectures, which he (lid taking dialectics for his subject, and following the method of R. Agricola. At this time, too, he adopted the principles of the Reformation. In 1534 he was commissioned by the king and the bishop of Paris to participate in the efforts then being made to reunite the Protestant and the Romish Church. In 1537 he accepted a call to the Gymnasium of Strasburg. In his new position he advocated a union of classical culture and evangelical piety, the exaltation of the Latin language at the expense of the vernacular, the utter rejection of scholastic methods and quibbles, the simplifying of dialectics, etc. On the opening of the gymnasium in 1538, he was appointed rector for life. Though a Protestant, he retained his friendship for many Roman Catholic scholars, and hoped that the differences between the two communions might be removed an idea frequently expressed by him, e.g. in a criticism of the popish *Consiliun de Emendanda Ecclesia*, 1538. He possessed rare oratorical and diplomatic abilities, and was accordingly often employed in negotiations and missions by the Strasburg and other Protestant governments, and even by the French king. In 1540 he attended the colloquies of Hagenau and Worms, and in 1541 that of Ratisbon. In 1545 he co operated with other agents of Germany in settling a peace between England and France and afterwards, on the breaking out of the Smalkald war. was engaged in an unsuccessful mission to the court of Francis I to secure help. Sturm, influenced, perhaps, by his personal intimacy with many French Protestants and also with Calvin, inclined to the Reformed rather than to the Lutheran view of the sacrament, while the clergy of Strasburg were decidedly opposed to the Reformed theology. Frequent disputes were the natural consequence, whose bitterness was increased by his persistent care for the fugitive Huguenots that were settled in the city. He also induced the scholarchs to appoint Reformed professors, defended Zanchi, who was charged with being a Calvinist, and by such means excited the persistent hostility of his clerical opponents. He was charged by duke Wolfgang of Zweibrücken with the reorganization of the Gymnasium of Lauenburg in 1564, and two years afterwards obtained for the city of Strasburg the imperial authorization for an academy in accordance with his plans. After this period

no cheering incidents marked his life. The theological conflict developed increased fury. Apparently settled by the decision of arbitrators in 1575, it became more virulent than before when Sturm opposed the reception of the *Form of Concord*. His opponents finally, in 1581, induced the magistracy to deprive him of the rectorate which he had held during forty years. Exasperated by the indignity, he appealed to the Chamber at Spire, but died in 1589, before the case was decided. His plan of instruction became the model for many schools of Germany, and his name has come down to our time among the most honored of his time, no less on account of his noble character than of his learning and far-reaching labors for Protestant education and freedom. See Schmidt, *La Vie et les Travaux de Jean Sturm* (Strasb. 1855).

Sturt, John,

an English engraver, was born in London in 1658, and at the age of seventeen became the pupil of Robert White. His chief excellence lay in the engraving of letters, and the minuteness with which they were executed. He died in 1730. His best work is the *Book of Common Prayer*, which he engraved on silver plates. The top of every page is ornamented with a small historical vignette (Lond. 1717, 8vo). He also engraved the *Lord's Prayer* within a circle of the dimensions of a silver penny.

Sturz, Friedrich Wilhelm,

a German scholar, was born May 14, 1762, at Erbisdorf, near Freiburg. He studied theology and philosophy at Leipsic, and was appointed in 1788 professor of elocution at Gera; in 1803 he was called to Grimma as rector of the academy, retired from his office in 1823, and died May 20, 1832. He wrote, *De Dialecto Alexandrina Ratione simul Habita Version. Libr. Vet. Test. Graec.* (Lips. 1786):-- *De Dialecto Macedonica et Alexandrina* (ibid. 1808):--*De Dialecto Alexandrina* (Gera, 1788-94, diss. 1-4): *Circumcisio a Barbaris Gentibus ad Judaeos Translata* (ibid. 1791); and edited *Zonaroe Glosses Sacrae N.T.* (Grimma, 1818). See Winer, *Handbuch der theolog. Literatur* 1, 126, 128, 885; 2, 795; *Regensburger Conversations-Lexikon*, s.v.; First, *Bibl. Jud.* 3, 395. (B.P.)

Stutson, Nelson,

a minister of the Methodist Episcopal Church, was born at Monson, Mass., Sept. 20, 1829, and was converted when about nineteen. He was educated

at Wilbraham, graduated from college in 1858, and joined the New England Conference in 1859. In 1869 he spent three months in Europe to recruit his health, but it continued to decline until he died, April 16, 1871, at Springfield, Mass. Mr. Stutson was a man of many rare and valuable qualities. See *Minutes of Annual Conferences*, 1872, p. 48.

Stuttgart, Synod Of,

held in the year 1559. It was convened by duke Christopher of Württemberg, with the purpose of bestowing a formal sanction on the Lutheran doctrine of the Lord's supper, which had been previously recognized, but was threatened by divisions in the churches of the duchy itself, and by the overthrow of the Lutheran confession in the adjoining palatinate. It was composed of the four general superintendents and the spiritual and lay members of the consistory, together with the rector, dean, and professors of the theological faculty of Tübingen. On Dec. 19 it adopted the formulary issued in the following year, under the title *Confessio et Doctrina Theologorum et Ministrorum Versbi Divini in Ducatu Wirtemb. de Vera Proesentia Corporis et Sanguinis Jesu Christi in Cena Dominica*. It begins with an exhortation based on ~~4014~~ Ephesians 4:14, and proceeds to declare, on the alleged basis of the Scriptures and the *Augsburg Confession* —

- 1.** That in the sacrament the real body and blood of Christ are given and received with the bread and wine, by virtue of the word or institution of Christ;
- 2.** That the substance of the bread and wine is not changed; nor do they simply serve as types, but the actual substance of Christ's body and blood is given with the unchanged substance of bread and wine;
- 3.** That the union of these substances is sacramental, so that no sacrament exists when the bread and wine are not used;
- 4.** The objection against the ubiquity of Christ's body based on his ascension to heaven is removed by the doctrine of Paul, that the Lord "ascended up far above all heavens, that he might fill all things" (~~4010~~ Ephesians 4:10)
- 5.** Not only the faithful and worthy, but also the unworthy, partake of the Lord's body and blood in the sacrament; the latter, however, to their destruction, etc. The *Confession of Stuttgart* has been regarded by Planck

and Gieseler as the first formulating of the doctrine of the ubiquity of the body of Christ; but the fundamental principle of the whole doctrine of Luther respecting the Lord's supper was the ubiquity; and Brentius, the leading spirit in the Stuttgart Synod, had expressed the opinion that Christ's human nature participates in all respects in the glory of the Father, in his larger *Catechism* of the year 1551. Calvin complains of the "Ubiquists" of Würtemberg in a letter to J. Andreae, dated 1556. It remains to be added that Lutherans received the decisions of this synod with much hesitation, because of objectionable expressions involved in them, e.g. that the blessing of the sacrament differs specifically from other gracious gifts of the Holy Spirit; that the blessing of the sacrament is not dependent on the will of the communicant; that the blessing of the sacrament is conditioned solely on the working of the exalted God man, etc. In the event, a reaction took place in the Würtemberg churches which opened the way for a more rational, Melancthonian view. See Pfaff, *Acta et Scripta Publ. Eccl. Wirtemb.* (1720); Plank, *Gesch. d. protest. Lehrbegriffs*, vol. 5; Heppe, *Gesch. d. deutsch. Prot.* vol. 1. **SEE MELANCTHON; SEE UBIQUITY.**

Stygius,

in Grecian mythology, a surname of *Pluto*.

Style, Old And New.

SEE CALENDAR.

Stylites

(*στυλίται, κιονίται*) *orapillar saints*, a class of anchorets who took up their abode on lofty pillars, where the limited space forbade their sitting or lying down, and obliged them to stand continually (hence *stationarii*), protected only by a lattice work or board railing, or by a wall, from falling, and exposed to the open sky by day and night, in both summer and winter. **SEE PILLAR SAINTS.**

The founder of this class of Christian fakirs was Simeon, called *the Syrian*, or *the older*, who lived in the 5th century, under the reigns of Theodosius II (408-450) and his successors. He was a native of Sisan, or Sesan, in Northern Syria, on Mount Amanus, and was of Christian parentage. he was born in 390 or 391, and in childhood watched his father's flocks in the solitude of his native mountain region. At the age of thirteen he entered a

Christian church for the first time, and received impressions which led to his adoption of a monastic life. He spent two years in a convent near his home, and ten more in St. Eusebonas's convent, near eleda, and in the latter place especially excelled all his associates in the rigorous harshness of his ascetical practices. After a time he removed to Tel-Nescin, or Telanessa (Τελάνισος, Theod.), near Antioch, and took up his abode in a hut on the side of a mountain. While there he fasted forty days, absolutely without partaking of food, in imitation of Moses and Elijah; and not only did this practice become his regular custom during the fasts of Lent, but he added to it the notion of spending the entire period standing on his feet, for which purpose he caused himself to be bound to an upright stake. After spending three years in this hut, he caused himself to be surrounded with a wall (μάνδρα, *claustrum*) and had himself fastened to a rock by a chain twenty cubits long. By this time the fame of his extraordinary piety had spread abroad, and multitudes came to look upon him, and quarrelled to touch his clothing, which induced him to erect a pillar within his mandra, which he mounted, and upon which he supported himself by being bound to an upright post (about 420). Soon that support became unnecessary, and he was able to obtain what rest he required by holding fast to the lattice with which he was surrounded. The first pillar was only six or seven cubits high; but he caused its height to be repeatedly increased, so that it was at last thirty-six cubits high; and at this altitude he spent the last thirty years of his life, from 429. The monks of the adjoining desert sought to test him by ordering him to descend from his pillar; but as he declared his immediate readiness to obey, they desisted, and acknowledged a divine call to the course of life he had adopted in his case. From sunset until the ninth hour of the next day he was engaged in devotional exercises; after that time he was accessible to all except women. Not even his own mother was permitted to enter his mandra. He dispensed counsel, preached, prophesied, wrought miracles by the power of his prayers, and interfered in the affairs of the Church generally e.g. when Theodosius II decreed the restoration of synagogues which the Christians had taken from the Jews of Antioch, Simeon wrote a threatening letter, which induced the recall of the edict already issued. In 457 Leo I sought the advice of Simeon with respect to the Monophysite troubles which had broken out in Alexandria, and elicited two letters from the anchorite. Eventually a running sore broke out in his left foot, which obliged him to stand on the right foot only, and in this position he died in 459. His remains were removed with religious and military pomp to Antioch, and a magnificent church was erected in his

honor on the spot where his mandra and pillar stood, three hundred stadia from Antioch. The day of his commemoration is Jan. 5. *SEE SIMEON, ST.*

After Simeon's decease the number of Stylites increased, until they became a distinct order. It became customary for wealthy people to build splendid pillars for venerated men, and to attach stairways to them by which they could be mounted. The pillar of the Stylite Daniel bore an inscription in his honor, and peculiar privileges were accorded to his class by law. On the other hand, the teachers of the Church sometimes addressed admonitions and censures to particular Stylites. Numerous Stylites are mentioned, some as late as the 12th century. The immediate successor of Simeon appears to have been the Daniel already mentioned, of whom it is recorded that he temporarily abandoned his pillar in order to defend Chalcedonian orthodoxy against the emperor Basiliscus in 476. His day is Dec. 11. A Stylite named Alypius spent seventy years on a pillar near Adrianople commemorated Nov. 26. Two additional Simeons occur among the Stylites one of whom died in 595, after having been standing on a pillar as early as 527, and left a letter addressed to the second Council of Nice and MSS. preserved in the Vatican Library; the other lived under Michael Comnenus (114380), surnamed the *Presbyter* or *Archimandrite*; also *Fulminatus*, because he was killed by lightning also left some MSS. He was probably one of the last of Stylites. They found no acceptance in the West. Gregory of Tours mentions one, indeed, in the district of Treves; but records, at the same time, that the Gallic bishops caused his pillar to be destroyed.

See Theodoret, *Hist. Relig.* c. 26; Antonius, in *Act. SS.* Jan. 1, 261 sq.; Cosmas, in *Assemani Act. Mart.* 1, 268 sq.; Maselli, *ibid.* 3, 246 sq.; Evagrius, *Hist. Eccles.* 1, 13; Simeon Metaphrastes; Niceph. Call *Hist. Eccl.* 14, 51; 15, 18 sq.; Hospinian, *De Orig. et Progr. Monachatus*, etc., lib. 2, c. 5, fig. 1588, fol. 22 sq.; Allatius, *De Simeonum Scriptis* (Paris, 1664); Lautensack, *De Simeone Stylita* (Viteb. 1700); Sieber, *De Sanctis Columnar.* (Lips. 1714); Zedler, *Universal-Lexikon*; Neander, *Kirchengesch.* 2; Uhlemann, *Symeon*, etc., in Illgen's *Zeitschr. fur hist. Theologie*, 1845, Nos. 3 and 4. Herzog, *Real-Encyklop.* s.v.

Stymphalia,

in Grecian mythology, a surname of *Artemis*, or *Diana*, derived from the town of Stymphalus, in Arcadia, where a temple was erected to this goddess. It contained her image in wood, heavily gilded, and also one of

the Stympthalides whom Hercules slew (Pausan. 8, 22, 5; Apollod. 2, 5, 2, etc.).

Stymphllus,

a mythical king of Arcadia, from whom the marsh and city Stympthalis derived their name. He was the son of Elatus and Laodice, and was murdered by Pelops, in consequence of which crime a pestilence, or, as others say, a famine, broke out in Greece, which was finally averted by the prayers of AEacus.

Styx,

in Grecian mythology, the dark river of the nether world in whose name the gods uttered their irrevocable vows. Styx is described as a daughter of Oceanus and Tethys, and as married to the Titan Pallas, by whom she became the mother of Zelus, Nice, Cratus, Bia and others. With her children she dwelt in a magnificent palace in Tartarus, which rested on silver columns and had its roof of stone raised up until it almost touched the heavens. By Zeus she became the mother of Persephone (Apollod. 1, 3, 1), and by Peiras of Echidna (Pausan. 8, 16, 1). Although a goddess, Styx appears to have been excluded from the society of the gods.